



Beit Hamidrash Hameir Laarets | Issue 87

Vayechi | Happiness – The Source of Salvation



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 Vayechi

When Will Mashiach Come ?

The year 5575 (1815) was one of the most auspicious years for the arrival of the Mashiach. The tzaddikim in that generation

decided that they had to bring Mashiach, and therefore, they armed themselves and went out to war against the *yetzer hara* !¹

Wellsprings of Wisdom

1. Rosh Hashanah in the year 5575, before the blowing of the shofar, the Chozeh of Lublin asked aloud in his Beit Midrash to all of his holy disciples, “Who’s willing to go out to war together with me ?”

Among those present was the holy tzaddik, Rebbe Naftali Tzvi of Ropshitz, who, upon hearing the question, which meant a declaration of war against the *yetzer hara*, immediately fled from the Beit Midrash...

However, there was no shortage of those who responded to the call and enlisted in the campaign. To the right of the Chozeh stood his disciple, the holy tzaddik, Rebbe Kalonymus Kalman of Krakow, the *Maor VaShamesh*, and to his left stood another disciple, the holy tzaddik, Rebbe Naftali Hertz Halperin. The holy tzaddik, Rebbe Aryeh Leib Lipshitz, the *Aryeh Dvei Ilai*, served as the *Baal Tokeah* (the person who sounds the shofar), and the Chozeh himself was the *Makri* (the person who instructs the

Baal Tokeah which sound to blow).

“**Tekiah !**” the Chozeh announced.

But no response was heard.

Rebbe Aryeh Leib, an experienced *Baal Tokeah*, tried with all his might to sound the shofar, but in vain.

After a long pause, the Chozeh suddenly screamed with great enthusiasm at the *Baal Tokeah*, “Sound it now ! Hashem said to sound it now !”

But still, silence filled the room.

The Chozeh declared out loud, “If the power of the *yetzer hara* is this great, to the point in which he has the ability to prevent us from sounding the shofar, give him the shofar ! Let him sound it !”

His complaint succeeded. From then on, the sounding of the shofar went smoothly.

After the tefillah, the Chozeh sat with his disciples at the set table for the holiday feast. During the feast, he articulated, “The situation isn’t good !”

Parashat Vayechi - When Will Mashiach Come ?

The prosecutors in heaven are impeding. However, what we won't be able to succeed with the shofar, with the help of Hashem, we'll be able to succeed with joy, through the power of the Torah !”

This was a clear intimation that the decisive stage in the campaign would be during *Simchat Torah*.

During all of Sukkot, the Chozeh didn't cease preparing his chassidim for the decisive, fateful day of the heavenly campaign – *Simchat Torah*. On *Shemini Atzeret*, the Chozeh ordered the chassidim to pass out plenty of drinks in order to increase their joy and elevate them to the highest levels.

“**If** we merit having a truly joyous *Simchat Torah*, we'll also merit having a joyous Tisha B'Av !” promised the Chozeh.

On the night of *Simchat Torah* before the *hakafot* (circling the Sefer Torah), the Chozeh addressed the chassidim and warned them with the utmost seriousness, “Know that the war standing before us today is great and oppressive. The *yetzer hara* is intensifying against us with all its forces, and we must be extremely careful. Thus, I beg of you, keep your eyes on me at all times, and do not take your minds off me for even a moment !”

The joy during the *hakafot* surged. The chassidim danced and sang with immense vigor. Their voices skyrocketed to heaven. The enthusiasm reached its peak when the holy Chozeh took hold of his personal miniature Sefer Torah and began dancing with it in the middle of the circle

of chassidim. The chassidim danced and sang with all their might. Their eyes closed, their heads lifted up, their entire beings not in this world... Until, suddenly, the singing came to an abrupt stop, all eyes opened and stared at the center of the circle, where the Chozeh was supposed to be found, but the Chozeh was gone !

The miniature Sefer Torah was lying on the *bimah*, and the Chozeh, which had just now taken hold of it and danced with it with flames of enthusiasm in the center of the circle, was nowhere to be found. A great panic gripped the congregation. Everyone began running around looking for the Rebbe.

Suddenly, they remembered. They were ordered to watch over the Rebbe and not to take their minds off of him, but they forgot and were distracted.

It turned out that the Rebbe's wife was also ordered concerning this, and she, indeed, was constantly on guard from her home, looking into the Beit Midrash, never taking her eyes off the Rebbe. However, she suddenly heard the sound of a baby crying coming from behind her door and went over to see what was going on. She didn't find anyone, but when she came back, she didn't see the Rebbe anymore...

When they didn't find him in the Beit Midrash, the chassidim entered his room, but they didn't find him there either. All the windows in the Beit Midrash were closed, and only one small window was open in the Rebbe's room near the ceiling. It was higher than a man's reach and narrower than the width of a man's body. Nevertheless,

Parashat Vayechi - When Will Mashiach Come ?

But ultimately, they didn't succeed, and in one year, in the wake of their efforts to bring the redemption, three of the most renowned tzaddikim of the generation passed away – the

Maggid of Kozhnitz zt"l, Rebbe Menachem Mendel of Rimanov zt"l, and the Chozeh of Lublin zt"l.

After the passing of the Chozeh of Lublin zt"l, one of his students traveled to many cities,

~ Wellsprings of Wisdom ~

because of the mass confusion and mysterious disappearance, one of the people in the congregation decided to climb and see if something had happened to the Rebbe... It turned out that someone had arranged the empty bottles left over from yesterday's drinking on *Shemini Atzeret*, on the sill of the small window. The bottles were standing upright, meaning no one passed through the window...

After despairing of the search inside, the chassidim dispersed, looking for the Rebbe in the nearby streets. One of the chassidim, Rebbe Eliezer Machmelnik, went into the streets searching for the Rebbe when suddenly, he caught the sound of a man moaning faintly. He followed the voice and found a human figure lying on the side of the road, but because of the thick darkness, he couldn't recognize the person. He approached the man and asked, "Who are you?"

"Yaakov Itzchak ben Matil," the man weakly answered.

That was the name of the Chozeh !

Rebbe Eliezer immediately ran towards the Beit Midrash and cried out at the top

of his lungs that the Rebbe had been found. The elderly disciples ran to the spot where he was found and very carefully lifted up the Chozeh...

As he was carried by his holy disciples, the Chozeh opened his eyes and said, "The entire empire of the *yetzer hara* united against me, and when permission was given to them from heaven, they threw me to the earth with immense power. Had it not been for the Maggid of Kozhnitz, who came to support me at my right, as well as my mother, peace be upon her, who came to support me at my left, not one bone would've been left of me!"

