



Beit Hamidrash Hameir Laarets | Issue 61

**Balak** | Now Is The Time!



# MESILLOT

*Pathways to the Soul*

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

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

# ...**PATHWAYS TO THE SOUL**...

## TABLE OF CONTENTS




The Final Salvation . . . . .	1
The Miracle Generation . . . . .	4
War History . . . . .	8
Scared Of What? . . . . .	9
Prayer From The Depths Of The Heart . . .	10
The Power Of Am Israel . . . . .	11
War plans . . . . .	13
Man and Woman . . . . .	15
A Relationship Built On Logic . . . . .	16
I'm With Them Wherever They Go . . . . .	18
Success Of The Jewish Home . . . . .	20
The Story Of Bilam and His Donkey . . . .	22
The Last Generation . . . . .	24
<i>The Pathway</i> . . . . .	28



**venmo**

### Beit Hamidrash Hameir Laarets

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

- |                                                                                                                           |                                                                                                     |
|---------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
|  P.O.Box 345, Netivot, 8771301, Israel |  054-870-8737    |
|  En@h-l.org.il                         |  Hameir Laarets  |
|  www.hameir-laarets.org.il/en          |  HameirLaaretsEN |
|  +972-77-223-1130                      |  054-870-8737    |

Message Us to Join Our WhatsApp Group

# Parashat Balak

## The Final Salvation

**Rabbi** Yekutiel Yehuda Halberstam of Sanz sat at a gathering with his followers and told them this amazing story...<sup>1</sup>

**Blood** libels, unfortunately, are not a new concept.<sup>2</sup> Hundreds of blood libels have been decreed on Jewish communities, killing tens of thousands of Jews around the world...

**Friday** afternoon, in the city of Mezhibush, the holy Baal Shem

Tov sat in his home preparing himself for Shabbat.

**Knocks** were unexpectedly heard at the door. At the doorstep stood the mailman with a letter from the city of Sde Lavan (Akkerman, Ukraine). The Baal Shem Tov opened the letter and began reading...

**The** gentiles have plotted a blood libel against us, subsequently imprisoning many important

---

*~ Wellspring of Wisdom ~*

---

1. B'Otzar HaChaim (Issue 248, p. 3); See also Kol Sippurei Baal Shem Tov (Vol. 3, p. 205).

2. **In** the past, anti-semites would force *Gedolei Israel* to have public debates with priests and answer all their questions.

**Once**, there was a debate where the priest claimed, "In the Pesach Haggadah, you say 'דַּצְ"ן עַד שֶׁ בָּאָח"ב'. Here you guys hid a secret that on Pesach night, it's a mitzvah to use Christian blood because 'דַּצְ"ן' is an acronym for 'דָּם צָרִיכִים בְּלִנּוּי' (We all need

blood). To hide it from the Christians, you made it an acronym."

**The** Rabbi immediately responded, "On the contrary, the acronym proves the complete opposite of the words the priest! 'דַּצְ"ן' means... 'דְּבָרֵי צוֹרְרֵינוּ כֶּזֶב' (The words of our oppressors are false). 'עַד שֶׁ' means... 'עֲלִילוֹת דָּם שֶׁקֶר' (False blood libel). 'בָּאָח"ב' means... 'בְּנֵי אַבְרָהָם חֲלִילָה בְּזֹאת' (The children of Avraham, heaven forbid that they would do such a thing)."

- Haggadah Shel Pesach – Pardes Tzaddikim (p. 410).

## Parashat Balak - The Final Salvation

residents of our community, torturing them, saying, “Or convert to Christianity and stay alive, or decide to stay Jewish and continue being tortured until your death.” Those Jews couldn’t stand the test and converted to Christianity, and after they converted, the gentiles burned and tortured them to death...

**The** Baal Shem Tov fell to the ground and cried like the prophet Yirmiyahu at the time of the destruction of the First Temple !

**The** sound of the Baal Shem Tov crying could be heard from the street. His disciples ran to him with worry, but none of them had anything to say...

“**We’ll** wait until Shabbat enters,” they thought to themselves. “Surely when the Baal Shem Tov feels the holiness of Shabbat, he’ll become happy...”

**The** sun started to set. The Baal Shem Tov was still lying on the ground. He didn’t go to the *mikve* and didn’t wear Shabbat clothes... The tears continued to flow from his eyes...

**His** faithful disciples didn’t leave, and they continued standing

beside him apprehensively. Suddenly, they heard the Baal Shem Tov mutter under his breath, “Welcome, Avraham. Welcome, Itzchak. Welcome, Yaakov.”

**The** Baal Shem Tov wept that whole night. The morning light arrived, and the Baal Shem Tov continued weeping... Only at midday did his spirit return to him. He arose from the ground, washed his face, stood to pray, and made *Kiddush*.

**He** looked at his disciples and said in a still voice, “Some time ago, I was warned about this decree from *shamayim*. I prayed and asked for mercy. They told me that the decree was revoked and no harm would come to the city. But when I found out that the enemy’s hand prevailed, and the decree was executed, I couldn’t bear the pain...”

**On** Shabbat night, a few souls from the upper world appeared to me and said, “You don’t understand the magnitude of your actions. When you didn’t receive the Shabbat as you usually do, there was great disorder in *Gan*

*Eden...* They sent us to stop you from crying.” I wasn’t prepared to accept their words until they told me the reason for the decree...

**However**, they wouldn’t reveal it to me.

**Then**, our forefathers Avraham, Itzchak, and Yaakov were sent to comfort me, but I didn’t accept their words either.

**Only** when Hashem Himself came to me and comforted me, and assured me that from now on there would be no more decrees of destruction, that Jews will no longer be forced to convert or else be killed. Instead, the gentiles will murder without allowing being saved by conversion.<sup>3</sup> Only then was I comforted...

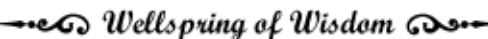
**The** next day, the Baal Shem Tov gathered his disciples and said to them, “I want to ask the *yetzer hara* some questions, and I’m bringing him here now. I ask that you all raise your hats to reveal your

foreheads so that he’ll see the divine image on your faces and be afraid of you. Guard yourselves and be very careful not to listen to him, and not pay any attention to what he says !”

**After** they finished praying, the door of the *Beit Midrash* opened, and the *yetzer hara* came in. He turned to the Baal Shem Tov and said, “Know that this is only the third time I’ve come down into this world. The first time I came down was when Am Israel sinned in the desert, and the second time, during the destruction of the First Temple. Now, it is the third time !”

**The** Baal Shem Tov then responded, “The fact that you tested those dear Jews, to convert and live, or not to convert and die, I can understand because your job is to try to make Jews sin. But, why, after succeeding in causing them to convert, did you kill them ? !”

**The** *yetzer hara* replied, “I did it for the sake of heaven, that Jews



**3. Indeed**, since the time of the Baal Shem Tov, there haven’t been any decrees of massacre on the

Jews, at least not public decrees, that would force them to convert or die.

**Parashat Balak - The Miracle Generation**

should know that they cannot escape death by converting !”

