

Beit Hamidrash Hameir Laarets | Issue 105



Behar - Bechukotai | Receiving The Torah's Blessings



MESILLOT

Pathways to the Soul

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

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

...PATHWAYS TO THE SOUL...

TABLE OF CONTENTS

Rebbe Meir's Last Day	1
Oops... I Was Wrong	2
Reward and Punishment	4
The Reward of a Mitzvah ?	8
Hashem Is Asking - Please	12
Nature As We Know It	14
The Root of Wisdom	15
Who's Better Than Who?	17
Every Person and Their Talent	19
Peace Is the Secret of Inclusion!	20
And I Will Bestow Peace In The Land	22
<i>The Pathway</i>	25



DONATE

Beit Hamidrash Hameir Laarets

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

 HameirLaaretsEN

 HameirLaaretsEN

 054-870-8737

Message Us to Join Our WhatsApp Groups

Parashat Behar - Bechukotai

Rebbe Meir's Last Day

Shabbat morning, parashat Bamidbar, the 29th of Iyar 5610 (1850).

Rebbe Meir of Premishlan sits in his room and meditates on this week's Torah portion.

Knocks were heard at the door. His daughter entered his room to see how he was feeling. Rebbe Meir turned to her and said that he felt weak, and his daughter hurried to make him something hot to eat. However, when she returned, she saw that he had already returned his holy soul to its place in heaven...

His pure hand, still resting on top of his Tanach, and his finger pointing to the last verse of the parasha, "And they shall not come to see when the holy is being covered" (Bamidbar 4:20)...

From that moment she realized why she was sent away at before he passed away... For no one was allowed to be present

at the time when his holy soul returned to its creator...

On that motzei Shabbat, when the holy tzaddik, Rebbe Israel of Ruzhin, was in his home, suddenly one of the two candles lit on his table went out. When he relit it, the candle next to it went out.

"Oh!" cried out Rebbe Israel of Ruzhin, "Something happened in the world!"

The bitter news had already reached Rebbe Israel's city, however, the sons of the tzaddik and his chassidim were afraid to reveal it to him. The pleads of the tzaddik to reveal to him what had happened, weren't answered.

The next day, Rebbe Israel ordered for his chariot to be harnessed early in the morning. He then went outside the city and ordered his driver to circle the cemetery seven times. After

they finished, he turned to his chassidim, and in a very firm tone ordered them to reveal to him what had happened...

“A great and terrible darkness has suddenly descended on the world and I command you to reveal to me why!”

“**Rebbe** Meir of Premishlan has passed away...” murmured those present in a weak voice.

“I never imagined that his greatness was to such an extent!” responded Rebbe Israel of Ruzhin.

Oops... I Was Wrong...

Moshe and Yossi were neighbors. Their houses were opposite each other. Only a road separated them.

Moshe and Yossi were good friends, Yossi was an avrech who learned in a kollel, and Moshe was a Jew who didn't get to study much Torah.

That Shabbat was very wintery. It was pouring rain and the heaters were working overtime...

Because of his mourning over the death of the tzaddik of Premishlan, Rebbe Israel canceled the wedding of his eldest son, Rebbe Mordechai Shraga of Husyatyn, which was set for the week after Shavuot that year, and ordered it to be postponed to the beginning of the month of Tammuz...

But the truth is, not only when it comes to tzaddikim do we have no understanding of their greatness, even simple Jews who learn Torah, we can't understand how great they are...

Moshe felt that he was suffocating so he went out to the balcony of his house to breathe some fresh air. His eyes spontaneously began to wander here and there, and in the process, his gaze was stuck on Yossi's kitchen, and what he saw, made his heart stop...

He saw, with his own eyes, Yossi, the avrech, light a match, go to the gas and light it...

“The cold conquered him !
The main thing is that he
“plays” it religious !”

He immediately took an umbrella in his hands, opened it, and ran to Yossi’s house and knocked on the door furiously...

Yossi opened the door in bewilderment, “What happened ?”

“What happened ? ! What happened you ask ? Lighting a fire on Shabbat ! I saw you !”

Yossi smiled and said to him...

My dear friend, first of all, calm down... Now listen. One of my children doesn’t feel well, and we invited a doctor to the house and he brought us medicine and said that we should heat it on the gas, and since I know that this is a sickness that is dangerous, I warmed the medicine up myself.

So, I’m fine, right ?

But you, who felt the immediate need to come reprove me, committed seven sins !

“Me ? ! I committed seven sin ? ! How... ?”

Let me tell you...

The road that separates our houses is considered a public domain and you took an umbrella out of your house into the street, and then from the street into my house... Two sins.

You also opened the umbrella and put it over your head, making a tent. Three.

And, when you approached my home, you squeezed the umbrella from the rain.

Also, when you closed the umbrella, I saw that you fixed one of the iron posts that was bent. Five.

And besides all that, the umbrella itself is *muktzeh*.

As far as the coat you’re wearing is concerned, it’s new, right ?

“Yes. I bought it yesterday.”

You should know that it’s already been made know that it contains *shatnez* (wool and linen sewed together).

Yossi finished and said...

You came to reprove me for lighting a fire, and you, yourself, committed seven sins.

But don't feel uncomfortable... There are many people who behave like you, and that's why *chazal* found it necessary to warn, "If you see a *talmid chacham* who has committed a sin... don't contemplate it... it's certain that they did teshuva."

Meaning...

If you see a Jew who learns Torah sin – that it

seems to you that they sinned – don't think badly of them, because surely, they have an answer to why they did what they did and you'll only be embarrassed that you thought otherwise...¹

When someone thinks negatively about a Jew who learns Torah, those thoughts stem from a lack of understanding and recognition of the Jew standing in front of them!

