

Beit Hamidrash Hameir Laarets | Issue 178

Ha'azinu | Joy and Renewal of Inner Purity



MESILOT

Pathways to the Soul

Illuminating teachings and insights on the weekly Parsha
of **Rabbi Yoram Michael Abargel Zt"l**

From the weekly lessons of his son
Rabbi Yisrael Abargel Shlita

...PATHWAYS TO THE SOUL...

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Parshat Ha'azinu

The Wonderful Inner World

The Ten Days of Repentance are in full swing.

Yossi sat with his face buried in his hands. "I have always heard that this vital time must be utilized for self-reflection, repentance, and renewal, and every time I feel a spiritual awakening and longing to rise up and elevate myself, to progress and flourish."

"However," his thoughts continued, "I have never managed to maintain this awakening. Always, after a day or two, the enthusiasm waned and faded, until it completely vanished.

Why am I not able to continue what I started?"

His forehead creased with wrinkles, and his turbulent spirit sailed far away.

In his mind's eye, he saw himself standing in a lush green field, and around him, life buzzed by with the flapping of butterfly wings and the chirping of birds.

A sudden breeze swayed upon the plants, and the sun's rays affectionately caressed his face.

He began to stroll enchanted through the field, inhaling the pure, pleasant air.

The pristine environment soothed his spirit and aroused in his heart a longing and yearning.

"Where am I?" he wondered.

Suddenly, he heard a voice, it was his inner voice:

"Yossi, you surely know that every person is a whole world.¹

~ Wellsprings of Wisdom ~

1. In the words of the Midrash Tanchuma (Pekudei, 3): "To teach you that

the Tabernacle is equivalent to the entire world and to man, who is a small world."

Every person contains within themselves all the realities of the world.

You are now traversing and experiencing territory that is located within your inner self."

"What?" Yossi marveled, "This incredible place is actually inside me? How then, did I not know about it until now?"

"Your inner world is a secret even from you," came the explanation, "It has always been

and will always be. Your inner world is the real you, your very existence.

"A secret means that it exists and is real, but has been hidden from your consciousness and awareness."²

Yossi closed his eyes tightly, and he whispered in a barely audible voice, "Thank you, Master of the Universe, for allowing me to behold and get acquainted with my inner world."

~ Wellsprings of Wisdom ~

2. In this connection we share the following tale ('Yosef Da'at - Yom Hakippurim', by Rabbi Shalom Meir Wallach, page 201):

Once, a prince went out hunting.

He entered the thicket of the forest and saw a young deer, and pursued it until he lost his way. At dusk, he found himself on the other side of the forest, on the banks of a river, at the edge of a village.

The first house belonged to a miller.

He knocked on the door and asked for a night's lodging.

The miller welcomed him gladly, and he rested from the day's chase.

In the morning, refreshed, he sat at the table, and the miller's daughter prepared his meal.

He engaged with her in conversation and found her to be wise, polite, and modest.

He returned to the royal palace and said to his father, 'I am tired of the young noblewomen, who are concerned with and occupied all day by court gossip and artificial manners.'

Instead I wish to marry the miller's daughter, a simple, honest, and straightforward girl.'

The king replied, 'Gladly, my dear son, as you wish.'

He called the chief minister and said, 'Go speak to the miller and ask for his daughter's hand for my son.'

'What shall I say to convince him?' asked the minister.

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'**Tell** him she will be a princess,' replied the king. 'She will live in a mansion next to the royal palace, ride in a carriage drawn by four large horses, and have an army of servants at her disposal, in short, she will lack nothing.'

The minister summoned the miller. When the officers came to fetch him, he was terrified and paced back and forth as if possessed.

He was brought before the minister at the palace, who told him, 'The king requests that you give your daughter to his son, and they will live here near the palace.'

The minister then led him from hall to hall.

The miller looked on with wide eyes at the endless salons, the maze-like corridors, the winding staircases leading to wings, attics, and cellars.

'**This** is not a home,' said the miller, 'it's a prison complex.'

'**She** won't have to do anything,' added the minister, 'an army of servants will be at her disposal.'

'**That's** real prison,' the miller whispered, terrified, 'a gold-plated cage.'

'**She** won't even have to walk,' continued the minister, 'a grand carriage will be at her disposal.'

'**Imprisoned** in the palace - and imprisoned in the carriage,' the father muttered.

The minister opened a huge closet and said, 'Look, these elegant clothes are all

ready for her to wear.' There were many exquisite robes and cloaks, furs and gowns.

'**No**, none of this is not to my liking,' concluded the father, and turned to return to his village.

The minister stood before the king and reported his failure.

The king heard and proceeded to call the village mayor.

'**Please**,' he said, 'obtain the miller's consent for the marriage.'

The village mayor went to the miller, patted him on the shoulder, and said, 'Listen, I have a groom for your daughter.'

'**Who** is he?' asked the father suspiciously.

'**A** decent fellow,' said the village head. 'And most importantly, he has a furnished apartment, and his father promised to support him with a gold coin a week and an unlimited supply of flour.'

'**What** an incredible offer' the miller grinned agreeingly, 'If only you had heard the outlandish proposal that I was demanded to agree to last night.'

As this story illustrates, a person has the power to conceal even the most obvious truths from their consciousness.

In this regard, Rabbi Yitzchak Zilberstein told the following story (Mitzvot B'Simcha, Vol. 1, page 175) :

This incident occurred many years ago with one of the great heads of the rabbinical courts in Tel Aviv.

Parshat Ha'azinu - The Wonderful Inner World

Once, during a court session in the Beit Din of Tel Aviv, the Dayan felt unwell and was rushed to the nearby Ichilov Hospital.

The rabbi was worried about his condition, and upon arrival, was immediately taken in for treatment.

The doctor who received him looked at the patient's face and asked, 'Aren't you Rabbi so-and-so?'

The Dayan confirmed, and then the doctor said, 'How fortunate am I to have met you. Some time ago, I heard you give a lecture, and I had several important questions about your remarks, but I didn't have the chance to ask them. Since then, I've been looking for you, and now, here you are before me, and I can ask all my questions.'