**The** *yetzer hara* continued, “You are very praiseworthy for establishing such disciples. I haven’t seen such pure and holy disciples with the divine image on their faces in a long time.” He continued praising and glorifying their virtues...

**After** the *yetzer hara* left, the Baal Shem Tov said to his disciples,

“Know that he wanted to make you all sin by causing you to become arrogant from his words. Baruch Hashem, you all stood the test !”

**The** promise that the Baal Shem Tov received from Hashem, that Am Israel could no longer be saved by converting, was the remedy for the curse of the evil Bilam...

**Before** we explain what the curse of the evil Bilam was, let’s go back a little...

**The Miracle Generation**

**Am** Israel went through years of suffering in the Egyptian exile... Decades, to be more precise.<sup>4</sup> That entire horrible period, from the time they got up in the morning until the time they laid down at night, their hearts were pounding from terror, “Who knows what this day entails ? !” Along with the bitter feeling of, “We’re stuck here forever !” Without any hope of getting out and being redeemed...

**This** caused the strength of the souls of Am Israel to dwindle, the pulsating spirit of life to be extinguished, the joy that fills life to be covered in dirt,<sup>5</sup> and Am Israel to deteriorate into the abyss of Egyptian impurity...

**There**, in that terrible exile, Am Israel erected statues and began to worship and sacrifice to them.

...*~* **Wellspring of Wisdom** *~*...

**4.** It’s unknown how many years Am Israel were actually slaves in Egypt, but we do know that it wasn’t less

than 86 years and no more than 116 years !

**5.** Likutei Moharan II (Torah 9).

**Then**, in the 429<sup>th</sup> year from Avraham Avinu's "Covenant Between the Parts,"<sup>6</sup> Hashem revealed Himself to Moshe, saying, "I created *segulot* and put them in my treasury to give them to those who are worthy... The most beloved, precious, and

important *segula* that I have, is Am Israel! Even though they're now in a spiritual downfall and have assimilated with the Egyptians, it's only external filth that has stuck to them. It's not truly them!<sup>7</sup> Be my emissary and take them out!"

—*~* Wellspring of Wisdom *~*—

**6. "The settlement** of Am Israel in Egypt lasted four hundred and thirty years" (Shemot 12:40).

**Rashi** says that altogether, four hundred and thirty years. From the birth of Itzchak until now, 400 years, for only from the time when Avraham and Sara gave birth to Itzchak could the prophecy "Your descendants will be foreigners in a land that isn't theirs" (Bereshit 15:13) be fulfilled. And 30 years since the decree of the "Covenant Between the Parts" until the birth of Yitzchak.

**It's** known that Hashem revealed Himself to Moshe Rabbeinu a year before the 430<sup>th</sup> year.

**7. Three** individuals who had immense *ahavat Israel* in recent generations were Rebbe Levi Itzchak of Berdichev, Rebbe Zusha of Anipoli, and the Baal Shem Tov.

**Rebbe** Levi Itzchak would see the bad that exists in the Jew but would always find a positive side to judge him favorably.

**Rebbe** Zusha ascended to such a level that he simply wouldn't see bad.

**The** Baal Shem Tov would see the bad. However, it didn't prevent him from loving that Jew with all his heart. Even without trying to judge him favorably, he just didn't care about the bad.

**Rebbe** Levi Itzchak of Berdichev couldn't see evil as it is. He had to reduce the severity of the flaw and even turn it upside down. It wasn't a forced action. Rather it was his nature to always see the good in everything. Therefore, when he once saw a wagon driver oiling the wheels of his wagon in the middle of prayer, he turned the tables and said, "Master of the world, how holy are your children! Even when they're busy oiling the wheels of their wagons, they pray to You..."

**Some** may think this method is absurd and is done with a slightly humorous tone, but that's not the case. Rather, this is a serious and important way of seeing the world because the world, by nature, is composed of two sides, essentially allowing one to relate to anything from any direction they want... preferably a positive direction.

**Before** his death, Moshe Rabbeinu told Am Israel about this talk that he had with Hashem saying, “For you are a holy people to Hashem... Hashem chose you to be for Him a treasured people from all the people that are on the face of the earth” (Devarim 7:6).

**In** that conversation, Hashem went on to say to Moshe Rabbeinu, “For a building to be strong and long-lasting, it needs healthy and

strong foundations. Now that we are starting to build Am Israel, we need to invest in the foundations, and since the foundation of everything is the *emuna* in Hashem and in the *tzaddikim*, I will redeem them through wonders and miracles, and by breaking all the laws of nature. This will bring true *emuna* into their hearts !”

**And** so it was. The generation of the exodus was fortunate to see

—*~* **Wellspring of Wisdom** *~*—

**This** is a high level in *ahavat Israel*, and it makes it possible to treat every Jew like a *tzaddik* since someone who reached this level does indeed consider every Jew a *tzaddik*. But the disadvantage of this path is that there’s some escape from reality here. Therefore, in a case, realistic or theoretical, where there’s no possibility of turning the tables and judging favorably, Rebbe Levi Itzhak of Berdichev would have a problem...

**In** this respect, Rebbe Zusha of Anipoli is included in this category. It truly is a very high level to just not see the bad as if it didn’t exist at all. But here, too, there’s the same escape from reality. Even Rebbe Zusha couldn’t stand in a case where there’s no possibility of seeing the good in a Jew.

**On** the other hand, the Baal Shem Tov loved Am Israel to the highest degree possible. He

loved every Jew as they are, with all his characteristics and shortcomings. He didn’t have to distort reality in order to love them.

He loved every Jew despite their flaws...

**This** is *ahavat Israel* on the highest level. It’s completing the *mitzvah*, “You shall love your fellow [Jew] as yourself” (Vayikra 19:18). Just as the shortcomings and flaws within us don’t impair the love that we have for ourselves, in that same manner, we must love every Jew.

**That’s** how the Baal Shem Tov taught us to love others. It’s not necessary to make them great *tzaddikim* in order to love them. It’s possible and obligatory to love them as they are, despite their shortcomings. In this way, we prove that our *ahavat Israel* doesn’t stem from the virtues that we find in others but rather from a pure love of a Jew because they’re a Jew.



extraordinary miracles, some of which are explicitly recorded in the Torah and some of which were passed on by David HaMelech as he writes, “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, an embassy of evil messengers” (Tehillim 78:49).

**Rabbi** Akiva explained this as follows...<sup>8</sup> Every plague that Hashem brought unto the Egyptians in was actually five plagues, “He cast upon them the fierceness of his anger, wrath, indignation, trouble, and an embassy of evil messengers.”

**The** miracles then continued...

**Am** Israel reached the edge of *Yam Suf* (the Sea of Reeds), and there, the sea was split before their



eyes.<sup>9</sup> The Egyptians chased after them and received 250 plagues !

**Am** Israel ascended from the other end of the sea and continued on their way to Eretz Israel, accompanied by seven clouds of glory, a pillar of fire, a miraculous traveling well that would provide them with water, and the *mann* that would descend from heaven...

**On** their journey, they merited seeing Moshe Rabbeinu do many miracles and even fight a war against Amalek. They also got to see Hashem Himself descend on Har Sinai and give the Torah !

