



Beit Hamidrash Hameir Laarets | Issue 100

**Pesach – Chol HaMoed** | A Song of Emuna



# 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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Publisher and Distributer of the Teachings of  
Rabbi Yoram Michael Abargel zt"l



500 Frank W Burr Blvd Suite 47  
Teaneck, NJ 07666



en@h-l.org.il



www.hameir-laarets.org.il/en



HaKatzir 666, Netivot, Israel



(954) 800-6526



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# Pesach - Chol HaMoed

## Salty Competition

**There** was once a Jewish man who lived in a small town. Rabbi David Zaltzer was his nickname. He was named after the salt that he sold in his shop (Zaltz - salt in Yiddish). All the residents of the town would come to measure and buy salt in his small shop.

**One** day, a great deal of noise was heard outside in front of his shop...

**A** new shop was going to be built soon in front of his. And what will the new shop opposite Rabbi David's salt store sell? Salt.

**Rabbi** David heard the rumor that another Zaltzer is about to open in front of his store, and he doesn't know what to do with himself...

**A** day passes, two days, and three... Finally, Rabbi David decides to pay a visit to his rabbi, Rebbe Mordechai of Lechovitch...

**"I** have a bad feeling that the new store will rob me of my

livelihood," he opens and says to his rabbi. "This feeling also proves that I have no faith in Hashem, and if so, what's the point of living? What's the point of life without faith in Hashem?!"

**He** wept from the bottom of his heart and added, "Everyone's livelihood is decided on Rosh Hashanah, and no one can touch what truly belongs to another. If so, this feeling in my heart can only originate from one place...

A lack of emuna!"

**The** Rebbe listened and cheered him up. He discussed the topic of emuna with him and restored his spirits. When Rabbi David Zaltzer returned to his town, he felt that the matter had already been fixed and that his heart was at peace with the store across the street.

**That** horrible feeling departed him just as fast as it had arrived,

and it was like it had never existed.

He finally received his relief.

**That** was until...

**One** day, Rabbi David Zaltzer again appeared in Lechovitch, troubled more than ever and weeping that there was no point to his life anymore.

**“I** no longer have any thoughts about my livelihood,” said Rabbi David, “Nevertheless, when shoppers enter the leather shop in front of me or the local market next to me, I’m happy that another Jew is making a livelihood. But, when buyers enter the salt shop in front of me, I don’t feel any joy in my heart. Although their success

doesn’t disturb me, it also doesn’t make me happy, and I fear that somewhere in my heart, my emuna in Hashem is lacking. I fear that, subconsciously, I still believe that someone can take what should be for me... and if so, what’s the point of living...”

**His** rabbi again cheered him up with words of emuna and bitachon, and Rabbi David Zaltzer returned to his home, and the next day when he saw buyers entering the salt store in front of him, he felt how the joy erupted from his heart!

**The** heavens were in an uproar over his actions... What a powerful expression of emuna!<sup>1</sup>

### **Stinky Fish**

**It’s** told that Rabbi Avraham Ibn Ezra was very poor all his life and constantly wandered from place to place. During one of his wanderings, he arrived in a certain city minutes before Shabbat.

**In** that city, it was customary for the residents to receive guests on

Shabbat according to a certain fixed order, which wouldn’t be changed...

**The** Ibn Ezra’s luck took an even worse turn, and he was informed that the resident of the city whose turn it was to host was known as being extremely stingy.

**That** man, in order to save on Shabbat expenses, would run to the market very late, close to Shabbat, and buy the leftover food that the merchants had no choice but to sell cheaply. He would then rush home and tell his wife to prepare the food quickly so that she would finish in time before Shabbat entered.

**On** that Friday, when the Ibn Ezra arrived in the city, that man decided to go to the market at an early hour, which wasn't his usual custom, and decided to buy a big tasty-looking fish that was being sold there. Of course, though, he bargained for a long time with the seller until he managed to lower the price and buy it.

**However,** before Shabbat entered, he found out from the guest supervisor that it was his turn to receive a guest for that Shabbat, and he almost passed out...

**There** was no way in the world he would give such a nice and expensive piece of fish to a guest. His stinginess was so great that his heart didn't allow him to give what he had to others.

**With** no choice left, he ran to the market again and bought three small, old, and stale fish for the guest. When he came home, he told his wife that on Shabbat night, she should serve their guest the cheap and old fish, and he himself would find a way not to eat them, and then after, when the guest was already full, he'll eat the good fish.

**On** Shabbat night, when the man and his guest, the Ibn Ezra, approached the house, the Ibn Ezra instantly smelled the smell of stale fish and understood immediately who his host was and what he did, but he didn't say anything.

**After** they did kiddush and washed their hands, the stingy man's wife presented the old smelly fish to their guest. The Ibn Ezra lowered himself to one of the fish and began to whisper various words to it, after which he turned around and did the same thing to the second fish as well as to the third.

**The** stingy man was very puzzled by the actions of his guest and asked him to explain what he was doing, "You better not be

doing some kind of witchcraft or magic with the fish !”

**The** Ibn Ezra answered him and said that he was writing a commentary on the Torah and he always wanted to find out how the splitting of *Yam Suf* took place, and now when he saw very old fish, he believed that they were from that period and they could help him with it. However, unfortunately, the first fish didn't remember, and neither did the second, while the third fish said that his older brother in the kitchen might remember...

**The** man realized that he was caught, and having no choice, he told his wife to serve them the good fish...

**In** his mouth, he was eating the fish, but in his heart, he was getting burned ! How did the guest manage to take such an expensive piece of fish from me ? !

