


**Bamidbar- E. Yisrael
Sefirat Haomer**

English version

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THE ART OF BEING A 24/7 JEW

In the days of King Achav, Queen Izevel killed all the prophets, except Eliyahu Hanavi. There were only 7000 Jews in the whole of Israel who did not bow to the Avoda Zara of the day, the Ba'al. Eliyahu decreed that there be no rain, and for three years, there was drought and famine. Eliyahu agreed to decree that the rain return, on one condition: all of the Jews needed to gather at Mount Carmel, and opposite him, there were 450 false prophets of the Ba'al. Each one built an altar: Eliyahu for G-d, and the false prophets, for their Ba'al idol. "We will see upon which altar the fire descends from Heaven".

Before Eliyahu brings the fire down from Heaven, he first gives the people an ultimatum. "Until when will you be jumping on both sides, with two different beliefs? If Hashem is Elokim, go after Him, and if the Ba'al is god, go after him!"

Why did Eliyahu first give an ultimatum to the people, before bringing down the fire? Just cut to the chase, bring down the fire, perform the miracle, and call it a day!?!

The Alter from Novardok answered that when a person wavers from one opinion to the next, if you do not bring a clear-cut choice first, bringing down a fire from Heaven won't help. "So what? You brought down the fire from Heaven, this time. This time, G-d worked for you; next time, the Ba'al will work for us!" Eliyahu needed, first, to make it very clear that there is an ultimatum on the table. There are two diametrically opposing beliefs here. It is

either this or that - there are only two options. There is no "option C", not a little bit of this and a little bit of that..." in G-d we trust, ...but also in the power of money and wealth". Eliyahu needed to make them realize that there is a contradiction in believing that there is One G-d, and at the same time believing that there is *any* strength whatsoever to the Ba'al. Only after first clarifying this, could Eliyahu bring down the fire from Heaven, to prove his point.

R' Galinsky says that this was the point of Har Sinai. וַיֹּאמֶר מֹשֶׁה אֶל־הֶעָם אַל־תִּירְאוּ כִּי לִבְעֹבֹר נִסּוּת אֶתְכֶם וַיֹּאמֶר הָאֱלֹקִים וּבְעֹבֹר תִּהְיֶה יִרְאתוֹ עַל־פְּנֵיכֶם לְבַלְתִּי תִחַטְּאוּ: The reason for Har Sinai is because G-d wants to consistently test (ניסיון) His nation, and by doing so, He will uplift us (נס להתנוסס), and make us great. **And**, the reason why He made this whole 3D production of G-dly Revelation to over three million people, with fire, thunder and lightning, was *because He wants us to have an expression of G-d-fearing on our faces!* The Talmud explains, that the G-d-fearing we should have on our faces is the embarrassment of sin, because a person who is ashamed to sin won't sin so quickly. (Nedarim 20a) This embarrassment was the point of Har Sinai, and is one of the three identity signs of the Jewish people, and as the Mishna in Avot tells us, a brazen person will go to hell, and only a person who is ashamed to sin will go to Gan Eden. (Avot 5, 20) Needless to say, embarrassment is a fundamental of our religion. So much so, that the reason why the Temple was destroyed is because people were



no longer embarrassed from one another.(Shabbat 119b)

What is embarrassment, anyway? The Alter from Kelm tells us that embarrassment is when a person behaves against his moral values, ethical values, and what he considers to be wrong. What happens is, people are not embarrassed to go against the Torah because they don't see clearly that there is only a One G-d. Therefore, they believe that I can sometimes be a Torah Jew; but sometimes, I am an American Jew. Sometimes, I do what the Torah says, but sometimes, I also have to be normal amongst my friends, family, my community, according to their version of normal. Sometimes, I turn to G-d, when I need Him; but when everything is okay, I don't need Him; I can take care of myself.

But there is only One G-d. אֵלֵינוּ יְהוָה אֱלֹהֵינוּ There is no other. G-d is offering a consequential choice. Judaism is a religion with One G-d, running the whole Universe. A "One G-d" gave only *one* Torah and the way the Rabbis explain His Torah. There is no such thing as "one type of G-d for the Ultra-Orthodox, and another G-d with a different Torah, for those who are modern". There is not one Torah for the East, and another version for the West. Anything that is a contradiction to G-d's Torah that He gave at Har Sinai is a source of embarrassment meaning that you are going against your values. There is no such thing as one Torah for the Rabbis, yeshiva students and Kollel to keep, and a different Torah for everyone else. It is all the same Torah. If the Orthodox Jew is not a Torah Jew, he is not Orthodox.

