



Beit Hamidrash Hameir Laarets | Issue 83

**Vayishlach** | How To Overcome The Yetzer Hara



# MESILLOT

## *Pathways to the Soul*

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

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

# ...PATHWAYS TO THE SOUL...

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### Beit Hamidrash Hameir Laarets

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## Parashat Vayishlach

### Caution! It's A Trap!

**Rebbe** Meir of Apta zt"l sat amidst some of his greatest disciples and told...<sup>1</sup>

**In** my youth, I was privileged to dwell in the shadow of Rebbe Yaakov Itzchak, the Yehudi HaKadosh of Peshischa zt"l.

**On** one of the occasions on which I stayed with him for a long time, after I decided to return home, I entered his room to receive a blessing before I parted from him.

**The** Yehudi HaKadosh turned to me and said, "The *yetzer hara* is constantly trying to trap man in its net! The more a person purifies and sanctifies themselves, the more the desire of the *yetzer hara* to trap them grows!

**Know** that when a Jew says, "Shema Israel," even once, with all their might, the *yetzer hara* gives

up on them because he knows that he'll no longer be able to remove them from *avodat Hashem* in a regular manner, through material desires and pleasures... Therefore, he tries to trap them in a different way. He grants them lofty levels so that they'll fall to feelings of pride and arrogance, and through this, he'll rule over them!

**So**, what should a wise person do to save themselves from this fall? They should go out into the forest, and there, among the trees, they should scream to Hashem and not move from that place until all their levels depart from them!"

**The** Yehudi HaKadosh then shook my hand warmly and bid me farewell.

**The** entire way home, I thought about what the Rebbe had said to

me. "Why and for what reason did he tell me that?" However, I wasn't able to understand, so I just stopped thinking about it.

**Several** weeks passed, and one day, I left my house to go pray shacharit. Two songbirds flew over my head and chirped, and I understood their language!

**I** hadn't yet recovered from the shock of the experience when two cats began to quarrel, and I understood their argument!

**A** donkey suddenly brayed at the burden of the weight it was carrying, and I shared in its grief. A horse neighed from the pain of being whipped, and I spoke his language and comforted him!

**Suddenly...** I remembered the words of my Rebbe, the Yehudi HaKadosh, and I realized that this is what he intended. I realized that from now on, this would be the new hunting method of the *yetzer hara*, to provide me with lofty

levels to cause me to fall into the dirty swamp of pride!

**I** ran to the forest and shed a flood of tears. I shouted and begged. I cried and pleaded until all my levels were taken from me! Although one thing still remained, and I want to teach it to you because it's beneficial for the soul... sending the soul to immerse in the Dinur River.<sup>2</sup> When it returns to the body, it will return clean, pure, and polished like it never was before.

**As** soon as the tzaddik finished speaking, his head fell on the table, and he fainted. He almost had no spirit of life left within him. If his disciples hadn't heard his words beforehand, they would've thought that he had passed away, *chas v'shalom*.

**He** remained in that manner for about an hour until his soul slowly returned to him. He soon returned to himself and then said to his disciples, "I can't describe

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### Wellspring of Wisdom

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**2. This** is the river mentioned in the book of Daniel, "A river of fire (Dinur) streamed forth before Him. Thousands upon thousands served Him. Myriads upon

myriads attended Him. The court sat and the books were opened" (Daniel 7:10). See Chagigah 13b for what the Gemara says about it.

to you the magnitude of the pleasure, pleasantness, sweetness,

beauty, purity, and joy of the soul right now..."

### The Deal of a Lifetime

**The** father of Rabbi Ben Tzion Felman zt"l, Rabbi Shmuel, served as the Head Rabbi of the Heichal Meir congregation in Tel Aviv, Israel, and lived on Manne street.

**Rabbi** Shmuel learned in his youth at the Telz Yeshiva in Lithuania and then immigrated to Eretz Israel, where he met some of his friends who had studied with him at Telz.

**Rabbi** Shmuel was horrified at the sight of their appearance... a tank top and shorts, no *kippah* or *tzitzit*, and clean-shaven. Rabbi Shmuel asked them in pain, "You were among the elite of the yeshiva! How did "he" manage to trap you?! How did "he" manage to take important individuals like you and dress them in a bathing suit?!"

**His** cry remained unanswered...

**One** of those "prey" was the mayor of Tel Aviv at the time, Mr. Yehoshua Rabinovitz (who later served as Minister of Finance),

who happened to live on the same street as Rabbi Shmuel.

**In** his youth, Rabinovitz studied Torah at the Telz yeshiva, and when he came to Eretz Israel, poor guy, he went completely astray, not observing Torah and mitzvot...

**Only** one thing remained from his yeshiva days, his love for Torah study. With all his iniquities, the sweet taste of a page of Gemara still remained with him from the days of his youth and couldn't be removed...

**Rabinovitz** had a close relationship with Rabbi Shmuel Felman, for not only did they learn at Telz together, but they were also relatives.

**Rabinovitz** would walk his dog every Shabbat morning, and when he met a yeshiva *bachur* who had returned home for Shabbat, he would curiously ask...

**"What** are you learning?"

**"Ah,** Bava Batra! What *sugiyah* (issue)?"

**“Did** you learn the “Ketzos” on the *sugiya* ?”

**Thus** he would engage in a Torah discussion with him until his dog lost patience, and he said goodbye and continued on his way.

**Rabbi** Ben Tzion Felman zt”l once told his son that Rabinovitz remembered well many topics and foundations that he learned at Telz and knew by heart many parts of the “Ketzo<sup>t</sup> HaChoshen,” the “Netivot HaMishpat,” the “Shev Shemateta,” and many other *achronim*. Also, whenever he would speak words of Torah, he would talk in Yiddish. Usually, the young Ben Tzion avoided meeting him, but sometimes he bumped into him and had no choice but to talk to him about Torah.

**Then**, one day...

**A** resident of the area was blessed with many children and lived in a one-and-a-half-bedroom apartment. He had no choice but to add another room. The construction was done without building permits. The neighbors informed on him to the city council, and of course, when the matter came to the attention of the

authorities, they authorized for the construction to be demolished.

**He** approached the rabbi of the congregation, Rabbi Shmuel Felman, told him about the situation, and asked that he speak to the mayor, Mr. Rabinovitz, to call off the demolition. Rabbi Shmuel spoke with the mayor, but of course, Rabinovitz made it clear that there was no way of stopping the demolition if the neighbors object to the construction. The Jew’s pain was evident...

