

Beit Hamidrash Hameir Laarets | Issue 266

Beha'alotcha | Marriage Requires Faithfulness, Transparency, and Responsibility

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

Dedicated to the hatzlacha of
Daniel Mishan and his family

...*~* PATHWAYS TO THE SOUL *~*...

TABLE OF CONTENTS


| | |
|--|-----------|
| The Silenced Inspiration | 1 |
| Never Weary, Perpetually Enthusiastic | 2 |
| Abandoned Plans and Dreams | 4 |
| The Mishkan's Covering Cloud | 5 |
| The Simpleton's Secret to Joy | 8 |
| The Jewish Home as a Mishkan | 12 |
| G-d's Name Between Man and Woman | 14 |
| Foundations of the Jewish Home | 15 |
| Guarding the Sanctity of the Jewish Home | 17 |
| Clouds of Glory, Formed by Sacred Words | 22 |
| <i>Summary and Practical Conclusions</i> | <i>25</i> |



DONATE

Beit Hamidrash Hameir La'aretz

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

Parshat Beha'alotcha

The Silenced Inspiration

Yossi sat on a side bench in the neighborhood park. He had been on his way home, but lost in a storm of emotions, he found himself there without realizing it.

"This has never happened to me before," he thought, but then again, "I've never been through such inner turmoil."

Scenes of his life played before him: years of emptiness, his return to Torah observance, entering yeshivah, his dreams and fiery prayers, the joy in Torah insights, the love for every Jew he had once felt.

And now—everything felt gone, like a distant dream. He felt trapped in a wasteland of a gray, monotonous life.

Where are the big goals that I once had? A surge of

disappointment and despair flooded him.

Closing his eyes, he suddenly saw in his mind a three-year-old boy at a bus station, crying after losing his parents. Thousands walked by, ignoring him, as the child's sobs grew louder.

Yossi shook his head, horrified, but then realized: That is me. No one truly understands me. My lively spark is gone, although everyone may encourage me, no one truly sees me.

Then a dim childhood memory surfaced—there lived a Jew in his neighborhood with a radiant countenance and deep wisdom.

Yossi picked himself up and set out to seek him.

Never Weary, Perpetually Enthusiastic

Yossi finished sharing his tale, and a heavy silence filled the room...

After a few moments, the wise sage looked kindly into Yossi's eyes and said, "With your permission, let us study a few verses from the weekly Torah portion—Parashat Beha'alotcha."

On the 1st of Nissan in the year 2449 from creation, the Mishkan (מִשְׁכָּן, Tabernacle) was erected. The Mishkan was divided into three parts: the courtyard, the Tent of Meeting, and the Holy of Holies.

In the courtyard stood the copper altar and the washing basin. In the Tent of Meeting stood the golden altar, the table, and the menorah. And in the Holy of Holies stood the Ark, the kaporet (ark-cover), and the cherubim.

In the Tent of Meeting, the menorah stood on the southern side, the table stood on the northern side, and the golden altar was placed in the middle. The

Ark, which stood beyond, in the Holy of Holies, was further west.

In our parashah, Aharon the high priest is commanded to kindle the lamps of the menorah, as it is said: "Speak to Aharon and say to him: *When you raise the lamps, let the seven lamps give light toward the face of the menorah*" (Bamidbar 8:2).

Rashi explains:

"*When you raise the lamps,*' this is expressed in terms of 'raising' because the flame of a burning fire naturally rises upward. Therefore, the act of kindling the lamps is described with an expression of 'raising.'"

The Torah chose to specifically use the term "beha'alotcha" and not other similar expressions for kindling, as our Sages expounded, to teach that one must kindle [the lamp] *until the flame rises by itself*—meaning, one should not move immediately from one lamp to the next as soon as the flame begins to catch on,

but rather remain by each lamp, igniting it, till its flame "rises up" to the proper height and burns on its own, without any further assistance.

Only then can one move on to the next lamp (Talmud, Shabbat 21a).

The Torah continues: "Aharon did so; he *raised* the lamps toward the face of the menorah, as G-d had commanded Moses" (ibid. 8:3).

Rashi comments: "*Aharon did so*" — 'this extols the praise of Aharon, that he did not change [anything] from what he was told.'

"Do you understand?" the sage went on to ask. "The holy Torah praises Aharon for doing exactly as he was told!

Can you explain what is so praiseworthy about that? If you, Yossi, were given the opportunity to light the menorah, would you deviate from what you were instructed

to do?! What then is the praise that is mentioned here?"

Yossi furrowed his brow in puzzlement. "I don't exactly know. I never thought about it that way!"

The sage smiled and shared, "In *Sfat Emet* it is explained¹ that Aharon's praise was that *he never grew weary!*

It is human nature that at the beginning of one's spiritual service, one works with enthusiasm and vigor, but as time goes on, one grows tired and weak... Every arousal he once had to do good becomes forgotten – and so he goes off searching for some other new spiritual pursuit...

Therefore it says of Aharon that 'he did not change' — he did not need to search for a new task; the original fire constantly burned within him!

Thus, he constantly and tirelessly attained new insights

and reached higher levels, as the sages taught (Berachot 40b), “If you will listen [then you will continue] and hearken...” — meaning, if one listened and comprehended the old [teaching], he will merit to hear the new.

Do you understand? One must *listen* and find new

meaning and appreciation for those actions that are routine as well!

For approximately 39 years, Aharon lit the lamps each and every day, and each and every time he did so, it was with the very same enthusiasm that he felt the first time!...”

Abandoned Plans and Dreams

The sage saw Yossi’s bewilderment, and he turned to him and said: “I understand that you are disappointed again — you feel once more that you are being given mere theories rather than practical advice...”

A faint nod from Yossi made it clear that indeed, that was the case.

The sage continued: “That was not my intention! My intention was that before we approach the problem, we must try to define the heart of the struggle.”

“I don’t understand,” said Yossi. “Please explain.”

The sage continued, “King David said in his psalms, “*Who*

may ascend the mountain of G-d, and who may stand in His holy place?” (Tehillim 24:3).