That was the purpose of Har Sinai: to make our sense of values and morals that it all comes from G-d. That is why, the Mishnayot Avot, the book of our moral code, is called Avot, as it is passed down from father to son, Rabbi to student, all the way back from G-d to Moshe. But the gentiles are still trying to figure out what is moral, what is etiquette, what differentiates between a boy and a gentleman, between a girl and a lady. I remember, 15 years

ago, in Brooks Brothers, they had a book that had the rules and regulations of what is classified ethical and moral, according to Brooks. It was a שאלות ותשובות, QA book. One question was when you eat chicken on your plate, should you first cut it into small pieces and then eat it piece by piece, or cut and eat, as you go? What should a gentleman do, if he wants another portion of food from the buffet; what should he do with the first plate?

That was fifteen years ago. Today, America is trying to figure out what is the difference not between a boy and gentleman, but between a man and a woman. We, the Jews, have it all clear. It is the basics of our language. There is no "it" in Lashon Hakodesh. Every thing is either a he or a she. The giver, provider, is male: Shamayim, Mayim, Heaven and water, are male. The receiver, and the one who serves a purpose greater than itself, is a female. Eretz, land, in plural is Aratzot,(as in Aratzot Habrit :United States) is female, as it is dependent on what the Heaven and water gives it, to make something greater than itself. The reason why Orthodox Jews are gender sensitive, is not because it never was accepted amongst white collar, self-respecting people, until now. But it is because the Torah says NO, G-d already set in stone that it is immoral. It is not up for humans to disagree. It is equally immoral, anywhere, and anytime, no matter what the professor in college says, no matter what the book NYC education will force into our Yeshivot or Beit Yaakov, because G-d, Himself, is above Time and Space. It is a direct contradiction to being a Jew. We are not sometimes Jew, sometimes American. There is no vanilla-chocolate; it is either vanilla or chocolate. Anything against Torah, any part of the Torah, is sheer embarrassment.

We bless our baby boys at their Brit Milah, בְּשֵׁם שְׁמוֹנְסָה לְבְרִית, כִּן יִכְנָס לְתוֹרָה וְלַחֻפָּה וְלַמְעֻשִׁים טוֹבִים. Just as you entered the covenant with G-d at the Milah, so too, you shall merit to enter Torah, Huppah, and to do good deeds! What does this mean? What type of blessing is this? Why do we say, כִּשֵׁם? Just say, כִּמוֹ?

The answer is, כשם, Just as the name, means, we bless our baby boys, just like the name that you were called at your brit milah, you should have the same name, when you learn Torah and live by it, when you enter the Huppah, how you build your marriage, and when you do good deeds, and what you call good deeds. Mordechai is not Max. Yosef is not Joe. Shmuel is not Sam. May you stick to your Jewish identity, to your Jewish moral code, and ethical code, through all the milestones and stages of your life!

This contradictory Jew was what Rivka was afraid of! She had a child that was pushing to go out when she passed the Synagogue, Yeshiva, and Kollel, and, the same child was pushing to go out, when she was passing Avodah Zaras R' Us! She went to the Rabbi, asking for an explanation, אָמַרְתְּ לָנוּ לְמַעַן זֶה אֲנִי. But the Rabbi told our Matriarch Rivka, with prophecy, that she had two very different children, who were going to lead two very different

nations, twins in her womb, ... and then Grandma Rivka calmed down. What? Why! Didn't she now realize that she had a child that was going to go off the Derech?!? Yes. But a child who is off the Derech is not as bad as a child who is living a contradictory life. Rivka knew that a child that would be a Father of the Jewish Nation, cannot be wishy-washy, contradictory flip-flop, sometimes keeping the rules, and other times not. The greatest damage to the Jewish People over history, was not from Gentiles, but from Jews who were wishy-washy, who instigated gentiles, or sold their people, for some temporary respect. Just look at the news. Learn the history.

G-d did not give me the Torah so that I should be a 9-5 Jew. Not to be a 7/11 Jew. But to be a 24/7 Jew. That everything I do, the way I work, the way I am a husband, the way I am a father, the way I go on a vacation, should all be like a Torah Jew.