**At** the end of the week, the young Ben Tzion came home from yeshiva, and the Jew told him the story and begged, “Maybe you can do something about it?”

**Ben** Tzion prepared an interesting *D’var Torah* to speak with Rabinovitz and set out to the street to walk past Rabinovitz. Of course, Mr. Rabinovitz called him over and was interested in his learning. They started talking about Torah, and the mayor enjoyed the discussion greatly.

**Suddenly**, Ben Tzion said to him, “Mr. Rabinovitz, I’ve never asked you for anything, but

now I must, but on the condition that you grant my request.”

**Rabinovitz** replied, “You can ask, and we’ll see if I can comply with the request...”

“**This** is a request about a very serious matter. I’ll request it from you only on the condition that you make every effort to fulfill it,” Ben Tzion exclaimed.

“**Well**, I can commit to that, to put forth my best effort,” Rabinovitz affirmed.

**Ben** Tzion then began to describe the poverty of the large family and the suffering that would be caused by the destruction of the added room and asked Rabinovitz to prevent the demolition.

“**I** already told your father that I have no way of helping because, as mayor, I’m obligated to authorize the demolition,” Rabinovitz stated.

**Ben** Tzion didn’t give in. He continued to beg for mercy on this unfortunate family until two warm tears fell from his eyes.

**Those** tears softened Rabinovitz’s heart. He said to him, “You know what? I agreed to put forth my

best effort. But I also ask that it be on condition. I’ll call off the demolition on condition that you learn 15 minutes every day in my merit. Not in the middle of your study session in yeshiva but outside of your study time. If you finish studying at 9:00 pm, from today, add another fifteen minutes for my sake until 9:15 pm.”

**Ben** Tzion kept silent and thought...

**Then**, Rabinovitz began to admonish him, “Why are you hesitating?! Without me, you have no chance of calling it off! What are you uncertain about?! Is it so difficult for you to fulfill this condition?!”

**Ben** Tzion thought for another second and then said, “I also have a condition. I’ll learn for your sake on the condition that every week, you keep Shabbat for 15 minutes to the same standard you kept Shabbat when you were in Telz.”

**Rabinovitz** replied, “No way. I smoke, and I’m very busy. I can’t keep Shabbat even for 15 minutes.”

“**So** I don’t agree!” Ben Tzion declared.

**Parashat Vayishlach - The World's First Hunting Trip**

**“Fine,** I have an idea. Every Shabbat, I get up at 6:30 am. From now on, I’ll get up 15 minutes later, at 6:45 am,” Rabinovitz exclaimed.

**Ben** Tzion replied, “No. I’m talking about conscious Shabbat observance. Not while you’re asleep.”

**Rabinovitz** pondered and then said, “Fine, but I have another condition. You’ll learn a different *masechet* (tractate) than you’re learning in yeshiva during that 15 minutes that you learn for me.”

**“Okay.** I’ll learn for you *masechet* Beitzah.” Ben Tzion replied.

**“No,** I want you to learn *masechet* Shabbat since the deal we made is that I’ll keep Shabbat, so you’ll learn *masechet* Shabbat for me,” Rabinovitz said.

**“It’s** a deal!” Ben Tzion answered.

**Mazal** Tov! The deal was made.

**The** added room wasn’t destroyed, Rabinovitz kept his word, and he received *masechet* Shabbat being learned for him every day for 15 minutes.

**Rabinovitz** told the Chief Rabbi of Tel Aviv at the time, “You know, I observe every Shabbat for 15 minutes just like you, from 9:00 am to 9:15 am!”



**He** told him the story that he promised Ben Tzion Felman to keep Shabbat in exchange for fulfilling his commitment...<sup>3</sup>

**In** our parasha, we’ll encounter the struggle of Yaakov Avinu with the greatest hunter of all time, and we’ll learn about the enormous damage that resulted from that struggle...

**The World’s First Hunting Trip**

**In** six days, Hashem created the world and everything in it.

**In** those days, all creatures lived in wonderful peace and

— *Wellspring of Wisdom* —



unity. All animals lived near each other without worry, “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid... The cow and the bear shall graze, their young shall lie down together, and the lion, like the ox, shall eat straw” (Yeshaya 11:6-7). At that time, the concept of hunting didn’t exist!

**On** the sixth day of creation, Hashem created man in His image and likeness, as it says, “Elokim created man in His image. In the form of Elokim, He created him; male and female He created them” (Bereshit 1:27).

**Man** possessed pure love for Hashem. His heart burned perpetually with the flames of love and yearning to merit closeness to his Creator.

**Hashem**, who desires the *avodah* of man, created the reality of evil, the *yetzer hara*, in order for there to be free will.

**The** *yetzer hara* hovered over the head of Adam HaRishon and clenched his teeth, “I have to hunt him down!” He then set out on his hunting trip...

**The** *yetzer hara* looked for a landing place and found the snake’s head...<sup>4</sup>

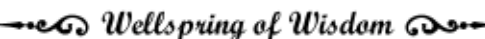
**The** snake approached them and said, “I hear your heart’s pounding. It’s yearning to merit the Shechina rest upon you. Thus, I have a piece of advice for you. If you eat from the Tree of Knowledge, “you’ll be like Elokim, knowing good and evil!” (Bereshit 3:5). You can’t imagine what exalted, sublime heights you can reach, and only through three simple actions. Just reach out your hand, pick from the Tree of Knowledge, and eat from its fruit...

**The** snake succeeded in his hunt! Adam and Chava ate from the Tree of Knowledge, which caused all of humanity to lose its lofty status, and fall deep into the abyss...

### The Tikkun of Adam HaRishon

**After** the sin, Adam HaRishon regretted his actions, began to

fast, and after 130 years, he returned to his original state and



4. Zohar HaKadosh (Bereshit 35b).

gave birth to a son, “in his likeness, as his image, and he named him Shet” (Bereshit 5:3).

**But** the world still had to be repaired from the damage caused by the sin of the Tree of Knowledge. Thus, Adam HaRishon had to return to this world...

**Adam’s** *nefesh* was incarnated in Avraham Avinu, and he brought about its *tikkun* in the aspect of “and the *nefesh* that they had made in Charan” (Bereshit 12:5).

**Adam’s** *ruach* was incarnated in Itzchak Avinu, and he brought about its *tikkun* during the *Akeida*.

**Adam’s** *neshama* was incarnated in Yaakov Avinu, and since he brought about its *tikkun*, he saw a ladder set on the earth and its head reaching the heavens, as the *neshama* reaches all the way up to the Throne of Glory.