The Dayan was greatly encouraged by this, for a doctor who requires the assistance of a patient, especially if the doctor is an admirer of Torah learning and has several questions to clarify, the treatment will surely be more caring and invested.

This encouragement alone gave him vitality, and the Dayan already felt better.

The doctor conducted the examinations and told the patient that his condition was good, and there was nothing seriously wrong.

'But we will still keep you here in the hospital for a few days of rest and relaxation. What difference does it make if you spend a few days of rest in the hospital or in a convalescent home?' said the doctor.

These words pleased the Dayan, but the peace of mind didn't last long. Immediately after the doctor's reassuring words, he noticed that he was being taken to the intensive care unit, surrounded by many doctors and staff members.

He turned to the doctor and asked, 'Why did you deceive me? I see that I am being taken to intensive care. Why did you tell me that my condition is good?''

The doctor nonetheless did not walk back from his words. 'Rabbi,' he said, 'I still maintain that your condition is good, the only reason that we moved you to intensive care is to prevent you from being disturbed by the many visitors who are expected to come to see you.'

If you were hospitalized in a regular ward, visitors would disturb you and the other patients with various pestering questions. Therefore, we prefer to transfer you to intensive care, where almost no one is allowed to enter, and you will be able to rest and recuperate more effectively.'

'I knew the doctor was not telling the truth, and that my condition was serious, and required intensive medical intervention,' the Dayan later recounted, 'but despite everything, the caring doctor's reassuring words improved my condition.'

When a person hears that their medical condition is good and they have nothing to fear, they believe that this is indeed the case, even though deep down in their heart they know that this is not the case.'

Parshat Ha'azinu - Ten Days of Repentance

After a few minutes, he "returned" to reality, and a thought arose in his mind:

"I must reveal this to everyone. I'll go to the nearest synagogue, knock on the bima in the center of the room, and announce, "Everyone must know that inside themselves exists an entire inner world full of splendor, grace, and beauty'."

Again a voice was heard, his inner voice:

"Don't share this secret, people won't understand what you are

talking about. I already explained to you that this inner world is called a 'secret' and is hidden from the awareness of people. People who haven't begun to work to discover their soul, lack the necessary awareness to appreciate this inner world".

Regarding one such great secret that is hidden from our awareness, we learn in this week's Parsha, Haazinu: "Is it not stored away with Me, sealed in My treasuries?" (Deuteronomy 32:34).

But beforehand, let us preface...

Ten Days of Repentance

In the year 3228 to the creation of the world, Hezekiah, King of Judah, passed away. His throne was inherited by his 21-year-old son, Menasseh.

As is known, King Menasseh's life was difficult and arduous, filled with spiritual battles, failures, defeats, and in his later years, some successes.

One such spiritual misdeed is recorded in the Talmud (Yevamot 49b):

When Menasseh ascended the throne, he ordered his grandfather (his mother's father) Isaiah the prophet to be brought before him.

His grandfather came and stood before his grandson, and asked, "For what reason have you called me?"

Menasseh answered, "You deserve the death penalty for being a false prophet."

Isaiah was astonished to hear this and Menasseh explained:

Parshat Ha'azinu - Ten Days of Repentance

"I have found many contradictions between your prophecies in the name of G-d and the words of Moses.

For example, Moses, your master, said about the Holy One, blessed be He, 'for no human may see Me and live' (Exodus 33:20), while you said, 'I saw the L-rd seated on a high and lofty throne' (Isaiah 6:1).

Moses said, 'For what great nation is the L-rd close to as the L-rd our G-d is to us whenever we call on Him?' (Deuteronomy 4:7), implying that G-d is always close when the Jewish people call out to Him.

But you said, 'Seek the L-rd when He can be found, call to Him while He is near' (Isaiah 55:6), implying there are times when G-d is not available to receive our prayers.

These all contradict the words of Moses, and therefore you are a false prophet."

The Talmud elsewhere (Rosh Hashanah 18a) seeks to resolve this last contradiction:

Seemingly, Menasseh's claim is correct; there is indeed a contradiction between the verses. Can a person's prayers nullify decrees at all times or not?

The Talmud answers: Indeed, there is no contradiction. The verse in Isaiah, implying that G-d is available to receive prayers only at certain times, refers to an individual at prayer. Indeed, an individual's prayer is effective in nullifying decrees and is entirely accepted only at certain times.

However, the verse in the Torah stating that G-d answers "whenever we call to Him" refers to communal prayer. The community's prayers are effective and accepted immediately at all times without conditions.

The Talmud then asks: When is there this time of favor for an individual's prayer as well? During the ten days from

Parshat Ha'azinu - Ten Days of Repentance

Rosh Hashanah through Yom Kippur.³

To summarize: The Talmud explains that regarding an individual, there is a distinction between all days of the year and the Ten Days of Repentance.

Throughout the year, an individual's prayer cannot necessarily nullify decrees that have been issued against them. However, during the Ten Days of Repentance, an individual's prayer can nullify the decrees without any hindrances.

We must examine why are the Ten Days of Repentance special and different from the rest of the year with regard to one's prayers:

Is it due to these days being holier, the sanctity of these days influence the Jewish person, or perhaps, to the contrary, the springs of holiness and purity within the Jewish person are revealed during these days, and this is what grants sanctity to these days?

The difference between the two perspectives would be whether there is any time during the year when an individual can awaken this special power, and nullify decrees through prayer, similar to these ten days of repentance.

According to the first perspective, this special power is fixed in the specific time of the year.

~ Wellsprings of Wisdom ~

3. To quote the Talmud:

“**Rabbi** Shmuel bar Inya said in the name of Rav, from where do we know that a Divine decree against the community is never entirely sealed?

Is it indeed not sealed? Does not the verse state: "Your iniquity is permanently marked before Me" (Jeremiah 2:22)?

Rather, even if it is sealed, it can be torn and rescinded, as it says: "For what great nation is the L-rd close to as the

L-rd our G-d is to us whenever we call on Him" (Deuteronomy 4:7).

And what is written: "Seek the L-rd while He may be found" (Isaiah 55:6) refers to an individual; the previous verses however refer to the prayers of a community.