The Malbim explains (ibid.) as follows:

“Who may ascend the mountain of G-d’ — even if one is found who may ascend there temporarily, ‘who may *stand* in His holy place’ — who can remain there, in this state of closeness, and continue to walk before G-d in holiness.”

In other words, there are two stages in this spiritual struggle. The first stage is to *try to awaken*, to begin to yearn and long, to draw close to G-d — this causes a person to start learning and

Parshat Beha'alotcha - The Mishkan's Covering Cloud

praying, to refine his emotions, and engage in acts of kindness. This is called “ascending the mountain of G-d.”

Then comes the second stage: to try to *hold your ground* — to remain with that same desire and enthusiasm, to “stand” and to stay on one’s lofty level, and from there to strive to continue climbing further.

Now, whereas many merit climbing to the first stage, not many remain at the second stage!"

The sage continued, “From your words, I gather that your struggle is with the *second* stage.”

“Exactly!” Yossi burst out. “I constantly have grand plans and dreams... I start off, but after a short time — sometimes a *very* short time — I despair...”

This process has repeated itself so many times that I’ve reached the point where I’m completely despondent and I have no strength to ever start again!”

A spark of empathy gleamed in the sage’s eyes...

The Mishkan's Covering Cloud

The sage began:

“In our parashah the following is stated: “On the day the Mishkan was set up, the cloud covered the Mishkan, the Tent of the Covenant, and in the evening over the Mishkan there was an appearance of fire until morning. *So it was always: the cloud covered it, and the appearance of fire by night*” (Bamidbar 9:15–16).

To give some background to this phenomenon:

When the Nation of Israel left Egypt and reached an area called Sukkot, they were granted a wondrous Divine gift: they merited the constant accompaniment of seven Clouds of Glory — and this was in the merit of Aharon the high priest.

Six of these seven clouds surrounded them on all sides —

Parshat Beha'alotcha - The Mishkan's Covering Cloud

above them, below them, and on their four sides. The cloud above them protected them from the sun and the rain. The cloud beneath their feet protected them from thorns and from crawling creatures such as snakes and scorpions. The four clouds on their sides protected them from any attacker, whether human or beast.

The seventh cloud went before the Israelite camp to show them the way to travel and to pave the path. This cloud would flatten mountains and raise up valleys, until the Israelites' path was smooth and level.

In addition, the Jewish people also merited a pillar of fire that went before them and illuminated the way, enabling them to travel continuously day and night.

Thus, by day, a pillar of cloud went before the Israelite camp, through which G-d showed

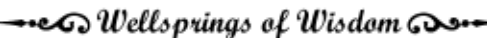
them the way; and at night, the pillar of fire took its place..

Fifty days after the Exodus from Egypt, the Nation of Israel merited to stand at the foot of Mount Sinai. There the heavens opened, and G-d revealed Himself in a thick cloud, as it is said: “And G-d said to Moses: *I am going to come to you in a thick cloud, in order that the people may hear when I speak with you and thus trust you forever after*” (Shemot 19:9).

After the Revelation at Sinai, ten months passed, and on the 1st of Nissan, Moses erected the Mishkan — and on that day “the cloud covered the Mishkan.”

That very cloud (“the thick cloud”) that had appeared on Mount Sinai descended and rested upon the Mishkan!²

If there had been seven clouds until now, after the Mishkan was erected, an eighth cloud was added.³



2. *Yalkut Shim'oni* (Parashat Beha'alotcha, section 723).

3. To quote the Chizkuni on Bamidbar 9:15: “*The cloud covered the Mishkan*” —

Parshat Beha'alotcha - The Mishkan's Covering Cloud

This cloud would cover the Mishkan by day, and at night it would move aside, and in its place an appearance of fire would cover the Mishkan.

Now, in addition to its simple meaning, the Torah hints here as well to the Mishkan in a Jew's life and spiritual service of G-d.

Rabbi Asher Zelig Grunswieg explained as follows:⁴

Every Jew must erect the personal Mishkan within himself. Every Jew must aspire to create a dwelling place for G-d within himself, fulfilling the verse "On the day the Mishkan was set up" — as a permanent structure that will stand forever.⁵

The Torah therefore teaches us the way to do this: "So it was always: the cloud covered it, and the appearance of fire by night."

A person may often compare himself to others and judge his worth by what (he imagines that) they think of him. In this manner, his inner sense of self sways like trees in the wind; when he hears a stirring lecture and feels that this is the prevailing trend, he decides to devote himself to Torah study diligently; a cantor's heartfelt prayer, and he commits to prayer; the wondrous acts of a man of kindness, and he resolves to become one too. Then, on another occasion he's inspired by humor, or by hitbodedut (deep meditation and conversation

~ Wellsprings of Wisdom ~

This cloud was on the Mishkan alone, unique and of higher quality than the clouds that were present for the sake of the Jewish people. As taught in Midrash Tanchuma.

4. *Beit Asher* (Beha'alotcha, 52a).
5. During the seven days of inauguration (23rd-29th of Adar), Moses

would set up the Mishkan and dismantle it each and every day, and therefore the Shechinah did not reside in it.

Only on the eighth day (1 Nissan) was the Mishkan set up as a permanent erection, and G-d's presence descended to dwell upon it.

Parshat Beha'alotcha - The Simpleton's Secret to Joy

with G-d)⁶—constantly shifting, like a paddle-ball that is hit back and forth.

The Torah therefore warns: If you wish to build the Mishkan, surround yourself with clouds

and fire. Set boundaries between yourself and the rest of the world around you, so you can hear the whispers of your heart and discover your own true, divinely ordained mission.

The Simpleton's Secret to Joy

Let us elaborate further upon this point:

Rabbi Nachman of Breslov merited to illuminate the world

—*~* **Wellsprings of Wisdom** *~*—

6. In the book *Rabbi Asher* (p. 172), Rabbi Yair Weinstock brings the following story:

Some sixty years ago, a young kollel scholar from Jerusalem—a descendant of a holy lineage, Rabbi Avraham Shlomo Biderman, eventually to become the Admor of Lelov-Jerusalem—traveled to the Galilee to spend time in secluded meditation.