**That** generation passed away,<sup>10</sup> and in the 40<sup>th</sup> year from the exodus from Egypt, a new generation of Am Israel stood at the entrance of Eretz Israel...

---

 *Wellspring of Wisdom* 

---

**8.** Pesach Haggadah.

**9. There** they merited *emuna* as it’s written, “Am Israel saw the great hand which Hashem wielded against Egypt. The people feared Hashem, and believed in Hashem and in Moshe His servant” (Shemot 14:31).

**10. Following** the sin of the spies, that generation was sentenced to die in the desert. Since then, every year in the month of Av, 15,000 people would dig their own graves, lay in them, and not get up the next day... By the beginning of the 40<sup>th</sup> year, most of them had already died.

## War History

**In** the 40<sup>th</sup> year, during the month of Elul, Am Israel arrives at the border of the kingdom of Sichon. They ask Sichon, the king of the Emorites, to let them pass through his land and to quicken their route to the Eretz Israel. Sichon refuses, and Hashem allows Am Israel to wage war with Sichon.

**Sichon** gathers<sup>11</sup> his people and goes out to war against Am Israel... But, before the war could start, Hashem afflicted the soldiers of Sichon with a plague, causing them to be too weak to fight back, and Am Israel effortlessly won the war !

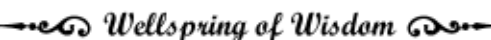
**The** fortress city of Cheshbon fell into the hands of Am Israel as well as all of the Emorite cities except for Yaazer. Moshe called for Pinchas and Calev and said to them, “Go and spy out Yaazer and find a way to conquer it.” They followed his command and arrived at Yaazer unexpectedly. Once they found a way to enter

the city, they immediately began to attack the Emorites and were easily able to capture the city too. The next day they returned to Moshe with the good news, “We captured Yaazer and killed all its people, not leaving even one.”<sup>12</sup>

**After** capturing all of Sichon, the month of Tishrei arrived, and Am Israel celebrated the holidays of Rosh Hashanah, the Ten Days of Repentance, Yom Kippur, and Sukkot...

**On** the 23<sup>rd</sup> of Tishrei, they arrived at Bashan, the kingdom of the giant Og. Seeing Am Israel approaching, Og pondered to himself, “The camp of Am Israel is about 7 miles long... I’ll uproot a 7-mile mountain and throw it on them, killing them all !”

**Attempting** to go through with his plan, he uprooted one of the mountains surrounding his kingdom and put it on his head.



11. Otzar Aggadot HaTorah (Vol. 3, p. 189).

12. See Targum Yonatan (Bamidbar 21:32).

Parashat Balak - Scared Of What ?

Hashem, who had other plans for Og, summoned ants into the mountain that gnawed at the stone, making a hole the entire height of the mountain. Og's head slipped through the hole, causing the mountain to hang around his neck. When he tried to get out, his teeth protruded and became elongated and stuck in the stone. He wasn't able to pull out his neck... Og stood by the camp of Am

Israel with the mountain hanging around his neck...

**Moshe** saw what had happened, noticed his opportunity, and quickly killed Og.

**The** conquest of the land of Sichon and Og was successfully completed. Am Israel arrived at the plains of Moav and stood before the kingdom of Balak...

### Scared Of What ?

“**Balak** the son of Tzipor saw all that Israel had done to the Emorite” (Bamidbar 22:2). Balak, filled with fear, said to himself, “Am Israel, already managed to conquer the Emorites, now they're camped at the border of myland. What am I going to do ? !”

**Before** we go on to tell what happened with Balak, let's stop for a moment and contemplate. Balak saw all that Israel did to Sichon king of the Emorites, and this gave rise to apprehensions and fear within him.

Let's understand...

**1. Dor HaMidbar** (The generation of the exodus) was accompanied by daily miracles. Why did he fear

Am Israel specifically because of their war against Sichon, especially that their war against Og, king of Bashan, was perhaps even more miraculous ? !

**2.** Why didn't he mention “Sichon, king of the Emorites,” rather than only “all that Israel had done to the Emorite ?” (It's more normal to refer to a nation first by their king).

**3.** From the verses, it's clear that Balak wasn't afraid at all of the military power of Am Israel, for after the verse describing Balak's fear, it's said, “Moav became terrified of the people [of Israel] because of their great numbers, and

**Parashat Balak - Prayer From The Depths Of The Heart**

so, Moav detested Bnei Israel” (Bamidbar 22:3). That is, the nation of Moav feared the military power of Am Israel, whereas Balak

himself wasn’t afraid. If so, of what was he afraid of?

**Before** we answer, we’ll give a short prelude...

**Prayer From The Depths Of The Heart**

**Rebbe** Baruch Shalom HaLevi Ashlag spent the year 1958 in Manchester, England. On the eve of Rosh Hashanah, he wrote the following letter to his students in Eretz Israel...<sup>13</sup>

**Hashem** has given us the Ten Days of Repentance as a gift, days when a Jew’s sins are forgiven and atoned for.

**The** power of this gift rejuvenates the spiritual strength of a Jew by freeing them from all spiritual filth and revitalizing their desire to serve Hashem.



**Every** Jew who desires to truly serve Hashem needs to know that the central part of *avodat Hashem* is to merit that the *Shechina* dwell on them, and the

way to do that is through prayer. Only through prayer can you truly distance yourself from the vanities of this world and completely draw close to Hashem.

**To** truly pray before Hashem from the depths of your heart, you must first acknowledge your inadequacies and smallness before Him and admit the fact that you’re unable to be saved from any suffering or mishap by your own actions.

**Only** then will prayer emanate from your heart.

**Sometimes** we merit being in a state of redemption... Everything is “going good.” You’re redeemed from all your deficiencies and merit high and lofty levels.<sup>14</sup>

... *Wellspring of Wisdom* ...

**13.** Ktavei Rivash (Iggeret 34, p. 1487).

**14.** In order to understand what high and lofty levels are, we’ll quote the words of Rebbe Itzchak Isaac Yehuda Yecheil of Kamarna...

**There** are tzaddikim who purified themselves in holiness and purity, *Tikkun HaMiddot* (correction of character traits), and in Torah and *avodah*, and their souls were brought down from a very high place. They

Parashat Balak - The Power Of Am Israel

However, you're then unable to pray a true prayer because you don't feel any inadequacies in yourself. Subsequently, your *avodah* is to then find some deficiency in yourself so that you could pray on it, and Hashem

then promised, "For the destitute will not cease to exist within the land" (Devarim 15:11), there will always be room to find some deficiency that you can pray for so that you can ascend to a higher level...<sup>15</sup>

### The Power Of Am Israel

**As** we explained above, for prayer to be fitting before Hashem, it must stem from a submissive and lowly heart that knows that only Hashem can help. Consequently, the prayer will be filled with the *emuna* that only Hashem hears our words!

**Rebbe** Shlomo HaKohen Rabinovitch of Radomsk writes<sup>16</sup> that Balak, the king of Moav, was a strong and courageous king with an army full of experienced elite units. Therefore, he wasn't alarmed by the war Am Israel waged against Sichon and Og.