When is this opportune time for the individual?

Rabbah Bar Avuha said, ‘these are the ten days from Rosh Hashanah to Yom Kippur.’”

However, according to the second perspective, whenever a Jew merits to reveal within themselves springs of holiness and purity, at that moment, for them, it is akin to 'the Ten Days of Repentance,' and they are able to nullify all decrees, even after they have been sealed.

We find that the Rebbe Rasha"b of Lubavitch casts light on this question:⁴

"Know that the awakening of the spirit of repentance in the Jewish people, and the longing in the heart for the One G-d, at certain times and moments, happens when a spirit from on High is poured upon us, awakening love and longing in the heart, as it is said (Berachot 3a) that at midnight 'He (G-d) roars like a lion' (Jeremiah 25:30), which refers to the spirit of supernal love, and from this comes the spirit of awakening in every Jewish soul to rise higher with fiery sparks of longing to separate from materialism.

The same is too with Rosh Hashanah and the Ten Days of Repentance.

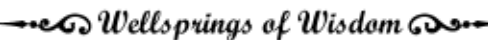
The awakening of repentance in every Jew during Rosh Hashanah and the Ten Days of Repentance is due to the revelation from above in an aspect of the 'Closeness of the Source to the spark', which is due to the intense supernal love for the souls of Israel'.

From his holy words we understand that the revelation of the springs of holiness and purity are what causes the great power of prayer during the Ten Days of Repentance.

As such, it is understandable that even in the middle of the year, one can, with great effort and intentions, draw down the spiritual power of the Ten Days of Repentance.

As Rabbi Shalom of Belz was accustomed to say:⁵

"Every day includes spiritually all the other days of the year, and



4. **'B'Sha'ah** Shehikdimu' 5672 (vol. 3 - Page 1289).

5. **'Shomer** Emunim, Maamar HaGeulah' (Chapter 2), by Rabbi Aharon Roth.

Parshat Ha'azinu - Time of Judgement or Love ?

as such, one can draw down the spiritual aspects of Pesach, Sukkot, and all the other holidays on any day of the year.

In this same manner, for a Jew, there is no real division of time.

Knowing that the glory of G-d's presence is in every place, and in all kinds of darkness and falls the Divine Presence is hidden, with this power of faith that a person places upon their heart, immediately all evil powers will be scattered, and a Jew's might will be strengthened and exalted".

Time of Judgement or Love ?

During the Ten Days of Repentance, in our daily prayers, in place of ending the third blessing of the silent prayer with "The Holy G-d," we say "The Holy King."

In the eleventh blessing, instead of ending with "King who loves righteousness and justice," we instead say "The King of Judgment," because during these days, G-d sits on the Throne of Judgment to judge the world.

To summarize:

During the Ten Days of Repentance, G-d draws near to every Jew, in a manner of "Closeness of the Source to the spark."

This proximity is due to the intense supernal love from Above for the souls of the Jewish people.

As a result, the souls of the Jewish people are elevated to a higher, more noble place, making their repentance deeper and even more profound.

All inhabitants of the world pass before Him like counted sheep, and He seals their judgment, whether sternly or for blessing, and demonstrates that His kingship rules over all, as the verse states, "The King in judgment establishes the land."

Therefore, our sages ordained to say on these days in prayer "The Holy King" and "The King of Judgment."⁶

Parshat Ha'azinu - Time of Judgement or Love ?

Let us consider this, and as Rabbeinu Yechiel, cited in the Tur, asks (Orach Chaim 118):

"I do not understand the difference in content between 'King who loves righteousness and justice' and 'The King of Judgment' ?"

The Taz commentary explains there:

"Throughout the year, justice is not primary, rather, righteousness is. Therefore, the sages placed 'righteousness' before 'justice' in the blessing."

During the Ten Days of Repentance, however, justice is primary, and therefore the sages removed the words 'loves' and 'righteousness,' leaving only 'The King of Judgment.'

Being that we explained previously the exaltedness and greatness of this ten day period, when the Divine source draws close to the spark of one's soul, and love and closeness is revealed from Above, we must understand:

How can judgment be primary and revealed during such a time ?⁷

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

7. As is known, when one loves someone, they do not see their faults, as it is said: "Love covers over all transgressions" (Proverbs 10:12).

In a lecture delivered by Rabbi Yosef Chaim - the Ben Ish Chai, he illustrated this point by recounting the following (Niflaim Maasecha', tale 32):

There was a beautiful and cherished woman whose husband adored her. One day, a merchant offered her a ring worth a thousand gold coins, set with a precious stone. She placed it in her purse to show to her husband and ask him to buy it for her, since the owner wouldn't sell it for less.

At mealtime, she took out the ring and showed it to her husband, saying that the owners wanted a thousand gold coins. He examined it carefully and declared that it was worth only 500 gold coins, and if the merchant would sell it for that amount, he would buy it. She insisted it was worth a thousand gold coins, but he remained firm in his evaluation.

After a while, she asked him to look at it again, hoping he might change his mind. He re-examined the ring and said it was worth only 400 gold coins. She took it back, saying they wouldn't sell it for less than a thousand. An hour later, she asked him to look once more. After ten minutes of examination, he said it

Parshat Ha'azinu - The Ten Songs of the Torah

The Ten Songs of the Torah

The Song of Songs opens with the verse: "The Song of Songs of Solomon".

The 'Targum' on this verse explains:

Throughout history, ten songs are said, namely:

1. The song that Adam sang upon the onset of the first Shabbat
2. The Song of the Sea
3. The Song of the Well

4. The Song of Haazinu, which Moses said before departing this world, wherein he admonished the people of Israel

5. The song that Joshua son of Nun said when he made the sun and moon stand still

6. The Song of Deborah

7. The Song of Hannah

8. The song that King David sang

~ Wellsprings of Wisdom ~

was worth only 300 gold coins. She decided to return it to the merchant.

Two weeks later, she wore the ring on her finger and showed it to her husband again, claiming it was a new, more valuable ring, and since it was tightly set on her finger, she couldn't remove it.