**Well**, he said he was writing a commentary on the Torah, so maybe it's a mitzvah to let a talmid chacham eat.

**But** who said he was telling the truth ? ! Maybe he's just a crazy person ? !

**The** man then decided to check for himself...

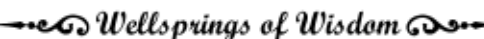
**After** they had eaten, the stingy man turned to the Ibn Ezra and said, “Rabbi, you said that you always wanted to find out how *Yam Suf* was split. Maybe you can also tell me what happened in the splitting of *Yam Suf*.”

**The** Ibn Ezra turned to him and said, “You should know that in the splitting of *Yam Suf*, Am Israel reached an exalted level of emuna. But for you to understand, let's start from the beginning...”<sup>2</sup>

### **What Are We Going To Do ? !**

**On** the 15<sup>th</sup> of Nissan, in the year 2,448 since the creation

of the world, the two hundred and ten years of enslavement



in the land of Egypt ended, and Am Israel came out of Egypt...<sup>3</sup>

**After** six days of travel, they arrived and stood in front of *Yam Suf* (the Red Sea).

**There**, in front of *Yam Suf*, Am Israel stood and looked into the water at a loss... What do we do now ? ! How can we continue forward ? !

**Moving** forward (into the sea), impossible... If they want to stay alive ! Turn to the sides (on both sides was a desert), also not an option... How would they survive in a desert ? !

**The** third possibility... return back to Egypt... Not even an option !

**While** they were standing and pondering, they suddenly heard the sounds of galloping horses and war screams behind them... They turned back, and in front of their eyes appeared the Egyptian army advancing toward them in a hostile manner...

**The** entire Egyptian army was advancing toward them as one unit at an incredible pace !

**The** situation seemed hopeless. In front of them, the sea, behind them, the Egyptians, and on the sides, wild animals blocking all access to the desert... It seemed like there was no chance of escape !

**The** hearts of everyone in Am Israel were beating anxiously... “What are we going to do ? !”

**At** that time, Am Israel was divided into four groups...

**The** first group claimed that there was no choice. They have to jump into the sea in order to save themselves from the Egyptians, who will surely behave more cruelly...

**The** second group argued that it was better that they return to being slaves in Egypt since they won't kill them if they worked for them...

**The** faces of the third group reddened with anger, and they

3. See Shemot 12:41.

yelled out, “There’s no choice.  
We’re going to war !”

**The** last group then said,  
“Let’s all scream at the Egyptians,  
and maybe because of the  
screams and all the noise, they’ll  
get scared and return to Egypt...”

**Moshe** Rabbeinu then stood  
up... He heard the voices, felt the  
emotions, and sensed the terror...

### Praying in Times of Need

**Moshe** Rabbeinu turned to  
Am Israel and said to them...

**You** have nothing to worry  
about ! Just stand quietly, without  
speaking or even praying!  
Hashem will fight for us !<sup>6</sup>

**You’ll** see with your own  
eyes how Hashem Himself will  
take revenge on those who  
oppressed you !

**This** was Moshe Rabbeinu’s  
intention when he said, “and you

**He** then turned to them and  
said, “Don’t be afraid... See  
the salvation of Hashem that  
He will do for you today...  
Hashem will fight for you,  
and you remain silent” (Shemot  
14:13-14).<sup>4</sup>

**We** need to understand what  
he meant by the words, “and you  
remain silent...”<sup>5</sup>

remain silent...” Be completely  
silent ! Don’t even pray !

**However**, when Rabbi  
Moshe Yehoshua Yehuda Leib  
zt”l learned this verse, he was  
very puzzled, and so he asked...<sup>7</sup>

**It’s** known that the power of  
the masses is extremely great.  
When people are united and stand  
together, they have the power to  
obliterate all decrees against them  
and draw down mercy and

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

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4. The original Hebrew –  
”אֵל תִּירָאוּ! הִתְיַצְבוּ וְרָאוּ אֶת יְשׁוּעַת  
ה’ אֲשֶׁר יַעֲשֶׂה לָכֶם הַיּוֹם, כִּי אֲשֶׁר  
רְאִיתֶם אֶת מִצְרַיִם הַיּוֹם לֹא תִסְפוּ לְרִאֲתָם  
עוֹד עַד עוֹלָם: ה’ יִלָּחֶם לָכֶם וְאִתְּם  
”תַּחֲרִשׁוּן”

5. The original Hebrew –  
”ה’ יִלָּחֶם לָכֶם וְאִתְּם תַּחֲרִשׁוּן”

6. Midrash Rabbi Tanchuma (Shoftim, 14)

7. Maharil Diskin Al HaTorah –  
(Parashat Beshalach)



salvation. If so, surely if all of Am Israel would have joined together and prayed to Hashem to save them from the hands of the Egyptians, Hashem would have saved them. Why, then, did Moshe Rabbeinu command them to be silent?

**And** this is how he answered...

**The** question is actually the answer! Since the power of the masses is so great, Moshe asked them to pray with all their strength to Hashem.

**What** Moshe Rabbeinu said to Am Israel, “Hashem will fight for you, and you remain silent,”

was actually a question, as Moshe Rabbeinu was dumbfounded, “Hashem will fight for you, and you remain silent?!” You want to be silent and that Hashem will help you?

**You** have to pray!

**We** still need to understand...

**The** word “silent” (תַּחֲרִישׁוּן) can be interpreted in two ways... Silence or prayer. If Moshe’s intention was for them to pray, why did he use this word and not a simpler word, like scream or pray (יִזְעַקוּ)?