---

*~ Wellspring of Wisdom ~*

---

sanctified themselves endlessly until they removed the coarse and thick screen etc., from themselves, and their bodies became holy and pure. They see from one end of the world to the other and see all of the upper corridors, all of the rooms of the chariot, and all of the upper and lower archives. They hear the sound of the *cheruvim* and the songs of the angels in their ears and see the upper chambers in their eyes...

**This** was the level of Rebbe Shimon bar Yochai and the Baal Shem Tov and his disciples...

- Heichal Bracha (Bereshit 31a).

**15. From** here, we can learn that we should never get down on ourselves due to our deficiencies or faults. All these have been given to us as a gift from Hashem... We must truly look at them as a gift and know that through these deficiencies, we draw closer to Hashem. On the other hand, we can't be negligent and say, "It's a gift. I don't have to return it!" Rather, these are gifts that are meant to be 'returned' to Hashem, and every time we return one of our flaws to Hashem, we come closer to him and to the reason we were created...

**16.** Tifferet Shlomo (Parashat Balak)

Parashat Balak - The Power Of Am Israel

**There** was only one thing he feared... The prayer of Am Israel !

**Balak** noticed that Am Israel was conquering the other nations in a very unusual manner and understood that it was because of their prayers.

**Balak** decided that he too would use the power of prayer. He wanted to pray to Hashem to save him from Am Israel, but he failed. For your prayers to be accepted, you must first prepare your body and mind, expressed by repentance and good deeds, yearn and desire, and merit

standing humbly before Hashem. But Balak couldn't achieve this.

**This** is what is said...<sup>17</sup>

וַיִּרְא בָּלַק בֶּן צִפּוֹר אֶת כָּל אֲשֶׁר עָשָׂה  
יִשְׂרָאֵל לְאֹמְרֵי

**He** saw all the preparations that Am Israel had made before they said 'אֹמְרֵי' (speech) before Hashem. Balak tried to serve Hashem similarly but couldn't succeed. Therefore, "And Moav became terrified<sup>18</sup> of the people [of Israel] because of their great numbers" (Bamidbar 22:3). He saw that he was unable to serve Hashem the same way as Am Israel because it was

...*~* Wellspring of Wisdom *~*...

**17.** "And Balak the son of Tzipor saw all that Israel had done to the Emorite" (Bamidbar 22:2).

**18.** The verse says -

וַיִּגַּר מוֹאָב מִפְּנֵי הָעַם מֵאֵד כִּי רַב הוּא וַיִּקְץ  
מוֹאָב מִפְּנֵי בְנֵי יִשְׂרָאֵל

(And Moav became terrified of the people [of Israel] because of their great numbers, and so, Moav detested Bnei Israel) (Bamidbar 22:3).

**The** verse opens with the word 'הָעַם' (the people) and ends with the words 'בְּנֵי יִשְׂרָאֵל' (Bnei Israel). It's known that the label 'עַם' refers mainly to the simple

people of Am Israel since 'עַם' comes from the root 'עוממות' (extinguished ember), which are coals that externally look extinguished.

**The** verse says that the people of Moav were afraid of the 'עַם', and detested 'בְּנֵי יִשְׂרָאֵל', which refers to the *Talmidei Chachamim* (Torah Scholars). Why were they not afraid of the *Talmidei Chachamim* ?

**Rebbe** Avraham of Trisk (Magen Avraham, p. 582) answers that certainly Moav was afraid of the *Talmidei Chachamim*. Instead, their intention was to say, "Not only are we afraid of the prayers of the *Talmidei*

Parashat Balak - War plans

too great for him 'פִּי רַב הוּא'. This recognition struck him hard and brought him to the state of, “and so, Moav detested Bnei Israel”

(Bamidbar 22:3) because of their way of serving Hashem. Therefore, he sent after Bilam to save him with his words...

### War plans

**Balak** quickly organized a delegation and sent them urgently to the sorcerer, Bilam ben Beor, with the message, “Please, come quick. I have a plan !”

**Bilam** arrived breathing heavily, “Yes Balak, what’s your plan ?”

**Before** we continue, we’ll present the words of the kabbalist Rabbi Naftali Hertz Bachrach...<sup>19</sup>

**Balak** was a great sorcerer. One of the things he created through his sorcery was a bird. This bird was made of silver, gold, and various other metals. It was created through spells, oaths, and incense offerings. This bird would ascend to the place of “Aza and Azazel,” and there it would reveal great secrets about the happenings of the world and reveal the distant future to him,<sup>20</sup> which is why they

---

*~ Wellspring of Wisdom ~*

---

*Chachamim*, but we are afraid even of the prayers of the simple Jews who have cooled off from the ways of *avodat Hashem* !”

**Rabbe** Mordechai of Chernobyl said in the name of the Baal Shem Tov that even a Jew that is troubled all day by his business, in the markets, and on the streets, and almost forgets that there’s a Creator of the world, and only when the time for the mincha prayer comes, does he remember Hashem. He sighs as he contemplates how he dealt the entire day with the vanities of this world. He rushes to some corner and prays mincha, even though he doesn’t

know at all what he’s saying. With all this in mind, this too is very important and precious before Hashem, and his sigh penetrates through all the heavens !

**Therefore**, Balak and Moav feared them too, for their power is very great !

**19.** Emek HaMelech (Vol. 2, Ch. 111).

**20.** **The** Zohar says that Balak saw through sorcery that in a few generations, a king would stand for Am Israel, and his name is David, and he would destroy the nation Moav.

**What** did Balak do ?

Parashat Balak - War plans

would call him Balak ben Tzipor (bird), an actual bird...

**Balak** turns to Bilam and says,<sup>21</sup> “Some time ago I spoke with “the bird,” and it revealed to me that I would soon be able to kill twenty-four thousand of Am Israel.<sup>22</sup> If luck is now in my favor, why settle for only twenty-four thousand? Let’s think of a “Final Solution!”

**Bilam’s** eyes sparkled with joy, “That’s what the bird told you?!” He got up and started walking back and forth with an intense look on his face...

**“Well,** Balak, do you have a plan?”

**“Yes,** I thought a lot about it. In my opinion, if we succeed in removing the *Shechina* from Am Israel, they’ll be deprived of all their special powers and become ordinary people. Then, with a simple military operation, we will succeed in eliminating them...”