**Let’s** focus on Yaakov’s *avodah*...

**In** the year 2108 from creation, Itzchak Avinu and his wife Rivka had twins, Yaakov and Esav.

**Until** the age of 13, they both learned Torah. Then, at 13 years old, they parted ways. Yaakov Avinu continued to study Torah every day as if it was the first time he encountered the awesome wisdom of the Torah, which caused him to study with thirst and enthusiasm.

**Whereas** Esav, oh Esav, poor guy... He abandoned Torah and mitzvot and became an apostate... When the *yetzer hara* noticed Esav, he said to himself, “I haven’t seen such fine ‘goods’ in quite some time !”

**The** *yetzer hara* then landed on Esav and en clothed himself within him. From then on, Esav took on the role of “the hunter !”

**Since** then, Esav continuously tried to hunt down his brother, Yaakov, and trap him in his net, but he wasn’t successful !

**Thus** the hunting continued, without success, until Yaakov Avinu reached the age of 63, and then something tremendous happened...

## The Battle for The Blessing

**On** the 14<sup>th</sup> of Nisan, in the year 2171, historical events took place, leaving an impression for generations.

**The** Torah describes in detail the events of that day, and Yonatan ben Uziel, in his translation,<sup>5</sup> reveals even more...

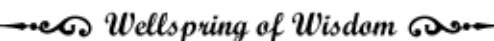
**When** Itzchak neared the end of his life, and his eyesight grew dim (for when his father bound him on the altar, he saw the Throne of Glory, and since then, his eyesight had begun to dim), he called over Esav, his eldest son, on the 14<sup>th</sup> of Nisan, and said to him, “My son, tonight (the 15<sup>th</sup> of Nisan, *Seder* Night), all the angels praise Hashem, and the gates of heaven open. Now that I’ve aged and I don’t know the day of my death, I want to bless you. Take your bow and arrow and go out to the field and hunt for me in order to make me something to eat so that my soul may bless you before I die...”

**The** Zohar says<sup>6</sup> that at the time that Itzchak called for Esav,

Yaakov wasn’t there and didn’t know that Itzchak wanted to bless Esav. The Shechina then appeared to Rivka and informed her of Itzchak’s intention, for if Esav had been blessed by Itzchak at that time, the world would’ve remained blemished forever.

**Yaakov** was the *gilgul* (incarnation) of Adam HaRishon, Rivka was the *gilgul* of Chava, and Esav was the *gilgul* of the snake, and now the time had come to bring about the *tikkun* of the sin of Adam HaRishon. If Esav, who was the snake, had been blessed, Adam and Chava would’ve remained cursed and submitted under the rule of the *kelipot* (evil forces of impurity) forever.

**Thus**, Hashem had mercy on them and informed Rivka (who was Chava) that now was the time for the *tikkun*, for it was the eve of Pesach, which is an auspicious time for burning the *yetzer hara*, Esav’s ministering angel, the aspect of *chametz*, as well as an



5. Bereshit (27:1-7).

6. Zohar HaKadosh (Toldot 142a).

## Parashat Vayishlach - Lavan's House

auspicious time to manifest the Shechina, the aspect of *emuna*...

**Yaakov** Avinu listened to his mother Rivka, placed goatskins on his arms, took the tray of food, and entered Itzchak's room.

**Itzchak** Avinu ate the food and sensed immense *kedusha* within it, for the meat was the aspect of the *korbanot* (sacrifices), and the wine was from Gan Eden. His consciousness deepened, and his heart filled with joy after eating, and he then blessed Yaakov and drew down an abundance of blessing to him for eternity!

**Yaakov** Avinu left the room, and a second later, Esav arrived and entered. He approached Itzchak and said, "Father! I brought you food!"

**Itzchak** wondered, "Who is it

that brought me food and received the blessings just a moment ago?!" Then he turned to Esav and said, "Oy Esav! Your brother Yaakov was already here, and he received all the blessings!"

A tear rolled down Esav's cheek, and then he cried out, "Is it for this that he was called Yaakov? He has deceived me (Yaakveini) twice; he took my birthright, and now he has taken my blessing" (Bereshit 27:36).

**Yaakov** is too clever. He's managed to avoid all my traps. I admit it. I've failed in my hunt! But I'm not giving up! In the end, I'll succeed in hunting him down! "Esav said in his heart: Let the days of mourning for my father draw near, and I will then kill Yaakov, my brother" (Bereshit 27:41).

## Lavan's House

**Several** years passed since then, and Esav, who heard that Yaakov was looking for a *shidduch* in Lavan's house, burst out laughing... "The wise Yaakov willingly placed himself into the hunting trap?! Everyone knows

that one of the greatest hunters of all time is Lavan!"

**Yaakov** arrived at Lavan's house, and it was specifically there, in the house of Lavan, the hunter, the man of deception, that he ascended tremendously...

**Tests** upon tests piled up at Yaakov's door, "What's he thinking? I also know how to deceive!" But Yaakov overcame it all and adhered to the *middah* of truth with all his strength!

**As** a result, Yaakov became a *merkava* (chariot) for the *middah* of truth and earned the title of "tzaddik!"

**The** Rambam writes<sup>7</sup> that just as an employer is warned not to steal wages from the poor person or to withhold them from him, so too is the poor person forewarned not to steal from the work due to his employer and neglect his work slightly here and there, spending the entire day in deceit. Rather, he

is obligated to be precise with regard to his time... Moreover, a worker is obligated to work with all his strength, for **Yaakov HaTzaddik** said, "I served your father with all my strength" (Bereshit 31:6). Therefore, he was granted a reward even in this world, as it says, "The man became tremendously prosperous" (Bereshit 30:43).

**Esav** heard about Yaakov's success and buried his head between his knees, "Ughh, I failed once again!"

**The yetzer hara** paced back and forth like a lion in its cage, "Where's the loyalty?! I'm done! I'm taking things into my own hands!"

**He** then went out to war...

## Yaakov Leaves Charan

**When** Yaakov left his father's house to go to Charan, he said, "If Elokim will be with me" (Bereshit 28:20), and he put his trust in Hashem. Hashem then assured him, "I am with you!"

**When** the time came to return to Eretz Israel, Yaakov

said to Hashem, "I left with Your permission, and I wish to return with Your permission."