And about that in our parasha...

Reward and Punishment

The basis of our Torah and the roots of our faith are the thirteen principles of the Rambam.

In a letter written by the Chafetz Chaim zt"l, he wrote the following...²

It is very important to uphold the custom of our ancestors to say every day, after shacharit,

the thirteen principles written by the Rambam beginning with Ani Maamin.

Especially in these days, when our faith has weakened,³ it's a great mitzvah for each and every one of us to say them every day after the prayer, as our ancestors did before us...

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

1. Niflaot Ma'asecha (21) by the Ben Ish Chai.
2. Michtavei HaRav Chafetz Chaim (Letter 18).

3. **Since** we have lost our faith, the power of prayer has been torn from our mouths. We do not realize our greatness and our *Segulah*. We feel that in our

Parashat Behar - Bechukotai - Reward and Punishment

lowly state, Hashem does not wish to hear our prayers. God forbid that a person should think such thoughts. The prayers of Israel are precious to Hashem, even those of the lowliest people.

The Kedushas Levi writes (Kedushat Levi, Parashat Vayechi):

Each person must strengthen this faith in his heart: HaKadosh Boruch Hu does not scorn any prayer of His nation Israel, God forbid. Although He is called the Great, Mighty and Awesome God, to Whom silence is praise, the words of Israel remain precious to Him. Although a person might have fallen to the lowest depths, he nevertheless brings joy to Hashem with his prayers.

The Kedushas Levi continues to explain that even in our lowly state, we can increase our awareness of Hashem. We must therefore be very careful in our prayers:

A person must never think to himself, "If Hashem's kindness is so great, why should I trouble myself to pray with a broken and contrite heart? Hashem will anyway accept my prayer."

We must never think such thoughts. Each time, before we begin to daven, we must consider how many angels stand before Him. Each of them is one-third the size of the world, yet they are like mere specks of dust compared to one of the *Ophanim*. The *Ophanim* are like specks of dust compared to the *Chayos*, and the *Chayos* are like specks of dust compared to the Heavenly

Throne. They all call out, asking, "Where is the place of His Glory?"

Therefore, mortal man, let your ears hear what your mouth says, "They are all beloved... and they all perform the will of their Creator with awe and fear." Let man then tremble when he stands to pray before the Great King, and let all his limbs shudder.

It is one of the awesome wonders of the blessed Creator that He desires to hear the prayers of Israel, and He derives great joy and *nachas* from us, even when we are on the lowest of levels. How much more so is this true in our generation of *ikvesa d'moshicha*, an era of heresy and *apikorsus*. HaKadosh Boruch Hu certainly desires to hear our prayers. When we turn to Him with all our heart, we can only imagine how much joy this brings Him.

Due to the difficulties of our times, and the suffering we endure in the *Golus*, our prayers are as powerful as those of the *Kohen Gadol* on Yom Kippur in the *Kodesh Kodoshim*, as we brought above from the Aron Eidus. If this was true in his generation, how much more so in our own? The level of faith and Torah observance in our generation is a thousand times lower than in his own, may God have mercy. How precious are our prayers in such a generation. How much joy and *nachas* does Hashem receive from us. Our prayers are much greater than those of the *Kohen Gadol* on Yom Kippur.

The thirteen principles of faith are divided as follows...

The first six principles are in the faith of G-d:

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

The way of the *yetzer hara* is to instill despair in a person's heart, and rob him of his enthusiasm in prayer. The *yetzer hara* knows well how much we can achieve with our prayers in these times, and how beloved are our prayers before Hashem.

It is simply impossible to describe the astounding effect of the prayers and Torah study of Israel in these times. We may glean something of their great magnitude, however, from the words of the Tiferes Shlomo (Parashat Vayikra):

“When a person among you brings a *korban* to Hashem: from an animal, a cow or a sheep, you shall bring your *korban*.” When a person does not feel any closeness to Hashem, he should consider the animals that are sanctified as *korbanos* by the word of their owner. By stating, “This is a *korban olah*,” his very words, the mere breath of his mouth, transform a lowly animal into the holiest of holies. The animal does not appear to have changed. Physically, it seems to remain as it was. Yet the word of man is holy of holies. It hovers over the animal and sanctifies it. We see from here the great holiness inherent within man. How much more powerful are his words of Torah study and prayer through which he sanctifies and uplifts himself.

This is the explanation of the above possuk: “When a person brings a *korban*,” when he wishes to draw close to Hashem; “from an animal,” he should contemplate the holiness that his words can project even upon an animal; “you shall bring your *korban*,” the spirit of Hashem within him can sanctify him just as it sanctifies the animal.

These words are particularly relevant to our own generation. Since our prayers are greater than those of the *Kohen Gadol*, we have the power to sanctify ourselves and the world around us with a holiness even more sublime than that which elevates an animal into a *korban*.

The Jewish people have the power to transform themselves into the holiest of holies and become the chosen portion of Hashem. That this is hidden from us is only due to the terrible darkness that engulfs the world. In the future, after Moshiach arrives, the whole world will see the magnificence of the *Segulah* of Israel, and the glorious influence that we brought upon the world in the darkened era of *ikvesa d'moshicha*. From the Torah and mitzvos we perform in the *ikvesa d'moshicha*, a great light will shine forth giving rise to the light of Moshiach, may it be soon and in our days.

- Mevasser Tov Techias Hametim (p. 290).