**Before** we answer, we have two more questions...

### The Creation of Teshuva

**The** beginning of the creation of the world was on the 25<sup>th</sup> of Elul, and since then, 5783 years have passed. Almost everything that has happened throughout those years are more or less known to us. However, what happened before the creation, we don’t know.

**The** Gemara, however, revealed to us a small part of what happened, and thus it says...<sup>8</sup>

**Seven things were created before the world was created, and they are... The Torah, teshuva, Gan Eden, Gehinom, the Throne of Glory, the Beit Hamikdash, and the name of Mashiach.**

Pesach - Chol HaMoed - Eli HaKohen

**The** Gemara continues and details the sources for all the seven things that were created before the world, and regarding teshuva, the Gemara says...

**Teshuva** was created before the world was created, **as it is written, “Before the mountains were born** and the earth was brought forth” (Tehillim 90:2), **and it’s written** in the next verse, **“Let**

**man sit till their last day and say return sons of men”**  
(Tehillim 90:3).<sup>9</sup>

**We** have to understand... Why was teshuva created before the rest of creation?

**If** it had been created after the rest of creation, would it not have corrected our sins, wrongdoings, and transgressions?

### Eli HaKohen

**Approximately** 2810 years after the creation of the world, Elkana married Chana. At the beginning of the book of Shmuel, it’s told that for many years Chana didn’t merit giving birth to a child...

**Then**, 18 years later, during one of the three festivals, while Elkana and his wife Chana were staying near the Mishkan in Shiloh, she just couldn’t hold it in anymore... “And she wept...” (Shmuel I 1:7).

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

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**9. HaRav** Yoram Michael Abargel zt”l once said...

**Every** Jew needs to set aside a fixed time every day for Torah study. Only thanks to this will they be able to stand the battle against their *yetzer hara*, for the Torah has enormous power to protect us from the temptations of the *yetzer hara*. *Chazal* alluded to this in the Gemara (Pesachim 54a) when they said that seven things were created before the world was created. The first was the Torah and the second was teshuva.

**And** why exactly did they put them in that order?

**In** order to teach us that those who learn Torah don’t need to get to the point of needing teshuva, for the Torah will save them from sinning and they won’t have anything to do teshuva for. Teshuva was created only for those who don’t learn Torah, and because of that, they end up falling to sins and therefore need to do teshuva.

- Betzur Yarum (Vol. 5, p. 52).

**Who** can understand the feeling of sorrow that Chana was going through? Who can describe eighteen years of yearning for a child...<sup>10</sup>

**In** the midst of Yom Tov, while all the members of her household were engaged in the joyful fulfillment of mitzvot in the place that Hashem chose, Chana's emotions overcame her, and she just couldn't hold them back anymore.

**In** no way could she participate in the joyful surrounding, and instead of feeling the excitement of the festival, she felt like a mourner sitting among the celebrants.

**The** righteous Elkana noticed her crying and tried to cheer her up...

**But** Chana just couldn't calm down...

**The** storm inside her didn't subside, and she was just looking forward to the moment when the holiday meal would end... "And

Chana stood up after she ate in Shiloh..." (Shmuel I 1:9). She then decided to go to the Mishkan.

**And** there, she poured out her heart...

**She** told Hashem about all her sorrow and pain while tears flowed down her face... With a hopeful heart, she took all her feelings and emotions and translated them into words...

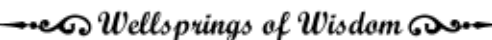
**This** is how her prayer is described...

**"And** Chana speaks from her heart, only her lips move, and her voice isn't heard" (Shmuel I 1:13). From this, *chazal* learned<sup>11</sup> how we should pray the amidah prayer.

**"And** Chana speaks from her heart" – From here, we learn that prayer needs intention (*kavana*).

**"Only** her lips move" – From here, we learn that we need to speak the words and not just think them.

**"And** her voice isn't heard" – From here, we learn that while



10. Parashiyot B'Sifrei HaNeviim (p. 11).

11. Talmud Yerushalmi (Brachot 4:1).

praying, you shouldn't raise your voice.<sup>12</sup>

**Near** the place where she prayed stood a Kohen who was also the Kohen HaGadol in those days.

**He** looked at the form of Chana's prayer, which was apparently different from the usual prayers of the time, most probably due to her great sorrow, and therefore thought that she was drunk and warned her that it wasn't appropriate for someone who's drunk to pray like that before Hashem.

**Chana** heard the rebuke and replied, "My Lord, I am a grieving woman. I didn't drink any alcohol or wine. I am pouring out my soul before Hashem" (Shmuel I 1:15).

”לא אֲדַגֵּי אִשָּׁה קִשְׁת רִוּחַ אֲנֹכִי וַיִּזַּן וְשָׁכַר  
לא שְׁתִּיתִי וְאֶשְׁפָּה אֶת נַפְשִׁי לִפְנֵי ה'”

**Chazal** say<sup>13</sup> that Chana said to Eli, “You have proven that

*Ruach HaKodesh* hasn't rested upon you so that you would know that I'm not drunk.”

**When** Eli realized that Chana was a righteous woman and all she wanted was to have a child, he blessed her and said, “Go in peace, and the G-d of Israel will grant your request that you asked of Him” (Shmuel I 1:17).