**Hashem** replied, "You're free to return to the land of your forefathers, for you only came to Charan to establish the tribes. Now that you bore sons, you have no

**Parashat Vayishlach - Yaakov Leaves Charan**

reason to remain here any longer. After all, Lavan and his sons won't make peace with you because of their jealousy of the many possessions that I've given you! Therefore, return to your homeland and the land of your forefathers, and I will be with you."

**The** entire period that Yaakov stayed with Lavan, he thought that Hashem had left and forgotten him, for Hashem didn't reveal Himself nor speak to him even once since he arrived. Hashem then said to him, "If you want Me to be with you and

speak to you, leave the house of the wicked Lavan and go to Eretz Israel. When you return to the Holy Land, I will rest My Shechina upon you, for the Shechina doesn't reside outside the Land of Israel."

**Yaakov** hurried to fulfill Hashem's command. He called over the fleet-footed Naftali and said to him, "Hurry. Call for your mother, Leah, and Rachel, for I wish to speak with them."<sup>8</sup> When they got to him, he said to them, "Hashem commanded me to return to my parent's home in the land of

— *~* **Wellspring of Wisdom** *~* —

**8. Hashem** told Yaakov the good news that He never left or forgot him even for a moment, and when he returns to Eretz Israel, he'll once again attain prophecy.

**Yaakov** was filled with joy. But before he thanked Hashem for the good news, he called over his two wives to share his joy with them!

**Rabbi** Israel Pesach Feinhandler writes (Ahava VeReut – Vol. 2, p.116): The meaning of marriage is giving, not taking. We should share every joyful experience with our spouse; this is what makes marriage prosper. If each spouse closes themselves off emotionally, their relationship isn't a true marriage, rather a friendship (although it's clear that one shouldn't tell their spouse things that would diminish their appeal in their eyes).

**Many** people treat their spouse with indifference. When they get home, they start reading a newspaper or immerse themselves in some other pastime. Their first question may be, "What's there to eat?" This shows their wife that the newspaper or the food is more interesting to them than they are, even though she's been waiting all day to finally his face, his selfish concerns show her that he doesn't care about her.

**In** his list of priorities, food and entertainment come before his wife, who's somewhere at the bottom of the list. It's natural that this will arouse the anger of his wife. Even if she doesn't explicitly say anything, a silent resentment may be building up inside her.

Parashat Vayishlach - Left Alone

Canaan.” They replied, “Do as Hashem has commanded you !”

**Yaakov** accumulated his possessions and gathered his children and wives, and set out.

**Hashem** summoned the angels of Eretz Israel that parted with him when he left for Charan and told them, “Yaakov, My servant, is returning to his land. Let us go forth to greet him.”<sup>9</sup>

### Left Alone

**Broadcasting** live from the Holy Land! Breaking News: Yaakov is on his way to Eretz Israel !

**Esav** heard the news and said to himself, “The time for revenge has come !” He quickly went to

Seir’s military camp, gathered four hundred commandos, and went to war with Yaakov.

**Yaakov** learned about the army approaching and prepared himself for three things: for tefillah, for giving gifts, and for war.

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*~ Wellspring of Wisdom ~*

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**It’s** very sad to see people living next to each other when outwardly they are married, but in reality, each of them lives their own private life and hardly share their experiences with each other.

**When** a you come home, your first question should be, “How was your day? I really want to know how it went.” This opening question shows that you care; that you’re interested in her. After that you can move on to your regular activities, but first make sure your wife knows you were thinking about her and that you care. That way, your pastimes won’t bother her, because she received what she needed, what she deserves...

**In** addition to that, every now and then, when you get home, you should come in with a gift for your wife. Sometimes flowers or chocolate or a new book that she’ll like. Even a phone call from work to say “hello” is worth a fortune in her eyes. All these efforts show her that you’re thinking about her and that you care. She doesn’t need much; she’s satisfied with the knowledge that she’s important to you.

**If** she constantly asks for material things, then its sign that you’re not giving her enough attention and care (what she really needs, and is truly asking for).

9. Otzar Aggadot HaTorah (Vol. 1, p. 241).

## Parashat Vayishlach - The History of Israel

**First**, he poured out his soul before Hashem. After he finished praying, he divided his sons, his servants, and all his possessions into two camps so that when Esav's army attacked one camp, the other camp would flank them...

**At** the head of one camp, he appointed Damesek, the son of Eliezer, the servant of Avraham, and he appointed his brother, Elinos, the son of Eliezer, as the head of the other camp.

**Yaakov** then gathered goats, rams, camels, bulls, and donkeys, divided them into herds, and sent everything to Esav. He commanded his servants, "Go to Esav and tell him that Yaakov, his brother, sent him all this as a gift."

**After** Yaakov sent the gift to calm down Esav, he got up late at

night, took his wives, children, and possessions, and crossed the ford of the Yabbok River. After they were all on the other bank of the river, Yaakov remembered that a few small jars were left behind. He said to himself, "I'll go and get them, for my servants are tired from their hard labor all night."

**Meanwhile**, during the voyage from one end to the other, the *yetzer hara* celebrated and looked for a landing opportunity...

**Yaakov** crossed back over the river and found the jars. Since he was left alone, the *yetzer hara* found his landing opportunity... "Yaakov remained alone, and a man wrestled with him until the break of dawn" (Bereshit 32:25).

**Before** we continue, we'll bring up another point...

## The History of Israel

**When** Hashem wanted to bring down the massive soul of Rabbi Israel, the holy Baal Shem Tov, the founder of the Chassidic movement, the *yetzer hara* stood before Hashem and claimed, "Master of the world! You gave

me the power to hunt people down and make them sin for all generations. But now, you're taking my power away! From now on, I won't be able to hunt down anyone! The soul of the Baal Shem Tov is too great. It has



the power to teach the entire world all kinds of war tactics and how to evade ambush ! What will I do ? !”

**Hashem** replied, “The soul of the Baal Shem Tov must descend to the world ! But don’t worry, in order for free will to remain, I’ll encompass it with persecutions and humiliations, and through this, many will distance themselves from him, and you’ll be able to continue your work...”

**On** the 18<sup>th</sup> of Elul, in the year 5458 (1698), the soul of the holy Baal Shem Tov descended from heaven and landed in the home of the 100-year-old Rabbi Eliezer and his elderly wife, Sarah.

**When** he was five years old, his father, Rabbi Eliezer, called him to his bedside and said to him, “Israel, I must say goodbye to you. I’m leaving ! But before I pass on to the world that is entirely good, I ask of you two things...”

**1.** Don’t fear anything in the world, only Hashem. There should never be a situation in which any creature in the world may make you fearful. Not lions, not tigers, not bears... No one, not any human, no matter who they are, not an

animal, not an angel, not a demon...