1. That Hashem is present and watches over us.

2. That He is one.

3. That He has no body and no form of a body.

4. That He precedes all.

5. That there is no one to worship but Him.

6. That He knows all our thoughts.

The next four principles deal with faith in the Torah and Moshe Rabbeinu:

1. Belief in the prophecy of Moshe Rabbeinu.

2. That he is the greatest of all the prophets.

3. That the Torah was given from heaven.

4. That the Torah will not change at any time.

The three principals that follow are:

1. That Hashem punishes the

wicked and gives reward to the righteous.

2. That the Mashiach will come.

3. That the dead will be revived.

These are the thirteen principles of our faith.

The 11th principle of the thirteen principles is the belief in reward and punishment, that we must know and believe that for every mitzvah, we will receive a reward, and for every transgression, the opposite.

And the payment is in the next world.

As the Mishna says, "It's not required of you to finish the work, but neither are you free to abstain from it. If you studied a lot of Torah, you'll be rewarded a lot. Faithful is your master to pay you the wages of your work. And know that the reward of the righteous is in the future to come."⁴

But not only that...

The Reward of a Mitzvah ?

Hashem commanded us to observe 613 mitzvot – 248 positive mitzvot and 365 negative mitzvot.

It's obvious that the reward of all the mitzvot aren't the same, each mitzvah has a different reward. So too, Hashem hasn't

revealed what the reward of each mitzvah is, nor has He revealed the punishment of each sin.⁵

There are mitzvot whose reward are also in this world, and there are mitzvot whose reward are only in Olam Haba, but this also wasn't revealed to us in the Torah.

~ Wellsprings of Wisdom ~

5. An old Jewish man began to feel a great weakness in his feet. He found difficulty in walking and suffered from severe pains in his legs. He began to use a walking stick in order to support his legs, but in the end this did not help him very much and he was forced to use crutches. The pains in his legs became even stronger and reach the point that he was barely able to walk at all.

This old Jewish man had tried to keep the commandments of the Torah during all his life. A number of times he asked himself: "Why does this happen to me ?

I have always done my best to fulfill the wish of Hashem, so why do I have to suffer that much ?" One day he decided to go and see the famous sage, Rabbi Chaim David Azulai (Harav Hachida) and ask him why he had to suffer such strong pains in his legs. He took his crutches and went slowly, step by step, to the Beth Hamidrash of the Chida.

When he finally reached the place, he saw that the rabbi was in the middle of a study session. Many students were sitting in front of him, listening to his well-structured explanations of complicated Talmudic passages. He did not wish to interfere, so he sat down in a corner and waited patiently until the rabbi would finish his teaching, after which he would ask permission to speak to the rabbi for a few minutes.

The lesson took a long time, and the old man, who did not understand the deep discussion, sat and waited patiently for it to end. It was a hot summer day and he had made a great effort to reach the house of learning. After a quarter of an hour of waiting, the old man fell asleep in the corner where he was sitting.

And behold- he had a dream. He saw himself walking with the support of his crutches along a dusty road. It was a very long road, but he felt that he had to continue walking. Thus he dragged himself

Parashat Behar - Bechukotai - The Reward of a Mitzvah ?

on his aching feet with great difficulty without knowing where he was heading.

After a long while he heard the noise behind him. He turned around and saw a carriage, drawn by a horse, approaching. The old man decided to wait for the carriage to reach him. He then lifted up one of his crutches, signaling to the driver to stop.

The man driving the carriage asked him: "Sir, what do you want?"

The old man answered: "I'm going in the same direction as you. Maybe you'll be kind enough to take me in your carriage? It is difficult for me to walk."

The driver refused: "What, do you really think that I'm going to take you in my carriage? Do you know what those boxes in the back of the carriage contain?"

The old man had a look and saw that the carriage was laden with many boxes.

"No", he said, I have no idea what is in them."

The wagon-driver explained to him: "Those boxes contain the transgressions that you have performed in your life! And you have the audacity to ask me to take you in my carriage?!"

The driver cracked his whip and continued on his way, leaving the old man behind.

The old man became very perplexed. "What's going on here? Where am I?"

Who is that driver? And how did my transgressions get into his carriage?" He did not understand anything at all.

After a long while of walking with slow steps, he once again heard a noise behind him. Once more a carriage, loaded with boxes, appeared. The old man stopped the wagon.

When he asked the driver to pick him up, the driver said: "Do you really think that I am going to take you in my wagon? Certainly not! I am carrying boxes full of your sins!"

Thus a number of wagons passed by, and the scene repeated itself over and over again. The old man did not know what to do with himself: "Where am I going? To where are they taking all those boxes? What is going to happen here?" However, he felt that he had to walk on.

In the end he heard the sound of yet another carriage behind him. This time the carriage was traveling fast and it did not seem to be heavily loaded.

He stopped the carriage and asked for permission to get on.

"You are welcome", said the driver. "You may come with me. Do you know what I have behind me here in the wagon? All the mitzvot that you have performed for the sake of Heaven!"

When the old man turned around his head, he noticed a small case of the size of a shoebox.... That was all....

Parashat Behar - Bechukotai - The Reward of a Mitzvah ?

After some time the wagon-driver said to the old man: “We have reached our destination. You are to enter the building in front of us.”

“**What's** this building?” asked the old man.

“**This** is the Heavenly Court of Justice”, answered the driver.

The old man was afraid. The Heavenly Court of Justice? Was he already in the World of Truth?

He began to understand the purpose for which all those boxes had been transported in the carriages. It seemed that he was to be judged for all his actions ...

With trembling knees he entered the building. The judges were sitting in the middle of a large hall, and next to them were the defense counsel and the prosecutor. On the right hand side there was a table with the small and lonely box containing his good deeds, and on the left-hand side the big crates were standing, piled up to the ceiling ...