He examined it on her finger and declared it worth a thousand gold coins, willing to buy it for that price. She told him the owner wanted two thousand gold coins. She then withdrew her hand.

After half an hour, she extended her hand again, asking him to re-evaluate the ring. This time, he said it was worth 1,500 gold coins. She quickly pulled her hand back, repeating that the owner

wanted two thousand. Fifteen minutes later, she asked him to look once more. After careful inspection, he agreed it was worth two thousand gold coins and gave her the money to buy it.

She then revealed that this was the same ring he initially valued at 300 gold coins. He was puzzled by the drastic difference. She explained that initially, he saw the ring alone, and the more he looked at it, the less valuable it seemed. However, when he saw the ring on her finger, his affection for her made the ring appear more valuable. Each time he saw it on her hand, her grace added to its value in his eyes. She concluded that when someone's beloved wears an ornament, the ornament becomes more beautiful because of the grace radiating from the wearer, illustrating an important principle in the wisdom of nature.

Parshat Ha'azinu - When Your Wellsprings Burst Forth

9. The Song of Songs

10. The tenth song will be sung by the people of Israel when they come out of exile, as the verse states referring to this redemption: "And the song will be for you as on the night a festival is sanctified, and with gladness of heart as one who goes with a flute before the mountain of the L-rd, to the Rock of Israel" (Isaiah 30:29).

Of these ten songs, the only one we are commanded to remember is the fourth song – the Song of Haazinu, as the Torah states:

"Now, write for yourselves this song, and teach it to the children of Israel; put it in their mouths, so that this song may be a witness for Me before the children of Israel"

(Deuteronomy 31:19).

We must understand:

1. What is so special about this song that we are specifically commanded to remember it?⁸

2. Why is this portion of Torah called a 'song,' if it is actually full of rebukes to the people of Israel? What kind of song is it?

When Your Wellsprings Burst Forth

The great Rabbi Yaakov Yosef of Polnoye, of blessed memory (a famous student of the Ba'al Shem Tov, who published the first printed work of Chassidut), added

at the end of his work 'Ben Porat Yosef', a letter that the Baal Shem Tov sent to his brother-in-law, Rabbi Gershon of Kitov.

This is the content of the letter:

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

8. Also, in its writing it differs from the Song of the Sea.

As ruled in the Shulchan Aruch (Yoreh Deah, 275:4-5):

The Song of the Sea is written in thirty lines.

The first line is written normally, and the rest of the lines are written such that one space is left in the middle of one line, and

two spaces are left in the middle of the next line, making the line divided into three parts, and so on with the following lines, such that the space of one line is underneath the writing of another and the writing of the line is underneath the space of the previous line.

The Song of Ha'azinu however, is written in two even columns, each line with a large space in the middle of the page.

Parshat Ha'azinu - When Your Wellsprings Burst Forth

On Rosh Hashanah of the year 5507 (1746), I performed an elevation of the soul, as is known to you, and I saw wonderful things in a vision, things I had never seen before in my lifetime.

What I saw and learned during my ascent is impossible to describe or talk of, even face to face.

But upon my return to the lower Gan Eden, I saw many souls of the living and the dead, both those that are known to me and unknown as well, without measure or number, ascending and descending through a pillar known to the mystic, in great joy and happiness that cannot be described, and which the physical ear cannot hear.

Many of the wicked repented, and their sins were forgiven, for it was a time of great favor, and I marveled at how many were accepted in repentance, including some you know. There was great joy among them, and they too ascended in the aforementioned ascents.

I requested from my master and teacher⁹ to accompany me because it is dangerous to ascend to the higher worlds, as never before had I ascended such great ascents. I ascended step by step until I entered the chamber of Moshiach, where Moshiach learns Torah with all the sages and righteous, including the seven shepherds, and there I saw immense joy.

I asked Moshiach, "When will the master come [and redeem us]?"

He replied, "By then you will know: when your teachings are publicized and revealed in the world, and your wellsprings spread forth outward, what I have taught you and you have comprehended, and they will be able to perform spiritual unity and connections above, it is then that the evil powers will be consumed, and it will be a time of favor and salvation."

The Ba'al Shem Tov concluded, "I expressed my astonishment and distress over

the length of time that would pass until this could be possible..."

Regarding this, Rabbi Itamar Schwartz explained:¹⁰

An 'ascent' means 'breaking through a barrier.'

Since the destruction of the Temple, an iron wall has - so to speak - separated the Jewish people from their Father in Heaven,¹¹ causing the concealment of G-d's light.

But through the work of the soul and toiling in the Torah, one can break through the barrier, ascending step after step until reaching a lofty state of recognition with clear faith that G-d's presence is everywhere and there is no place devoid of Him.

When genuine faith in the Creator of the universe is revealed and shines in the heart, all of life is handled differently.

At this high level, there is no longer a real dependence on physical effort and on the natural means alone, since for anything one needs, they turn only to the singular reality - G-d, the Creator of the universe.

This palpable faith in G-d, is in fact the essence of the Baal Shem Tov's teachings.

In that elevation of the soul, the Baal Shem Tov was shown that a generation would come, and precisely because of its lowliness, it would merit the revelation of simple faith that there is no place devoid of Him.

This faith, felt within the soul, manifests in every place equally, whether in the Holy of Holies or any other place, and just as it is found in the soul of the greatest righteous person, so too it is manifest in the souls of the humblest of men.

~ Wellsprings of Wisdom ~

10. 'Bilvavi Mishkan Evneh' (Part 8, page 45).

11. As recorded in the Talmud (Berachot 32b):

Rabbi Elazar said, 'From the day the Temple was destroyed, a wall of

iron separates between Israel and their Father in Heaven,' as it is said: "And take an iron wall and place it as an iron wall between you and the city"

(Ezekiel 4:3).

Parshat Ha'azinu - The Infinite Essence of a Jew

When this faith that G-d is with them is felt in a person's soul and its truth is fully revealed in their being, they thereby metaphorically 'skip over all of the limited creation.' This is the meaning of "the voice of my beloved, behold it

comes, skipping over the mountains, leaping over the hills" (Song of Songs 2:8).