Wandering quietly among the trees of a forest, he believed he was entirely alone. Suddenly, he was startled by a strange, indistinct groaning sound that echoed through the woods. Gripped with fear, he quickly concealed himself among the trees and carefully peered out to discover the source of the sound.

To his astonishment, after a few minutes, he beheld the figure of Rabbi Asher Freund, who at that time was still a young man in his early forties. Rabbi

Asher paced slowly among the trees, his eyes firmly closed, a gartel held in his hands, which he was rhythmically opening and closing. From his lips issued a low, groaning chant, almost like a melody, and his countenance glowed with fiery intensity.

“I watched him for about half an hour,” Rabbi Biderman later recounted. “During all of that time, Rabbi Asher remained completely unaware of my presence. I saw him burning with fervor, boiling like a cauldron in his *devekut* (intense cleaving) to the Creator. At that moment, I understood that he was no ordinary person.

The longer I watched him from my hiding place, the more it seemed to me that this must be exactly how the disciples of the Baal Shem Tov appeared in their states of holy ecstasy. It became clear to me then and there that I was witnessing a hidden tzaddik, a lofty and sanctified soul.”

with numerous wondrous teachings that purify and refine the souls of those who study them.

One of these wondrous and awesome teachings is called the story of "The Wise Man and the Simpleton" (*Sippurei Ma'asiot*, Story #9). In this remarkable teaching, Rabbi Nachman aptly and precisely displays the human soul and psyche...

To quote his holy words that are relevant to our discussion:

"The way of the simpleton was to always be joyful. He lacked nothing, for he lived in constant gladness. When he would say to his wife, 'Bring me something to eat,' she gave him bread, and he ate. Then he would ask, 'Bring me soup with beans,' and again she gave him bread, and he ate with delight, praising, 'How good and pleasant is this soup!' So it was with meat and every other dish—each time she gave him bread, and each time he rejoiced in it, extolling its taste as though he were truly eating that very food. For through his innocence and joy, in the bread he tasted every flavor he desired..."

Rabbi Nachman goes on to describe the simpleton's unshakable joy and the delight that constantly filled him.

"Once his wife asked: 'If you are so content and convinced that all you do is good, why have you not accomplished what your friends have?'

He answered simply: 'What do I care about that? That is his business, and this is mine.'

To others, he was a laughingstock. People mocked him openly, even approaching him just to ridicule him. He would only say: 'No mockery!' And if they assured him, he would gladly speak with them. Beyond that, he wanted no calculations or cleverness, for to him that itself was mockery—he was a man of simple faith.

In the end, this holy simpleton stood firm in his place, and he merited great and lofty levels. Indeed, how truly fortunate was he."

Rabbi Nachman explains here that the reason for the

simpleton's ultimate success was that he knew and declared with conviction – “That is *his* business, and this is *mine!*”

He knew exactly why G-d sent him into the world—what G-d wanted from *him*, and consequently how *he* needed to conduct himself.

It was by virtue of that awareness that he merited to erect his own personal Mishkan for G-d's glory.

The sage concluded his lengthy discourse, “If you wish to be filled with joy and to have the inner strength to stand firm in your own divine service, you must recognize your own individual place—your unique mission—and rejoice in it!

Additionally, you must know that there is no such thing as perfection. It is impossible to be simultaneously a genius and a scholar, a musician and a joyous man of spirit, a comedian, a

philanthropist and a preacher, both a leader and an intellectual, both someone expert in all matters of *this* world as well as in matters of the World to Come...

It's impossible! Each person has his own individual strengths, and he must rejoice in them and fulfill his mission to the best of his abilities!

As long as you have not found the unique point that is truly yours—your personal place in the world of G-d—you will not have experienced true happiness: a joy that has the power to keep you standing strong in your own place!

‘How can I discover my unique point?’ Yossi implored the sage with emotion.⁷

“That is a much longer process, and it requires much prayer, self-study, and profound contemplation.

This is the work that depends upon you,” the sage finished,

... Wellsprings of Wisdom ...

7. Rabbi Asher Kovalski relates (*P'ninei Parashat HaShavua*, vol. I, p. 61):

The lobby of Ma'ayanei HaYeshu'ah Medical Center was filled with unusual

Parshat Beha'alotcha - The Simpleton's Secret to Joy

excitement. Patients and staff alike gathered with anticipation, awaiting the arrival of Rabbi Shmuel HaLevi Wosner, under whose spiritual guidance the institution operated. The visit of the *gadol ha'dor*—the Torah giant of the generation—brought an atmosphere of joy and reverence.

At the entrance stood Rabbi Yisrael Zicherman, who then served as the hospital's rabbi and who is today the rabbi of Achuzat Brachfeld.

He was not only there to welcome the distinguished guest; a halachic question was on his mind. He had been asked that very morning by a patient a question he had been unable to answer, and he hoped for the opportunity to present it to the *posek ha'dor* himself.

When the visit neared its end, Rabbi Zicherman stepped forward and posed the question: The patient was an elderly man, confined to his bed, wracked with pain, dependent on the staff for even the smallest of his needs. "Can I still recite the blessing 'Who has provided me with all my needs?'" he had asked. "I can no longer care for myself at all."

Rabbi Wosner immediately understood the weight of the matter. "Where is he?" he asked without hesitation. When told, he set off at once, undeterred by his advanced age.

As the elevator doors opened and the *gadol ha'dor* stepped into the ward, the staff looked on in awe, astonished by

the sight. The Rav walked directly to the man's room. His face grew somber as he beheld the patient, lying motionless, attached to tubes. The man noticed his visitor and struggled to rise, but Rabbi Wosner gently motioned for him to remain at rest. He approached, took the man's hand with warmth, and asked softly, "How are you feeling?"

The patient sighed deeply, managed a faint smile, and sighed again. Rabbi Wosner held on to that fragile smile. "Would you like to hear a story?" he asked. The man nodded.