From that day, the Chozeh remained terminally ill and confined to his bed. All over Poland, the Jews sounded their prayers for his speedy recovery, but the gates of prayer were locked. On Tisha B'Av, 5575, the holy soul of the Chozeh of Lublin returned to its lofty place in heaven...

And just like the *Torah Simchat* of that year, so was the Tisha B'Av...

- Am Levadad Yishkon (p. 284).

Parashat Vayechi - When Will Mashiach Come ?

looking for a new Rebbe. But he didn't find what he was looking for in any of the Rebbeim. Finally, he recalled that Rebbe Naftali Tzvi of Ropshitz was very endearing in the eyes of his Rebbe, the Chozeh of Lublin. Thus he got up and traveled to Ropshitz in the hope that there, he would find what he was truly looking for.

He stayed there for three weeks. But it's known that the Rebbe of Ropshitz concealed himself to the highest degree, not revealing the *kedusha* of his *avodah* to the outside world even in the slightest, only revealing complete simplicity. Moreover, the Rebbe wasn't accustomed to bring people close. Thus, the student didn't feel a connection whatsoever.

On Sunday, after his third Shabbat there, the student sat in the Beit Midrash dejected. After all, it was his last hope, and still, he felt nothing. He had nothing else to do but to return home...

His heart filled with worry and grief, "All the tzaddikim are gone. The entire generation has become orphaned. There's no one to turn

to. What's life without a Rebbe?" As he sat there pondering, he sighed and said to himself, "Oy, Master of the world! The Mashiach has to come already..."

A few moments passed, and then the Rebbe of Ropshitz entered the Beit Midrash. He approached the student and began telling him, "Micha was a very talented tailor. He produced the most luxurious clothing. However, he had really bad luck. He had very few customers who came to buy from him..."

Micha walked around his desolate store full of worry, "What will I do?! I'm in dire need of salvation!"

Then, an idea popped into his head. He went to one of his rich friends and asked him for a loan.

His rich friend hesitated, "And how exactly are you going to repay it?"

Micha replied, "Throughout the summer, I'll sew coats, hats, and gloves, and then, before winter, I'll go on a sales trip and sell them to the nearby villages, and from the profit, I'll pay you back."

Micha's rich friend agreed to the proposal and lent him the money.

Micha took the money and bought the required materials for sewing the coats, etc., and with the rest of the loan, he bought the basic needs for his family.

Just before winter arrived, Micha took all his coats and went out on a sales trip. He managed to sell everything and returned with filled pockets. He repaid his rich friend, and he managed the entire winter with the rest of the profits.

He managed to do this for several years, but then, his bad luck returned. His wife turned to him and said, "Why do you sew such a small number of coats? I suggest that this year, you multiply the number of coats, and thus we'll earn a respectful living."

Micha listened to her, and doubled the quantity.

When the time for his sales trip arrived, he rented a large wagon, loaded it up with his goods, and set off. But this time, he wasn't able to sell even one coat !

To his bewilderment, the villagers told him that numerous natural disasters occurred that year, and hardly any crops grew. Thus, they had no money to buy coats.

Initially, he remained calm and began his way back home. But then, he recalled his debt that he had to return, and his wife and children who were waiting for him at home, lacking basic needs... He returned home as just he left, with a full wagon and empty pockets. The bitterness he felt in his heart filled his entire being. He then sighed, "Oy, Master of the world ! When will the Mashiach come already... ?"

When Mashiach heard his words, he said to himself, "What insolence ! If he would've sold his coats, he wouldn't care if I would come or not. Only because his luck is terrible and he collapsed to the pressure should I come..."

The Rebbe of Ropshitz continued...

One day, a certain student went out to look for a new Rebbe after his holy Rebbe had passed away. He went from city to city, but he wasn't satisfied, for he

Parashat Vayechi - Eagerly Await and Demand

didn't find someone similar to who he used to have. He then arrived at a certain city and stayed there for a few weeks, but the Rebbe was a simple, silent man, so he couldn't learn anything from him. He sat in the Beit Midrash dejected and pondered, "The tzaddikim of Kozhnitz, Rimanov, and Lublin have passed away. The generation has become orphaned. There's no tzaddik left to learn *avodat Hashem* from, to bask in their *kedusha*, to awaken the nation.

Who will guide Am Israel...?"

As he was pondering, he sighed and said, "Oy, the Mashiach has to

come already..." When Mashiach heard this, he said, "Now the time has come ! Finally someone who's sorrowful about the state of Am Israel ! I indeed must come now..."

After hearing these words of the Rebbe, the student jumped up with intense fervor and adhered to the Rebbe of Ropshitz zt"l with an unbreakable bond...²

Before we learn a little about this week's parasha, we need to precede with a number of words about our obligation to eagerly await and anticipate the arrival of the Mashiach...

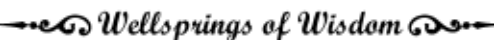
Eagerly Await and Demand

Yeshayahu HaNavi revealed to us what happened in heaven during the destruction of the Beit HaMikdash, "Hashem Elokim Tzevakot called on that day for weeping and lamenting, for tonsuring and girding with sackcloth" (Yeshayahu 22:12).

The Midrash describes it in more detail...³ When Hashem

decided to destroy the Beit HaMikdash, He said, "As long as I'm within it, the nations of the world won't touch it. Thus, I will avert My eyes from it, and I will take an oath that I will not attend to it until the end of days. Then the enemies will come and destroy it."

Immediately, Hashem withdrew His right hand behind Him, as it



2. Beit Tzaddikim Ya'amod (Vol. 3, p. 85).

3. Midrash Rabbah – Eicha (Intro.).

says, “He withdrew His right hand from before the enemy” (Eicha 2:3). At that moment, the enemies entered the Sanctuary and burned it...

Since the Beit HaMikdash burned down, Hashem said, “I no longer have an abode on earth. I will remove My Shechina from it and ascend to My original place,” as it says, “I will return to My place until they acknowledge their guilt, and they seek My presence. They will seek Me in their troubles” (Hoshea 5:15).

The Gemara says that when the Beit HaMikdash was destroyed, Avraham came before Hashem weeping, tearing his garments, and with ashes on his head, saying, “Hashem! At 100 years old, You gave me a son, and when he was 37 years old, You told me to sacrifice him as a burnt offering before You. I myself bound him. Will You not remember this on my behalf and have mercy on my children?!”