The moment the old man entered, the judicial proceedings began. The defense counsel opened the small box and displayed the old man's good deeds. The prosecutor, on the other hand, described his bad deeds at length and claimed that there was no place for any further discussion on the case. Just one look at the number of mitzvot this man had performed compared to the number of his transgressions would be

enough to understand which side of the scale would be heavier. Thus he should be judged accordingly ...

The defense counsel stood up in front of the judges and said: “It is true that he has committed transgressions against the Jewish Code of Law. However, we have a legal ruling that states that no man will be punished twice for the same sin. Why should he be punished again after he has already been punished during his lifetime? A number of times he lost money, a number of times people put him to shame, his children were sick and this caused him much agony, etc etc.” The defense counsel enumerated a long list of calamities that the old man had had to endure in his life.

“**True**”, said the judges. “If he has already suffered, there is no reason to punish him over again! Let's make an account of everything that he had to endure.”

Thus box after box was taken away until they finished calculating everything that he had endured during his lifetime.

However, even after making this balance, a number of large boxes remained, filled to the top with violations of the Jewish law.

The prosecutor got up from his place with a smile on his lips: “Honorable judges, it is of no avail. The balance is still negative and he has to be judged accordingly!”

Suddenly the defense counsel jumped up from his seat and called out: “How could I forget such an important part of this case?! His feet! Look at his feet!

However, even though the individual reward of each mitzvah wasn't revealed to us, the general reward for keeping the mitzvot was revealed to us, and that too is only the reward given to us in this world.

And that was revealed in our parasha... Parashat Bechukotai.

In our parasha, the reward that you receive in this world for living a Jewish life according to the Torah and its commandments is presented.

And so, our parasha opens... "If you go by my laws and keep

my commandments and do them" (Vayikra 26:3)... You will receive all the blessings written later.

The verse can be divided into three parts...

1. If you go by my laws.
2. And keep my commandments.
3. And do them.

The last two parts are clear to us... "And keep my commandments" – Keeping from the negative mitzvot. "And do them" – The positive mitzvot.

1. But what does the first part mean? "If you go by my laws..."

~ Wellsprings of Wisdom ~

The man is suffering from severe pains in his legs as we all can discern. He even needs crutches to walk!

Taking into account the agony he has to go through, we have to take away all the remaining boxes with transgressions, since he has already had sufficient punishment!"

The judges of the Heavenly Court of Justice accepted the view of the defender and he was exempted from punishment.

At that very moment the old man woke up from his dream. When he

opened his eyes he found himself in an empty room. The lesson had ended and all the students had already left. The only one to remain, standing at the door was the rabbi, Harav Hachida. The rabbi did not say a word. He only smiled and then he too left the room.

The old man understood the interpretation of the dream very well and he had no more complaints. He understood that everything Hashem does is always for the best.

- Chassidic Gems (Part 2, p. 557).

Hashem Is Asking - Please...

Parashat Bechukotai opens with the words, “If you go by my laws,”⁶ and *chazal* interpreted⁷ the word “if” (אם) in the verse a being a plea, that Hashem, so to speak, is begging and asking each and every one of us... “Please, my beloved children... Go by my laws.”

And what exactly are Hashem’s laws that he wants us to go by? His Torah. Or in

other words, Hashem wants us to learn His Torah.

As Rashi explains the verse... “If you go by my laws” - That you toil in Torah.⁸

The mitzvot of learning Torah is one of the 248 positive mitzvot, and therefore it’s included in the third part of the verse, “and do them.” However, learning Torah and toiling in

~ Wellsprings of Wisdom ~

6. The original Hebrew –
 אִם בְּחֻקַּי תֵּלְכוּ

7. Avodah Zarah 5a.

8. The Tzemach Tzedek was orphaned at an early age, and spent most of his childhood years in the household of his grandfather, the Alter Rebbe.

Some of the discourses that the Alter Rebbe frequently gave were open to all Chassidim who cared to come and listen. However, there were times that the Alter Rebbe would call into his private room a few of his greatest followers, all of them of giant intellectual capacity, and teach them a ‘Maamar’, a Chassidic discourse of the greatest depth. On those occasions the Tzemach Tzedek (then 8-9 years old) was not admitted to the room, which caused

him much frustration, for he desperately wanted to hear every word of Torah that fell from his holy grandfather’s lips.

One day he thought of a plan. He would conceal himself in the large empty heating oven whose wall fronted with the wall of the Alter Rebbe’s room and whose opening was in the adjoining room. By pressing his ear to the oven wall he might be able to hear a few words of his grandfathers ‘Maamar’.

On the next occasion that a private ‘Maamar’ was scheduled, the Tzemach Tzedek crawled through the aperture of the oven in the adjoining room and, pushing himself far into the oven, he pressed his ear to the wall and listened to the precious words of his great grandfather, the Alter Rebbe.

Torah are two different things, and toiling in Torah isn't included in this part of the verse.

It's understood that in order for us to receive all the blessings, we need three things... To toil in Torah, to keep from all the negative mitzvot, and do all the positive mitzvot.

Much can be said about this, but we'll focus on one point...

In the verses that follow, two blessings are written, "You

shall sit secure in the land. And I will bestow peace in the land" (Vayikra 26:5-6).

At first glance, it seems that the meaning of the blessing "And I will bestow peace in the land" is that Hashem will make peace in our land from our enemies. But that can't be because the verse that precedes it already said, "You shall sit secure in the land, that we'll be safe in our land without any fear from our enemies.