Don’t be afraid of anything !

**2.** Love every Jew with every fiber of your being. Love every Jew the way they are, without conditions, without any demands. Whatever you have to do, bring them close, hug them, love them as they are.”

**With** these two requests, Rabbi Eliezer closed his eyes and returned his soul to his Creator.

**Not** too long after, his mother Sarah also passed away, and Israel remained alone, without any family...

**Israel** began to seclude himself with Hashem. He went out into the woods alone and spoke to Hashem day and night. There was no cooked food there, and he didn’t always find fruits or vegetables either. Occasionally, when he found a fruit tree, he would be able to eat, and when he found a spring, he would be able to drink...

**He** faced endless hardships. Poverty was nothing. Hunger was nothing. He had no one... No one to hug him, no one to give him warmth, no one to support him...

**Day** and night, he lived only with Hashem. There were periods when he worked as a teacher's assistant. He would take children to *cheder* and teach them *aleph-bet*, receiving a few pennies from the parents. He faced endless challenges.

**During** that time, he went through the agony of darkness. He went through all seven chambers of *gehinom* alive, feeling the torture in his body and soul. He went through harsh difficulties, darkness, darkness, darkness... For this is a general principle... before the light, there's darkness.

**Before** someone receives an immense light, they must go through darkness. You generally don't recognize the light unless you first went through darkness. You don't appreciate health unless you went through illness...

**Anyone** who has ever been sick knows how great it is to be healthy. Those who have never had their back hurt, never had their teeth hurt, never broke or sprained their leg don't know how much fun it is not to have back or teeth or leg pain... From the darkness, they

appreciate the light. Those who never went through poverty don't know how to appreciate prosperity. Those who never went through loneliness don't know how to appreciate relationship, etc...

**One** Shabbat eve, he fell asleep, and an old man appeared to him in a dream and told him that he was sent to study Torah with him. When he woke up, he went to immerse himself in the river in honor of Shabbat. When he got to the river, he immersed with his eyes open, as was his custom, and he suddenly saw the old man in the water. From that moment, he felt that a new spirit had entered him, and he became a different person...

**On** Shabbat night, the old man came to him again in a dream and said to him, "Don't think this is just a dream. This is real, and the proof is that you'll leave the city on Sunday and meet me between the second and third mountains..."

He then disappeared.

**He** had never experienced such an amazing, uplifting Shabbat as that one. He waited impatiently for Sunday to arrive...

**On** Sunday, he arrived on time and met the old man. The old man told him, “I don’t yet have permission to reveal to you who I am, but from now on, we’ll study together...” Thus they studied together every day for a whole year.

**Towards** the end of that year, the old man revealed to him that he was the ancient prophet Achia HaShiloni, Eliyahu HaNavi’s rabbi!<sup>10</sup> He then ordered him to move to one of the nearby villages, and so he did. The Baal Shem Tov would seclude himself the entire week and learn Torah in the mountains with Achia HaShiloni, and then return home on the eve of Shabbat.

**That** wonderful friendship existed for ten consecutive years! Ten years in which he learned all the secrets of the Torah, all the secrets of the universe, all the secrets of creation. He taught him

seventy languages: the language of the trees, the language of demons, the language of the flame of a candle... (The flame of a candle moves right, left, back, and forward, nothing is accidental, it’s a language. It’s our problem that we don’t understand, but it’s a language. Just as there are languages called Hebrew, English, and French, there’s a language called “the flame of a candle.” The same goes for the movement of the leaves of a tree... Also, the angels have their own language. They have different methods of writing. For example, Michael’s letters are different from Gavriel’s. And many more examples...).

**He** also taught him all the secrets of reincarnation and the order of the worlds...

**Ten** years later, when the Baal Shem Tov was 36 years old, he was discovered and began spreading a new light in the world...<sup>11</sup>

**Let’s** return to Yaakov Avinu...

---

*~ Wellspring of Wisdom ~*

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**10. When** Achia HaShiloni was 10 years old he left Egypt with Am Israel. He wasn’t part of the decree of the spies, and thus merited to stand at the foot of Mount Sinai and receive the Torah from Moshe Rabbeinu who received it from Hashem Himself. He merited entering the land of Israel and then receiving the Torah from

Yehoshua bin Nun, then from Pinchas, then from Eli HaKohen. He served in David HaMelech’s *Beit Din* and was ordained there (as the Rambam writes in his introduction to the *Yad HaChazakah*). He continued with Shlomo HaMelech, and more...

**11.** Kol Sippurei Baal Shem Tov  
(Vol. 1, p. 187).

## The Fight

**Yaakov** Avinu was pursued by Esav, so he fled to Lavan's house, and there it became clear to him that he had fallen even deeper into the abyss. When he was living at his parents' house, he was able to avoid Esav, but when he lived with Lavan, he lived with Lavan...

**Twenty** long, difficult years passed there, but despite that, he never ceased serving Hashem with all his heart for a moment. There wasn't even a thousandth of a second that his heart didn't burn with the flames of longing for Hashem...

**Then**, he left Lavan's house and began his way toward Eretz Israel, and en route, he learned that Esav was on his way towards him "to devastate, slaughter, and annihilate" (Ester 3:13). After he heard the news, his heart broke...

**But** by virtue of his broken heart, Yaakov merited ascending another step on the ladder of *kedusha* and was awarded the rank of "Yaakov remained alone!"

**After** all Yaakov's toil in Torah, after all his holy *avodah* and

his separation from materiality, after all the persecutions and humiliations that broke his heart into pieces... Yaakov found himself in a completely new spiritual world, a world where Hashem's revealed light shines without boundaries...

**Yaakov** Avinu looked around and found that he was alone! There was no physical person with whom he could share the feelings of his soul...

**The** *yetzer hara* cunningly rubbed his palms together, "Now that he's alone, without any possibility of sharing the depths of his soul with others, I can go to war against him. And this time, it's a fair battle, single combat!"

**The** *yetzer hara* went out to war! "A man wrestled with him until the break of dawn" (Bereshit 32:25).

**We** have little understanding of how this war was conducted, for our knowledge is too poor. How does flesh and blood, which is limited, fight against a spiritual reality that is stripped of all boundaries and dimensions...?

Parashat Vayishlach - The Evil Plan

**However**, one thing we do know. The *yetzer hara* was taken aback at the extent of Yaakov's *kedusha*. He was surprised to discover that Yaakov Avinu was "anointed for war."<sup>12</sup> He was well-versed in all the tactics of hunting...