**Bilam** listened to what he had to say and replied, “How do you expect to remove the *Shechina* from them?”

**Balak** smiled and answered, “The *Shechina* needs a special place to dwell.<sup>23</sup> If there’s no

~~~~~ *Wellspring of Wisdom* ~~~~~

**He** collected all kinds of spells, herbs, and serpent heads and put them in a cauldron. He then took the cauldron to Jerusalem and buried it at a depth of 1,500 amot (about 2,500 feet) in the place where the kingdom of David was meant to be built, hoping that the sorcery would deny David HaMelech of any upper hand against Moav.

**When** David HaMelech was enthroned, he already knew about the spell that Balak had prepared for him. He dug to the abyss, 1,500 amot, to the place where the cauldron was hidden, drew water from the abyss, and poured it on the altar, causing the sorcery to

be nullified.

**At** that moment, David HaMelech said, “Moav is my washpot” (Tehillim 60:10). I washed the pot (the cauldron) that was supposed to protect Moav!”

- Zohar (Balak 198b).

**21.** Zohar (Balak 198b).

**22. The** end of the parasha tells us that Balak ‘הִפְקִיר’ (forsook) the women of his nation, resulting in the deaths of twenty-four thousand of Am Israel.

**23. These** are the words of the Vilna Gaon in his commentary on Shir HaShirim 1:17...



place, it won't manifest, and there are two main places where the *Shechina* dwells...

**1.** In a Jewish home (As the sages say, "A man and woman who merited – the *Shechina* dwells between them.").<sup>24</sup>

**2.** In a *Beit Knesset* (synagogue) and *Beit Midrash* (Torah study halls).<sup>25</sup>

**Thus**, if we want to get rid of the *Shechina*, we have to destroy these two places!" Balak and Bilam then set out...

**But** before we continue with what ensued, we'll stop for a moment and contemplate these two places where the *Shechina* dwells.

**We'll** start with the Jewish home...

## Man and Woman



**On** the 25<sup>th</sup> of Elul, Hashem began to create this world,<sup>26</sup> and six days later, on the 1<sup>st</sup> of Tishrei, Hashem accumulated earth and from it created a male. A few hours later, Hashem caused the man to fall asleep. He then took a bone from his flesh and, from it, created a female.

**In** the beginning, they lived in wonderful unity and therefore

shared a common name, Adam, "Male and female He created them, and He blessed them, and on the day He created them, called them Adam" (Bereshit 5:2).

**Yet**, after a while, they began to distance from one another, and then each one received their own name. The male was called אָדָם and the female was called חַוָּה, "To this one, He called אָדָם

---

 *Wellspring of Wisdom* 

---

**The** manifestation of the *Shechina* was within the heart of [every one of] Israel, only that they needed a special place to gather all of their hearts together, so Hashem chose a special place in the land

(Jerusalem), where He's willing to manifest the *Shechina* in [Am] Israel...

**24.** Sotah 17a

**25.** See Brachot 6a

**26.** Marei Yechezkel (p. 9)

## Parashat Balak - A Relationship Should Be Built On Logic and

because she was taken from the "שִׂי" (Bereshit 2:23). But even though they parted, there was still love and peace between them.

**After** the sin of the Tree of Knowledge, the man separated from his wife and lived alone for one hundred and thirty years, and during that time, the woman's name was changed to Chava, "And the man called his wife Chava, for she was the mother of all the living" (Bereshit 3:20).

**Despite** all this, *chazal* don't use this name at all, but rather the name 'אִשָּׁה'.

**The** reason for this is that Hashem created man and woman in such a way that they completely differ in the qualities of their souls and are opposites in their purpose and personalities...

## A Relationship Should Be Built On Logic and Not Emotion

**When** a couple wants to build a home where Hashem can bestow his presence, they

**Hashem's** will was that they would get married and establish a home together, in which He would bestow His presence. He knew, though, that because they're opposites and differ in all their traits, it would be difficult for them to get along together. He therefore took his holy name ה-י, which is in charge of peace, and put it between them. The letter ׀ He put in שִׂי and the letter ׀ He put in הִשָּׁה. By this, peace would be able to endure between them, since only by virtue of the name ה-י can man and women enjoy peace in their home, and therefore *chazal* made sure to use specifically these names... שִׂי and הִשָּׁה.

**However,** even though Hashem put His name between man and woman, every couple must still correct and improve themselves so that the name ה-י can be revealed and help them build their home.

must build their foundations on common sense and not just on emotions. A home built only on

emotion, the peace in the home can be disturbed at any moment by disagreements and disputes...

**On** many occasions, I happened to speak to couples and asked them how they were doing, and they replied to me, "A little better. We're in a ceasefire."

**If** they had just built their home with common sense, by investing time and thought, having real conversations of content, and would devote time to sharpen their views and the type of home they wanted to build, most of the arguments and fights could have been spared.

**By** increasing the number of conversations and learning to express and articulate themselves, they can create the right tools that will allow them to end disagreements and settle their differences in a pleasant way as soon as they arise (Of

course, all this will be only after the children have gone to bed).

**The** main obstacle in the first years of marriage is building a home correctly. But when done right, the soul expands and can accommodate the other.

**This** is called building a home. Just like building a home consists of several stages... foundations, walls, columns, a roof, and so on... then the first floor ends and the second floor is begun... The same is true in building a Jewish home... giving attention, an attentive ear, true love, care, and passion...<sup>27</sup>

**A** home that is built in this way will surely be a place where Hashem will bestow His Divine Presence.

**One** more thing that is important to pay attention to, if not the most important, is transparency.

**There** are some parents who tell their daughters before they get married that they don't need to

---

*~ Wellspring of Wisdom ~*

---

**27. The** element that connects all of this is *Emunat Chachamim* (faith in our rabbis). Before the wedding, the couple must agree on one Rabbi who will guide them

in building their home and help them with every matter that shall arise between them. (Any couple that didn't merit doing so before getting married should do so now)

**Parashat Balak - I'm With Them Wherever They Go**

reveal everything to their husbands, but this is a serious mistake...

**When** a couple is preparing to build a home, the most serious mistake that they could make is to hide things from one another. A couple who wants to succeed will not agree to get married until everything is

completely transparent between them. A husband must not hide anything from his wife, and a wife must not hide anything from her husband. This is the primary basis for building a home!

**In** such a home, the *Shechina* can be revealed...

**I'm With Them Wherever They Go**

**After** the death of Yehoyakim, the king of Yehuda,<sup>28</sup> his son Yehoyachin<sup>29</sup> became king, and three months and ten days later, Nevuchadnezzar went to war against him. By the end of the war, Nevuchadnezzar conquered Yerushalayim and took Yehoyachin captive along with ten thousand men, and exiled them to Bavel. He then crowned

Matanya<sup>30</sup> king and changed his name to Tzidkiyahu. Among those that were exiled was Yechezkel ben Buzi.