~ Wellsprings of Wisdom ~

Meanwhile the gentle janitor whose task it was to heat up the ovens on those days that the weather warranted, came to the conclusion that heating was required that day, and proceeded to stack up the oven where the Tzemach Tzedek was lying, with pieces of wood. The young boy and future Rebbe was so intent on listening to the 'Maamar' in the next room that he was completely unaware of the wood being pushed into the oven. The oven being duly stacked with firewood, the janitor then set fire to the wood, but since the Tzemach Tzedek's body was blocking the chimney, the proper ventilation was not attained and instead of bursting into flames, the pile of firewood emitted a cloud of dense smoke.

The janitor thereupon tried to push the mass of smoldering firewood deeper into the oven, only to find that there was

something blocking its path. He withdrew the wood piece by piece from the oven and spied the small body of the Tzemach Tzedek lying in the oven-overcome by the fumes and smoke. He hastily pulled him out of the oven and with some difficulty managed to revive him.

Later, the young lad's grandmother, the wife of the Alter Rebbe, admonished her husband for not letting his own grandson satisfy his thirst for Torah, resulting in the Tzemach Tzedek's resorting to such desperate means of hearing his grandfather's 'Maamar'. The Alter Rebbe replied that such was of necessity the true path of Jewish education, one must have Mesirath-Nefesh (self sacrifice) for learning Torah.

Therefore, it must be that the verse “And I will bestow peace in the land” is talking about a different kind of peace.

For that reason, some commentators⁹ have interpreted the blessing as meaning that Hashem will grant peace, love, and unity within Am Israel themselves... Between husband

and wife... Between neighbors...

Between colleagues...

Yet, the question is, why is toiling in Torah required in order for there to be peace between people?

Also, in general, what does toiling in Torah mean?

But before we answer, we’ll precede...

Nature As We Know It

The following is an excerpt from our book *Chelev Haarets*... (most of what’s written going forward is based on what we wrote there)¹⁰

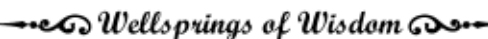
Rabbi Moshe Chaim Luzzatto zt”l, the Ramchal, wrote as follows...¹¹

“**In** the beginning, Hashem created the heavens” (Bereshit 1:1), this is what’s said, “The power of His works He said to his Nation” (Tehillim 11:6). Because of Hashem’s great love for Am Israel, He wanted to reveal to them His secrets, to inform them

of a magnificent wisdom which they didn’t know and isn’t known to the rest of the nations which he didn’t give them in His Torah.

When Hashem desired to create this lowly world, where man would work before Him and serve in His name, He first prepared worlds higher than it, completely spiritual with no physicality whatsoever, for only here is their physicality...

After He created those upper worlds, He began to create nature as we know it.



9. See Ibn Ezra and Ramban (Vayikra 26:6).

10. *Chelev Haarets* (Vol. 2, p. 293); (Vol. 3, p. 93).

11. Binyan Olam.

There are four foremost points of nature... Heat and cold, moisture and dryness (in general).

And these four (heat and cold, moisture and dryness) are called four makings.

The first composition that was made of these makings are the four *marot* (humors).

Black bile - Composed of cold and dryness.

Red bile (blood) - Composed of heat and dryness.

White bile (phlegm) - Composed of cold and moisture.

Green bile - Composed of heat and moisture.

And, though, every person has all four of the *marot*, in each person, one of the four dominates, and according to that *marah*, is their nature, talents, and perception.

We'll focus on one point, and that's the root of the talent of learners...

The Root of Wisdom

In every generation since Am Israel has become a nation, there have been Torah learners within Am Israel. Jews who knew their purpose and devoted time to studying Torah.

Chazal divided learners of Torah into four groups...¹²

Quick to understand and quick to forget...

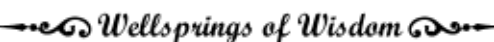
Slow to understand and slow to forget...

Quick to understand and slow to forget...

Slow to understand and quick to forget...

Each of the makings also has a special quality...¹³

Hot-tempered (hot) - Quick to understand.



12. Pirkei Avot 5:12.

13. Magen Avot 5:12 by Rabbi Shimon Bar Tzemach.

Cold-tempered (cold) – Slow to understand.

Dry temperament (dry) – Slow to forget.

Damp temperament (moist) – Quick to forget.

According to this, we can identify the four groups mentioned in the Mishna...

As mentioned, black bile's characteristic is cold and dry. Therefore, someone who's black bile is more dominant is slow to understand and slow to forget.

Someone who's green bile (hot and moist) is more dominant is quick to understand and quick to forget.

Someone who's white bile (cold and moist) is more dominant is slow to understand and quick to forget.

Lastly, someone who's red bile (hot and dry) is more dominant is quick to understand and slow to forget. Most of the geniuses...

We'll try to expound a little...

Red bile is hot and dry, and a person in whom red bile is

dominant is, as the Mishna said, quick to understand and slow to forget.

Why?

Because “hot” is quick to grasp and “dry” is slow to release...

Green bile is moist, and since that's the case, everything that enters it drowns and disappears! About this, the Mishna says, “Quick to forget.”

For an added point, green bile usually increases when the person goes through a period of stress, fear, or insults.

For example...

A mother sees that her child is sleeping soundly in the afternoon and decided to lock the doors and go out to run a few errands...

The child wakes up and begins to call out... “Mom, mom, mom...” but there's no answer.

The house is locked and the child is protected... but, the child experiences a reality of loneliness! Within their heart

a fear of abandonment and anxiety is created...

This mother, with her irresponsible and reckless actions increased the green bile within her child and caused all their “critical thinking systems” to diminish. This child may suffer thirty years of ADHD all because of their “loving” mother!

The same thing goes for verbal violence, a lack of trust, humiliations, and insults. They all increase the green bile within a person and lock the

brain down! There's no going out and no coming in!