**Indeed**, Chana's prayers pierced all the heavens, and a short time later, she embraced her newborn baby boy...

**But** he wasn't an ordinary child like all the other children. He was very holy and pure, “And she called his name Shmuel, for she asked Hashem for him” (Shmuel I 1:20).

**Now** let's go back...

**When** Eli saw Chana moving her lips, he thought she was drunk. This is something astonishing. How could Eli, the Kohen

—*Wellsprings of Wisdom*—

12. While praying, no one around you should be able to hear what you're saying other than yourself.

13. Brachot 31b.

HaGadol,<sup>14</sup> make a mistake and not know that Chana was praying ? !

**But** in all honesty, both our questions have the same answer...

## Including Others

**The** word Torah (תורה) comes from the word teach (הוראה). From each and every detail written and contained in the Torah, we learn how to live our lives in this world.

**We** need to use what's written in the Torah and translate those teaching into our everyday lives.

**The** Torah opens and teaches us the secret of sharing and including others. Every person who has a certain position and power, and has people under them, must know that before they make a decision (in matters that also concern the people under them), they have to share with those people and include them by

knowing their opinion (of course, they still have to make the decision themselves - according to the understanding that Hashem provides them).

**For** example...

**Before** parents want to buy a new living room set for their home, they should gather their children and include them in their decision, and wisely guide them to reach the same conclusion.

**Similarly**, we find that when Hashem wanted to create man, He called the angels and shared with them the decision...

"I desire to create man."<sup>15</sup>

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*~ Wellsprings of Wisdom ~*

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**14. On** the 10<sup>th</sup> of Nissan, 2488 years since the creation of the world, Am Israel entered the Land of Israel under the leadership of Yehoshua bin Nun.

**It** took seven years to conquer the land and another seven years to divide it into tribes, and twenty-eight years after Am Israel entered the land, Yehoshua bin Nun passed away, and the leadership of Am Israel was passed on

to the elders of the generation.

**However**, all those elders died during that same year.

**Then**, a year after Yehoshua's passing, the leadership of the Judges began. The first Judge who stood up for Am Israel was Atniel ben Kanaz (see Judges 3:1-11), and the fourteenth Judge was Eli HaKohen.

**15.** See Rashi (Bereshit 1:26).

**Pesach - Chol HaMoed - Teshuva – Out of This World**

**The** Zohar reveals to us<sup>16</sup> that when the Torah heard about this, it turned to Hashem in amazement and asked Him...

**Hashem**, you want to create man?! He will only sin in the end and upset you! They won't be able to stand before your laws and will need to be punished. If so, why create them?

**Hashem** then replied...

**Was** I in vain called “A G-d who is merciful and gracious, tolerant and abundant in kindness and truth” (Shemot 34:6)? After all, before I created the world, I

created teshuva. And then, at the time of creation, I explained to teshuva its role... To rid of their sins and atone for them.

**Furthermore**, I didn't limit the power of teshuva. At every moment, teshuva is available and waiting for Am Israel, and when they turn away from their sins and return to Me, teshuva atones for everything they've done!

**Therefore**, it was required for teshuva to be created before the creation of the world.

**We'll** explain in more detail...

**Teshuva – Out of This World**

**Our** world, which confronts our eyes in all its physicality and being, is a world with three dimensions described by the Torah as world, year, and soul,<sup>17</sup> and we, with our physical senses,

cannot perceive any reality with only two dimensions.

**These** three dimensions were created at the beginning of the creation of the world, and all human actions, mitzvot, and

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

**16.** Zohar (Shemini 35b).

**17. World** (Olam) describes the physical space that makes us the entire creation.

**Year** (Shana) describes the time which the creation exists.

**Soul** (Nefesh) describes the life-force of the creation.

transgressions, fall within these three dimensions.

**Hashem** created teshuva and gave it the power to take us out of the reality of creation known to us and raise us to a place outside of time and space, and there, to provide us with a form of a renewed life-force, and

then return us to the world as we know it, as a new creation!

**For** this purpose, teshuva had to be created before the dimensions which confine the creation were created...

**And** through it, the power of the connection between Hashem and Am Israel is revealed...

### The Secret of Tefillin

**At** Har Sinai, Am Israel attained what they had merited...

**The** forces of evil clenched their teeth... and after 40 days of work, they finally managed to create the "Golden Calf."

**The** results were disastrous...

**Moshe** Rabbeinu was horrified and immediately went to war against the forces of evil...

**With** a broken heart, Moshe Rabbeinu began to cry and plead countless prayers before Hashem with all his heart and with complete mesirut nefesh, trying to remove the decree from Am Israel...

**Moshe** Rabbeinu sacrificed himself so greatly for his

nation, Am Israel, that from the exertion, his body almost withered away!

**Hashem** then had to create him again!

**And** after 960 consecutive hours, Moshe succeeded in eliminating the decree and reconcile between Am Israel and Hashem.

**Then,** Hashem turned to Moshe Rabbeinu and asked him, "Moshe! What do you want in return?"

**Moshe** Rabbeinu replied to Hashem, "Please show me your glory" (Shemot 33:18)!

**Hashem** then answered him, "You can't see my face because

man can't see me and stay alive"  
(Shemot 33:20)!

**Nevertheless**, Hashem told Moshe Rabbeinu that He won't let him leave empty-handed and that He'll show him the knot of His tefillin.

**This** is how Rebbe Elimelech of Lizhensk zt"l explained Hashem's answer to Moshe Rabbeinu...

**The** word tefillin comes from the root *petil*,<sup>18</sup> which means to connect and unite. Hashem

revealed to Moshe Rabbeinu the greatness of the connection between Him and all of Am Israel. And so, even though Hashem just forgave Am Israel and restored the connection between them, He wanted Moshe Rabbeinu to know that the connection between Him and Am Israel didn't begin now after He forgave them but existed from the very beginning, and only now did it come to light...