THE BORSALINO BLUFF

At the Shabbat table last week, I played a game with my children. I started off with a fill-in-the-blank statement, and they needed to generate more sentences using the same line

*With money, you can buy a clock, but not time.
With money, you can buy medicine, but not health.
With money, you can buy a mansion, but not tranquility at home. With money, you can buy a bed, but not a good night's sleep...*

Maybe you can add some, yourself.

My 12-year-old son had a great filler. "With money, you can buy a *streimel*, Borsalino black hat or a yarmulke, but not Fear of Heaven." His older brother added, "With money, you can buy *sefarim*, but not Torah knowledge."

At the end of the day, everything valuable has a price, and to achieve your desired life value, you usually need to pay the price in full, and in advance. The price of health is usually proper

eating habits, exercise, sleep, doctor visits, and stress management. The price of a tranquil home is making it home for dinner, Triple A (Attention, Affection, and Appreciation), filling your family's needs and stress management. The price of a good night's sleep is time management, family management, digital management, and you guessed it: stress management. Most of the time, people are readily willing to pay the price of external things, like money, resources, and other "things," than they are willing to pay the price of those really personal sacrifices. i.e., letting go of the past, admitting mistakes, adapting patience, ignoring comments, and tapping into the trait of resourcefulness.

But what is the price you need to pay to become a *Talmid Chacham*? Is it just getting a big fat *Oz Vehadar Gemarah*, a good study partner, a good seat in the Beit Midrash, and getting into a top shiur?

The ingredients to bake a *Talmid Chacham* is in the *Mishna*, in the last chapter of *Avot*,(6;5) that lists the 48 קניינים, or ways to acquire Torah. If you are a yeshiva student, and you do not know that list well and are not working on it, it is like driving your car without any motor oil. You will burn out your engine before you reach your desired destination. If you are learning and not becoming wise, not seeing success, I guarantee you that most probably you are missing at least one of those 48 ingredients. The Talmud teaches that a person can know that he will not be successful in learning, if after five years of learning he did not yet see any positive results (Hullin 24a). But until you keep to those 48 things, you have never really given yourself a chance. You have never started your 5 years.

One of my favorites is Brian Tracy's book "21 Secrets of the Self-made Millionaire." It really spells out - in a concise and clear way - the main traits of those who became wealthy. When coaching people for making a livelihood, I know that none of these 21 traits can be missing to attain true financial success. You see, these ingredients are the basic ingredients; if you do not follow them, if you do not enter all of the missing ingredients into your dough, if you did not follow the instructions, you have never really tried to bake your *parnassah* cake.

If you want to become a *Talmid Chacham*, you need to view your learning like a business man views his business. People who made money, worked hard to make money. In the Torah world, people are commonly referred to as either a "working guy" or a "learning guy." This black and white thinking works against us, because the words of our inner lexicon pave the pathways of our thinking. These two life "situations," learning or working, are not mutually exclusive. Even if you are a learning guy, your learning will not be fruitful, if you do not relate to your learning as if you are working.

People who made money did not need their money to make their initial money, but their work ethic was their key to success. Many got up at 5 a.m. to maximize their workday, beat traffic and capitalize on those morning hours, when focusing is so much easier. The rule of 40+ hours a week says that you need to spend more time than the average 40 hours a week of work, to be ahead of the business game and attain wealth. You need to work all the time you work, with a minimum of socializing, as that can be a formidable source of procrastination. The people who are in the really high-income brackets of self-earned wealth practice frugality, questioning every expenditure. One such wealthy man I personally know, does not allow the secretaries in his office to print on only one side of a piece of paper, just to keep the frugality atmosphere in the office. These are all just a few of the ingredients of the self-made millionaire. And the same is true in acquiring Torah.

Successful students come to the study hall on time and leave on time, without wasting a minute in between, just as if they are at work. No socializing. They come earlier than expected and leave after everyone else. They are willing to give up worldly pleasures, practicing frugality, and they are willing to pay the price of the 48 characteristics one needs in order to become a *Talmid Chacham*.

It is not one specific ingredient of the 48 ingredients that makes the *Talmid Chacham*. It is what Brian Tracy calls the Law of Integrated Complexity. The more strengths, knowledge and resources you integrate into your business model, the greater the sum total of your performance. The total becomes greater than the sum of its individual parts. The more skills a person has – the better and more proficient the all-around successful will be.