On the other hand, by giving warmth and love, words of encouragement, praise, and trust, you're able to increase the red bile, and then the mind and the heart are open to receive.

Therefore, every person who wants to raise good, and talented, children must learn to give respect...

But all this is still in general sense...

Who's Better Than Who?

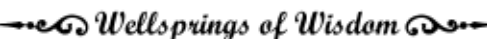
Even though *chazal* divided the learners into four groups, we must understand that it's only an initial and very general division. In reality, it can be divided into many more groups, but now isn't the time or place for that and therefore we'll bring only one more...¹⁴

Rav Yehuda was a student of Rav and Shmuel and one of

the founders of the Pombadita Yeshiva in Bavel.¹⁵

After his death, his students looked for a new Rosh Yeshiva to replace him.

At first, they approached Rabbah Bar Nachmani and asked him to accept the position, but he refused. And so, they appointed Rav Hona



14. Horayot 14.

15. This yeshiva lasted for 800 years and its last Rosh Yeshiva was Rabbi

Chizkiyah ben David who was killed by the Muslims who crusaded against the Jews.

Bar Chiya to head the Yeshiva.¹⁶

After Rav Hona Bar Chiya passed away, they were once again in need of a Rosh Yeshiva, and this time they debated between two sages, Rabbah and Rav Yosef.

The reason they debated between the two of them, although they were both worthy of the position, was because they had two different methods of learning... Rav Yosef was a “*Sinai*,” meaning he knew much Torah and knew how to attain the halacha from what he learned but didn’t know how to intensely scrutinize various aspects of his learning.

In contrast, his friend, Rabbah, was a “*Oker Harim*,” meaning that he knew how to intensely scrutinize various aspects of his learning in great depth.

And, since they didn’t know who to choose, they sent their question to Eretz Israel and the reply that they received

was to choose Rav Yosef, who was considered a *Sinai*.

The sages of Eretz Israel decided that *Sinai* was better than *Oker Harim*.

There’s a continuation to this story, but we’ll skip to the generation after them...

The Gemara continues and says that Abaye, Rava, Rabbi Zeira, and Rabba Bar Matana were sitting together and they had to choose one of them to deliver a lesson.

Then they decided that whoever says a Halachah that the rest of them can’t refute, he’ll be the leader and give the lesson. In the end, Abaye was chosen to be the leader.

The Gemara continues and says (according to the commentary of the Maharsha) that these four sages express four different methods of learning (see below).

Abaye was the leading student Rabbah, and therefore he was a *Oker Harim*.

Rava was the foremost student of Rav Yosef, and therefore he was considered a *Sinai*.

Rabbi Zeira was *Charif and Makshe*.

Rabbah Bar Matana was *Matun and Masik*.

Regarding the first division, we already said that a *Sinai* is better than a *Oker Harim*, but regarding the second division, *Charif and Makshe* and *Matun and Masik*, who's better?

The Gemara didn't give an answer...

Every Person and Their Talent

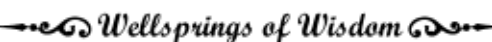
Rabbi Yehoshua Heller zt"l wrote¹⁷ that there are many methods in the study of Torah, just like what we learn in the Mishna, "There are four different types of students. Quick to understand and quick to forget, slow to understand and slow to forget..." and what's said in the Gemara, "*Sinai, Oker Harim, Charif and Makshe, Matun and Masik*." All of them are depend on the temperament of the person and the qualities of their mind... Moist or dry, hazy or clear, etc (unless they changed their natural make up through toil and repetition)...

Most of the time the learner's desire will be to choose to study something that their nature agrees to as well, which is why *chazal* said, "A person should learn what their heart desires,"¹⁸ because the heart, even without thinking, will choose the path desired by its nature.

And what does the *yetzer hara*, knows that all of our success depends on exploiting the qualities of our nature, do?

It does everything it can to make us confused...

For example, someone whose nature is to be observant



17. Chossen Yehoshua (Maamar 1, Ch. 7).

18. Avodah Zarah 19a.

and knowledgeable and sits and learns proficiently page after page, the *yetzer hara* will come to him and says, “Pss, pss... Look at your friend. Look how smart they are. Look how they know how to study and intensely scrutinize what they’re learning. You should start learning like them...”

And the *yetzer hara* succeeds.

They fade away from their natural characteristics and begin to study according to the methods of someone else, and as time passes, all their want and desire to learn are extinguished and disappear completely... All until they start to think about going back to their old ways of studying... A never-ending story of *bitul* Torah...

Peace Is the Secret of Inclusion !

Every Jew who toils in the Torah according to their own temperament must, during their life, fall to doubts and shortcomings.

During their life they’ll become familiar with other

In conclusion...

Every Jew must reach a state where they and the Torah become one, and this can only be done in such a way that the strengths of their soul merge with the Torah they learn. And as we’ve already explained, that merging can only be done when they follow the inclinations of their heart...

This is what Hashem asks of us... Toil in my Torah !

Learn Torah according to your natural abilities. That the individual strengths of your soul’s merge with the Torah ! Then your toil will be your Torah !

Now we’ll move on to our second question... Why does toiling in Torah causes peace...

methods of learning Torah, and this will cause them to have internal doubts... Am I walking the right path ?

These doubts will, however, allow them to find out who they really are. They’ll finally

understand that the inclinations of their heart stems from the strength of their soul and the composition of their temperament. They'll learn to define their strengths and be happy with who they are.

In this process, they'll also learn to know the different temperaments of those around them, and understand that their actions also stem from the strengths naturally instilled within them.