**This** was also known to the Kohen HaGadol...

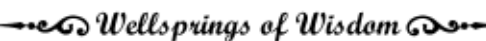
### **The Kohen HaGadol On Yom Kippur**

**Rabbi** Avraham Tzvi Kluger wrote<sup>19</sup> that after Hashem forgave Am Israel, He also revealed to Moshe Rabbeinu the connection and bond that always existed between Him and the souls of Am Israel.

**And** although this connection is an ever-present reality, it's revealed mainly on Yom Kippur,

and in particular by the work of the Kohen Gadol in the Kodesh HaKodeshim.

**There**, in that private and secluded moment when the Kohen Gadol is in the Kodesh HaKodeshim, he reveals the strength of the connection between Hashem and Am Israel.



18. From the verse –  
"וְכָל כְּלֵי פְתוּחַ אֲשֶׁר אֵין צְמִיד פְּתִיל עָלָיו טָמֵא הוּא"

See Rashi Bereshit 30:8.

19. Asicha B'Chukecha (Bereshit, p. 171).



**At** that time, when the Kohen Gadol is in the Kodesh HaKodeshim, no one is allowed to enter and see or hear what is happening. Not even an angel is allowed to enter at that moment. There, the Kohen Gadol is outside the limits of physicality, time, and space.

**There**, the Kohen Gadol stands face to face before Hashem and draws down mercy on Am Israel by revealing the connection between Hashem and His chosen nation, Am Israel, in such a way that “many waters can’t quench the love and rivers can’t wash it away” (Shir HaShirim 8:7).

**It’s** exactly the Kohen Gadol, who merits revealing this connection to the world, which also brings about atonement for Am Israel. Only he, who, at the private moment, all of Am Israel’s sins are revealed to him so that he can draw down atonement for them, can re-spark that connection and use it to find the good within every individual in Am Israel and have their sins be atoned for...

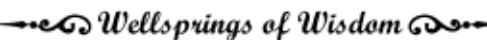
**But** truly, every Jew has the power to reveal and awaken this special connection with Hashem...

### Revitalizing the Connection!

**So** far, we’ve explained that even before Hashem created the world as we know it today, He created teshuva.<sup>20</sup>

**And**, as the Rambam writes, “The ways of teshuva are to always repent and plead before Hashem with tears and supplications...”<sup>21</sup>

**In** other words, the idea of teshuva is to always speak with Hashem and tell Him everything that you’re going through. For when we stand before Hashem and pour out our hearts, we go beyond the limits of nature! And when we “return,” it’s like we were created again!



20. Asicha B’Chukecha (Bereshit, p. 171).

21. Mishne Torah (Hilchot Teshuva 2:4).

**Just** like when the Kohen Gadol entered the Kodesh HaKodeshim, and it was like he was outside the boundaries of the world, so too, at that time when a Jew stands before Hashem and pours out their heart before Him, they're outside the boundaries of creation !

**At** the time when a Jew merits and stands face to face before Hashem, it's a reflection of the time when the Kohen Gadol enters before Hashem, just as it's said at that time, "And no person shall be in the tabernacle when he comes to make atonement" (Vayikra 16:17). The same thing goes for someone who is standing before Hashem and conversating with Him, not even an angel can enter or understand what is being said !

**Hashem**, who desires that we discover and reveal the connection between Him and us, desires that

we also take all the feelings that pass through us and translate them into words and tell Him about them.

**And** since at that time when a Jew stands before Hashem and pours out their heart, they're found alone with Him, that's why it's called that "only their lips move" between them and Hashem, and no stranger can be a part of this !

**Now** it's understandable why Eli was mistaken and thought that Chana was drunk.

**After** all, when Chana stood before Hashem and poured out her heart before Him and told Him all her feelings, it was just like when the Kohen Gadol entered before Hashem, and it was forbidden for anyone, neither an angel nor any other creation, to be there at the time, not even Eli HaKohen Gadol !

**Now** let's return to the words of Moshe Rabbeinu to Am Israel...

### **The Power Is Within You !**

**Moshe** Rabbeinu turns to Am Israel and says to them...

**I** see that you're all frightened, scared, and at a loss

of what to do... Know... "and you remain silent" (Shemot 14:14)!

**Every** Jew standing here, regardless of who they are, is bound

by an individual and true connection with Hashem. Therefore, you have the power to connect with Him whenever you want!

**It's** very simple. All you need to do is realize that you're standing before Hashem, face to face, and tell Him everything that you're feeling right now. At that time, you leave all the boundaries of creation and become a new creation!

**Furthermore**, all the decrees that were upon you before won't be able to apply now... After all, you're a new creation!

**Am** Israel fulfilled the words of Moshe Rabbeinu, and the end is already known...

### Shira and Emuna Combined

**The** following is an excerpt from our book *Imrei Noam* by HaRav Yoram Michael Abargel zt"l...<sup>22</sup>

**Seven** days passed since Am Israel left Egypt, and on Wednesday morning, the 21<sup>st</sup> of Nissan, the year 2448 from creation, *Yam Suf* split into two!

**“And** the waters parted: and the Bnei Israel came into the midst of the sea on dry land, and the waters were a wall for them on their right and on their left” (Shemot 14:21-22).