**The** exiled Jews tried to get along in Bavel, establishing communities and Jewish life, but the disturbances never stopped...

**The** Gemara states<sup>31</sup> that Nevuchadnezzar appointed his

— *~* **Wellspring of Wisdom** *~* —

**28. Eretz** Israel was once split into two providences, Yehuda and Israel. The tribes of Yehuda and Binyamin lived in the providence of Yehuda and the other ten tribes lived in the providence of Israel. 133 years before Nevuchadnezzar conquered Yerushalayim (which was in the providence of Yehuda) and exiled Melech Yehoyakim and ten thousand men long

with him, the providence of Israel was captured, and the ten tribes were exiled completely from Eretz Israel.

**29. In** other places in the Tanach he's called Yechania.

**30. He** was also the uncle of Yehoyachin.

**31.** Kiddushin 72b.

son-in-law to be the governor of the providence of Mishan. Once, the son-in-law turned to Nevuchadnezzar and said, "So many Jews have been taken captive from Yerushalayim, from all them you can't bring me some slaves?"

**Nebuchadnezzar** replied and said, "Of course, I'll send you some Jews to be slaves for the inhabitants of Mishan."

**Platyahu** ben Benayahu heard of the plan and was shocked. He approached Nevuchadnezzar and said, "You know how smart the Jews are. They can help you a lot in your kingdom. I think it would be a better idea to send slaves to Mishan from another nation.

**Nebuchadnezzar** was persuaded, and the Jews escaped from being slaves to the inhabitants of Mishan.

**Let's** return to Yechezkel... While Yechezkel was in Bavel, he merited prophesizing, and his

prophecies are written in the Book of Yechezkel. In one of the prophecies, he saw himself being carried by the wind approaching Yerushalayim,<sup>32</sup> "The wind lifted me and carried me to the east gate of the house of Hashem. At the entrance were twenty-five men, and among them, I noticed Yaazanyah ben Ahzoor and Platyahu ben Benayahu, the leaders of the people" (Yechezkel 11:1).

**There**, at the entrance of the Beit HaMikdash, Yechezkel received a prophecy that all those who remained in the land of Israel will be punished.<sup>33</sup>

**During** the prophecy, Platyahu ben Benayahu suddenly died. Shocked, Yechezkel shouted at Hashem, "Are You making a complete end to the remnant of Israel!" (Yechezkel 11:13).

**We** need to understand... Only one person died... Why then did Yechezkel shout, "Are You

---

*~ Wellspring of Wisdom ~*

---

**32.** **Yechezkel** prophesied this prophecy about thirteen years after Nebuchadnezzar conquered Jerusalem, five years before he destroyed the

Temple. (Kiddushin 72b. According to the commentary of Schottenstein)

**33.** See chapter eleven in the book of Yechezkel.

## Parashat Balak - Success Of The Jewish Home

making a complete end to the remnant of Israel ? !”

**HaRav** Chaim Yosef David Azulai zt”l<sup>34</sup> explained<sup>35</sup> that in the Gemara it’s written<sup>36</sup> that if there’s a group of people that are connected to one another, and the greatest of them dies, the whole group should worry.

**Since** such a great and important man (Platyahu ben Benayahu), who had done so much good for Am Israel and saved them from being enslaved, had died at such a young age, Yechezkel feared for the whole group (the remnant of Israel), that they might die, and therefore shouted, “Are You making a

complete end to the remnant of Israel ? !”

**Hashem** continues his prophecy to Yechezkel and says, “Even though I have removed them from their land and spread them among the nations, I will be with them in the lands that they arrived” (Yechezkel 11:16).

**The** Chida explains that Hashem was telling Yechezkel that there’s nothing to worry about, “Whenever they go to their *Beit Knesset* or *Beit Midrash*, they’ll find me, and this will be the reason for their redemption !”

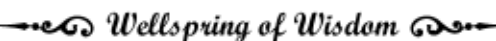
**Bilam** and Balak knew all this, and for that reason, they decided to fight against these two places...

## Success Of The Jewish Home

**Balak** and Bilam stood on a hill overlooking the camp of Am Israel, and a fire burned in their eyes...

**Bilam** began his preparations to curse these two places, but

Hashem, who had mercy on Am Israel, wanted to turn the curse into a blessing. He then raised Bilam’s eyes towards Am Israel, “Bilam raised his eyes and saw Israel



34. Also known as the Chida.

35. Chomat Anach (Yechezkel, Ch. 11)

36. Shabbat 106a

encamped according to their tribes” (Bamidbar 24:2). This sight caused Bilam to have second thoughts, “The spirit of Hashem came upon him” (Bamidbar 24:2), and instead of cursing, he blessed Am Israel.

**HaRav** Yoram Michael Abargel zt”l once said...<sup>37</sup>

**In** our parasha, we read about the blessings that Bilam blessed Am Israel. Even though his entire intention was to curse Am Israel, Hashem inevitably turned his curses into blessings, “And Hashem didn’t listen to Bilam and instead turned the curse into a blessing for you, for Hashem loves you” (Devarim 23:6).

**The** Gemara adds<sup>38</sup> that from the blessings of the evil Bilam, we can learn what he wanted to curse them. Yet, though the curses were turned into blessings, it’s explained later in the Gemara that Bilam’s blessings eventually turned back into curses except for one that remained a blessing, מזה טובו אהליך? עקב משכנתיך? ישראל

(Bamidbar 24:5), meaning that the synagogues and study halls of Am Israel will never cease.<sup>39</sup>

**Rashi** also adds that what caused Bilam to have second thoughts was that he saw how the entrances of their tents weren’t facing one another so that no one would be able to see what was happening in his neighbor’s tent.

**This** is one of the main principles for the success of a home, that no outsider know, and certainly not be involved, in what’s going on inside your home. Every couple should handle their affairs carefully and inconspicuously without the interference of anyone else.<sup>40</sup>

**So** too, the doors of your house should never be left wide open for visitors at all hours of the day. These polite visits and “stop bys” cause immense damage to the sanctity of the Jewish home, and quite a few homes have been dismantled and ruined because of them.

~ Wellspring of Wisdom ~

37. Imrei Noam (Parashat Balak, Maamar 7)  
By Rabbi Yoram Michael Abargel zt”l.

38. Sanhedrin 105b

39. See Targum Yonatan and Seforno on the verse.

40. See what we wrote above in footnote 25.

**Parashat Balak - The Story Of Bilam and His Donkey**

**This** is hinted at by the doorstep itself. The doorstep is usually a little higher than the ground next to it, implying that it serves as a kind of “stop sign” that visitors can reach this far, and from here on, there’s no entrance except for the members of the home. After all, *chazal*<sup>41</sup> have already warned us, “Prevent many

from entering your home and don’t bring all into your home.”<sup>42</sup>

And so...

**Bilam** and Balak saw that they couldn’t destroy the places prepared for the manifestation of the *Shechina*, so they decided to change plans...

**The Story Of Bilam and His Donkey**

**Bilam** turned to Balak and said to him, “Our plan to destroy the Jewish home and their synagogues and study halls failed! We have only one more option left... To prevent their final redemption...”

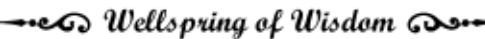
letter from Balak, king of Moav. Bilam opened it and read...

**In** order to clarify his plan, we have to go back a little to the beginning of the parasha...

**To** Bilam the great sorcerer, I ask of you to come and curse Am Israel... You have nothing to worry about. I’ll make sure you receive a lot of respect and lots and lots of money...

**The** messengers of Balak arrived at Bilam’s house, knocked on the door, entered, and presented Bilam with a

**Bilam** smiled and thought to himself, “Finally, people will now know how important I am!” Hashem then appeared to him and said, “Don’t go with them



41. Yevamot 63b