In addition to that, when they receive criticism, they'll know how to define whether the criticism is justified, or whether it's due to the fact that the person criticizing them doesn't know their natural strengths and temperaments.

It turns out that thanks to their toil in Torah, according to their strengths and the inclination of their heart, they'll be able to understand themselves as well as understand others, and receive the blessing of peace!

Yet, even though until now we've talked about the virtue of toiling in Torah, we must know that the real secret is...

Only someone who can identify their inner self is able to truly understand who they really are!

Only someone who is able to truly understand who they really are is able to understand others!¹⁹

And someone who is able to understand others deserves all the blessings in the Torah...

~ Wellsprings of Wisdom ~

19. The following is an excerpt from the book *Reb Chaim* (Rabbi Chaim Kanievsky zt"l)...

A person who is especially close to Rabbeinu told the following story:

One day, as I sat with Rabbeinu as I do every afternoon for an hour, I saw

him bent over a letter -his forehead lined with wrinkles of concern. The seconds ticked by. After a few long minutes he handed me the letter and said, "Read."

At the top of the page, in big, childish handwriting was written:

And I Will Bestow Peace In The Land

The following is an excerpt from our book *Imrei Noam* by HaRav Yoram Michael Abargel zt"l...²⁰

One of the blessings mentioned in our parasha is the blessing, "And I will bestow peace in the land" (Vayikra 26: 6).

There are three interpretations for this blessing...

1. That Hashem give peace, love, and unity within Am Israel themselves.²¹

2. That we merit becoming united with and having peace

~ Wellsprings of Wisdom ~

L'kvod HaRav Chaim Kanievsky, Shalom. I learned in cheider, in parashas Mikaitz, that Pharaoh dreamed, and the verse says

וַהֲנִה שִׁבְעַ עֲרֻוֹת עֹלֹת מִן הַיָּאֵר וּשְׁבַע פָּרוֹת
עֹלֹת אַחֲרֵיהֶן -

And behold, seven cows were coming up out of the river, and seven others were coming up after them."

I asked the melamed (teacher) the word "אחריהן (achareihen) [after them]" is written with a final nune and not a final mem [אחריהם (achareihem)] but he did not know what to answer me. For this reason I am asking the Rav.

The letter was signed, "Moishe Cohen, Kita Bet (Second Grade) Talmud Torah Tashbar."

"I could explain it to him using principles of grammar," said Rabbeinu with a smile, "but he is only a little boy and probably would not understand."

I answered by way of proposal, "Nu, so the Rav will not answer him anything and that will be that!"

Rabbeinu then explained to me, "All the trouble that I take every day answering all the letters that come here containing questions about learning - it is only to help strengthen (provide encouragement to) the questioners. I do not know whether all those who receive the replies are strengthened by them, but a little boy like this - surely he will be strengthened by the simple fact that I dealt with his question..."

More long minutes passed until Rabbeinu picked up his pen and wrote, playfully, the following answer - one that he hoped that the child would understand: "Pharaoh was in Egypt. He did not know Hebrew."

- Reb Chaim (p. 228).

20. *Imrei Noam* (Bechukotai, Maamar 6).

21. See Ibn Ezra.

between us and Hashem Himself.²²

3. That Hashem will make peace in the world and there won't be any more wars between nations.²³

And this is also a blessing for Am Israel, because when there are wars in the world, even if they're not directly against Am Israel, it still causes fear and anxiety within them. Therefore, peace in the world is a great blessing for Am Israel as well.

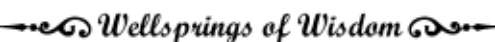
All three of these interpretations can also be wonderfully linked with one another...

When there is division within Am Israel, there is also division between Am Israel and Hashem, since Hashem doesn't impart His Shechina within Am Israel when there is division or hatred between them, just like what's know that the Second

Temple was destroyed because there was hatred within Am Israel. Only when Am Israel are able to unite as one and fulfill the verse, "One nation in the land" (Divrei HaYamim I 17:21), united as one nation with one heart, does Hashem agree to dwell among them.

It's therefore understood that only when the blessing of "And I will bestow peace in the land" is fulfilled according to the first interpretation, that Hashem bestow love, peace, and unity within Am Israel, can the blessing also be fulfilled according to the second interpretation, that there will be peace between the Hashem and Am Israel themselves.

And, when we merit these two wonderful forms of peace, within Am Israel themselves, and between Am Israel and Hashem, may the light of peace within Am Israel spread over the entire world and the third interpretation



22. See Zohar (Bechukotai 113b).

23. See Ohr HaChaim.

of the blessing also be fulfilled, that peace and unity will spread throughout the entire world.

Then, when all three forms of this blessing are fulfilled with the coming of the Mashiach and our complete redemption, we'll merit the fulfillment of the words of the Rambam,²⁴ "And

at that time (in the days of the Mashiach), there will be neither famine nor war, nor jealousy and competition. There will be an abundance of good... and the world will not deal with anything but to know Hashem."

May we merit it speedily in our days, Amen.

Shabbat Shalom !

The Pathway...

1. The basis of our Torah and the roots of our faith are the thirteen principles of the Rambam. Especially in these days, when our faith has weakened, it's a great mitzvah for each and every one of us to say them every day after the prayer, as our ancestors did before us. The thirteen principles of faith are divided as follows...

The first six principles are in the faith of G-d:

1. That Hashem is present and watches over us.
2. That He is one.
3. That He has no body and no form of a body.
4. That He precedes all.
5. That there is no one to worship but Him.
6. That He knows all our thoughts.

The next four principles deal with faith in the Torah and Moshe Rabbeinu:

1. Belief in the prophecy of Moshe Rabbeinu.
2. That he is the greatest of all the prophets.
3. That the Torah was given from heaven.
4. That the Torah will not change at any time.