"When I was a young student in Yeshivat Chachmei Lublin, under my illustrious teacher, Rabbi Meir Shapira, he once asked me to accompany him to visit a gravely ill Jew. We entered the man's home and saw how weak he was, unable to move at all. Yet the moment he saw us, his face broke out in a radiant smile. My teacher asked him, 'What is the reason for your joy?' The man replied:

'I would have liked to rise to honor my guests, to offer a drink or a piece of cake. But I cannot. The only way I can show honor to those who come under my roof is with a smile. This is the one thing I can still give, and if so, should I not give it in the fullest way possible?'"

Rabbi Wosner paused, then pressed the hand of the man before him. "When I saw your smile," he said gently, "I remembered that story. You ask how you can recite the blessing 'Who has provided

Parshat Beha'alotcha - The Jewish Home as a Mishkan

and he shook Yossi's hand with affection as he departed...

Yossi rose from his seat and returned home...

The Jewish Home as a Mishkan

In addition to the physical Mishkan of yore and the dwelling of G-d in the heart of each Jew, we are also commanded and given the opportunity to make this dwelling a reality in the G-dly institution that is called 'married life'...

As mentioned, this verse constitutes both the requirement and a roadmap for the establishment of a Jewish home:

The Jewish home that we build must be a permanent Mishkan; it must be "set up," in a most concrete and permanent manner.

Let us return to our parashah, where it says: "On the day the Mishkan was set up, the cloud covered the Mishkan, the Tent of the Covenant, and in the evening over the Mishkan there was an appearance of fire until morning. So it was always: the cloud covered it, and the appearance of fire by night" (Bamidbar 9:15-16).

The verse continues and teaches how to achieve this. We bring an excerpt from the words of Rabbi Eliyahu Kitov (*Ish U'Beito*, pp. 59-61):

"The Jewish people built many sanctuaries for their G-d, that His Presence might dwell among them: in the wilderness,

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

me with all my needs' when you feel you can do nothing for yourself. But you do have a mission—to smile. Smile to your visitors, smile to your caregivers, smile even at yourself. Take courage. With G-d's help, you may still heal; many have risen even from such a poor physical state. Smile and be glad, for it is said, 'With joy

you shall go forth' from all troubles. May you merit a complete recovery." He lingered, offering more words of encouragement, before taking his leave. Soon afterward, Rabbi Zicherman heard from the physician that remarkably, from the very day of that visit, the patient began to recover—eventually rising from his sick bed and even walking once again.

Parshat Beha'alotcha - The Jewish Home as a Mishkan

in Gilgal, in Shiloh, in Nov, in Giv'on, and in Jerusalem. Wherever His Name was invoked, He descended and blessed them. He declared: 'I set aside all My heavenly hosts, and I come down to dwell among My people.'

Now, following the destruction of the Temple, the Jewish home has become the dwelling place of the Shechinah, as it is written: '*How fair are your tents, Jacob, your dwelling places, Israel*' (Numbers 24:5).

Every Jewish home is a Mishkan for His Presence. Its inhabitants are like Kohanim, and the divine service they perform there resembles the service of the altar. Just as the altar's offerings had a powerful effect in the moment and for all generations—bringing blessing not only to those who offered them but to the whole world—so too do the deeds of those who build a Jewish home bring lasting blessing.

And just as the service of the Mishkan was carried out with order, wisdom, and

understanding, so too must the service of the home be. Just as the *korban tamid* was brought each day in its proper time, so too in the Jewish home, offerings are brought constantly—offerings of life, of labor, of heart and soul—ascending as a pleasing aroma before G-d.

A Mishkan such as this, which the Jewish people prepare within their homes for their G-d, can never be destroyed. It is the great and constant service from which the salvation of the Jewish people will come – from the Jewish home, from the family of the people of Israel.

The offerings of such a home are: when husband and wife overcome the fire of anger and do not quarrel; when they show kindness and strengthen one another; when they kindle the fire within them for the sake of fulfilling a mitzvah; when they raise pure generations; and when they carry with love the burdens of life—together with their children, with their neighbors, and with the poor who seek their help—these are

Parshat Beha'alotcha - G-d's Name Between Man and Woman

the offerings most beloved before the Holy One.⁸

Such a home is truly a Mishkan; in such a home, the fire of G-d's Presence burns without ceasing.

What still remains for us to understand is how to bring the 'pillar of cloud' to rest upon this dwelling place.

But let us first discuss how to build the home itself..."

G-d's Name Between Man and Woman

On the 25th of Elul, G-d began creating the world. Six days later, on the 1st of Tishrei, He formed man from the dust of the earth. Soon after, G-d cast a deep sleep upon him, took from his side a bone, and fashioned a woman. At first, they were united as one, and

therefore shared a single name: *Adam*. As it says, "Male and female He created them; and He blessed them and called their name Adam on the day they were created" (Genesis 5:2).

Later, they became distinct, and each received an individual

—*~ Wellsprings of Wisdom ~*—

8. My father, Rabbi Yoram Abargel, would regularly say that the root of all problems between a person and his fellow, and the reason for conflict that arises between a husband and wife, is the lack of communication.

If there had been genuine communication, and each one had tried to understand the soul of the other person, quarrels would not have occurred.

Similarly, the *Michtav Me'Eliyahu* (vol. IV, p. 243) writes the following:

A person should strive to view his friend with the same regard as he

views himself. Many tensions and resentments arise when each side sees only its own perspective and not the other's. For example, a man of limited means may turn to a man of wealth for help. The one with abundance may feel the request is overstepping and take offense. The one in need feels wounded, thinking: G-d has given him so much—why not share a little of it? They part with hurt feelings. If only each would pause to reflect on the other's point of view—even without full agreement—much discord and pain could be prevented.

Parshat Beha'alotcha - Foundations of the Jewish Home

name: the man called *Ish* and the woman *Isha*, as it is written, “This one shall be called Woman (*Isha*), for from Man (*Ish*) was she taken” (Genesis 2:23). Though separate, they remained bound by love and peace.

After the sin of the Tree of Knowledge, man withdrew from his wife for 130 years. It was then that she was called *Chava* (Eve), “because she was the mother of all living” (Genesis 3:20). Yet our Sages rarely used this name; they continued to call her *Isha*, to emphasize the sacred bond between *Ish and Isha*.