To summarize: By revealing and awakening the simple faith that lies within the Jewish soul, the effect of a spiritual ascent is achieved.

The Infinite Essence of a Jew

Moshiach revealed to the Baal Shem Tov that when pure faith is revealed in the hearts of the Jewish people, Moshiach will come.

This means that the spiritual work of faith precedes the coming of Moshiach.

Here we must pause and ask, what then will Moshiach reveal? If true faith in the Creator will have already been revealed, what else will Moshiach have to uncover?

Rabbi Yitzchak Yaakov Rabinowitz, once explained:

"In our Parsha, Ha'azinu, the verse states: "Is it not hidden with Me, sealed in My treasures?" (Deuteronomy 32:34).

In a similar vein the prophet Isaiah said: "And now hear,

Jacob My servant, Israel whom I have chosen" (Isaiah 44:1).

These verses both indicate that G-d's choice in His people Israel was such that even when they are undeserving, He does not withdraw His love and affection from them, but rather protects and saves them in all their troubles, revealing to all the inhabitants of the world that they are the essence of creation, and that the world was created for their sake alone.

Even if the Jewish people have sinned, G-d forbid, nonetheless, the root of the souls of the Jewish people is holy and pure, "Is it not hidden with Me, sealed in My treasures?" – the souls of the Jewish people are

hewn from beneath the Throne of Glory.¹²

"A Jew, even though they have sinned, is still a Jew no less," for in their source, they are whole and without blemish."

Thus, the hidden secret is the essence of the Jewish people, and what Moshiach will reveal is the true essence of a Jew.

Of course, we do not know the specifics regarding the revelations of Moshiach, nor how he will rectify the flaws of all generations.¹³

But to briefly touch upon and explain the nature of the true essence of a Jew, we bring the words of the Lubavitcher Rebbe:¹⁴

~ Wellsprings of Wisdom ~

12. Ohr HaChaim's explanation of the verse.

13. **The** first Temple stood in ruins for seventy years and was then rebuilt.

However, the second Temple was destroyed and remains in ruins to this very day.

The Talmud (Yoma 9b) explains that the difference between the first and second Temple is that the Jews exiled following the destruction of the first Temple recognized their sins and repented, whereas the Jews exiled after the destruction of the second Temple did not recognize their sins and did not repent, and have therefore not yet been redeemed.

In the words of the Talmud:

'Rabbi Yochanan and Rabbi Elazar both said: The first ones whose sin was revealed had their end revealed, the latter ones whose sin was not revealed did not have their end revealed.'

The saintly Ba'al HaTanya explains (Likutei Torah, Parshat Matot - Maamar 'Hechaltzu'):

It seems to people that it is a mitzvah to hate Jews who do not agree with their views.

However, the sin of baseless hatred is extremely severe.

Unfortunately, even now, we have still not recognized our sin, and we do not fully understand the gravity of the sin of baseless hatred.

However, when Mashiach will come very soon, he will reveal new Torah teachings (which are currently beyond our intellectual capacity).

He will teach us what a Jew is, and we will then recognize the enormity of the sin of baseless hatred.

This will also rectify the flaws of the generations.

14. 'Kovetz Ani L'Dodi (Year 5776, page 64).

The very essence of the soul of a Jew is united and connected with G-d's very essence.

This connection is beyond any limitations and cannot be properly expressed in any movement, even through a movement of repentance.

This connection is not achieved through any human action, for human actions, no matter how great, are all finite and have some measure of limitation.

This connection exists in every Jew inherently, because the very essence of the soul is "a part of G-d above," and even when it descends into the body, it remains "bound and cleaved to You, uniquely united with You." Since this connection is beyond any limitations, it is neither created by human devices nor can it be weakened or impaired by a lack of service or through sin.

This is what is said regarding Yom Kippur: "The essence of the day atones" – for when there is a revelation of the essential connection of the soul with G-d, all blemishes are naturally removed.

This is also what the verse says: "And you shall be unto Me a treasure out of all peoples" (Exodus 19:5), which Rashi explains as "a precious possession, like "the treasures of kings" (Ecclesiastes 2:8), precious vessels and gemstones that kings keep hidden. Similarly, you shall be a treasure to Me from among all the nations."

There are rare treasures that a king uses to fulfill the needs of the kingdom by using them to cover the costs of maintaining his dominion or placing them in his crown to add to his majesty and splendor, which is essential to a king's rule – "Your eyes will behold the king in his beauty" (Isaiah 33:17).

But there are treasures that remain hidden, concealed and sealed from all eyes, because these treasures are vital to the king himself, by their very essence and existence.

The king's hidden treasures are not meant to serve as an instrument of his kingship but are connected with the king's very existence as a king, and he is deeply tied to these

Parshat Ha'azinu - G-d's Endless Love

hidden treasures which he delights in and enjoys.

This is what is meant when the Jewish people are told "You shall be a treasure to Me" – "a precious possession."

The essence of the Jew is beyond even that which reveals G-d's kingship in the world

through the Torah and its commandments.

Their ultimate purpose is rather their very essence.

Jews are, as it were, one with G-d's essence, and G-d delights in them alone, the same way a king delights in his hidden and most cherished treasures.

G-d's Endless Love

We must yearn and constantly wait for the redemption at every moment with a true feeling of longing and yearning.

We must know and believe that everything G-d does in all the worlds He created is solely for the ultimate redemption of the Jewish people.

It will certainly come, and suddenly, as the verse states: "Behold, I will send My messenger,

and he will clear the way before Me; and suddenly the L-rd whom you seek will come to His Temple, and the messenger of the covenant whom you desire, behold, he is coming," says the L-rd of Hosts (Malachi 3:1).

The redemption will come from G-d's great love and mercy, as the verse states: "For but a small moment I have forsaken you; but with great mercies I will gather you" (Isaiah 54:7).¹⁵

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

15. The Mashgiach of Mir, Rabbi Yerucham, once said:

Behold, the Holy One, blessed be He, said to Avraham our father, "And also the nation they will serve, I will judge" (Genesis 15:14).

In these three words, 'I will judge,' all of the ten plagues, the battle at the Red Sea, and the subsequent drowning of the pursuing Egyptians in the sea are all contained.