**Then**, when Am Israel saw that their prayers were answered, they merited reaching an incredible level of emuna that there's a Creator to the world who watches over us at all times and at every moment, and it's He who hears and listens to us and takes away our troubles...

**They** then wanted to express that faith to the world, and so they sang...

**Am** Israel saw with their own eyes the power of Hashem and the miracles he did for them.

**The** view was remarkable, and they were overflowed with emotions. Then, all of Am Israel, as one, sang *shira* (a song) to Hashem, “Then sang Moshe and Bnei Israel

this song to Hashem and they said, 'I shall sing to Hashem for He is exalted over all' (Shemot 15:1)...

**At** that moment, Hashem finally sat on His throne !

**The** Midrash says,<sup>23</sup> "Your throne stands firm since then. From eternity You have existed."<sup>24</sup> Although You always existed, Your throne was not established, and You were not known until Your children sang *shira*.

**This** is what Am Israel said to Hashem...

**"From** eternity You have existed" – You were King before You created the world, and You remain King even after You have created the world, yet, for thousands of years, You still have not sat on Your throne, so to speak, for your Kingship is not yet known in the world. Only now, after we have sung before You *Shirat HaYam*, does Your throne stand firm, and You sit on it.

**This** is, "Your throne stands firm since *then*." That is, since "*Then* sang" (that is, Am Israel sang *Shirat HaYam* that opens with the words "Then sang"), Your throne stands firm, and You sit on it.

**For** since the day Hashem created His world until Bnei Israel stood in the sea, no human ever sang *shira* to Hashem !

**Hashem** created Adam HaRishon. Nevertheless, he didn't say *shira* before Him.

**Hashem** rescued Avraham from the fiery furnace and from the four kings. Nonetheless, Avraham didn't say *shira* before Him.

**Hashem** saved Itzchak from the *Akeda*. However, he didn't say *shira* before Him.

**Hashem** saved Yaakov from the angel, from Esav, and from the people of Shechem. Yet, he didn't say *shira* before Him.

**But**, when Bnei Israel arrived at the sea, and it split for

23. Shemot Rabbah 23:1.

24. Tehillim 93:2.

them, they immediately said *shira* before Hashem. Hashem said, “For them, I have waited!”

**The** Midrash is telling us that there’s a huge importance for someone who recognizes the infinite kindnesses and miracles that Hashem has done with them, and by means of this, breaks out in *shira* thanking Hashem.

**Hashem**, so to speak, waits for us to sing before Him. When someone sings a *shira* of thanks to Hashem for a miracle performed for them, they, in turn, publicize His Kingship in the world, and in their merit, Hashem sits on His Royal Throne.

**Since** *Shirat HaYam* was the first *shira* in the world, it’s, therefore, the greatest *shira* of all the *shirots*!

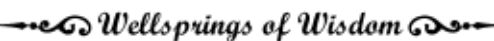
**This** is what is said in the Zohar HaKadosh...<sup>25</sup>

**The** virtue of *Shirat HaYam* is superior to all other *shirots* and praises in the world, and the Holy *Shechina* doesn’t receive *tikkun* from any other *shira* in the world like it does from *Shirat HaYam*.

**Since** only after Am Israel sang *Shirat HaYam* did Hashem sit on His throne, accordingly, *chazal* set *Shirat HaYam* in *tefillat shacharit* before the recitation of *Keriyat Shema* and *brachot*, which opens with the *bracha* of “*Yotzer*.”

**Before** we clarify, a little introduction...

**One** of the actions we perform through our *tefillot* is the *Tikkun HaShechina*. The Zohar explains<sup>26</sup> that in order to bring about the *tikkun* of the *Shechina*, four aspects are needed... A bed, a table, a chair, and a lamp.<sup>27</sup>



25. Zohar (Terumah 131b).

26. Zohar (Terumah 131b).

27. This is hinted at in the verse, “Let us make a small loft and put for him there a bed, a table, a chair, and a lamp. And when he shall come to us, he can turn in there” (Melachim II 4:10).

**We** bring about the *tikkun* of the aspect of “bed” by praying *tefillat arvit*.

**We** bring about the *tikkun* of the aspect of “table” by saying *korbanot* and *pesukei dezimra* at the beginning of *tefillat shacharit*.

**We** bring about the *tikkun* of the aspect of “chair” by reciting *kriyat Shema* and its *brachot* during *shacharit*.

**Finally**, we bring about the *tikkun* of the aspect of “lamp” by praying *Amidah* prayer and saying *kedusha* during the *chazan’s* repetition.

**Since** *Shirat HaYam* is what causes Hashem to sit on His Throne, as mentioned above, therefore it’s said before the *bracha* of “*Yotzer*” and *kriyat Shema* which through them the aspect of “chair” receives its *tikkun*...<sup>28</sup>

**According** to this, we understand why *chazal* say<sup>29</sup> that one must say the *bracha* of “*Yotzer*” while sitting and not while standing, and the same goes for the entire order of *kriyat Shema* and its *brachot*, for specifically then the aspect of “chair” receives its *tikkun*.

**The** *Zohar* finishes and says, “Blessed is the one who puts it to their heart’s desire to complete their Creator’s *tikkunin* every day and to bring about the *Tikkun HaShechina* with these *tikkunim* of the bed, chair, table, and lamp.

**Know** that by singing *Shirat HaYam* with intention, your sins are immediately forgiven!

**HaRav** Chaim Yosef David Azulai, the *Chida*, writes...<sup>30</sup>

**The** *Zohar HaKadosh* extols the reciting of *Shirat HaYam* extensively, saying that its recitation rises to very lofty places and gives *nachat ruach* to the *Shechina*.