42. **All** this is even more crucial when it comes to a young couple who are only in the initial stages of building their home and require consistent work to establish a healthy relationship. Visits from friends to

their home are entirely unfitting and are the opposite of the sanctity of a Jewish home. In general, a young couple should not bring any guests into their home other than their parents, who love them and truly care for them, and their closest family members.



Parashat Balak - The Story Of Bilam and His Donkey

and don't curse the nation for they are blessed" (Bamidbar 22:12).

**In** the end, Bilam set out with them. Riding on his donkey, and his heart is full of happiness, he thought to himself, "It took me years to learn sorcery. Now I can put all my practice to the test..."

**Hashem**, who took mercy on him, sent an angel to stop him. The angel came and stood in the way of the donkey, causing it to veer off the road. Bilam, without any hesitation, struck the donkey with his staff and brought it back on the path.

**On** his way, Bilam went through a narrow path with walls on both sides, and the angel again appeared and stood in the way. The donkey became frightened and turned towards the wall causing Bilam's leg to press against it and break... Bilam hit the donkey again and put it back on path...

**As** Bilam went on his way, the angel appeared for the third

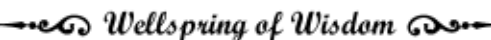
time... "Hashem's angel passed ahead and stood in a narrow place where there was no room to turn, neither left nor right" (Bamidbar 22:26). In response, the donkey immediately stopped motionless.

And once again, Bilam hit it.

**Then**, "Hashem opened Bilam's eyes, and he saw the angel sent by Hashem standing in the way holding his sword... and the angel said to Bilam, why have you hit your donkey three times? I have been sent to obstruct you" (Bamidbar 22:31-32).

**Chazal** have revealed to us<sup>43</sup> that in the words "three times" (In Hebrew, it's written as רגלים שלושה) the angel rebuked Bilam and said to him, "You want to annihilate a nation that celebrates the Three Holidays?!" (שלושה רגלים) is also the name of the three holidays, Pesach, Shavuot, and Sukkot)

**Rebbe** Yekutiel Yehuda Halberstam zt"l asked...<sup>44</sup> Why did the angel mention only this



43. See Rashi (Bamidbar 22:28).

44. Shefa Chaim (Vol. 18, p. 505).

**Parashat Balak - The Last Generation**

particular mitzvah? It would have made more sense to say “A nation that received the Torah, or a nation that keeps the Sabbath, or a nation that keeps kosher,” something that is not only three times a year but every week or every day.

**This** is how Rebbe Yekutiel Yehuda Halberstam zt”l answered... The intention of the angel who stopped Bilam three times was to hint at the three Holy Temples (*Beit Mikdash*)<sup>45</sup>.

**The Last Generation**

**Bilam** arrived at Balak’s home and told him...<sup>46</sup> It was revealed to me that Am Israel will build the first temple, and it would be destroyed, then they’ll go into exile. Years later, they’ll build a second temple, and it too will be destroyed, and they’ll again go into exile. Then, they’ll merit the ultimate redemption and build a third temple that will never be

The angel rebuked Bilam, saying, “You want to annihilate this nation and destroy the Holy Temple that they’ll eventually build?! Thus, the angel stopped Bilam three times. Once for the first *Beit Hamikdash*, once for the second *Beit Hamikdash*, and again for the third *Beit Hamikdash* that Am Israel will build in the future. All which Am Israel go to three times a year on every holiday (אָרְבַּע יָמִים).

destroyed! We need to find a way to prevent them from gaining the merit to receive the final redemption...

**Before** we continue to expose his plan, let’s preface...

**Our** forefathers, Avraham, Itzchak, and Yaakov, were holy and disconnected from all concerns of this world. They managed to

...*~* **Wellspring of Wisdom** *~*...

**45.** Am Israel is commanded to come and visit the Beit Hamikdash and bring offerings to Hashem on every one of the Three Holidays, “Three times a year, every male shall appear Hashem, in the

place He will choose [The Holy Temple]; On the Holiday of Pesach, and on the Holiday of Shavuot, and on the Holiday of Sukkot” (Devarim 16:16).

**46.** Shefa Chaim (Vol. 18, p. 505).

reach sublime levels of closeness to Hashem while in this world.<sup>47</sup>

**Their** descendants, however, were enslaved in Egypt, and there, their strength degenerated and disappeared... But, when they stood at Har Sinai, they were purified, and all their strength and glory returned to them, and they once again merited having Hashem bestow His Divine Presence on them.

**And** it didn't stop there... Even after they left Har Sinai, their greatness didn't cease, for Moshe Rabbeinu guided them, and together they reached unknown heights.

**Then** came the generations of the Judges, the Prophets, the *Knesset Hagedola*, and the Second Temple... and in all these generations, the Jews reached unimaginable heights, and their hearts were wide open, fulfilling their *avodat Hashem* with love and fear, faith and confidence, innocence and humbleness!

**Therefore**, when they were faced with mass attempts of conversion or genocide, they didn't hesitate for a moment and gave up their lives.

**The** Midrash says<sup>48</sup> that the verse, "To my lovers and to those who keep my mitzvot" (Shemot 20:6), is talking about those who dwell in the land of Israel and give up their lives for all the mitzvot.

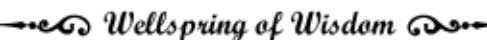
**For** what are you getting killed? - For circumcising my son.

**For** what are you getting burned? - For learning Torah

**For** what are you being crucified? - For eating matzah.

**For** what are you getting beat? - For completing a mitzvah...

**Bilam** continued and revealed to Balak... But know, all their strength and greatness will disappear over the generations. The good traits they once had for their *avodat Hashem* will begin to change to feelings



47. See Likutei Sichot (Vol. 30, p. 254).

48. Yalkut Shimoni (Shemot, 292).

## Parashat Balak - The Last Generation

of self-importance, depression, disinterest, and despair.

**Hashem**, though, will have mercy on his nation and will send them his servants, the tzaddikim, and they'll again enlighten their hearts and reignite the spark buried deep within them...

**In** the last generation, the generation of redemption, the foreign spirits will blow more vigorously than all the generations that were before, and this will cause the hearts of Am Israel to be void of all feelings of holiness. But that isn't all. In the last generation, there will be no more tzaddikim who will have the strength to bring them back to holiness like Mordechai HaTzaddik, Rebbe Elimelech, Rebbe Aharon of Karlin, the Baal Shem Tov, the Gaon from Vilna, and other true tzaddikim who helped return Am Israel to the correct path...

**It's** said of that generation, "Hashem's angel passed ahead and stood in a narrow place where there was no room to turn, neither right nor left" (Bamidbar 22:26). Not to the right, which is the side of

holiness, nor to the left, which is the side of impurity...

**Since** I have an idea how to cause them to never be redeemed, and therefore the third Temple won't be built, the Divine Presence will inevitably remain in exile!

**Let's** cause that at the end of days, the nations will present the Jews with a choice... Either conversion or extermination! Since the individuals who will live in that generation will be weak spiritually, the vast majority will most probably surrender quickly and convert, which will cause them to never be redeemed!

**Balak** smiled contentedly, and Bilam began to work up the makings of his plan...

**For** years this plan hovered in the air until the Baal Shem Tov arrived, his heart burning with love for every Jew. When he heard the decrees of destruction that happened in the city of Sde Lavan he couldn't stand it anymore, and his grief and misery were so strong that no one was able to comfort him until Hashem revealed

**Parashat Balak - Shabbat Shalom !**

Himself to him and assured him that there would be no more decrees of conversion or death !