**After** a struggle that lasted many hours, "He (the *yetzer hara*) saw that he couldn't defeat him (Yaakov), and (therefore) he struck the socket of his hip. Yaakov's

hip joint was dislocated as he wrestled with him" (Bereshit 32:26).

**The** *yetzer hara* turned to Yaakov and said, "I surrender. You defeated me in this battle! And I even know that your hip will soon be healed from my blow! But know that in truth, I really won this battle! In this fight, I succeeded in gaining control over your descendants..."

**The** *yetzer hara* emitted an evil laugh and disappeared...

### The Evil Plan

**The** Midrash tells how the *yetzer hara* received his heartless position:<sup>13</sup>

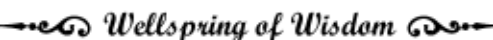
**After** Hashem created Adam HaRishon, he placed him in Gan Eden and sent His angels to serve him.

**The** ministering angels said to Hashem, "Master of all the Worlds! "What is man that You should care about him... Man is likened to vanity!" (Tehillim 144:3).

**He** answered them, "Just as all of you praise Me in the upper worlds, so he declares My Unity in the lower world. Moreover, are you able to give names to all the creatures which I have created?"

**They** then tried but were unable to give names...

**Immediately**, Adam stood up and gave names to all the creatures, as it says, "Adam gave names to every animal" (Bereshit 2:20). When



12. See Sotah 42a.

13. Pirkei DeRabbi Eliezer (Ch. 13).

**Parashat Vayishlach - The Evil Plan**

the ministering angels saw this, they retreated and said, “If we don’t eliminate him now, we’re done for!”

**The** most prominent angel that existed at that time was the *yetzer hara*, and he had twelve wings (in comparison, the *Chayot HaKodesh* have four wings, and the *Seraphim* have six wings).

**Jealousy** burned within the *yetzer hara*. He took his faction and descended to search for a creature that could take care of the job, and he didn’t find an eviler creature than the snake, as it says, “The snake was cunning” (Bereshit 3:1). He flew down and en clothed himself within the snake... And the end of the story is well known, following the temptation, Adam and Chava sinned and were thrown out of Gan Eden...

**Because** of his jealousy of Adam HaRishon, the *yetzer hara* was demoted from his high rank of *kedusha*<sup>14</sup> and became the head of all the evil forces!<sup>15</sup>

**Since** the *yetzer hara* was once a very holy angel, he knew about the divine plan of the creation of the world, to build a dwelling place for Hashem in this world, where He can be revealed without any partitions, as it says, “Then your Teacher shall no longer be concealed from you, and your eyes shall see your Teacher” (Yeshayahu 30:20).

**Thus** it was written in the “construction plan” of the “Lower Abode”...

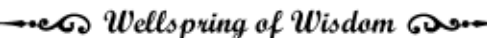
**The** place: Earth.

**Finish** date: 6,000 years.

**Resources:** All creatures of the world, each one and its own role.

**For** an added explanation: Hashem created the world to endure for 6,000 years and created all the souls of man, each soul to live during the years appropriate for its role.

**For** example, the role of Avraham Avinu was to enlighten



14. That’s what Rabbi Chaim Vital zt”l writes in his book *Shaarei Kedusha* (2:4).

15. *Devarim Rabbah* (11:10).

the world from its great darkness and to be the head of the believers in Hashem. The years that corresponded to his role were between the years 1948 and 2123 from the creation of the world.

**So** too, each and every person lives exactly those years in which their soul is needed to act and bring about *tikkun*. After those years pass, they will ascend, and new souls corresponding to those specific years will be born...

### **The Avodah of The Last Generation**

**The** Lubavitcher Rebbe said once in a lecture<sup>16</sup> that every Jew believes in Hashem with simple faith. They don't need proof because their *emuna* stems from the essence of their *neshama*, which is bound to Hashem.

**The** *neshama* itself hovers above the body. Therefore, it radiates its light on the body only externally. However, when a Jew goes through an ordeal of *mesirut nefesh*, the *neshama* enters the body and gives the

**And** the “finishing work” of the “Lower Abode” will be done only by the last generation, the generation before Mashiach.

**The** *yetzer hara* said to Yaakov, “You defeated me in this battle, but wait, just wait... When the last generation arrives, I'll take out my “secret weapon.” Then I'll be able to hunt everyone down, and no one will be able to finish the job... Even when the time of redemption comes, no one will be ready for it...

person the strength to stand strong in their *emuna* against all tests and sacrifice themselves for the sanctification of Hashem.

**During** most of the long exile that Am Israel has gone through, countless enemies have risen up against them, preventing them from learning Torah and fulfilling mitzvot.

**But** Am Israel, despite the severity of the persecutions and the intensity of their suffering,

## Parashat Vayishlach - The End of All Generations

always withstood the difficulties and observed Torah and mitzvot.

**During** such times, it was difficult for the *yetzer hara* to defeat them.

**Even** during times when they weren't persecuted, and Am Israel lived in peace, it was difficult for the *yetzer hara* to defeat them due to a lack of "goods."

**The** *yetzer hara* had hardly anything to offer... Jews were concentrated within their neighborhoods, with only one or two grocery stores in the near and far surroundings. The most he could offer was a tavern that sold beer...

**Every** Jewish man was adorned with a beard and *peyot*. All of them prayed three times a day, kept Shabbat, and were meticulous in mitzvah observance.

**With** such conditions, what else is there to offer...

**But** then, the last generation

arrived, the generation before the arrival of the Mashiach, a generation in which there is no persecution, a generation in which the *yetzer hara* doesn't have a moment's rest! At any given moment, at any second of the day, he has "goods" to offer...

**Since** there's almost no situation in which a Jew is actually required to give up their life, rather there's freedom of choice with an abundance of all one's needs, the *neshama* isn't revealed within the person, and as we said, the revelation of the *neshama* is precisely when the Jew is required to perform *mesirut nefesh*.

**Thus**, the circumstance arose that, on the one hand, we don't have the additional strength of the *neshama*, and on the other hand, the tests of spirituality are increasing day by day, and Jews are finding it difficult to withstand the tests.

**And** the clutch of the *yetzer* became stronger and stronger...

## The End of All Generations

**Hashem**, the Creator of all reality, wanted the world to arrive

at its *tikkun* and final completion. However, He saw that in the



**Parashat Vayishlach - Your Wellsprings Will Burst Forth**

generation before the arrival of the Mashiach, following the thick darkness of exile, immorality, arrogance, insolence, and heresy would increase.