If just three words truly contain so much in the negative sense, the prophets who

Parshat Ha'azinu - The Evil Inclination and Free Choice

G-d loves every Jew with true love, and therefore every positive action a Jew takes, whether in emotion, thought, speech, or deed is precious and significant in His eyes.

As Rabbi Yitzchak Isaac Yehuda Yechiel of Komarna wrote ('Netiv Mitzvotcha, introduction'):

"Due to man's lowliness, he may not believe that his Torah and prayer draws abundance to all worlds, angels, and souls.

If he would believe this, how much more would he strengthen himself in Torah and prayer with holiness and alacrity,

pursuing them as one pursues life itself.

He would then serve G-d with joy and great gladness of heart, and be meticulous in every letter, word, and movement, saying them precisely and with heartfelt intention.

For G-d, the Great King, watches his lips to kiss them when he recites them with true heart, in awe and love, with humility and self-nullification.

'He [G-d] and His spiritual energy are one,' who then would not then hasten himself with great alacrity and significant preparation in prayer and Torah?"

The Evil Inclination and Free Choice

"G-d has created one as well as the other" (Ecclesiastes 7:14) –

this is a fundamental principle we must understand.¹⁶

~ Wellsprings of Wisdom ~

prophesied good and comforting prophecies about the Jewish people, all the more so do their words contain innumerable good tidings and blessings. ('U'matok HaOr by Rabbi Shlomo Levinstein (Bereshit, page 392. See also Midrash Rabbah on this verse).

16. In this connection we bring the following story related by Rabbi Yaakov Galinsky:

It was in the summer of 1987. I was invited to speak at the 'Yavne' synagogue in Tel Aviv.

I did not take a taxi, but instead took bus number 26 to the Carmel terminal near the sea and walked up Allenby Street to reach Yavne Street.

Suddenly, a car stopped next to me, and a bearded Jew called out to me and

Parshat Ha'azinu - The Evil Inclination and Free Choice

said: "G-d has created one as well as the other" (Kohelet 7:14).

I was startled, what did he want from me? What kind of strange people shout verses out randomly to passersby?

'I will never forget' - the bearded Jew continued to call out - 'you saved my life.'

Well, that made me curious. I turned around and immediately recognized Beryl.

"Yes indeed, it is Beryl." He confirmed happily. 'Where do you need to go?'

'**To** the Yavne synagogue, I am almost there already.'

'**Get** in the car. I will drive you, and we will talk.'

He drove me in his car, and was taken forty-one years back in time.

It was in 1946, at the end of World War II.

We were freed from Siberia labor camps and found ourselves in a refugee camp in Berlin.

The place was full of survivors of the extermination camps, mere shadows of once vibrant and successful people who had lost their entire families and all their possessions.

The war had cut off their past viciously, and the future was so bleak and uncertain.

One day, Beryl, who came from a prominent Chassidic family and whose world had now collapsed, approached me and cried, 'Yankel, how do we go on?'

I said to him: 'Listen to the saying of our sages.

As it is known, Sanncherib rose and upset the entire world, conquering all the lands and exiling their inhabitants, including the ten tribes of Israel.

There was only one city that had held out against him: Jerusalem.

He mobilized his entire army, more than two million soldiers, and a hundred eighty-five thousand officers (see Sanhedrin 95b) - to conquer it.

On his way to this fateful battle, he stopped at a house of idolatry and promised that if he succeeded in conquering Jerusalem, he would sacrifice his two sons to it.

He reached Jerusalem to wage war, but was ultimately defeated.

Not a trace remained of his vast army, as the verse states: "

That night, an angel of the L-rd went out and struck down 185,000 men of the Assyrian camp, and when they arose in the morning, behold, they were all dead bodies" (Isaiah 37:36).

Who had survived and woken up that morning in the Assyrian camp?

Only five survived: Sanncherib, his two sons, and two servants.

In one night, he had lost everything: his army together with his glory. It was an utter and complete catastrophe.

Yet, what did he do? He returned to the house of idolatry and said, 'I have lost everything, but regardless I will not renege on my promise.

Parshat Ha'azinu - The Evil Inclination and Free Choice

When G-d created human beings to recognize and serve Him, He created two parallel systems: one of infinite worlds of holiness and purity, and one of impurity and evil, worlds of intense self-importance, impure desires, and base qualities.

Just as the system of holiness is made up of many levels and rungs, one above the other, so too is the

case with the system of impurity, and all this, so that mankind would have the ability to choose.

To explain:

One of the strongest feelings in a person's heart is the desire to progress.

If the possibility to progress from level to level existed only within the realm of holiness,

~ Wellsprings of Wisdom ~

I am willing and ready to sacrifice my two sons, despite my severe defeat.'

His sons heard this and rose up against him and severed his head, Sanncherib was pronounced dead.

“Beryl, 'G-d has created one as well as the other', - If there is such an immense power in evil and impurity to cling to an erroneous belief without any questions or doubts, hesitation or complaints, there most definitely must be that an equal power in holiness to cling to the Creator of the world without doubts or second thoughts, in the spirit of the verse: "But as for me, I walk with sincerity; redeem me and be gracious to me" (Psalms 26:11).

“Listen to me Beryl. We have no family, no possessions, and no clothes, our trousers are torn, and our shoes are worn out. But G-d is with us, and we are going to stick with Him.”

Whether he was convinced, I did not ever get a chance to know.

But today I finally knew. He told me that this one saying, one statement that I had told him, put him back on his feet, and rebuilt him.

He established an exemplary family, with sons and grandchildren who walk in the path of the Torah.

When he saw me from the car window, he immediately recalled the saying of the sages that I had taught him and shouted it out: 'G-d has created one as well as the other'.

When we see the fervor that the evil inclination awakens for worldly desires and forces of impurity, we know what fervor is required of us for matters of holiness.

Moreover - when we see the great fervor that we often have for worldly pleasures, we understand how far we can reach if we direct it towards holiness. ('Vehigadta - Shemot', page 213).