Itzhak then came before Hashem and said, “Hashem! When I understood that I was

going to be offered as a sacrifice, I didn’t delay fulfilling Your words, and I was bound willingly upon the altar and extended my neck under the knife. Will You not remember this on my behalf and have mercy on my children?!”

Then, Yaakov came before Hashem weeping, “Hashem! Did I not remain in Lavan’s house for 20 years? When I left his house, the wicked Esav confronted me and attempted to kill my children, and I endangered my life on their behalf. Now they’re being given into the hands of their enemies like sheep to slaughter after I raised them and suffered the struggles of child-raising on their behalf. Will You not remember this on my behalf to have mercy on my children?!”

Lastly, Moshe said before Hashem, “Hashem! Was I not a loyal shepherd for Am Israel for 40 years? I served them unceasingly in the desert, yet when the time came for them to enter the land, You decreed that I would die in the desert and not enter with them. Now that they’ve

been exiled, you sent me to lament them and weep over them..."

At that moment, Moshe turned to Yirmiyahu HaNavi, "Go before me so I may bring them back. I'll see who will try to put their hands on them." Yirmiyahu, though, replied, "I can't go for there are corpses on the way and I'm a Kohen." To which Moshe responded, "Nevertheless, go!"

Immediately, Moshe and Yirmiyahu went until they reached the rivers of Babylon. Am Israel saw Moshe and said to each other, "The son of Amram has come from his grave to redeem us from the hand of our enemies!" A *Bat Kol* (Divine Voice) then emerged and announced, "I decreed that you be exiled!" Immediately, Moshe said to them, "My children, it's impossible to take you back, as the decree has already been issued. But Hashem will return you speedily." He then left them...

At that moment, they raised their voices in great weeping until

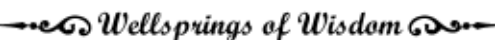
their cries ascended to heaven, "By the rivers of Babylon, there we sat and also wept" (Tehillim 137:1).

They said before Hashem, "Hashem! Is there no return for our children?" He said to them, "Do not say that, for a generation that eagerly awaits and anticipates my Kingship will immediately be redeemed! As it says, "There is hope for your future, said Hashem, and your children shall return to their border" (Yirmiyahu 31:16).⁴

Even if Am Israel doesn't have anything but hope, they will be redeemed in the merit of their hoping!⁵

The act of eagerly awaiting and anticipating redemption is one of the main things that speeds up the arrival of Mashiach, and in its merit, we will be redeemed.

If Am Israel doesn't eagerly await and anticipate the redemption, *chas v'shalom*, it's as if they declare that their current situation is good



4. Yalkut Shimoni (Remez 997).

5. Yalkut Shimoni (Remez 736).

Parashat Vayechi - The Trials of The Tzaddikim

enough for them, and thus the redemption gets delayed. Therefore, eagerly awaiting for and anticipating the redemption accelerates its arrival.

For when Hashem sees that we, His children, anticipate it, He'll fulfill our request...

Rabbi Chaim Yosef David Azulai writes⁶ that anticipation for the redemption is the greatest merit Am Israel has to be redeemed. When Am Israel asks Hashem to be redeemed, the prosecutors in heaven can argue against them that

their merits aren't sufficient enough. However, when they eagerly await and anticipate the Mashiach, they become worthy of being redeemed in the merit of the anticipation itself!

Since this is the *hishtadlut* (effort) required of us, throughout all generations, Am Israel yearned for and anticipated the arrival of the Mashiach, and in particular, the tzaddikim of the generations, who, in addition to their awaiting and anticipating, acted, attempting to bring the redemption in every way possible...

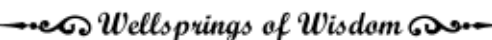
The Trials of The Tzaddikim

Rebbe Tzvi Elimelech of Bluzhev zt"l gave over the following discourse to his holy disciples...⁷

Since the creation of the world, throughout the generations, tzaddikim have acted for the sake of Am Israel to bring the final redemption with Mashiach's arrival. Even Adam HaRishon acted in order to

bring about the final redemption but didn't succeed. So too with Avraham, Itzchak, and Yaakov.

Even Moshe Rabbeinu, who pleaded to Hashem to allow him to enter Eretz Israel, for if he had entered, we would've merited being redeemed at that time, Hashem denied, saying, "Enough!



6. Midbar Kedemot.

7. Otzar Peninei Torah VeChassidut (p. 348).

Parashat Vayechi - The Trials of The Tzaddikim

Don't speak to Me about this matter anymore" (Devarim 3:26).

Likewise, all the prophets also tried to bring about the complete *tikkun* and redemption of Am Israel. The same goes with the holy *Tannaim*, for we find that Rabbi Akiva wanted to declare Bar Kochva the Mashiach, as well as Rabbi Shimon bar Yochai who wrought immense phenomena, as is well known, to bring the world to its complete *tikkun*.

Then the Arizal came and attempted with all his strength to bring the world to its complete *tikkun*, and afterward, the holy

Baal Shem Tov, who wanted to meet with the Ohr HaChaim in Eretz Israel to bring the Mashiach. However, as is known, the holy Baal Shem Tov's journey was deterred, and the arrival of Mashiach was delayed by heaven.

Then, the Chozeh of Lublin and Rebbe Menachem Mendel of Rimanov activated all of their powers to bring the Mashiach, but yet, Mashiach ben David still hasn't come...⁸

"What is left for us, you ask?" the Rebbe of Bluzhev continued, "Just to continue to eagerly await..."

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

8. The following was told by the holy tzaddik, Rebbe Israel Friedman of Ruzhin zt"l, at a gathering with his disciples...

My great-grandfather, the Maggid of Mezeritch, said before he passed away, "When I arrive in the World of Truth, and they lead me to Gan Eden, I won't enter until they bring the Mashiach and redeem Am Israel from their exile."

When his soul ascended, the tzaddikim of all generations as well as the angels, came to greet him. They wanted to accompany him to his place in Gan Eden, but the Maggid refused, saying, "I won't enter until the redemption arrives."

His declaration caused a huge uproar in heaven. All the judges of the High Court came and spoke with him and explained to him that the time had not yet come, etc... The Maggid was persuaded and entered Gan Eden.

The son of the Maggid, my grandfather, Rebbe Avraham HaMalach, said before his passing, "I won't let them persuade me, and I won't enter Gan Eden under any circumstances until they bring the Mashiach!" Thus it was, until Hashem Himself came and took him by the arm, and he couldn't stand against Him, and thus he entered.

In our parasha, we encounter Yaakov Avinu's *avodah* to repair the world, and with the *yetzer hara's* war against him...