**He** saw that, at that time, many Jewish souls would deteriorate and crumble to pieces...

**He** saw that many Jews would find it very difficult to face the shrewd “hunter.”

**Therefore**, He created the remedy prior to the blow and sent the holy soul of the Baal Shem Tov down to the world.

**The** teachings of the Baal Shem Tov and his holy disciples are a

wellspring of living waters that quench the thirst of those searching for the word of Hashem and instruct us in the pure way of the Torah. A Tree of Life to those who hold on to it, and life vest from the raging waters to those who learn it...

**The** learner of the books of Chassidut will sense a pleasant spirit upon them, and a holy feeling of purity will arise in their heart. They’ll find the purpose of their coming to this world, to uphold the standard of their soul and accept the yoke of Torah and mitzvot with joy, as well as find instruction in educating their dear children with pure awe of Hashem...

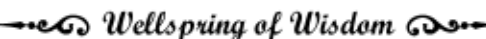
**Your Wellsprings Will Burst Forth**

**HaRav** Yoram Michael Abargel zt”l writes that in order to explain the remedy that lies in the study of Chassidut precisely in these generations, we’ll need a parable...<sup>17</sup>

**There** was once a king who didn’t have any children. In his later years, Hashem decided to give

him a present. A son. The king was ecstatic, “This child will continue my reign!” Unfortunately, his happiness wasn’t long-lived. When the child was only eight years old, he suddenly fell ill, and his condition only worsened.

**The** king called for the best doctors, paid them any price they



17. Imrei Noam (Yud-Tet Kislev, Maamar 5).

## Parashat Vayishlach - Your Wellsprings Will Burst Forth

asked, and yet, nothing worked. The doctors had given up. “Don’t waste your time and money,” they told the king, “he doesn’t have many more hours to live.”

**There** happened to be a doctor who was just passing by and noticed the king’s distress. “What’s wrong, my king? Why do you look so sad?” asked the doctor. The king then told him about his only son and how the other doctors told him that he could pass away at any moment, and he doesn’t know what to do. The doctor then said to the king, “I have a medicine that can heal your son, but it’s very expensive. I don’t know if you can afford it.” Shocked, the king responded, “Do you know who you’re talking to?! I can afford any cost! Just save my son!”

**The** doctor then began to explain, “I noticed that there’s a large diamond in your crown. That specific diamond holds the medicine to cure your son. If your son tastes from the diamond, he’ll be healed. You must take out the diamond, grind it into a powder, mix it with water, and let your son drink from it. With every sip that he takes, he’ll feel better

and better. But if you do so to your crown, all its glory will be removed. Are you willing to tear down your crown and destroy the diamond?”

**“Of** course I’m willing,” said the king, “The fact that the beauty and splendor of my crown will be destroyed doesn’t concern me at all because of the love I have for my only son. I’m willing to do anything to save him!”

**The** king’s ministers were amazed at the king’s answer and said to him with great wonder, “Your son is in critical condition, and it’s doubtful whether he’ll even be able to drink the medicine. Is it worth losing the king’s crown of glory with which he was crowned on the day he sat on his throne?!”

**The** king replied to his ministers, “If my son doesn’t live, what need will I have of my magnificent royal crown? After all, there won’t be a continuation to my kingdom!? However, if I destroy my royal crown but succeed in healing my beloved son, that precisely will be my glory, that I have a son who will sit on my throne and continue my

kingship in the world. Therefore, I'm ready to do everything to find a cure for the illness of my son !”

**The** king immediately took off his crown, tore it apart, took out the diamond, and ordered his servants to grind it into powder, mix it with water, and give it to his son.

**The** son began to sip from the cup, and after a few minutes, he had already finished it and began to feel better. A couple of weeks later, the doctor returned to the king's palace to check up on the child and was happy to announce that he had completely healed.

**The** king symbolizes the King of Kings, Hashem, and the king's only son symbolizes Am Israel in general and every Jew in particular. The fatal illness of the king's son symbolizes the period of severe exile that caused the souls of Am Israel to fall spiritually ill, to the point that all parts of the Torah that were revealed in previous generations were no longer enough to heal them.

**The** diamond that glorifies the royal crown of the mighty king, which it, and only it, has the

power to heal the serious illness of the king's son, symbolizes the teachings of Chassidut that were revealed precisely in recent generations, in which sublime advice on how to heal any spiritual illness is stored.

**In** order to cure the ill souls of Am Israel in exile, Hashem agreed to take the most precious stone of His royal crown and allow the holy Baal Shem Tov and his holy disciples and successors to grind it into a powder so that it would be understandable and accessible even to the simplest Jews.

**This** is the glory of the King of Kings, for if it were not for Am Israel who make known the Kingship of Hashem in the world, His Kingship would have no value, so to speak, for it has no continuity in the world. But if in the merit of the teachings of Chassidut, Am Israel will be healed, then this will be the prime glory of Hashem, that there's a holy people in the world who continue His Kingship.

**And** we see firsthand that many people that reached rock bottom, after tasting a little bit of Chassidut, slowly but surely drew

closer and eventually attained remarkable closeness to Hashem. Exactly for this reason, Hashem gave us Chassidut, to save us from these times before Mashiah.

**In** addition to all that has been said, there's a special relationship between the revelation of Chassidut and the coming of redemption. Rebbe Hillel of Paritch zt"l once told the following...

**After** the Alter Rebbe was released from prison, he passed through Nevel on his way home to Lozhna. The town's Jews arranged a major celebration in honor of the Alter Rebbe's release.

**The** Alter Rebbe asked the crowd, "What do you prefer, that I give over a discourse on Chassidut or that I tell you a story?" The townspeople understood that this was probably going to be a good story, as the Rebbe himself had proposed it. Therefore, they replied that they wanted to hear the story. "Let me tell you how Chassidut came to the world," the Alter Rebbe said.

**"Once,** it became known to the Baal Shem Tov that there

was a holy Name of Hashem in a particular chamber in heaven and that the key to that chamber was in the hands of the *yetzer hara*. How did the *yetzer hara* attain this holy Name?

**When** the destruction of the Second Temple was about to take place, the *yetzer hara* protested and didn't want to let it happen because the exile after the destruction of the First Temple lasted only for 70 years, and he thought that would be the case again after the destruction of the Second Temple. As a way of placating him, he was told that the key to the chamber in which the holy Name is located upon which the redemption depends would be placed in his hands. Only then did he agree to the destruction.