The three principals that follow are:

1. That Hashem punishes the wicked and gives reward to the righteous.
 2. That the Mashiach will come.
 3. That the dead will be revived.
2. Hashem commanded us to observe 613 mitzvot – 248 positive mitzvot and 365 negative mitzvot. It's obvious that the reward of all the mitzvot aren't the same, each mitzvah has a different reward. So too, Hashem hasn't revealed what the reward of each mitzvah is, nor has He revealed

The Pathway...

the punishment of each sin. There are mitzvot whose reward are also in this world, and there are mitzvot whose reward are only in Olam Haba, but this also wasn't revealed to us in the Torah. However, even though the individual reward of each mitzvah wasn't revealed to us, the general reward for keeping the mitzvot was revealed to us, and that too is only the reward given to us in this world. And that was revealed in our parasha... Parashat Bechukotai.

3. In our parasha, the reward that you receive in this world for living a Jewish life according to the Torah and its commandments is presented.

And so, our parasha opens... "If you go by my laws and keep my commandments and do them" (Vayikra 26:3)... You will receive all the blessings written later.

The verse can be divided into three parts...

1. If you go by my laws.

2. And keep my commandments

3. And do them.

The last two parts are clear to us... "And keep my commandments" – Keeping from the negative mitzvot. "And do them" – The positive mitzvot. But what does the first part mean? "If you go by my laws..."

4. Parashat Bechukotai opens with the words, "If you go by my laws," and *chazal* interpreted the word "if" (אם) in the verse a being a plea, that Hashem, so to speak, is begging and asking each and every one of us... "Please, my beloved children... Go by my laws." What exactly are Hashem's laws that he wants us to go by? His Torah. Or in other words, Hashem wants us to learn His Torah.

5. Rashi explains the verse... "If you go by my laws" - That you toil in Torah. The mitzvot of learning Torah is one of the 248 positive mitzvot, and therefore it's included in the

The Pathway...

third part of the verse, “and do them.” However, learning Torah and toiling in Torah are two different things, and toiling in Torah isn’t included in this part of the verse. It’s understood that in order for us to receive all the blessings, we need three things... To toil in Torah, to keep from all the negative mitzvot, and do all the positive mitzvot.

6. Every Jew who toils in the Torah according to their own temperament must, during their life, fall to doubts and shortcomings. During their life they’ll become familiar with other methods of learning Torah, and this will cause them to have internal doubts... Am I walking the right path? These doubts will, however, allow them to find out who they really are. They’ll finally understand that the inclinations of their heart stems from the strength of their soul and the composition of their temperament. They’ll learn to define their strengths and be happy with who they are.

7. In this process, they’ll also learn to know the different temperaments of those around them, and understand that their actions also stem from the strengths naturally instilled within them. In addition to that, when they receive criticism, they’ll know how to define whether the criticism is justified, or whether it’s due to the fact that the person criticizing them doesn’t know their natural strengths and temperaments.

8. It turns out that thanks to their toil in Torah, according to their strengths and the inclination of their heart, they’ll be able to understand themselves as well as understand others, and receive the blessing of peace! Yet, even though until now we’ve talked about the virtue of toiling in Torah, we must know that the real secret is... Only someone who can identify their inner self is able to truly understand who they really are! Only someone who is able to truly understand who they really are

The Pathway...

is able to understand others! understand others deserves all
And someone who is able to the blessings in the Torah...





**WEEKLY ENGLISH ZOOM CLASS
FOLLOWED BY Q&A
EVERY SUNDAY**



with

**RABBI ISRAEL
ABARGEL shlita**

**- Message us for a link -
USA: (954) 800-6526
IL: 054-870-8737**

(Exact Time Of The Class Will Be Updated In Our Whatsapp Group)

Free distribution

Preserve publication sanctity
by use of Genizah

Shabbat Times

Behar - Bechukotai

22nd of Iyar, 5783



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	7:45 pm	8:51 pm	9:17 pm
Miami	7:39 pm	8:36 pm	9:11 pm
Los Angeles	7:27 pm	8:28 pm	8:59 pm
Montreal	7:56 pm	9:08 pm	9:28 pm
Toronto	8:14 pm	9:24 pm	9:46 pm
London	8:25 pm	9:46 pm	9:55 pm
Jerusalem	7:11 pm	8:02 pm	8:55 pm
Tel Aviv	7:09 pm	7:59 pm	8:52 pm
Haifa	7:09 pm	8:00 pm	8:53 pm
Be'er Sheva	7:07 pm	7:58 pm	8:50 pm

Pathways to the Heart

From the Words of
HaRav Yoram Abargel zt"l

A home built on patience is filled with happiness and translates into a good life. Instead of fighting, everyone tries to understand one another and judges them favorably. Children who are raised in a home with parents who are patient will grow up happy, healthy, and always cling to Hashem and His Torah.



Become a Partner!

For Donations:

American Friends of Netivot Inc
Signature Bank

Account # 1504470357

261 Madison Avenue New York, NY 10016

Routing # 026013576

Or Visit: Hameir-Laarets.org.il/Donate

RECOGNIZED BY THE IRS AS A 501(C)(3)
TAX DEDUCTIBLE ORGANIZATION



Do You Enjoy Mesillot?

Want To Distribute
Pathways to the Soul in
Your Synagogue?

Receive Mesillot Weekly Anywhere In The World!

- Free of Charge -

Join Now!



Ask The Rabbi!



Media

hameir-laarets.org.il/en

Hameir Laarets

(954) 800-6526

054-870-8737

en@h-l.org.il