The same is true in regards to your performance in learning Torah. The more you acquire from these 48 ingredients, the more unstoppable you become.

THE ART OF DEPENDENCY



Each day, in the blessing before Shema, we pray to G-d that we be connected to Him and His Torah. We ask for this connection, in the merit of our ancestor's Bitachon, their trust in G-d. בעבור אבותינו כי בשם קדשך הגדול הגבור והנורא בטחנו שבטחו בך... *In the merit of our Forefathers that trusted in You... for in Your holy, great and mighty Name, we trusted...* Where do we see that the Jewish people merited the Torah, or a connection with G-d, in the merit of trust in G-d?

Another question. The Torah was given to us in the Desert. The Baal Haturim derives from this an important lesson. *The only way a person can know the Torah and its mitzvot is if he makes himself like a desert.* What does this mean, to make yourself like a dessert? How do you make yourself like a desert? What was special about the Desert that made it iconic for Torah learning and connecting to G-d? And why did G-d give us the Torah in the Desert and not in the Holy Land, the land where the 613 are most relevant?

Yirmiyahu told us what G-d said when he reminisces about the Jewish People, and the kindness He received from them: *זֶה אָמַר יְהוָה יְקָרְתִּי לְךָ תִּסְדַּר גְּעוּרֶיךָ אֶהְבֵּת כְּלוּלְתֶיךָ לְכַתֹּף אַחֲרַי בְּמִדְבָּר בְּאַרְצִי לֹא זָרְעָה (Yirmiyahu 2;2)* So said YKVK, "I remembered for you the kindness of your youth, the love of your bridal days, your going after me in the Desert, in a barren land. The Abudraham explains that the Desert is the icon of ultimate faith in G-d for survival. As the Mechilta explains the passuk that describes how we left Egypt *וְגַם צִדָּה לָהֶם לֹא-עָשׂוּ לָהֶם And, also provisions they did not make for themselves.* (Shemot 12) The Jews left Egypt without packing food, totally relying on G-d and His messenger Moshe. This is the lesson of the Desert and what makes it have such pivotal importance. That you rely on G-d, without anything else to rely on. The whole Torah revolves upon total trust in G-d. The Vilna Gaon teaches that if you do not totally trust G-d, you cannot keep His Torah. This is the secret and the power of the magical words our nation said at Har Sinai when we accepted the Torah, *נעשה ונשמע*. We will do, and we will listen—total dependency on G-d.

The Torah was given to a united nation. *וַיִּחַן שָׁם וַיַּקְהֵר יִשְׂרָאֵל נֹגַד וְיַסְרָאֵל וַיַּחַן שָׁם וַיַּקְהֵר יִשְׂרָאֵל נֹגַד And he, Yisrael, camped there, opposite the mountain.* Our Rabbis deduced from the singular form of the word, "And *he* camped there," that the Jews achieved an extraordinary level of unity—*כאיש אחד בלב אחד* Like one man, with one heart.

The only way to be one as a nation is with faith. You can never serve G-d with all your heart if you do not believe that the life He gave you, the strengths and weaknesses that make you unique, are all because this is your custom-tailored life's mission to perfect your soul. This is the idea of the encampment in the Desert and the *Degalim*, the flags: each one has his place in the circle. The concept of the circle is that each person is equally distant from the center and has his unique place as part of a bigger picture. And the idea of the flags is that you know your G-d given identity and are proud of it. All of these are concepts of faith.

This answers the second question, as well. If G-d would give the Torah in the Holy Land, when each person sits under his grapevine or fig tree, that would not be G-d's Torah. Torah, in all of its 613, is about connecting with G-d, relying on him. The whole Torah is summarized in the Ten Commandments, and the Ten Commandments are capsulized in the last of the ten, *Do not covet*. (Vilna Gaon) You cannot hold yourself back from jealousy if you do not have faith. It is emotionally impossible. Your friend's wife, his house, his car, and everything that is his are irrelevant. You cannot have a healthy marriage without faith. R' Chaim Vital in Shaarei Kedusha writes that the woman that G-d arranged for you is the only woman in the world who will help you perfect yourself.