Fight Until The End

The Gemara says⁹ that there are only three forefathers... Avraham, Itzchak, and Yaakov (but not Yaakov's children, the twelve tribes).

Out of all of them, Yaakov was the chosen one of the forefathers, as it says, "For Hashem has chosen Yaakov for Himself" (Tehillim 135:4).¹⁰

Yet, specifically in his case, at every stage of his life and especially in the building of his family, he went through many difficulties.

Most of his life was encompassed by continuous hardships and difficulties, which we don't find regarding his holy father and grandfather, Avraham Avinu and Itzchak Avinu, for the blessing that rested on them was apparent to all.

Even while he was in the womb, he fought with his brother, as Rivka was told in advance in a prophecy, "Two nations are in your womb, and two kingdoms shall part from within you" (Bereshit 25:23). Even

~ Wellsprings of Wisdom ~

My father, Rebbe Shalom Shachna, said before his passing, "Not even Hashem Himself will be able to stop me." Thus it was, and he didn't enter by any means whatsoever. But they then expanded Gan Eden until he found himself standing in the middle of it...

Rebbe Israel of Ruzhin finished his story, saying, "Not even expanding Gan Eden will help them. I'll jump out of there and not enter until I bring the Mashiach!"

- Shemuot VeSippurim (Vol. 2, p. 70).

The Rebbe of Munkacs later stated, "But ultimately, they also managed to bring Rebbe Israel in as well."

Not only them, but many tzaddikim promised before their passing that they wouldn't stay silent and wouldn't rest until they brought the Mashiach. But they, too, were prevented by heaven, and we have yet to be redeemed. Thus we have no one to rely on but our Father in Heaven.

9. Brachot 16b.

10. Bereshit Rabbah 76:1.

before he was born, he had to dwell in the womb together with the wicked Esav and be his twin...

Everything he obtained in his life he had to fight for. He had to cope with many difficulties. The birthright that was really his, he had to take in an unpleasant way. Even in order to receive the blessings that he had already merited, he had to endanger himself.

Then his life was put in danger by Esav, who chased after him to kill him, and when he escaped and fled to Lavan, Eliphaz stole from him all that he owned.¹¹

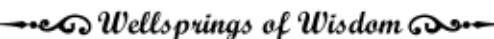
Also, if we compare his phase of finding a wife to his father's, we find that Itzchak's wife was brought to him on a silver platter without making any effort, whereas Yaakov Avinu was forced to work hard for his wife and, moreover, he had to deal with all of Lavan's lies and deceptions concerning Rachel and Leah and ultimately work for 14 difficult years.

Afterward, when he began making a living as the shepherd of Lavan's flock, he had to fight about every single thing with Lavan, who switched his salary 100 times. Then he was forced to flee from him like a refugee, and he was only able to escape because of Hashem's intervention and His warning to Lavan.

He only just escaped Lavan's grasp when the trouble of Esav had already befallen him, and though he survived his encounter with him, it was only after much prayer, offering many gifts, and bowing to him seven times. He then fought with Esav's ministering angel, and although his name was changed to Israel, because of his victory, his thigh was injured...

Later the distress of his daughter Dina, the war with Shechem, and Rachel's passing befell him...¹²

At ninety-eight and a half years old, and with an extensive



11. Midrash Aggadah 28:20.

12. Ben Melech Al HaTorah – Bereshit (Vol 2, p. 397).

Parashat Vayechi - World Peace

past of *avodat Hashem* and withstanding many tests already behind him, Yaakov Avinu decides to build an altar. Hashem reveals Himself to him and calls him “El,” as it says, “He set up an altar there, and called him El,

Elokei Israel” (Bereshit 33:20)¹³ — that is, he merited becoming a *merkava* to the Shechina!¹⁴

After Yaakov merited that lofty level, he decided it was time to bring the Mashiach. Yaakov Avinu then went out into action...

World Peace

Parashat Vayeshev begins with the verse, “Yaakov settled in the land of his father’s residence, in the land of Canaan” (Bereshit 37:1), and on the words, “Yaakov settled,” Rashi comments that Yaakov wished to live in peace.

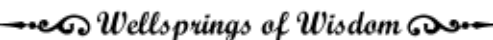
the Mashiach is in order to make peace in the world, as it says, “Behold, I will send Eliyahu HaNavi to you before the coming of the great and awesome day of Hashem: And he will turn the heart of the fathers back to their children, and the heart of the children back to their fathers” (Malachi 3:23-24).

Many commentators have explained what peace Yaakov yearned for, but we’ll bring the interpretation of Rebbe Yoel Teitelbaum, who writes that the peace he yearned for was the days of the Mashiach...”¹⁵

In the merit of the peace that will then be established in the world, the long-awaited feeling of peace will be revealed within the hearts of all ! We find that true peace will only be revealed when Eliyahu and Mashiach arrive.

Before the arrival of the Mashiach, Eliyahu HaNavi will be revealed. *Chazal* say¹⁶ that the reason Eliyahu will come before

Since Yaakov Avinu merited being called “El,” he sought to



13. Megillah 18a.

14. Netiv Mitzvotcha (Netiv Emuna 3:29).

15. Divrei Yoel (Vayeshev, p. 276).

16. Eduyot 8:7.

Parashat Vayechi - Don't Be a Donkey

bring the complete redemption in order to sit in peace... Yaakov then began, and through his efforts, the redemption seemed closer than ever...

However, since the time for the redemption hadn't yet arrived, the angels searched for a way to stop Yaakov from continuing his efforts. Thus, they quickly removed Yosef from him... Following Yosef's sudden disappearance, an extremely slight feeling of sadness entered Yaakov Avinu's heart, and that feeling was enough to remove the Holy Shechina from him. Therefore, his efforts to bring the redemption ceased at once...

Don't Be a Donkey

Chazal established a paradigm...¹⁸ If the early generations are considered to be like angels, we're considered to be like humans, and if they're considered to be like humans, we're akin to donkeys.

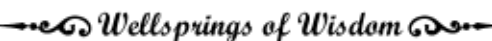
As long as we live in this world, encloded within physical

The Zohar says that¹⁷ the Shechina doesn't rest in a place of sadness, but only in a place of joy. Wherever there's no joy, the Shechina won't rest... From where do we derive this principle? We learn this from Yaakov, from whom the Shechina departed while he mourned Yosef. Then, when he became joyous after receiving the good news about Yosef, immediately, "the spirit of Yaakov, their father, was revived" (Bereshit 45:27). That is, the Shechina rested upon him once again.