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

**28.** These are very deep concepts and need more clarification. However, this isn’t the time nor place to go into depth.

**29.** See Ben Ish Chai I (Shemot - 2).

**30.** Tziporen Shamir 2:24.

Therefore, it should be said with immense joy and pleasantness, and you should picture in your mind as if you were standing on land in the middle of the sea while the Egyptians were drowning, and you were saved. This is a real *segula* for the atonement of one's sins.

**It** seems that the sacred words of the Chida that the recitation of *Shirat HaYam* is a “*segula* for the atonement of one's sins,” is based on the words of Rabbi Shimon in the Midrash who says,<sup>31</sup> “At the time that the miracle of *Kriyat Yam Suf* was done for Am Israel and they sang *Shirat HaYam*, all their sins were atoned for, as it says, “Moshe drove [Am] Israel out of the *Yam Suf*” (Shemot 15:22) – he drove them out of their sins.”

**Thus**, anyone who says *Shirat HaYam* with joy and intent, and pictures in their mind as if they were now standing on land in the middle of the sea and the Egyptians were drowning while they were saved, all their

sins are also forgiven just as they were forgiven for Am Israel.

**Rabbi** Shimon continues in that Midrash and says that anyone who has a miracle performed for them and sings in thanks to Hashem, it's known that all their sins are forgiven, and they become a new creation.

**Because** of the immense virtue of *Shirat HaYam*, our holy rabbis corrected that before we recite *Shirat HaYam* in tefillat shacharit, we first recite the *shira* of David HaMelech, namely the last six chapters of Tehillim, whose secrets are sublime, and by reciting these holy chapters, all the spiritual thorns are eradicated, that is, all the *kelipot* that stand in our way at the beginning of tefillah, and only then can we reach the immense virtue of reciting *Shirat HaYam*.

**That's** why these chapters of Tehillim are called “*Pesukei DeZimra*” (פְּסוּקֵי דְזִמְרָה), which

has the same root as "מְזַמְרָה" (pruning shears), that is, they prune and remove all the thorns.

**Therefore**, every person should try, with all their might, to get to tefillat shacharit on time so that they can pray the entire tefillah without skipping, *chas v'shalom*, and certainly, their tefillah will have the power to perform enormous *tikkunim* in heaven and draw down abundance of blessing.

**It** should be mentioned that tefillah is like, "a ladder was set on the earth, and its top reached the heavens" (Bereshit 28:12). Just as with a complete and sturdy ladder, one climbs it without worry, while with a broken, unstable ladder, not only can one not climb it, but there's also a risk of falling, the same goes with the work of tefillah.

**When** your tefillah is complete and sturdy from beginning to end, it has the power to elevate you to

breathtaking heights and to move things around in shamayim significantly.

**However**, if you start tefillah in the middle or skip various parts and your prayer is lacking, then it's weak and flawed and has no power to draw salvation or to perform all those enormous *tikkunim*... Therefore, you have a great obligation to strive to pray a complete tefillah from beginning to end and not omit any part of tefillah.

**We'll** end with the words of the Zohar,<sup>32</sup> which speak about the virtue of one who merits saying *Shirat HaYam* every day with intention and joy...

**Every** person who says *Shirat HaYam* every day with intention will merit saying it in the days of Mashiach with the joy of the Holy *Shechina*, for it hints about our past world and the future world to come, as well



**Pesach - Chol HaMoed - Shabbat Shalom !**

as the days of Mashiach and it is the source of all other songs and praises said in the upper and lower worlds. Anyone who merits to say this song

in this world will be privileged to say it in the days of the Mashiach, in the joy of the Shechina and Hakadosh Baruch Hu!

**Shabbat Shalom !**



## *The Pathway...*

**1.** On the 15<sup>th</sup> of Nissan, in the year 2,448 since the creation of the world, the two hundred and ten years of enslavement in the land of Egypt ended, and Am Israel came out of Egypt. After six days of travel, they arrived and stood in front of *Yam Suf* (the Red Sea). There, in front of *Yam Suf*, Am Israel stood and looked into the water at a loss... What do we do now?! How can we continue forward?! While they were standing and pondering, they suddenly heard the sounds of galloping horses and war screams behind them... They turned back, and in front of their eyes appeared the Egyptian army advancing toward them in a hostile manner...

**2.** The hearts of everyone in Am Israel were beating anxiously... “What are we going to do?!” Moshe Rabbeinu then stood up... He heard the voices, felt the emotions, and sensed the terror... He then turned to them and

said, “Don’t be afraid... See the salvation of Hashem that He will do for you today... Hashem will fight for you, and you remain silent” (Shemot 14:13-14).

**3.** Moshe Rabbeinu turned to Am Israel and said to them... You have nothing to worry about! Just stand quietly, without speaking or even praying! Hashem will fight for us! You’ll see with your own eyes how Hashem Himself will take revenge on those who oppressed you! This was Moshe Rabbeinu’s intention when he said, “and you remain silent...” Be completely silent! Don’t even pray!

**4.** However, when Rabbi Moshe Yehoshua Yehuda Leib zt”l learned this verse, he was very puzzled, and so he asked... It’s known that the power of the masses is extremely great. When people are united and stand together, they have the power to obliterate all decrees against

### *The Pathway...*

them and draw down mercy and salvation. If so, surely if all of Am Israel would have joined together and prayed to Hashem to save them from the hands of the Egyptians, Hashem would have saved them. Why, then, did Moshe Rabbeinu command them to be silent?