You cannot educate your child to become a Torah Jew if you are not living with faith. Rashi in Shir Hashirim (4;5) mentions that a man who is jealous of others will cause his son to curse him and respect men other than his own father. Why is this the punishment, measure for measure? Because if you don't believe that you have what you have



only because G-d gave it to you, you do not believe that your son is the son that G-d gave you! What an insult to your son!

The Halacha in Shulhan Aruch is that a person should set aside a set time for Torah study and not give up this set time, even if it entails the loss of a significant profit. You obviously cannot get a set time for Torah study in your schedule, if you are not a master of faith.

The whole Torah is about bringing G-d into every core belief that you have. Accepting the Torah is step two to Exodus, for only after you believe that there is no other power in the universe other than Him, can you truly accept the Torah. This concept of ultimate faith, that everything is from G-d, and that there are no other powers in the world, is not only the pivotal point of the whole Torah. It is the most amazing Segulah. If we believe in Him, with all of our hearts, nothing bad will ever happen to us. (Nefesh Hachaim) King David promises the one that trusts in G-d will be surrounded with G-d's kindness. **וְהִבְטַחְתָּ בְּה' חָסֵד יְסֻבְּבֶנּוּ**

Here are the selfie steps to dependency:

1. People see G-d every day; they just don't recognize Him. To the hungry, He appears as bread. To the fearful, He appears as

courage. To the sick, He appears as health. To those who live in the past or in the future, He appears as the present. G-d gave you a gift of 86,400 seconds today. Use at least one to say thank You.

2. Allow all that you have seen to teach you to trust the Creator, for all you have not seen. Awareness of the Creator in past and present is what develops dependency on Him, for the future. *If you have bread in your basket for today, and you ask where will I have bread for tomorrow, you are lacking in faith. (R' Eliezer HaGadol, Sotah 48b)*
3. Take one day at a time. G-d meets daily needs, daily. Not weekly or annually. He will give you what you need, when it is needed. He made the world round, so we would never be able to see too far down the road.
4. Realize that your whole world depends on you, and you depend on G-d. Dependency on Him is the yellow-brick road to true independence.

COUNTING ON YOU

Parashat Bamidbar begins with the census and the flags. The census was taken of male Jews from age twenty and up, of those eligible for the army. Two concepts are difficult to understand. If the Jews did not have any plans to go to war, what was the purpose of the count? And what is the importance of a detailed description of the flags and formation of the Tribes around the Tabernacle?

The Midrash tells us that when the Jews stood at Mt. Sinai, they saw the skies open up, as the Shechina descended onto the mountain on that 6th day of Sivan. They did not see the Shechina, G-d's

glory; they saw the Merkava, the hundreds of thousands of angels that were surrounding G-d in an orderly fashion. Michael on the right, Gavriel on the left, Raphael behind and Uriel in front. Each of these chief angels stood at the top of a pyramid of "angel troops". Each troop with its flag. When the Jews saw the honor that the angels give G-d, in troop formation, they also yearned to have flags and troops and to surround the Shechina. They desired to be holy and close to G-d, just like the angels! So, in this week's parasha, G-d granted their wish. They could have both flags and troops, in formation encircling the Tabernacle. G-d would

count them, just as he counts an army. What is the significance of the count?

People count what is important to them. Numbers are used to count money and time, for these are things people value. The more one counts an item, the more he values it. G-d counts His children in the desert, because they are of utmost importance to Him. Each and every Jew. He is forever counting us, because each and every one of us is so, so important to Him. Having just left the darkness of Egyptian slavery, a Jewish slave could have thought, “Does G-d know what I went through? Was He involved with me on a personal level? Does He even know that I exist?”

We are presently in the Facebook exile. To feel good, to feel that I am worth something, I need to be validated, to know that someone values my existence. If no one validates me, how do I know that I have any worth? Well, if you are Jewish, this is not a question, because even if no one “validates” you, G-d validates you. People today

have a hard time believing it, because they did not get “thumbs up” from G-d on Facebook, and because they do not see G-d following them on Twitter.

In light of this, we can understand the flags and the arrangement of the Jewish nation around the Tabernacle. We are the nation that G-d’s glory rests upon, and He is sanctified in this world through us. Each Tribe had its own flag and its special position in the tribe formation around the Tabernacle, symbolizing each Tribe’s identity. Not only does G-d value you, He even values your identity, your traditions, and your family. He is sanctified through so many individuals who all proclaim “G-d is King!” Each and every member of the Jewish Nation is a number in G-d’s count. G-d does not want a big mesh, a faceless conglomeration, because people are different from one another. He appreciates that you are who you are, and that you serve Him with your identity. Because no one can serve Him with your identity the way you can.