Before we continue, a little introduction...

bodies, we can't understand what an angel is.

A Jew who merits realizing that they can't understand who the *Talmidei Chachamim* that lived in previous generations were and understands that they can't attain the sanctity of their deeds nor the



17. Zohar (Vayeshev 180b).

18. Shabbat 112b.

capacity of the revelation of feelings of *kedusha* that surged in their hearts – precisely they deserve to be called human!!!

But, if someone is coarse and thinks that they “understand” the tzaddikim, and especially if they dare open their mouth and ridicule or speak negatively about the tzaddikim, they should know that they’re a donkey!

The Vilna Gaon once said, “I’m able to imagine a *Talmid Chacham* in the times of the *Rishonim*, and I can also imagine an *Amora* and a *Tanna*, but I can’t imagine a simple Jew in the times of the prophets...”

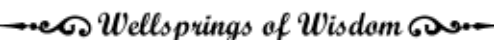
If this is how we must regard the tzaddikim who lived in earlier generations, how much more so must we regard our holy forefathers, Avraham, Itzchak, and Yaakov!? It’s easier to give names to each and every star in the universe (accurate names that capture the character of each star, and there are 10¹⁸ of them)

than to grasp a tiny fraction of their greatness!

Rebbe Shneur Zalman of Liadi, the Alter Rebbe, writes¹⁹ that the World of *Atzilut* is beyond the intelligence, attainment, and understanding of a created being’s intellect. For the wisdom, understanding, and knowledge of the *Ein Sof* are united with Him there in perfect unity, in a profound and wonderful unity infinitely superior to that found in the World of *Beriah*.

Therefore, it’s impossible for the intellect of limited, created beings to receive from the World of *Atzilut*, and their minds cannot grasp anything there by any means. Thus, the World of *Atzilut* is the abode of the tzaddikim, whose *avodah* is in the aspect of the *Merkava* of the *Ein Sof*, nullifying their very existence before Him and unifying themselves and all that is theirs, within His light, through the fulfillment of the Torah and the mitzvot.

This was the *avodah* of the holy forefathers, as *Chazal* say...²⁰



19. Likutei Amarim (Ch. 39).

20. Bereshit Rabbah 47:6.

Parashat Vayechi - True Life

The forefathers themselves are the *merkava* !

Therefore, although the Zohar HaKadosh says that the feeling of sadness entered Yaakov Avinu's

heart following the sale of Yosef – we must know that this doesn't belong to our world of concepts...

After this introduction, we can now continue...

True Life

Each Jew has a *Nefesh Elokit* (divine soul), also called a *Nitzotz Eloki* (divine spark), that enlivens them. Chassidut explains²¹ that this *nefesh*, although it's one singularity, nevertheless, it's divided into several layers that aren't revealed by themselves. In order to reveal them, you need to refine your *nefesh*. The more you refine yourself, the more you'll reveal deeper layers of your *nefesh*.

The Midrash says²² that the *nefesh* is called by five names... *Nefesh*, *ruach*, *neshama*, *chaya*, and *yechida*.

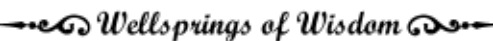
These five names correspond to the five layers of the *nefesh*, which are divided into two groups, internal powers and surrounding powers.

The internal powers - *nefesh*, *ruach*, and *neshama*, relate to the revealed consciousness of the *nefesh*.

The surrounding powers - *chaya* and *yechida*, hover over the conscious field of the *nefesh*.

The first level is the level of the *nefesh*. About this layer, the Torah says, "For the *nefesh* of the body is in the blood" (Vayikra 17:11), and, "The blood is the *nefesh*" (Devarim 12:23). That is, this aspect is the essential, natural, divine life force that sustains the biological aspect of a Jew, as well as the spiritual aspect of the *nefesh*.

The Arizal writes²³ that the *nefesh* enclothes itself in the liver.



21. Be'er HaChassidut (Vol. 2, p. 305).

22. Bereshit Rabbah 14:9.

23. Etz Chaim 6:5.

The second level is the level of the *ruach*. This aspect enlivens the powers of emotion and action in the *nefesh*.

The Arizal writes that the *ruach* enclothes itself in the heart.

The third level is the level of the *neschama*. This aspect enlivens the revealed, conscious intellect of the *nefesh*, and it enclothes itself in the brain.

The fourth level is the level of the *chaya*. This is the closest surrounding aspect of the *nefesh* to the conscious aspect, only that the location of the *chaya* is above the consciousness.²⁴ It illuminates around the body, and its influence is on the power of desire within the *nefesh*.

The fifth level is the level of the *yechida*. This is the furthest, most

concealed surrounding aspect of the *nefesh*. Its influence is on the power of pleasure within the *nefesh*.

The holy Kabbalist, Rabbi Moshe Chaim Luzzatto, the Ramchal zt"l, writes²⁵ that life is truly nothing but the connection of the *nefesh*, *ruach*, and *neschama*. That the *ruach* grasps the *neschama* above and the *nefesh* below and connects them...

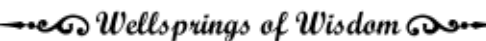
That is, the true feeling of life is precisely when the layer of the *neschama* manages to be revealed within the *nefesh*, and this is only possible when the middle layer, the *ruach*, is completely pure and refined of any waste...

Now we must understand what causes the layer of the *ruach* to become covered in dust...

Black Bile

The Zohar says²⁶ that just as the *nefesh*, *ruach*, and *neschama* of

the *Nitzot HaEloki* are enclothed in the liver, the heart, and the brain,



24. Not to be confused with the subconscious, which contains all of one's submerged past, like the "black box" of a plane.

25. Adir BaMarom (p. 369).

26. Zohar (Pinchas 227b).

Parashat Vayechi - Sadness

there are also four places in the body for the four impure forces to enclothe themselves... The lungs, liver, gallbladder, and spleen.

These four organs excrete four different bile.

The lungs – white bile. The liver – red bile. The gallbladder – green bile. The spleen – black bile.

On these bile rest four impure spiritual forces from the *kelipot*... תהוהו (chaos), ברהו (void), חשך (darkness), and תהוהו (abyss), and they constantly try to cause the person to sin, each in their own way...

The Zohar says²⁷ that the *neshama* is exiled in the gallbladder, the *ruach* is exiled in the spleen, and the *nefesh* is exiled in the liver.

Thus, the organ that causes the *ruach* to become covered and disappear is the spleen, which excretes the black bile...

The Zohar also says²⁸ that the black bile, the female aspect of the *yetzer hara*, is also the planet Shabtai (Saturn), which is controlled by the spleen, which is sadness, the bottom of the abyss, poverty and darkness, weeping, mourning, and starvation.

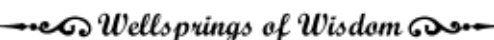
That is, the impure forces that rest on the spleen disperse sadness and depression throughout the entire body and thus completely eliminate the *ruach*...

Let's dive deeper...

Sadness

The Zohar HaKadosh calls sadness “the bottom of the abyss.” The reason for this is that when sadness is perpetual, it causes a terrible illness within a person

called, “black bile,” which is the cause of many other sicknesses. Therefore, someone with “black bile”, or perpetual sadness, is closer to death than they are to life.



27. Tikkunei HaZohar (Tikkun 21 – 49b).

28. Zohar (Pinchas 227b).

This is clear to the eyes of all, for a sad person desires to be alone. They distance themselves from other human beings because their “black bile” incites in their heart hatred towards others, and thus causes them to go to isolated places or places of danger, and in the end, they lose their sanity.

Hence, sadness is the bottom of the abyss!

Therefore, we all have to be very careful to be happy all the time, especially when engaged in Torah study and fulfillment of mitzvot, which by their very nature gladden the heart and soul.

Since sadness is the root of many bad things, we decided to note a very small amount of those things that sadness causes, in the hope that this knowledge will inspire many people to try with all their might to be happy always!

1. Prevents the person from attaining Torah knowledge, even if they're worthy of it.

2. Prevents any attainment of *Elokut*.

3. Blocks the heart of any feelings of spirituality.

4. Blocks the pathways of the intellect.

5. The Shechina departs from them, even if they're as great as one of the prophets.

6. Hashem is unhappy with their *avodah*.

7. They aren't received willfully before Hashem.

8. Creates an opening to transgress the entire Torah, for the *yetzer hara* enters through the channel of sadness.

9. Loss of all gratification from Torah study and fulfilling mitzvot.

10. Loss of the desire to live – their entire life becomes a heavy burden, and they're unable to fulfill any mitzvah with zeal and joy. Rather, everything is done with great difficulty. Not only in spiritual matters, but even in material matters, such as the needs of their body and their family, are met only with much difficulty, effort, laziness, and

Parashat Vayechi - Happiness

great depression, may Hashem have mercy.

11. They fall to every lust, especially the three most severe lusts, food, women, and money.

12. Many terrible sicknesses come upon them, both mental and physical.

13. Attests to the fact that they possess sparks of heresy and thoughts of idolatry, for if they believed that everything is from Hashem, they wouldn't be depressed, but rather their *emuna* would revive and enliven them.

14. Brings them into a state of complete solitude.

15. They can't enjoy anything.

16. They don't derive satisfaction from anything.

17. Causes them to have *keri*.²⁹

18. The people around them become fed up with them.

19. Shortens their lifespan.

Although sadness isn't an explicit sin in the Torah, one should know that no other sin can cause the extent of damage that sadness can cause...³⁰

Twenty-two years passed by in this manner for Yaakov Avinu. Then, one bright day, he received the news that Yosef, his beloved son, was alive!

Happiness

HaRav Yoram Michael Abargel zt"l writes...³¹

In Parashat Vayigash, when they informed Yaakov Avinu

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

29. An allusion to this...

"עֵצָב מִזְרִיעַ זֶרַע"

(vegetation emitting seed) (Bereshit 1:11), don't say "עֵצָב" (vegetation) rather "עֵצָב" (sadness). That is, sadness causes one to emit seed.

- Pele Yoetz (Atzvut).

30. Whoever wants to dive deeper and learn more about the detriments of falling to sadness and the immense benefits of happiness, can see our book, *Chelev Haarets* (Vol. 3).

31. *Imrei Noam* (Vayigash, Maamar 4).

that his son Yosef was still alive and showed him the carriages he'd sent to transport him and his family down to Egypt, the Torah tells us that immediately after, "The spirit of Yaakov was revived" (Bereshit 45:27).

According to the simple meaning of the verse, when Yaakov Avinu heard that his beloved son, Yosef, was still alive, immediately the vitality that he was so greatly lacking because of the sorrow of his lost son returned to him, and as the Chizkuni comments, "His heart became healthy again."

However, Rashi adds that the Shechina that had departed from him rested upon him again. Likewise, Onkelos says that the spirit of prophecy rested upon their father, Yaakov. Meaning that the word "spirit" mentioned in the verse refers to the spirit of prophecy that then returned to Yaakov Avinu.

That is, since his sadness was removed from him, the Shechina returned and rested upon him. This knowledge is essential for anyone who desires to serve Hashem.

It's said about Hashem, "Strength and joy are in His place" (Divrei HaYamim I 16:27). That is, there is always joy on the side of *kedusha*. Therefore, the Shechina rests upon a person only when they are filled with joy. As *chazal* say,³² "The Shechina doesn't rest upon a person through sadness... but rather through the joy of a mitzvah."

The Talmud Yerushalmi says³³ that Yonah ben Amitai wasn't a prophet at first, but rather he was accustomed to go to the Beit HaMikdash on Sukkot and deeply rejoice at the *Simchat Beit HaShoeva* (The Joyous Water-Drawing Ceremony), and in the merit of that joy, *Ruach HaKodesh* rested upon him, thus becoming a prophet, "To

32. Shabbat 30b.

33. Sukkah 5:1.

teach you that the Shechina only rests on a happy heart.”

The Zohar says³⁴ that the Shechina doesn't rest in a place where there's sadness, but rather only in a place of joy and happiness. Therefore, after Yosef was sold, the spirit of prophecy departed from Yaakov Avinu, for from that point on, Yaakov was filled with immense sadness, and the Shechina, together with the spirit of prophecy, don't rest upon a sad person.

But as soon as Yaakov Avinu was informed that Yosef was still alive, all the joy he had before Yosef was sold returned to him at once. Therefore, the spirit of prophecy immediately returned to rest upon him, as it says, “The spirit of Yaakov was revived.”

We learn from all of the above mentioned that anyone who wants to merit the Shechina dwell in their home must make sure that there is always a joyous atmosphere in their home, and not sadness, anger, etc...

When the Shechina dwells in your home, inevitably, your house becomes filled with blessings, and peace between the members of the household grows. When Hashem sees a sad or angry person, he immediately tells them, “You can't be with Me. Look for someone else who can tolerate you. I'm Hashem, Who can't tolerate sadness, anger, stress, etc... I dwell only amongst happy people, patient and calm people.”

When the Shechina wants to find a place to dwell, it searches for the happiest possible place. For example, if there's ten synagogues in a certain city, the Shechina will go from one synagogue to another and see which one has the most happiness, the most people smiling, the most patient *gabaim*, etc., and there, it will dwell. Therefore, when you look for a place to pray, always go to a place where there's a good, happy atmosphere, for only there Hashem manifests His Presence. Hashem simply receives great

sorrow from sad people, and therefore He's not willing to dwell in their midst, even for a moment.

The Baal Shem Tov says that most of the suffering a person endures in this world, whether in *parnasa*, from their spouse or children, or in matters of health, come upon them because of their sadness.



Remember this principle... Everything that comes down from heaven needs a vessel to contain it. The vessel for blessing is happiness. The vessel for all troubles, difficulties, and suffering is sadness.

Therefore, as the Torah states the ninety-eight curses in parashat Ki Tavo, it adds that all these curses come upon a person only "Because you did not serve Hashem Elokecha with joy and with a glad heart" (Devarim 28:47). Thus, anyone who wants to save

themselves from all these curses and bring upon themselves and their family only goodness and blessing, should make sure to always be happy.

In addition, those who are suffering and are going through great troubles must know that joy is their source of salvation from all those troubles, as the great Chassidic masters hinted to in the verse, "For you will go out in joy" (Yeshayahu 55:12) – through being happy, you will break out from all the troubles in the world, for joy has the power to eradicate all the *dinim* that hover over a person and cause them troubles.³⁵

Therefore, Rebbe Nachman of Breslov constantly warned to distance the trait sadness and always be happy, "It's a great mitzvah to always be happy and to make every effort to distance sadness and depression. Know that all the illnesses that afflict people are due only to their shortcomings

 *Wellsprings of Wisdom* 

35. Our story takes place in Russia, in the days when typhus was spreading quickly. Those who fell ill hoped for a miracle since there was no cure for the disease.

Patients with typhus were particularly miserable because they were condemned to end their lives in complete isolation within the four walls of the "quarantine house"

Parashat Vayechi - Happiness

that was built for this purpose outside the city. Visitors weren't allowed to enter for fear that they would get infected and spread the disease further. Only a doctor was allowed to enter once a day to give food and painkillers to the tormented patients.

One day, the Head Rabbi of Nikolayev, Rebbe Meir Shlomo Yanovsky (the Lubavitcher Rebbe's grandfather), fell ill with the terrible disease. Like the other patients, he was sent to a quarantine house.

When his close friend, Reb Asher Grossman, learned of his illness, he hurried to the quarantine house. Despite the great risk involved, he requested to enter and stay by his great friend's side and support him in his difficult times.

However, his request was rejected.

Reb Asher didn't give up. Realizing that it was impossible to enter, he looked for a window, hoping that it would be that of Rebbe Meir Shlomo's room. He stood beneath the window and began reading aloud, with great enthusiasm, the 11th epistle of *Iggeret HaKodesh* of the Tanya by Rebbe Shneur Zalman of Liadi.

The epistle opens with the words, "To enlighten you with understanding." It speaks about how "nothing bad descends from above" and that even what appears to be bad is nothing but hidden good. Reb Asher read the letter very loudly in the hope that the words would reach his friend's ears.

He stood and read, "Only because it's not perceivable does one imagine that it's bad or suffering. But in truth, no bad descends from above, and everything is

really good, only that it's not perceivable because of its immense goodness. This is the primary aspect of *emuna* for which man was created – to believe that there is no place void of Him, and in the light of the King's countenance, there is life."

He continued, "But someone who saddens and laments displays that there *is* bad and suffering and that they lack goodness; they are similar to a heretic, *chas v'shalom*. This is why the sages of truth strongly rejected the trait of sadness. But someone who truly believes shouldn't be perturbed by any suffering whatsoever..."

Although Reb Asher was unsure if his sick friend, who was slowly dying in complete isolation, could even hear him, he nevertheless returned every day, week after week, in the hope that the words of the Alter Rebbe reached Rebbe Meir Shlomo and encouraged him.

After a few weeks, the miracle occurred! Against all odds, Rebbe Meir Shlomo recovered and was released from quarantine.

As soon as word got out, the Nikolayev Jews rushed to visit their Rebbe. The first to arrive at the Rebbe's house was, of course, Reb Asher.

When the Rebbe saw Reb Asher, he hugged him so sincerely and thanked him profusely, "Reb Asher! You saved my life! The Tanya you read next to the window filled my heart with hope and *emuna* and inspired me to stay strong and positive that with the help of Hashem, I will manage to overcome my illness. Your words helped me feel stronger and healthier every day."

Parashat Vayechi - The Day

in being happy... A person must try with all their strength to be happy at all times. Human nature is to draw oneself to sadness and depression on account of life's troubles and misfortunes, for every human being is full of suffering. Therefore, a

person has to put much effort into forcing themselves to be happy at all times, to cheer themselves up, and bring themselves to happiness in any way they can..."³⁶

Yaakov Avinu then goes down to Egypt and meets his son Yoef...

The Day

“Yaakov lived in Egypt for seventeen years” (Bereshit 47:28). The Ohr HaChaim HaKadosh explains that these years were his true life, and not beforehand, for they were the years in which he truly enjoyed life.

Yaakov Avinu elevated to immensely lofty heights during those years, to places of which it is said, “A path unknown by the eagle and unseen by the falcon’s eye” (Iyov 28:7).

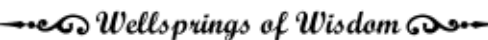
Seventeen years came to a close, and the 147-year-old Yaakov suddenly felt a new feeling that he had never felt before. He never thought that

there could be such a feeling in the world... A sublime, ancient, divine light filled his entire being...

His heart was filled with an intense, unparalleled feeling of joy. The joy flowed from his heart into all his arteries, tendons, and bones, cleaning, purifying, and sanctifying any connection to physicality...

Yaakov Avinu realized that the day had arrived. The day that he eagerly awaited his entire lifetime – the day of his death!

Rebbe Tzvi Elimelech of Dinov zt”l writes³⁷ that the Zohar explains³⁸ that all the tzaddikim at



36. Likutei Moharan II (Torah 24).

37. Agra DeKala (Vayechi).

38. Zohar 218b.

Parashat Vayechi - Revealing The End

the time of their death merit attaining what they hadn't attained in their entire lives. For all those holy thoughts, pure words, and perfect deeds that they did their

entire life, gather within them on this day, and inevitably, a great light is revealed and illuminates!

Thus, he decided to try again and bring the redemption!