**5.** The question is actually the answer! Since the power of the masses is so great, Moshe asked them to pray with all their strength to Hashem. What Moshe Rabbeinu said to Am Israel, “Hashem will fight for you, and you remain silent,” was actually a question, as Moshe Rabbeinu was dumbfounded, “Hashem will fight for you, and you remain silent?!” You want to be silent and that Hashem will help you? You have to pray!

**6.** The word Torah (תורה) comes from the word teach (הוראה). From each and every detail written and contained in the Torah, we learn how to live our lives in this world. We need to use what’s written in the Torah

and translate those teaching into our everyday lives. The Torah opens and teaches us the secret of sharing and including others. Every person who has a certain position and power, and has people under them, must know that before they make a decision (in matters that also concern the people under them), they have to share with those people and include them by knowing their opinion (of course, they still have to make the decision themselves - according to the understanding that Hashem provides them).

**7.** For example... Before parents want to buy a new living room set for their home, they should gather their children and include them in their decision, and wisely guide them to reach the same conclusion. Similarly, we find that when Hashem wanted to create man, He called the angels and shared with them the decision... “I desire to create man.”

**8.** The Zohar reveals to us that when the Torah heard about this,

*The Pathway...*

it turned to Hashem in amazement and asked Him... Hashem, you want to create man?! He will only sin in the end and upset you! They won't be able to stand before your laws and will need to be punished. If so, why create them?

**Hashem** then replied... Was I in vain called "A G-d who is merciful and gracious, tolerant and abundant in kindness and truth" (Shemot 34:6)? After all, before I created the world, I created teshuva. And then, at the time of creation, I explained to teshuva its role... To rid of their sins and atone for them. Furthermore, I didn't limit the power of teshuva. At every moment, teshuva is available and waiting for Am Israel, and when they turn away from their sins and return to Me, teshuva atones for everything they've done! Therefore, it was required for teshuva to be created before the creation of the world.

**9.** Our world, which confronts our eyes in all its physicality

and being, is a world with three dimensions described by the Torah as world, year, and soul, and we, with our physical senses, cannot perceive any reality with only two dimensions. These three dimensions were created at the beginning of the creation of the world, and all human actions, mitzvot, and transgressions, fall within these three dimensions.

**10.** Hashem created teshuva and gave it the power to take us out of the reality of creation known to us and raise us to a place outside of time and space, and there, to provide us with a form of a renewed life-force, and then return us to the world as we know it, as a new creation! For this purpose, teshuva had to be created before the dimensions which confine the creation were created. And through it, the power of the connection between Hashem and Am Israel is revealed!

**11.** The idea of teshuva is to always speak with Hashem and tell Him everything that you're

*The Pathway...*

going through. For when we stand before Hashem and pour out our hearts, we go beyond the limits of nature! And when we “return,” it’s like we were created again! Just like when the Kohen Gadol entered the Kodesh HaKodeshim, and it was like he was outside the boundaries of the world, so too, at that time when a Jew stands before Hashem and pours out their heart before Him, they’re outside the boundaries of creation!

**12.** At the time when a Jew merits and stands face to face before Hashem, it’s a reflection of the time when the Kohen Gadol enters before Hashem, just as it’s said at that time, “And no person shall be in the tabernacle when he comes to make atonement” (Vayikra 16:17). The same thing goes for someone who is standing before Hashem and conversating with Him, not even an angel can enter or understand what is being said!

**13.** Hashem, who desires that we discover and reveal the connection between Him and us,

desires that we also take all the feelings that pass through us and translate them into words and tell Him about them. And since at that time when a Jew stands before Hashem and pours out their heart, they’re found alone with Him, that’s why it’s called that “only their lips move” between them and Hashem, and no stranger can be a part of this!

**14.** Every Jew needs to set aside a fixed time every day for Torah study. Only thanks to this will they be able to stand the battle against their *yetzer hara*, for the Torah has enormous power to protect us from the temptations of the *yetzer hara*.

**15.** *Chazal* alluded to this in the Gemara (Pesachim 54a) when they said that seven things were created before the world was created. The first was the Torah and the second was teshuva. And why exactly did they put them in that order? In order to teach us that those who learn Torah don’t need to get to the point of

*The Pathway...*

needing teshuva, for the Torah will save them from sinning and they won't have anything to do teshuva for. Teshuva was created

only for those who don't learn Torah, and because of that, they end up falling to sins and therefore need to do teshuva.





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## Shabbat Times

### Chol HaMoed Pesach

17<sup>th</sup> of Nissan, 5783



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	7:08 pm	8:10 pm	8:40 pm
Miami	7:22 pm	8:16 pm	8:53 pm
Los Angeles	7:00 pm	7:57 pm	8:32 pm
Montreal	7:11 pm	8:17 pm	8:44 pm
Toronto	7:33 pm	8:37 pm	9:05 pm
London	7:28 pm	8:37 pm	8:57 pm
Jerusalem	6:47 pm	7:37 pm	8:25 pm
Tel Aviv	6:44 pm	7:35 pm	8:21 pm
Haifa	6:44 pm	7:34 pm	8:21 pm
Be'er Sheva	6:43 pm	7:34 pm	8:20 pm

### Pathways to the Heart

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

*It doesn't matter how busy you are, you have to make time for your children. The time that parents set aside for their children, to be 100% only with them, makes all the difference in how they'll eventually turn out.*

*Parents with time for their children will merit children with time for them...*



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