80/ 20

The book of Bamidbar is referred to as the Book of Numbers, because that is how it begins: taking the census of the Jewish people in the desert from the age 20 and up, the age from which males were eligible for the army. Each tribe was counted separately – from Reuven down to Binyamin, their numbers ranging from the greatest of the twelve tribes, Yehuda, 74, 600 to Binyamin with 35,400. The sum total of all tribes together was 603,550. All were included in this census, except for the Levite tribe. G-d specifically commanded Moshe to count them separately and in a different way. Males from the tribe of Levi were to be counted from the age of one month. The sum total of the tribe of Levi was a mere 22,000, almost half the smallest of all the other tribes.

The book Shaarei Aharon quotes seven reasons for this large gap between Levi and the other tribes. One interesting approach is a reason offered by the

Netziv in Ha’amek Davar. It relates to the pregnancy of Sarah’s maidservant Hagar, from her first night with Avraham. *And she saw that she became pregnant, and her mistress (Sarah) became of less importance in her eyes.* Rashi quotes the Midrash Rabbah (Breishit Rabbah 45,4). *“Hagar said to the people: Sarai, my mistress, is not the same on the inside as she appears on the outside. She looks righteous, but she is not. If she were righteous, why did she not get pregnant in the course of so many years, while I became pregnant in one night?”*

The Yeffe To’ar offers an interesting interpretation to this Midrash. Hagar meant to imply that she was praiseworthy; however, the fact that Sarah did not have a child for so long while Hagar conceived immediately was not actually complimentary for Hagar. On the contrary. In order for a Yishmael to be created, no prayers needed to be offered, and no

tears needed be shed. But for a Yitschak, who was one of the three Forefathers, tens of childless years, of heartfelt prayers and tears were a prerequisite.

The Midrash continues. No effort is needed to plow and plant thorns. Thorns sprout and grow on their own. But with wheat, one needs to expend a considerable amount of effort before he witnesses the fruits of his labor. The Yeffe Toar explains that things of value are small in number and are achieved only through much toil. This is not so with lower quality and second-grade goods. Hagar, therefore, became pregnant immediately, while for Sarah, it took time and tears. Because good quality comes infrequently, after toil, tears, and prayers .

The Leviim, the cream of the crop, were a mere 22,000, because quality is always rare. "Precious" implies small in number, few and far between. 22,000 reminds me of the **80-20 rule**, also known as the **law of the vital few**. **The Pareto Principle**. In 1906, Vilfredo Pareto observed that 80 percent of the land in Italy was owned by 20 percent of the population. Pareto developed this idea when he discovered that 20 percent of the pea pods in his garden contained 80 percent of the peas. Management consultant Joseph M Juran applied this principle to business: 80% of a company's profits come from 20% of its customers. 80% of a company's sales are made by 20% of its sales staff. 80% of a company's profits are a product of 20% of the time its staff spends working. 80% of a company's sales come from 20% of its products. Therefore, business consultants recommend focusing one's attention on

those 20% of customers, sales reps, and products that account for 80% of the income.

The Leviim were those 20% who could be relied upon to bring G-d's Glory unto the nation. They did not sin in the incident of the Golden Calf and responded Moshe's plea to eradicate the idolaters from amongst the nation. They were counted separately from the rest of the nation, because they were the 20 percent who kept the Jewish people true to their steadfast faith in G-d.

Pareto's Principle is equally applicable to spiritual perfection. It is not about how many mitzvot one can perform. It is about that one mitzvah that you can do with all of your heart. It is not how many students the Rabbi has that defines or measures his success as a Rabbi. Sometimes, it is just that one student. All the Arizal's teachings were written by one student, R' Chaim Vital. And of all R' Akiva's 24,000 students , only five transmitted the Torah to the next generation.

In learning and studying, I have found this to be true as well. When you are unable to understand something, it is wise to focus on the 20% of the learning that you do understand well. This will help you comprehend the other 80%. Try to memorize 20% of the information, the main points, and through associations you will be able to recall the other 80%. Focusing on the opening and closing of each Beracha (about 20% of the total prayer) can greatly enhance our concentration on the other 80 percent, as well.

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