Revealing The End

Yaakov Avinu realized that in order to bring the redemption, he needed all his sons next to him, but his sons were scattered throughout Egypt...

Yaakov immediately called down a few angels and told them, "Go and bring me all my sons."³⁹

His sons, the holy tribes, stood around his bed, and then, Yaakov began the operation...

The Gemara says⁴⁰ that Yaakov called for his sons and said, "Gather around, and I will tell you what will befall you in the end of days" (Bereshit 49:1). Rabbi Shimon ben Lakish says that Yaakov wanted to reveal to his sons the end of days, but at that moment, the Shechina departed from him!

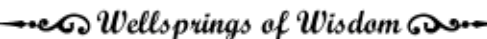
Rebbe Avraham Yehoshua Heshel of Apt, the *Ohev Israel*, explains...⁴¹

"וַיִּקְרָא יַעֲקֹב אֶל בְּנָיו וַיֹּאמֶר הֲאֶסְפוּ
וְאֶגִּידָה לָכֶם אֶת אֲשֶׁר יִקְרָא אֶתְכֶם
בְּאַחֲרֵית הַיָּמִים"

(Yaakov called for his sons and said: Gather around and I will tell you what will befall you in the end of days)

"וַיֹּאמֶר הֲאֶסְפוּ" (Gather around) – The 12 holy tribes were the aspect of the *merkava* of the Shechina. Thus, Yaakov commanded them to gather their thoughts with complete purity and holiness to Hashem alone and to receive upon themselves the yoke of the Kingship of Heaven with love and awe.

Then, "וְאֶגִּידָה לָכֶם" (and I will tell you) – I will unite (אֶגִּידָה)



39. Bereshit Rabbah 98:3

40. Pesachim 56a

41. Bereshit 49:1

meaning “unite”) that which will befall you at the end of days. That is, what you will be worthy of at the end of days, that Hashem’s Kingship will reign with the arrival of the Mashiach, can occur now instead, at this very moment !

This is what *chazal* meant when they said, “Yaakov Avinu wanted to reveal the end of days” – that is, he wanted to teach his holy sons the *yichudim* (unifications) so that they wouldn’t have to suffer the burden of exile, rather that the redemption would occur right now, just as it would at the end of days !

But then, the Shechina departed from him, because it wasn’t time yet !

Thus we have nothing left other to anticipate Mashiach’s arrival that he repair the world with the Kingship of Hashem, as the Rambam rules...⁴²

If a king will arise from the House of David, who is greatly versed in Torah, and engages in mitzvot like his ancestor, David, in accordance with the Written Torah and Oral Torah, and induces all of Am Israel to walk in its ways, and repairs its breaches, and fights the wars of Hashem, we can assume him to be the Mashiach.

If he succeeds, builds the Beit HaMikdash in its place, and gathers the dispersed of Am Israel, he is definitely the Mashiach. He will then repair and encourage the entire world to serve Hashem together, as it says, “For then I will turn all the people to one language, so that they all will call out in the name of Hashem, and serve Him with one accord” (Tzefaniah 3:9)...

May we all merit seeing the revelation of the Mashiach speedily in our days, amen !

Shabbat Shalom !

~ Wellsprings of Wisdom ~

Parashat Vayechi - The Pathway...

The Pathway...

1. Since the creation of the world, throughout the generations, tzaddikim have acted for the sake of Am Israel to bring the final redemption with Mashiach's arrival.
2. Even Adam HaRishon acted in order to bring about the final redemption but didn't succeed. So too with Avraham, Itzchak, and Yaakov.
3. Even Moshe Rabbeinu, who pleaded to Hashem to allow him to enter Eretz Israel, for if he had entered, we would've merited being redeemed at that time, Hashem denied, saying, "Enough! Don't speak to Me about this matter anymore" (Devarim 3:26).
4. Not only them, but many tzaddikim promised before their passing that they wouldn't stay silent and wouldn't rest until they brought the Mashiach. But they, too, were prevented by heaven, and we have yet to be redeemed. Thus, we have no one to rely on but our Father in Heaven.
5. In our parasha, we encounter Yaakov Avinu's *avodah* to repair the world, and with the *yetzer hara's* war against him...
6. The act of eagerly awaiting and anticipating redemption is one of the main things that speeds up the arrival of Mashiach, and in its merit, we will be redeemed. Since this is the *hishtadlut* (effort) required of us, throughout all generations, Am Israel yearned for and anticipated the arrival of the Mashiach, and in particular, the tzaddikim of the generations, who, in addition to their awaiting and anticipating, acted, attempting to bring the redemption in every way possible...
7. Rabbi Chaim Yosef David Azulai writes that anticipation for the redemption is the greatest merit Am Israel has to be redeemed. When Am Israel asks Hashem to be redeemed, the prosecutors in heaven can argue against them that their merits aren't sufficient enough. However, when they eagerly await and anticipate the Mashiach, they become worthy of being redeemed in the merit of the anticipation itself!
8. If Am Israel doesn't eagerly await and anticipate the redemption, *chas v'shalom*, it's as if they declare that their current situation is good enough for them, and thus the redemption gets delayed. Therefore, eagerly awaiting for and anticipating the redemption accelerates its arrival.
9. Even if Am Israel doesn't have anything but hope, they will be redeemed in the merit of their hoping! For when Hashem sees that we, His children, anticipate it, He'll fulfill our request...



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Shabbat Times

Vayechi

14th of Tevet, 5783



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	4:25 pm	5:30 pm	5:57 pm
Miami	5:26 pm	6:23 pm	6:58 pm
Los Angeles	4:40 pm	5:41 pm	6:12 pm
Montreal	4:08 pm	5:17 pm	5:40 pm
Toronto	4:38 pm	5:45 pm	6:10 pm
London	3:52 pm	5:07 pm	5:21 pm
Jerusalem	4:35 pm	5:26 pm	5:58 pm
Tel Aviv	4:31 pm	5:21 pm	5:52 pm
Haifa	4:28 pm	5:19 pm	5:49 pm
Be'er Sheva	4:32 pm	5:23 pm	5:55 pm

Pathways to the Heart

From the Words of

HaRav Yoram Abargel zt"l

Parents who want to succeed in educating their children must not lose focus for even a moment from their children's upbringing and well-being. So too, they need to find a suitable time for rebuke, when needed, for them to achieve positive results, and not, G-d forbid, the opposite...

Yaakov Avinu rebuked Reuven forty-eight years after he sinned, for that was the right time. If he had rebuked him earlier, he could have been liable for pushing him even further away.



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