Although G-d created man and woman with differing qualities of soul, personality,

and character, His will was that they join together to build a home where His Presence would dwell. Knowing that differences might bring conflict, He placed His holy Name—*Yah*—between them: the letter *yud* (י) in *Ish* and the letter *hei* (ה) in *Isha*. Through this, peace could rest between them, and the Shechinah would abide in their home.⁹

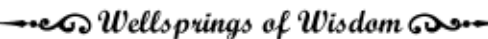
Still, it is upon the couple to refine themselves and elevate their character, so that the Divine Name shines fully in them.

We will now bring a few points of guidance for this sacred work that is incumbent upon each and every person.

Foundations of the Jewish Home

When a couple sets out to build a home where the Shechinah can dwell, it must

rest on a foundation of sound thought and reason, not only on feelings. A home built on



9. To quote Rabbi Ephraim Luntshitz, in his work *Sifteí Daat* (new edition, vol. II, p. 530): “The Name Yud and Hei is the Name of peace. For this world was created with the letter Hei and the

World to Come with the letter Yud, and they are two opposites. It is the Name Yud and Hei that joins them together, for it is through the power of the Name Yud and Hei that unite two opposites.”

emotion alone risks having its peace shaken at any moment, leading to conflict.

I have often asked couples, “How are you managing?” and heard the reply: “Thank G-d, a little better now—we’re in a ceasefire.” Such words reveal a fragile foundation.

But when a home is built with thoughtful partnership—when the couple invests time in meaningful conversation, shares ideas, studies together, and clarifies their vision—most quarrels are avoided. These many conversations create broad channels in the heart. Even when disagreements arise, they can be expressed with respect and worked out peacefully.

This is the main task of the early years of marriage: to establish the home on solid ground. When done properly, each soul expands and can accept the other. That is why it is so important to dedicate time to conversation — listening attentively, showing real interest even in the smallest details, and

offering love, appreciation, praise, and encouragement. Above all, one must listen with full empathy and presence. A home that lives this way becomes a dwelling for the Divine Name, which then radiates blessing to all who live there.

Children raised in such a home grow resilient and confident, equipped with the tools to succeed in life. This is what it means to “build a home.” Just as a physical building has stages—laying foundations, binding beams, walls, supports, and a roof—so too with a Jewish home.

The foundation of a Jewish home is love, attentiveness, and honesty. The beam that binds everything together is *emunat chachamim*—trust in the guidance of Torah sages. Before the wedding (or soon after), the couple should agree on a trusted teacher to whom they both turn for guidance. A home built this way will prosper, become a vessel for the Shechinah, and draw blessing into everything it does.

Another essential element is transparency. Some parents wrongly tell their daughter, "You don't need to reveal everything to your husband." This is a grave mistake. Concealment and withholding information from a spouse leads to division. A couple cannot build a true home if there are secrets between them. Husband

and wife must be fully open—in thought, word, and deed.

Life between husband and wife must be like a clear glass of water: clear, transparent, without hidden corners. Only such a relationship can sustain the work of building a true home.

We continue further on this subject...

Guarding the Sanctity of the Jewish Home

The following is an excerpt of a talk delivered by my father, Rabbi Yoram Abargel (Imrei Noam, Balak, Ma'amar 7):

"In Parashat Balak we encounter the extraordinary episode of Balaam's blessings. Balaam, though intent on cursing Israel, found his tongue constrained. G-d overturned his evil intent, and what came forth instead were words of blessing. As the Torah states: "But the L-rd your G-d refused to heed Balaam; instead, the L-rd your G-d turned the curse into a blessing for you, because the L-rd your G-d loves you" (Deuteronomy 23:6).

The Gemara (Sanhedrin 105b) teaches that Balaam's blessings reveal the very curses he had planned, and from each blessing one can deduce his malicious thoughts. Yet G-d, against his will, forced him to speak blessing instead.

The Gemara adds that his intended curses all had some effect, reflecting his original hatred—except for one. The single blessing that remained solely as a positive force was: "How fair are your tents, Jacob, your dwelling places, Israel" (Numbers 24:5). This enduring blessing guaranteed that synagogues and houses of study

would never cease from among the Jewish people.

On this verse Rashi comments: “How fair are your tents, Jacob’—Balaam saw that their tent entrances were not aligned directly opposite one another.” He perceived that the Israelites were careful to arrange their tents so that no doorway looked into the private space of another, and from this he learned of their modesty, their sense of decency, and the dignity of their family life.

From here, we are taught one of the keys to a successful home: privacy. What belongs inside must remain inside. Outsiders should not intrude or carry influence within. The couple themselves must handle their affairs with discretion, care, and sensitivity. Constant comings and goings, frequent meals and gatherings with friends, weaken peace and sanctity, and in many cases have brought strife and destruction into the home.

The very design of the threshold of a house serves as a

boundary. Guests and acquaintances stop there; only the family crosses inside. The Sages said (Yevamot 63b): “Keep the many out of your house.”

This principle is especially vital for young couples, who are at the stage of laying their foundation. At that stage, visits from friends or constant outside involvement are not only unnecessary but often destructive to their harmony. Their duty is not to play host, but to protect and build their own unity. Parents and the closest family are, of course, welcome, but with others, one should show respect while preserving boundaries.

This principle extends further. Just as the tents of the Jewish people were positioned so as not to face one another, so too must we avoid peering into the lives of others. Meddling in another’s affairs, or even comparing our own situation to someone else’s, only breeds jealousy, dissatisfaction, and heartache.

The Baal Shem Tov taught his disciples to rejoice in what

G-d has given them, never to look at another's portion. A person should experience the joy of G-d's blessing, and even a small amount then becomes as if plenty. What matters is not the measure of what one possesses but the contentment and gratitude with which one receives it.

This is true not only in worldly matters but in spiritual pursuits as well. On the one hand, a person must never be complacent in spirituality; he must always aspire to ascend higher and achieve more. On the other hand, he must never be saddened or despondent by the fact that he has not reached the level of his fellow. Each person's path in serving G-d is unique. He must rejoice in his own portion and know that his efforts, offered sincerely for the

sake of Heaven, are no less precious in G-d's eyes.