**When** the Baal Shem Tov found out about this, he decided to bring the *yetzer hara* down to this world and take the key from him, but he was told from heaven that he was planning to do something very dangerous. He answered them, "I don't fear him at all, for my father commanded me before his death not to fear

anything but Hashem.” Thus, he brought the *yetzer hara* down.

“**Flesh** and blood, how did you not fear bringing me down?” the *yetzer hara* yelled. But the Baal Shem Tov wasn’t fazed by him whatsoever. He immediately took the outer dimension of that holy Name from him, and it’s from this holy Name that all the teachings of Chassidut came.

**The** inner dimension of that holy Name remained in the *yetzer hara*’s hands, until Mashiach will come, speedily in our days, and take it from him. We derive from this that Chassidut is the key to the redemption.”

**It’s** also said that on Rosh Hashanah of the year 5507 (1717), the holy Baal Shem Tov secluded himself in his room for several hours, and it was impossible to approach him.

**Through** immense intentions, the holy Baal Shem Tov made a “soul ascension” and reached sublime halls in heaven, one of them being the hall of Mashiach. The Baal Shem Tov saw with *Ruach HaKodesh* everything that was going to happen to Am Israel in the bitter exile and therefore decided to ask Mashiach himself when he would redeem them. Mashiach answered him, “When your wellsprings will burst forth.”

**Therefore,** anyone who wishes to bring the redemption closer should strive to study Chassidut, as well as draw others closer to Chassidut, and in this merit, they’ll have much success in their personal *avodah* and study, as well as merit seeing the final redemption of Mashiach, may it be speedily in our days, amen!

## Yud-Tet Kislev

**This** year, Yud-Tet Kislev (the 19<sup>th</sup> of Kislev) falls on the Tuesday after parashat Vayishlach.

**Yud-Tet** Kislev isn’t just another day. Yud-Tet Kislev is

the day when Hashem decides one’s attainment of the inner aspects of the Torah in that year.

**Rabbi** Yaakov HaLevi of Marvege, one the *Baalei*

*HaTosafot*, most famous for his responsa entitled “Shut Min HaShamayim,” where he would seek answers from heaven by means of seclusion, prayer, and uttering Divine Names, and thus receive answers through a dream, writes...<sup>18</sup>

**After** seeing all this, I asked on Tuesday night,<sup>19</sup> on the 19th of Kislev, if it had come to me from Hashem or not... They responded, “... today is the day of revelation...” – meaning that he received the answer in the merit of the “day” the 19<sup>th</sup> of Kislev.

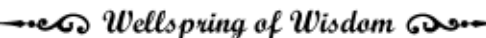
**Rebbe** Shalom Perlov of Koidanov writes<sup>20</sup> that on the 19<sup>th</sup> of Kislev in Reisen and in other places, they don’t say *tachanun* and also conduct a day of *simcha* (joy).

**He** continues and comments there that Rabbi Yaakov HaLevi of Marvege didn’t document in any question the date on which he asked, and only in this question did he indicate the date of the question.

**He** continues and writes: And it is known that the day of his question was on the Hillula of the holy Maggid of Mezeritch, as well as the day when his great disciple, Rebbe Shneur Zalman of Liadi, was released from his imprisonment and is a celebrated day of joy as is known.

**HaRav** Yoram Michael Abargel zt”l writes<sup>21</sup> that Yud-Tet Kislev is considered in heaven as Rosh Hashanah for the teachings of Chassidut. Just as on Rosh Hashanah, everything that will occur to a person throughout the year is written, so too, on the 19<sup>th</sup> of Kislev, what level one will attain in the teachings of Chassidut and in the fulfillment of its teachings is written down.

**Thus**, anyone who makes an effort to sanctify themselves on this day, increasing more and more in the study of Chassidut and the fulfillment of its teachings, positive *middot*, and *ahavat Israel*, will see much



**18.** Shut Min HaShamayim (Siman 5).

**19.** The same day as this year!

**20.** Mishmeret Shalom (Hadrat Shalom 35b).

**21.** Imrei Noam (Yud-Tet Kislev, Maamar 1).

**Parashat Vayishlach - Shabbat Shalom!**

success throughout the year in their *avodat Hashem*, in the study of Torah, in *chinuch* (the upbringing of their children), and in all aspects of life.

**It's** also proper to increase in joy on this day and partake in a festive meal containing meat and wine, just like on *Yom Tov*.

**Since** this is the day the Alter Rebbe was released from prison and he derived great joy on that day, he promised, "Whoever

rejoices with me, I will save them from all their troubles, physical and spiritual, and take them out of their darkness and into the light."

**In** the merit of the study of the inner aspects of the Torah, we will be taken out of our darkness and into the true light with the complete redemption soon in our days, and we'll merit, "A new Torah shall go forth from Me,"<sup>22</sup> – the revelation of the hidden secrets of the holy Torah from Mashiach Tzidkenu, amen!

**Shabbat Shalom!**



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**Shabbat Times**  
**Vayishlach**

16<sup>th</sup> of Kislev , 5783

City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	4:10 pm	5:14 pm	5:41 pm
Miami	5:12 pm	6:08 pm	6:43 pm
Los Angeles	4:25 pm	5:25 pm	5:56 pm
Montreal	3:52 pm	5:01 pm	5:23 pm
Toronto	4:22 pm	5:29 pm	5:53 pm
London	3:36 pm	4:50 pm	5:04 pm
Jerusalem	4:20 pm	5:10 pm	5:42 pm
Tel Aviv	4:16 pm	5:06 pm	5:37 pm
Haifa	4:13 pm	5:04 pm	5:34 pm
Be'er Sheva	4:18 pm	5:08 pm	5:39 pm

**Pathways  
to the Heart**

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

*People need to stop sleeping and open their eyes to see what's happening around them. Stop overlooking your children and start seeing them for what they're really worth... Priceless! The price is too heavy for you to fail in raising your children...*

*Parents who like compromises will end up suffering. If a child feels that their parents' path isn't real enough, they'll end up breaking down, and it's absolutely forbidden for that to happen to a child, for they won't know how to deal with it.*



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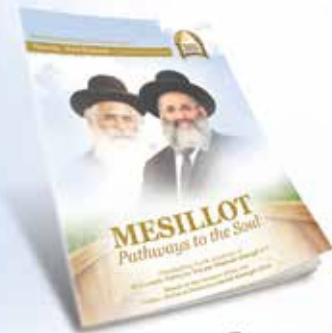
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