Parshat Ha'azinu - The Evil Inclination and Free Choice

many people would choose to walk in the ways of holiness, if only to be able to progress.

What did G-d do? He created within the system of impurity the possibility to progress as well, and to advance from level to level, on and on.

Thus, total free choice is offered: two paths are present, the path of life and holiness, and the path of death, destruction, and impurity.

On the sixth day of creation, when man was created, he was immediately placed in Gan Eden.

After Adam was placed in Gan Eden, G-d called upon the Satan and said: I commanded Adam with one prohibition: "But of the tree of the knowledge of good and evil, you shall not eat" (Genesis 2:17) go and attempt to cause him to transgress this prohibition.

The truth is, this task given to Satan was not simple at all: How can one approach one whose faith in G-d burns in his heart like a consuming fire, and cause him to transgress G-d's command?

How would he overcome the great fear of Heaven burning in Adam's heart?

However, G-d based His entire world order that there be the possibility of choice and free will, and therefore granted power to the Satan to contend with the heart of a Jew.

The Torah tells us: "The serpent was more cunning than any beast of the field which the L-rd, G-d, had made" (Genesis 3:1).

Rabbi Chaim ben Attar explained (in 'Or HaChaim' on the verse):

"The serpent was cunning" – The cunning of the serpent was to paint all of the permissible reality with dull and dreary colors, making it seem monotonous and depressing, while the forbidden reality – the reality of sin – he painted in vivid, enticing colors, alluring and filled with intoxicating scents:

Eve had wandered among the trees of Gan Eden, and her eyes could not stop gazing at their beauty, large and ripe fruits, and intoxicating fragrances emanated from them.

She had a chance to taste any of the heavenly fruits, and this alone that she could eat from all of them without limitation or restriction filled her heart with joy and happiness.

Then suddenly, a voice emanated from behind one of the trees.

Eve turned around, and there stood the serpent:

"Eve, everything here looks so delicious, doesn't it?"

Eve answered: "Yes, indeed, I haven't had a chance to taste all of them yet, but I plan to partake from all of the delightful and sweet fruits of the garden, except, of course, from the tree of knowledge," she quickly added.

The serpent heard her response and was pleased, "Good, the first stage of my plan has succeeded".

The serpent, in his skillful performance, assumed the role of a friend and confidant, addressing her with a voice full of sympathy:

"What? You won't eat from the tree of knowledge? What's wrong with you?"

You get excited from all of the fruits of the garden, but not from the tree of knowledge?

The fruits of the garden are ordinary and boring, and have a substandard taste in comparison."

Eve said, "You're probably right. They are just ordinary fruits. How could I have been so excited about them in the first place?"

The serpent continued, masterfully igniting her curiosity and desire: "Do you see the tree of knowledge right there? Know that its taste is unique and unparalleled, only it will satisfy you."

A strange and evil fire began to burn within Eve, her vision was partially blurred, and her heart pounded intensely with the mantra: "Only the tree of knowledge and its taste will bring me ultimate joy, contentment, and supreme pleasure."

A quiet inner voice protested in a whisper within her:

"It is forbidden, G-d does not allow it."

But the voice was lost within the great storm that had enveloped

Parshat Ha'azinu - The Judgment – The Light of Truth

her. Eve ate compulsively, and in an instant, everything she was hoping for, shattered. No joy, no happiness, no pleasure, nothing at all had happened. All she got in exchange for her fateful mistake was a call to stand in judgment before G-d, the King of Kings, the Holy One, blessed be He.

The Or HaChaim continues:

This is the behavior of the evil inclination and all those who heed him.

It makes permissible desires appear contemptible and undesirable, while magnifying the forbidden desires until it seems that there is none equal in greatness.

Similar to this method above, the evil inclination, who is an arm of the evil powers, tries to trap a person in the following additional spiritual pitfalls:

1. When he wants to cause a person to sin, he paints the sin in the color of a mitzvah, and the

mitzvah in the color of a sin. This blinds a person's eyes from seeing the truth, making them believe that a severe transgression is in fact a great mitzvah.

2. When a person recognizes that they have sinned and wishes to repent, the evil inclination immediately comes and reassures them, trivializing their offense: "Come on, really? Is it really such a big deal? It's just a tiny transgression. Why all the fuss?"

This is one of his great powers, hiding from the Jew the severity of their sin.

If anyone with a Divine spark would know of the damage and blemish they have caused by their sins, they would not sin at all, under any circumstances.

Likewise if they were to understand the great value of doing a mitzvah, they would not rest for many days and nights in search of fulfilling the will of their Creator.

The Judgment – The Light of Truth

This world, in which we find ourselves, is, spiritually speaking,

a world of darkness, concealment, and hiding.

Parshat Ha'azinu - Summary and Practical Conclusions

However, within this darkness, suddenly a beam of light shines through, shedding clarity and meaning regarding the true reality of things.

Such a beam of light is the day of judgment of Rosh Hashanah, which removes the veil from this mist.

How so ?

The whole essence of judgment is clarification and revelation of the truth.

One such clarification that is required during these days is against the deceitful methods used by the accusing angels in Heaven.

These accusatory angels, with their fraud and deception, attempt to paint the Divine reality in dark and gloomy colors.

Thus, the Jewish people they accusingly draw in faded colors, while painting the nations of the world in bright and cheerful colors.

G-d however, in His great mercy, during these days takes on the title "The King of Judgment."

And then the true reality is clarified:

The Jewish people are seen before all as "the jewels of the King," His people and His inheritance, whereas the nations of the world stem from the impure powers above.

Thus, the mouths of the accusers against the Jewish people are sealed and silenced, in fulfillment of the verse: "And all wickedness will vanish like smoke," Amen, may it be G-d's will !

Summary and Practical Conclusions

1. During the Ten Days of Repentance, G-d draws near to every Jew, in a manner of "Closeness of the Source to the spark."

This proximity is due to the intense love of G-d for the souls of

the Jewish people, and as a result, the souls of the Jewish people are elevated to a higher, more spiritual plane, making their repentance deeper and more profound.

2. During the Ten Days of Repentance, every individual

Jew has the power in their prayer as does an entire community.