Similarly, one must not live tethered to the approval or disapproval of others. If one constantly seeks reactions—"Did he smile at me? Did she slight me? Did his words offend me?"—he will live in smallness of mind and perpetual pain. Such preoccupation is narrow and burdensome. Instead, a person must rise above these petty concerns, cultivate broad-mindedness, and act for the sake of Heaven.

Whoever conducts himself in this way, lifting himself above insult and comparison, will experience constant joy and happiness."¹⁰

We conclude with the words of Rabbi Eliyahu Kohen Ha'Itamari (author of *Shevet*

~ Wellsprings of Wisdom ~

10. A mark of a person with a broad and elevated understanding is the ability to get along with everyone. Such a person sees the good in each individual—and this is often the very key to success. On this, the following story is told:

A stormy wind blew through the city, scattering leaves and pushing all in its path. People in the streets pulled their coats tightly around them. Rabbi Yaakov of Dubno, the famed preacher, was walking through town when he

Parshat Beha'alotcha - Guarding the Sanctity of the Jewish Home

noticed a poor blind man, dressed in rags, being led by a small child.

Many would have passed by indifferently. A more sensitive person might have sighed at the pain in the world. Someone more spiritually attuned might have silently thanked the Creator for the gift of sight: "*Blessed are You, L-rd, who gives sight to the blind.*"

Rabbi Yaakov, though, possessed not only sensitivity but also deep compassion. He stopped, greeted them warmly, and asked, "My brothers, where are you from?"

The blind man, bitter of spirit, muttered and did not respond. The boy looked up with sad, pained eyes and explained that this was his father, his mother had died, and their damp home was without firewood.

"Who are you speaking to?" the blind man grumbled. "Keep walking."

"Dear one," replied the rabbi gently, "tell me—have you eaten?"

"No," said the boy. "I am taking my father to the soup kitchen for the poor, where we will eat, and then I will bring him home."

There was no need to ask if the boy studied Torah. In his situation, he was exempt from doing so. "Come with me," said the rabbi. "I will give you a proper meal, far better than what you will find at the soup kitchen."

A spark of gratitude lit up the child's eyes. They came alive with intelligence, though shadowed by sorrow. Rabbi Yaakov turned back, adjusting the pace of his steps to the boy's, and brought them to his own warm home. He set a table for them, made sure they felt comfortable, and fed them well. Even the blind father softened; his bitterness eased, and he admitted, "The food is great, and it is pleasant here."

"Would you agree to live here?" asked the rabbi. "I will give you a heated room and three meals a day—free of charge." He thought to himself, the boy can join the *cheder* and study here, at my expense.

The blind father hesitated, but finally agreed to try.

He settled into the rabbi's house and was soon imposing and overbearing with his moods and demands, but Rabbi Yaakov endured it all. Hospitality is greater, he reminded himself, than receiving the Divine Presence—especially now that the boy had food, clothing, and a place in the local Torah school. He thrived among his peers.

In time, the father passed away, and the boy advanced to yeshivah. His memory and astuteness were astonishing; he retained everything he studied. His grasp was sharp as lightning, his mind keen as a blade, his character refined, and his soul pure.

Tireless in study, he quickly gained renown and eventually rose to lead the rabbinate of Brody. He was none other

Mussar), who wrote as follows
(*Megaleh Tzefunot*, Naso 7, 1):

"Every home in which there is peace is considered a Mishkan, and the Shechinah dwells there and atones for all of their sins. Just as the Mishkan atoned for the sin of the Golden Calf, so too the

Jewish home, when filled with harmony and peace, becomes a Mishkan that atones for all of our sins and misdeeds."¹¹

With this foundation in mind, let us, in conclusion, approach the mystery of "the cloud covering" of the Mishkan...

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

than the famed Rabbi Shlomo Kluger, who authored no fewer than 375 works—the numerical value of his name—*Shlomo*, among them *Elef Lecha Shlomo*, which contains one thousand responsa.

When Rabbi Yaakov of Dubno later passed away, in the World of Truth, he was shown a library filled with great Torah volumes that were credited to him.

He was astonished. "I never wrote these books!" he protested. They answered him: "Because you raised the author of these volumes—redeeming his body and soul and bringing him to all of these achievements—we credit you with every single one of these works."

(*Ma'ayan HaShavua – Shemot*, p. 9; *Heichal HaTorah*, p. 130)

**11.** In a talk by the Lubavitcher Rebbe (*Torat Menachem*, 5747, vol. III, p. 345), he said the following:

Every Jewish woman is the "akeret habayit" (the mainstay of the home), and likewise every Jewish daughter, who is preparing to fulfill her primary role as an akeret habayit when the proper time comes. That is, the Jewish woman is the essence and foundation of the home.

As such, the primary mission of making the home a temple and sanctuary for G-d — "And I shall dwell among them" — rests upon the Jewish women and girls.

We see this most plainly in daily life: The husband may be occupied with earning a livelihood, and is, for much of the time, busy with things outside the home, and is not free to involve himself to the same degree in the affairs of the home. Whereas the wife, being the "akeret habayit," her main occupation is the matters of the home.

Even when she is involved in additional matters – as King Solomon, the wisest of men, describes the conduct of the

## Clouds of Glory, Formed by Sacred Words

The sacred work *Sha'ar Ruach HaKodesh* begins with these words:

"Know that when a person conducts himself with righteousness and devotion, when he studies Torah and prays with deep intention, nothing of his efforts is ever lost. Even the sound produced by something as small as the striking of a staff is not in vain (as Zohar teaches, Shelach 168b).

Certainly then, the words of Torah and prayer do not dissipate, G-d forbid. Rather, angels and holy spirits are formed from them that endure and eternally remain...

From every utterance of a person—whether good or bad—angels are created in accordance with his words. Thus, when one speaks words of Torah, the very breaths and sounds that leave his lips

---

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

---

"Woman of Valor" – “providing food for her household” (Mishlei 31:15), or with her acts of charity and kindness — her primary involvement remains: “She oversees the activities of her household” (Mishlei 31:27).