**With** that promise, the last hope of Balak and Bilam was eliminated...

**This** generation is the last generation, and we have nowhere

left to turn. Our main task now is to *want* to draw near to Hashem... When Hashem sees that we have already turned to the right... That there's no one else that can help us... That we want to draw closer, but we don't know how... Then, at that very moment, redemption will come.

**Shabbat Shalom !**



## *The Pathway...*

1. This generation is the last generation, and we have nowhere left to turn. Our main task now is to *want* to draw near to Hashem. When Hashem sees that we have already turned to the right. That there's no one else that can help us. That we want to draw closer, but we don't know how. Then, at that very moment, redemption will come.

2. Every Jew who desires to truly serve Hashem needs to know that the central part of *avodat Hashem* is to merit that the *Shechina* dwell on them, and the way to do that is through prayer. Only through prayer can you truly distance yourself from the vanities of this world and completely draw close to Hashem.

3. To truly pray before Hashem from the depths of your heart, you must first acknowledge your inadequacies and smallness before Him and admit the fact that you're unable to be saved from any suffering or mishap by your own actions. Only then will prayer emanate from your heart. For prayer to be fitting before Hashem, it must stem from a submissive and lowly heart that knows that only Hashem can help. Consequently, the prayer will be filled with the *emuna* that only Hashem hears our words.

4. Sometimes we merit being in a state of redemption. Everything is "going

good." You're redeemed from all your deficiencies and merit high and lofty levels. However, you're then unable to pray a true prayer because you don't feel any inadequacies in yourself. Subsequently, your *avodah* is to then find some deficiency in yourself so that you could pray on it, and Hashem then promised, "For the destitute will not cease to exist within the land" (Devarim 15:11), there will always be room to find some deficiency that you can pray for so that you can ascend to a higher level.

5. Yet, we must always remember never to get down on ourselves due to our deficiencies or faults. All these have been given to us as a gift from Hashem... We must truly look at them as a gift and know that through these deficiencies, we draw closer to Hashem. On the other hand, we can't be negligent and say, "It's a gift. I don't have to return it!" Rather, these are gifts that are meant to be 'returned' to Hashem, and every time we return one of our flaws to Hashem, we come closer to him and to the reason we were created...

6. The reason that Hashem created man and woman in such a way that they completely differ in the qualities of their souls and are opposites in their purpose and personalities is that Hashem wanted that they get married and establish a home together, in which He would bestow His

*The Pathway...*

presence. He knew, though, that because they're opposites and differ in all their traits, it would be difficult for them to get along together. He therefore took his holy name  $\eta\text{-}\gamma$ , which is in charge of peace, and put it between them. The letter  $\psi$  He put in  $\psi\text{-}\chi$  and the letter  $\eta$  He put in  $\eta\psi\text{-}\chi$ . By this, peace would be able to endure between them, since only by virtue of the name  $\eta\text{-}\gamma$  can man and women enjoy peace in their home, and therefore *chazal* made sure to use specifically these names...  $\psi\text{-}\chi$  and  $\eta\psi\text{-}\chi$ . However, even though Hashem put His name between man and woman, every couple must still correct and improve themselves so that the name  $\eta\text{-}\gamma$  can be revealed and help them build their home.

7. When a couple wants to build a home where Hashem can bestow his presence, they must build their foundations on common sense and not just on emotions. A home built only on emotion, the peace in the home can be disturbed at any moment by disagreements and disputes. If people had just built their home with common sense, by investing time and thought, having real conversations of content, and would devote time to sharpen their views and the type of home they wanted to build, most of the arguments and fights could have been spared. By increasing the number of conversations and learning to express and articulate themselves, they can create the right tools that will allow them to end disagreements

and settle their differences in a pleasant way as soon as they arise (Of course, all this will be only after the children have gone to bed).

8. The main obstacle in the first years of marriage is building a home correctly. But when done right, the soul expands and can accommodate the other. This is called building a home. Just like building a home consists of several stages... foundations, walls, columns, a roof, and so on... then the first floor ends and the second floor is begun... The same is true in building a Jewish home... giving attention, an attentive ear, true love, care, and passion. A home that is built in this way will surely be a place where Hashem will bestow His Divine Presence.

9. One more thing that is important to pay attention to, if not the most important, is transparency. There are some parents who tell their daughters before they get married that they don't need to reveal everything to their husbands, but this is a serious mistake... When a couple is preparing to build a home, the most serious mistake that they could make is to hide things from one another. A couple who wants to succeed will not agree to get married until everything is completely transparent between them. A husband must not hide anything from his wife, and a wife must not hide anything from her husband. This is the primary basis for building a home. In such a home, the *Shechina* can be revealed...

Free distribution

Preserve publication sanctity  
by use of Genizah

1792

# Shabbat Times Balak



10<sup>th</sup> of Tammuz, 5782

| City             | Candle Lighting | Shabbat Ends | Rabbeinu Tam |
|------------------|-----------------|--------------|--------------|
| Be'er Sheva      | 7:28 pm         | 8:18 pm      | 9:12 pm      |
| Tel Aviv         | 7:30 pm         | 8:20 pm      | 9:15 pm      |
| Haifa            | 7:31 pm         | 8:21 pm      | 9:16 pm      |
| Eilat            | 7:25 pm         | 8:16 pm      | 9:10 pm      |
| Jerusalem        | 7:33 pm         | 8:23 pm      | 9:18 pm      |
| Jerusalem 40 min | 7:13 pm         |              |              |

## Pathways to the Heart

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

**Envy, lust, and honor remove a person from the world. Avraham Avinu had the opposite trait of envy. He would do chessed and give all day. Itzchak Avinu had the opposite trait of lust. He was willing to give up his life during the Akeda.**

**Yaakov Avinu had the opposite trait of wanting honor. He would modestly and humbly learn Torah.**

**Already from a young age, we must educate our children to stay away from these bad traits and follow in the footsteps of our forefathers...**



## Become a Partner!

For Donations:

American Friends of Netivot Inc

Account # 1504470357

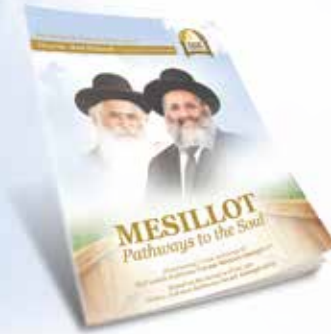
Signature Bank

261 Madison Avenue New York, NY 10016

Routing # 026013576

Or Visit Our Website

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



# Do You Enjoy Mesillot?

Want Pathways to the Soul  
in Your Synagogue?

# Receive Mesillot Weekly!

Join Now!



(Mesillot is Distributed Free of Charge)

*To keep in touch directly with  
Rabbi Israel  
scan...*



## Media

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

Hameir Laarets

HameirLaaretsEN

054-870-8737

To Listen to Lectures Call  
+972-8-649-9859