Thus, they have the power to nullify decrees, even those already sealed, and draw forth salvations through prayer, as the verse states: "Seek the L-rd when He can be found, call to Him while He is near."

3. Moshiach revealed to the Baal Shem Tov that when his teachings are publicized and revealed in the world, and his wellsprings burst forth outward, then all the impure powers will be devoured, and it will be a time of favor and salvation.

The essence of the Baal Shem Tov's teachings is the clear faith that G-d stands before a person in every place, and there is no place devoid of Him.

When this genuine faith in G-d is revealed in one's heart, all of life is then managed differently – at such a level, there are no longer limitations, for anything one needs, they turn to the singular reality – G-d, the Creator of the universe.

4. G-d chose the people of Israel in such a deep way that even if, G-d forbid, the Jewish people sin before

G-d, He loves them with an immense love and never withdraws His affection from them.

He protects and saves them from all their troubles, revealing before all the inhabitants of the world that they are the essence of creation, and that the world was created for their sake.

5. Torah cannot be learned out of laxity and frivolity, since the words of Torah are deeper than the sea, and to truly understand them, one must be entirely focused and dedicated.

Then there is a chance that the Torah will be open before him to reveal its secrets and mysteries.

6. A person must never think that their effort in Torah study is in vain, G-d forbid. Rather, they must know that for every detail, every line, and every word learned in the Torah, there is great and immense reward waiting for them above in Heaven. On earth as well, there is great and immense reward, for the Torah gives life, as the verse states: "It is a tree of life to those who grasp it."

7. One who engages in the Torah for its own sake, without any

ulterior motives or personal interests, can achieve through their Torah things that are beyond nature.

G-d will perform with them acts of kindness that are beyond the natural order of this world.

Conversely, one who engages in Torah not for its own sake, to gain honor and titles, may indeed become a distinguished scholar and teacher, but their Torah can only have a natural and limited effect.

8. Our world is a world of darkness, concealment, and hiding.

However, within this darkness, a beam of light sheds clarity regarding the true reality.

This light is the judgment of Rosh Hashanah, which removes the veil from this mist and fog, and provides clarification and revelation of the truth.

An important clarification required these days is against the accusing angels in Heaven, who, with their deceit and dishonesty, try to paint the Jewish people in gloomy and faded colors, while painting the nations of the world in happy and cheerful colors.

However, G-d in His great mercy, during these days takes on the title of "The King of Judgment."

And then the true reality is clarified:

The Jewish people are seen before all as "the jewels of the King," His people and His inheritance, whereas the nations of the world stem from the impure powers above.

Thus, the mouths of the accusers against the Jewish people are sealed and silenced, in fulfillment of the verse: "And all wickedness will vanish like smoke."

Amen, may it be G-d's will !

Shabbat Shalom!





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the New Year

on the eve of Rosh
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may it come upon
us for good and
blessing.

By the grace of Heaven,

On the eve of Rosh Chodesh Elul 5784, the days of mercy and forgiveness,

‘וְקַמְתָּ וְעָלִיתָ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ' To The Parsha of

To my beloved brothers, sons, and students, my dear friends, the holy and pure House of Israel, May Hashem protect you, give you life, and bestow upon you all the goodness in the world, Amen.

As the new year תשפ"ה - 5785, spreads its wings upon us, with the sign: "תִּרְחִי שָׁנַת פִּדּוּתוֹן הַגְּדוּלָה"

I bless each and every one of you from the depths of my heart, that you and we together be inscribed and sealed immediately in the book of the righteous and pious, with healthy children, long and pleasant lives, ample sustenance, and salvation from the Master of the world.

The merit of your partnership with us in spreading Torah across more than half the globe, without an ayin hara, every week in various languages, both in written form and through media - akin to the Written Torah and Oral Torah, these merits will stand for you as advocates on the great day of judgment, Rosh Hashanah, Yom Kippur, and Hoshana Rabbah, so that you emerge righteous and joyful in judgment.

And this year, may Hashem open for you and us with you, all the gates of heaven necessary in material and spiritual matters so that you always merit to be faithful partners with the holy institutions of Hameir La'arets, whose entire purpose is solely for the sake of Heaven. May we hear and receive from you many good tidings, and may each one be granted all that he needs - in finding spouses for himself and his children, in children, in livelihood, in health, in peace of mind, and in all types of salvations needed. And by the merit of the true charity you do with us with the monthly donations to our holy institutions of Hameir La'arets, may it illuminate and protect you always, and may Hashem hear your prayers at all times, as it says: 'Before they call, I will answer; while they are yet speaking, I will hear,' Amen and Amen.

With great appreciation, love, and faithful friendship,
Your eternal friend,

Yisrael,

Son of my father, my teacher, and my rabbi, the crown and glory of Yisrael,

Our Rabbi Yoram Michael Abargel zt"l,

Head of the Beit Midrash,

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**Shabbat Times
Ha'azinu**

3rd of Tishrei, 5785



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	6:14 pm	7:11 pm	7:42 pm
Miami	6:46 pm	7:37 pm	8:14 pm
Los Angeles	6:15 pm	7:08 pm	7:43 pm
Montreal	6:10 pm	7:10 pm	7:38 pm
Toronto	6:34 pm	7:33 pm	8:02 pm
London	6:12 pm	7:17 pm	7:40 pm
Jerusalem	6:04 pm	6:53 pm	7:34 pm
Tel Aviv	6:01 pm	6:50 pm	7:30 pm
Haifa	6:00 pm	6:49 pm	7:29 pm
Be'er Sheva	6:01 pm	6:50 pm	7:30 pm

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From the Words of

HaRav Yoram Abargel zt"l

When one studies Torah (whether it be Mishnah, Talmud, Midrash, or Halacha) the Divine will is revealed before them and fills their soul with joy.

Therefore one who does not experience this joy must examine what deficiency they have, whether it be improper money or an improper act that requires rectification.

"The edicts of the L-rd are upright, gladdening the heart" (Psalms 19). Thus, one who has a pure heart is filled with joy when learning the Torah and enjoys its study.



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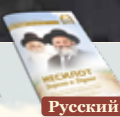
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