As stated in Psalms: “All of the glory of the king’s daughter is within [the palace]” (Tehillim 45:14), meaning that the true honor of the “King’s daughter” (every Jewish woman and girl) is *within*— by making within her inner self, and within her home, a dwelling place for G-d.

In simple terms, it is by making it openly evident that the home is conducted by the *akeret habayit* whose heart is a Mishkan and Mikdash for

G-d; and whose conduct is according to the guidance of the Torah.

This is expressed through the conduct of all of the members of the household — the husband, the sons and daughters — when their conduct in deed, in speech, and in thought is permeated with creating a Mishkan and Mikdash for G-d in their home...

Through this, actual peace and unity are brought about in the entire home — beginning with the family members.

Moreover, the home then radiates light and holiness to the entire outside environment, similar to the general Mishkan and Mikdash from which light goes out to the world.

**Parshat Beha'alotcha - Clouds of Glory, Formed by Sacred Words**

become a chariot for the souls of the righteous of earlier generations, enabling them to descend and teach him Torah..."

Rabbi Yehonatan Eibeshitz also says (*Ya'arot Devash*, Part I, Drush 4) that the breaths and vapors which leave a person's mouth rise upward and become spiritual clouds.

Building on this, Rabbi Shmuel Yaakov Rubinstein explains (*She'erit Menachem*, Part II, p. 266):

"I heard, in the name of the holy Galician rebbes, an important insight: Why is it that only the cloud is called the *Cloud of Glory*, while the Well and the Manna were never given such a designation—why not the *Well of Glory* or the *Manna of Glory*?

The answer, as is known, lies in the very nature of clouds. Clouds are formed in part from the vapors and breath that people release. The cloud encompassed the entire nation, and formed by

their collective speech, it united them all together as one, drawing them beneath a single sheltering canopy.

Therefore, the cloud symbolized the unity of the entire Jewish people. It expressed and exhibited that their words and movements were harmonious and loving, to the point that even the cloud itself—formed from them—was a *Cloud of Glory*, a cloud of peace and unity.

This is why the clouds existed specifically in the merit of Aharon the High Priest, who loved peace and pursued peace. For it was his spirit of reconciliation and bringing people together that caused the cloud to be spread. It was a *Cloud of Glory* that visibly demonstrated how the Jewish people used the power of speech—man's true glory—solely for matters that were worthy and upright..."

This is the very cloud that must rest upon the Jewish

**Parshat Beha'alotcha - Clouds of Glory, Formed by Sacred Words**

home: a cloud woven from words of kindness, gratitude, and affection; from voices that uplift, encourage, and unite.<sup>12</sup>

In a home where such words fill the air, the Shechinah will surely dwell, and its presence will remain steadfast forever.

— *~ Wellsprings of Wisdom ~* —

**12.** We conclude with the words of Rabbi Yitzchak Ginsburgh (*Ve'Abita*, 5783 – Behar–Bechukotai):

The Zohar (Idra Rabba, Naso 129a) teaches: "In Atika ('the Ancient One,' the inner dimension of the highest level of 'Keter') there is no left side — it is entirely right."

The message is simple: if you want to inspire and move someone from where they are, criticism and judgment won't get you very far. Real change comes about specifically through kindness and love.

Of course, there are times when criticism is necessary to prevent harm — but even then, it has to be offered gently and with care. What truly transforms a person is when we highlight and strengthen the innate good within them.

Rabbi Nachman of Breslov famously explains (Likutei Moharan I, 282) the verse, "A little bit longer and there will be no wicked one any longer" (Tehillim 37:10): the way to move someone beyond their own wickedness is to find that "little bit" of good inside them and focus on it, until it becomes the defining feature of who they are.

That shift then lifts a person to an entirely different place.

But it's not enough to think good thoughts about others — we have to say them out loud. Praise your friend to his face and also in his absence. Speak openly about the good you see in him.

The Rambam (Hilchot De'ot 5:7) describes the wise person as someone who "judges everyone favorably, speaks of his fellow's virtues, and never of his faults." He adds (*ibid.* 6:3) that speaking well of others is the first expression of the Torah's great principle: Ahavat Yisrael, love for one's fellow Jew — "Love your fellow as yourself" (Vayikra 19:18).

There's a difference, though, between ordinary compliments and the praise that is expected from a Torah sage.

While anyone can give a general compliment and even exaggerate a little just to create a positive and respectful atmosphere, a Torah scholar has the wisdom to identify the exact points of strength and goodness in another, to name them, and in doing so, to make them real and palpable.

That kind of praise doesn't just create warmth — it can spark deep, lasting change within the other individual.

Yet, as the Baal HaTanya taught, the final Redemption will come through

## *Summary and Practical Conclusions*

1. G-d created the world in order for His Presence to dwell within it; the primary dwelling of the Shechinah was, of course, in the Beit HaMikdash (Holy Temple), in the Holy of Holies.

Today, due to our sins, the Temple is destroyed, and the primary dwelling of the Shechinah is in synagogues and study halls, and also in the Jewish home of each and every person, as our Sages have said: "If a man and woman are worthy, the Shechinah rests between them."

2. Man and woman were created in such a way that they are divided—both in their bodies and in the qualities of their souls, in their knowledge and in their personalities.

G-d's will is that these two different types of people unite to build one home in which He will dwell.

Since two such different beings cannot get along together on their own all of the time, G-d placed His holy Name of peace between them—He put the letter Yud in the

man and the letter Hei in the woman.

This task depends on the couple: they must refine themselves and correct their character traits so that the Divine Name can shine and be revealed in them.

3. When one wants to build a home where the Shechinah will dwell, one must base it on three main points:

The first principle is to employ reason and intellect, and not rely solely on emotions. A home built with the inclusion of sound reasoning—through the investment of effort by both spouses (as explained at length above)—will almost never experience crises in the marriage, and will also cause the children raised in that home to be resilient, have self-confidence, and possess the tools necessary to succeed.

The second principle important for establishing a Jewish home is transparency! A couple intending to build a home must know that the primary foundation of building a

---

### *~ Wellsprings of Wisdom ~*

---

kindness, even if it's not perfect. Even if a compliment isn't fully precise or genuine, the most essential thing is to increase Ahavat Yisrael.

Every word of encouragement strengthens our love for one another — and with that, we bring the Redemption closer.

**Parshat Beha'alotcha - Summary and Practical Conclusions**

home is that matters must be open and revealed between them.

The third principle crucial in building a Jewish home is not to involve anyone from the outside. No outsider should know — and certainly no outsider should be involved in — what is happening inside the home. The couple alone should handle their affairs with extra care and sensitivity, and no stranger should mix into them.

Through this, their dwelling will be pleasant, and the peace will not depart from their home.

The doors of the home should not be thrown wide open for so-called

courtesy visits. They can cause tremendous destruction to the sanctity of the Jewish home. This applies to every couple, and in particular to a young couple in the very early stages of building their home.

Aside from the parents who truly love and care for them, and aside from the very closest family members, they shouldn't host people in their home.

4. A person shouldn't look at whatever is happening with others, but rather should be focused exclusively on improving himself.

In this way, he will merit true happiness and joy!

**Shabbat Shalom!**





# WEEKLY ENGLISH ZOOM CLASS

with  
RABBI **ISRAEL ABARGEL** shlita

**FOLLOWED BY Q&A  
EVERY SUNDAY**

California Time - 08:00 AM  
Colorado Time - 09:00 AM  
Florida Time - 11:00 AM  
Israel Time - 18:00 PM



[www.zoom.us/j/4459755725](https://www.zoom.us/j/4459755725)

For details:

 **(347) 352 - 8125**



**New!**

On the tenth anniversary of the passing of our teacher and master,  
Rabbi Yoram Abergel, of blessed memory.

New and rare books from his teachings have been published:



## ❧ Beshir Yarum ❧

A treasure of articles on awe of G-d  
With striking stories and parables  
On Shir HaShirim, the Song of Songs,  
Arranged from the lessons of our  
teacher, of blessed memory

## ❧ Yarum Meshalo ❧

Parables and pearls of wisdom that were  
collected and arranged In a captivating  
and heart-winning language  
From the lessons of our teacher and leader  
Rabbi Yoram Abergel, of blessed memory



## ❧ Shufrei DeYosef ❧

On the Five Books of the Torah  
Sweeter than honey  
Composed by the holy kabbalist  
Rabbi Yosef HaKohen, of blessed memory  
Now published for the first time  
In a new and magnificent edition



Hurry to order: 08-931-1785

[shop.hameir-laarets.org.il](http://shop.hameir-laarets.org.il)

666 HaKatzir Street, Netivot | +1(347)352-8125



**New!**

On the tenth anniversary of the passing of our teacher and master,  
Rabbi Yoram Abergel, of blessed memory.

New and rare books from his teachings have been published:



## Imrei Noam

Shabbat talks of Rabbi Yoram, in a new edition with titles for each discourse, with the addition of 'Amirah Ne'imah'—practical guidance for daily life

## Hameir L'Yisrael

Selected lessons interwoven with the holy words of our Sages,  
Including guidance and a path in serving Hashem,  
And practical tools  
For confronting the challenges of our generation.



## Betzur Yarum

The "Betzur Yarum" lessons of our teacher of blessed memory,  
Now published for the first time,  
On the section Sha'ar HaYichud VeHaEmunah  
From the book Tanya.



Hurry to order: 08-931-1785  
[shop.hameir-laarets.org.il](http://shop.hameir-laarets.org.il)

666 HaKatzir Street, Netivot | +1(347)352-8125



Distribution free of charge  
publication Requires Genizah

T\*01



## Shabbat Times Beha'alotcha

21st of Sivan ,5786

| City        | Candle Lighting | Shabbat Ends | Rabbeinu Tam |
|-------------|-----------------|--------------|--------------|
| New York    | 8:06 pm         | 9:14 pm      | 9:36 pm      |
| Miami       | 7:52 pm         | 8:49 pm      | 9:22 pm      |
| Los Angeles | 7:44 pm         | 8:46 pm      | 9:15 pm      |
| Montreal    | 8:21 pm         | 9:37 pm      | 9:52 pm      |
| Toronto     | 8:37 pm         | 9:50 pm      | 10:08 pm     |
| London      | 8:54 pm         | 10:26 pm     | 10:25 pm     |
| Jerusalem   | 7:23 pm         | 8:14 pm      | 9:09 pm      |
| Tel Aviv    | 7:20 pm         | 8:12 pm      | 9:06 pm      |
| Haifa       | 7:21 pm         | 8:16 pm      | 9:10 pm      |
| Be'er Sheva | 7:18 pm         | 8:12 pm      | 9:06 pm      |

### Pathways to the Heart

From the Words of

**HaRav Yoram Abargel zt"l**

*A person should discipline himself to eat in holiness, for its worth is immeasurable.*

*Even if all kinds of delicacies of meat are set before him, one should not partake of them. By doing so, one's very blood becomes purified and refined, and he will be spared future suffering.*

*One who eats in holiness never undergoes painful ordeals of refinement. This is the meaning of the saying of our sages, "The worm has no dominion over the righteous."*



## Become a Partner!

For Donations:

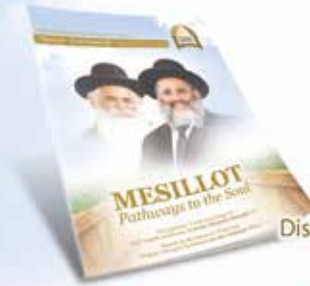
American Friends of Hameir Laarets  
Inc

111 North Central Avenue Ste 425 Hartsdale, NY 10530  
Beacon Bank  
Routing- 211371489

Checking- 5111002571

Or Visit: Hameir-Laarets.org.il/Donate  
+1 (954) 800-6526

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



## Do You Enjoy Mesilot?

Distribute Pathways to the Soul in  
Your Synagogue!

## Receive Mesilot Weekly Anywhere Worldwide!

- 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



**Français**

joindre :



**Русский**

присоединиться:



**English**

to join:



**Español**

Para unirse:



**עברית**

להצטרפות:

