

Beit Hamidrash Hameir Laarets | Issue 252

**Vayakhel-Pekudei** | The Value of Preparations for a Mitzvah

# 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  
Nader Bolor and her Family

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

## TABLE OF CONTENTS

Adam HaRishon: A Perfect Existence . . . . .	1
The Superiority of Man . . . . .	4
The Descent of the Worldly Dimensions . . . . .	5
The First Patriarchs Rectified the Worldly Dimensions . . .	6
Rectifying the Worldly Dimensions at Mount Sinai . . .	8
G-d's Name—Bound with the Jewish People . . . . .	11
The Golden Calf's Cosmic Rift . . . . .	14
The Rectification—"Make Me a Sanctuary" . . . . .	16
Preparing for Mitzvot Verbally . . . . .	18
Inclusion With All of Israel . . . . .	23
<i>Summary and Practical Conclusions</i> . . . . .	25



**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](mailto:en@h-l.org.il)

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

## Adam HaRishon: A Perfect Existence

Chaim—my son—came into the house all excited and announced joyfully, "Dad! Tomorrow we're starting to learn the Chumash of Names!" "The Chumash of the Names? What's that?" I asked. "Dad, you don't know what that is?! The melamed said that tomorrow we will begin learning it!"

I thought to myself, "He must mean Chumash Shemot (the Book of *Exodus*), one of the five books of the Torah. But why did he call it 'the Chumash of Names'? Is it a Chumash that primarily deals with *names*? What indeed is the meaning of this title?"

Before we continue with an insightful explanation, let us preface with some background.

One of the most ancient Kabbalistic books, which graces the resplendent library of the Jewish people, is *Sefer Yetzirah*.

This book describes, in cryptic and profound terms, the mystical order of the world's creation.

It explains that at the very beginning, G-d alone existed, and when it arose in the Al-mighty's will to create a reality within which man could live, He formed three new dimensions: space, time, and soul.

In the terms of *Sefer Yetzirah*, they are called *Olam* (world/space), *Shanah* (year/time), and *Nefesh* (soul/person), the initials of which spell *ashan* (אשן).

*Olam*—the spatial realm, the place in which a creature exists.

*Shanah*—the time in which a creature lives (literally "year," meaning the temporal dimension).

*Nefesh*—the divine life-force that gives life to the individual creature (the soul). *Nefesh* includes five general categories

of soul corresponding to five levels of created beings: the soul of the inanimate (e.g., stones and soil), the soul of the vegetative, the soul of the living, the soul of the sentient being, and finally, the soul of the Jew.

As mentioned above, it is the combination of these three dimensions—space, time, and soul—that creates the reality of the world, as we know it.

In the beginning of creation, G-d formed the dimension of space and the dimension of time, and over the course of the six days of creation, He also created the various souls of all of the creatures.

Then, when the sixth day arrived, He created the human soul, which is the central component of the *Nefesh* dimension, and only then, only

once man was created, did all of creation reach its purpose—its culmination. As the verse says: *"And G-d saw all that He had made, and found it very good. And there was evening and there was morning of the sixth day"* (Genesis 1:31).

The creation of man now being complete, G-d took Adam and placed him in the Garden of Eden. He commanded him: "Adam, look at the blessed world which I have created. Everything I created is only for your benefit! You will attain this goodness most wholesomely by recognizing Me and drawing close to Me!"<sup>1</sup>

Adam HaRishon (the First Man) began his divine service, and fulfilled the very first task given to him by his Creator—assigning names to all living creatures. The Gemara states (Sanhedrin 38b):

---

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

---

1. The holy Shelah (Parashat Vayikra, Torah Or, §1) writes as follows:

After the Holy One, blessed be He, placed man in the Garden of Eden, He turned to him and said: "Adam! Your task is to work it and to guard it"...

"To work it' is the secret of divine service; that is to say, that he himself should be an offering (*korban*) to G-d in his very lifetime.

Just as the souls of the righteous after their deaths are brought near upon the

Rabbi Yochanan bar Chanina said: The sixth day of Creation

contained twelve hours. In the first hour, Adam's dust was

—*~ Wellsprings of Wisdom ~*—

altar above, so too it would have been in his lifetime—by his cleaving and closeness to G-d—that he be brought near in his life—the man made below in the image and likeness of the Man upon the Throne—namely the secret of Atzilut unifying in absolute oneness with the Divine essence which infinitely illuminates therein, like a flame bound to the coal...

Adam was then placed in the Garden of Eden, the choicest place in the world, and he was created to live forever—“and man became a living soul” (Genesis 2:7)—that is, his soul comprised all the souls of the world, as our Sages of blessed memory said (Midrash Rabbah Tanchuma, Parashat Pekudei, §3), all souls were included within the soul of Adam.

It follows that he was the choicest of the human species, and his place was choice, and he was fit to be eternal, not merely for a fixed time.

Thus he was composed of the three perfections of existence that are mentioned in Sefer Yetzirah in several contexts—namely, Olam–Shanah–Nefesh: Man was perfect in terms of time and was created to live forever, moreover, he lived in the choicest place in the world, in the Garden of Eden, and finally, his soul included all other most lofty souls.

Adam was thus a most fitting offering to G-d upon the altar above, in the manner of the holy Merkavah (Chariot), and he was brought near as an offering, and it was fulfilled in him: “When a man among you brings an offering to G-d” (Leviticus 1:2), for it was “among you”—and within you—that he was an offering to G-d...

Let us expand a little on the matter of the Merkavah:

“Merkavah” is entirely nullified to the Rider; that is, it has no self-will that opposes the will of the owner of the chariot, and therefore to whatever place the owner of the chariot desires to go, it follows after him willingly and without resistance.

It is through inner and truthful service of G-d, that it is possible to merit to be, from time to time, an aspect of the “Merkavah,” that is, to serve G-d, may He be blessed, out of wholeness of will.

However, only three among the many righteous merited that all the days of their lives—at every single moment—they were an aspect of the Merkavah, serving Him out of wholeness of will, and these were none other than the holy Patriarchs:

Abraham, Isaac, and Jacob.

gathered into a mound. In the second, it formed into a shapeless clump. In the third, his limbs were extended. In the

fourth, the soul was cast into him. In the fifth, he stood on his feet. In the sixth, he gave names to all of the animals...

### The Superiority of Man

Let us expand further upon this matter:

After G-d created Adam and placed him in the Garden of Eden, He dispatched the celestial angels to serve him. The ministering angels turned to G-d in astonishment, asking: “Master of all worlds! ‘What is man that You should know him?’ (Psalms 144:3) ‘Man is like a mere breath’ (ibid., v. 4); ‘he has no equal on earth’ (Job 41:25)! How can such a putrid being deserve Your attention?”

G-d said to them: “Know that just as all of you together sing My praise above, Man declares My Oneness down below. Furthermore—are you able to assign names to all the creatures I have created?” The angels tried and could not do so.

Immediately, Adam stepped forward and gave names to all

the creatures, as it says: “*And G-d, the L-rd, formed from the earth every beast of the field and every bird of the sky, and brought them to Man to see what he would call them; and whatever Man called each living creature, that was its name*” (Genesis 2:19). “*And Man gave names to all the cattle and to the birds of the sky and to every beast of the field*” (Genesis 2:20).

Adam gave names to each species in general, not to individual creatures. For example, when Adam saw the brownish-yellow creature with a mane, he apprehended in his mind its source and root and its essence, and he understood that its name is none other than “*aryeh*” (אֲרִיָּה—lion). That name was given as a general name for the entire species—all lions in

the world, but among the lions, there are, of course, no individual and personal names.

Parenthetically, even though mankind is also known as a species by three names—*enosh*, *gever*, *ish* (mortal, man, person), and Jews are additionally known as “*Adam*”<sup>2</sup>—nevertheless, as we are all familiar with, each and every person has his own

individual name, which he receives from his parents.

After Adam had given names to all of the creatures, G-d turned to the angels and declared: “Now you all understand Adam’s greatness! Man’s intellect encompasses the entire reality of the creatures, and therefore, he knows how to assign names to every creature.

Now, go and serve him!”

## The Descent of the Worldly Dimensions

The hours spent in the Garden of Eden on that Friday, following his formation, sped by quickly, and Adam advanced swiftly toward his purpose of “preparing the world for the revelation of G-d’s Divinity.”

Meanwhile, on the sidelines, the wicked Serpent, the representative of the powers of evil that G-d created upon earth, stood gnashing its teeth and scheming folly and

evil... Ultimately, the Serpent succeeded in causing man to sin, and Adam ate from the Tree of Knowledge, causing the entire reality of the dimensions of space, time, and soul to become lowered and coarsened.

The world grew dense, lowly, and coarse. A spiritual darkness enveloped humanity, and people wandered lost amid the dimensions of place and time,

---

...*Wellsprings of Wisdom*...

---

2. *Gemara* states (Bava Metzia 114b): “You are called Adam, whereas the nations of the world are not called Adam.” Likewise, the holy *Zohar* (Tazria 48a)

teaches that a human being is designated by several gradations—*Adam*, *Gever*, *Enosh*, *Ish*—and the greatest of them all is Adam.

**Parshat Vayakhel-Pekudei - The First Patriarchs Rectified the Worldly Dimensions**

their only desire was to have yet another fulfillment of their lust or a further taste of their dark passions. This brought even greater impurity upon their souls.

Thus, despite the fact that myriads of human beings lived in the world in that period, their personal names meant nothing—their names carried no meaning or significance at all. Of all of those generations, it

is said: “*The name of the wicked shall rot*” (*Proverbs 10:7*), and as Rashi explains: “No one bothers to mention their name, and it becomes forgotten on its own.”

In this manner, twenty generations passed over a world mired in darkness. Only in the year 1948 from creation was our forefather Abraham born, and with him, the rectification of the world began.

### **The First Patriarchs Rectified the Worldly Dimensions**

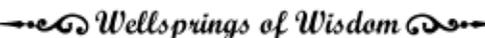
When Avraham Avinu was born, the process of rectifying the fundamental dimensions of creation commenced. Avraham began, and Yitzchak and Yaakov continued this holy work.

As Rabbi Meir Aryeh Reiss Shlita wrote:<sup>3</sup>

“Upon reflection, we find that the Patriarchs rectified the three aspects of the *worldly dimensions*, each his own aspect: Avraham—the aspect of Olam

(space/world); Yitzchak—the aspect of Shanah (time/year); Yaakov—the aspect of Nefesh (soul/person).”

Avraham Avinu rectified the aspect of *Olam* (space), for he was the first to whom the Land (of Israel) was given by covenant. The very first words spoken to him in the Torah are in this connection: “*Go forth from your land, and from your birthplace, and from your father’s house, to the land that I*



3. Ori VeYishi (*Letters and Torah Epistles*, Part II, p. 503).

will show you” (Genesis 12:1). Later he was told: “Rise, walk about the land, through its length and breadth, for to you I will give it” (Genesis 13:17). Even the decree that he was shown in the vision in the Covenant of the Parts was expressed with regard to a land: “Your offspring shall be strangers in a land not theirs...” (Genesis 15:13).

Similarly, in the trial of the Binding of Isaac as well, he was told: “Go to the land of Moriah” (Genesis 22:2); and after that test concluded it is written: “And Avraham named that place ‘G-d Yir’eh’” (Genesis 22:14). Then, following the Akeidah, our matriarch Sarah passed away, and Avraham purchased a plot of land in the Land of Israel to bury her, as it says: “The field, with its cave, passed from the ownership of the Hittites to Avraham as a possession” (Genesis 23:20). All of these highlight and emphasize Avraham’s special connection to land.

Yitzchak Avinu rectified the aspect of *Shanah* (time). Even

before his birth, in the announcement of his impending birth, it was stated: “At this season next year [Sarah shall have a son]” (Genesis 17:21). And later: “Yitzchak sowed in that land and in that year reaped a hundredfold; G-d had blessed him” (Genesis 26:12). These verses emphasize the timing and seasons associated with Yitzchak.

Yaakov Avinu rectified the aspect of *Nefesh* (soul). Of him it is said: “And all the souls coming from Yaakov were seventy souls” (Exodus 1:5). Additionally, he achieved and resembled the soul of Adam, as our holy Gemara says (Bava Batra 58a): “The beauty of Yaakov Avinu was like a semblance of the beauty of Adam.”

However, from all of the holy Patriarchs who played a role in repairing the world, it was specifically Yaakov Avinu who merited to effect its most decisive rectification—restoring the dimension of *Nefesh*—the soul—itself:

Parshat Vayakhel-Pekudei - Rectifying the Worldly Dimensions at Mount Sinai

From the time of Adam's sin until Yaakov's era, all "souls" were an admixture of good and evil, and the sparks of good and evil intermingled. As such, the dimension of 'soul' had no *meaning or significance*.

But through Yaakov Avinu's tremendous spiritual labor, he gathered and collected all of the holy souls in himself, and from that point onward, these souls would emerge only from him

and from his seed after him, until the end of all generations. From then on, these souls would be called "Neshamot Yisrael" (the Souls of Israel), whereas the empty, hollow souls would be known as the souls of the nations.

These two distinct systems having been established, it once again became possible to ready the world for the revelation of the Al-mighty's Divinity.

## Rectifying the Worldly Dimensions at Mount Sinai

However, in order for this process to be completed, a bit more purification was necessary. The children of Yaakov were drawn into the exile of Egypt, and there, through pain and suffering, hardship and affliction, they were refined and purified.

After 210 years of dwelling in the Egyptian exile, on the 15th of Nissan, the people of Israel went out of Egypt, and after 50 more days—on the 6th of Sivan in the year 2448 from

creation—the nation of Israel merited to receive the holy Torah at Matan Torah, the Revelation at Mount Sinai, and at that moment, the entirety of reality was cleansed, and the world reached its long-awaited *tikkun* (rectification).

As the holy Shelah writes: "At the time of the Sinai Revelation, the *zuhama* (defilement) of the primordial Serpent ceased; it was then fitting for the divine crown to be restored to its former glory. This is hinted at in

rarshat Vayakhel-Pekudei - Rectifying the Worldly Dimensions at Mount Sinai

the verse: ‘*And Mount Sinai was all full of smoke (Hebrew: ashan)*’ (Exodus 19:18); the initials of

ashan spell out the worldly dimensions—Olam, Shanah, Nefesh (space, time, soul)...”<sup>4</sup>

—*Wellsprings of Wisdom*—

4. At Mount Sinai, the Jewish people merited to see the Divine “eye to eye,” and from then on faith took root in their hearts.

In that spirit, we bring the following story that appears in *Ma’ayan HaMo’ed—Haggadah of Pesach* (p. 109), by Rabbi Shalom Meir Wallach:

More than 180 years ago in Germany, a dark cloud spread overhead. Jews began to feel small before the forces of impurity, ashamed and inferior to their non-Jewish neighbors, and that sense of inferiority led many to cast off observance.

One of the era’s great Sages, Rabbi Yisrael of Salant, founder of the Mussar movement, rose to confront the crisis. He left his *beit midrash* and students in Kovno and traveled to strengthen Torah life—staying at times in Königsberg and Memel, in Berlin and even Paris. He organized Torah-study circles for the alienated and addressed crowds, serving as living proof of boundless devotion to the honor of Heaven.

On one journey he returned from Berlin and made for Memel to reinforce the classes he had previously established. He went to his usual lodging, the home of a faithful, observant Jew whose kosher kitchen was beyond question.

On arrival he was startled: the host greeted him bareheaded. Seeing the rabbi at his door, the innkeeper blanched, muttered something, rushed to his room, and reappeared with a skullcap. “Please come in, Rabbi,” he said, embarrassed.

“I am not sure,” the rabbi replied evenly, “that I have come to the right address.”

“Yes, do come in, of course ! I mean—the *kashrut* is fully maintained...”

The rabbi took his hands, looked into his eyes with deep warmth, and asked gently, “Please tell me—what happened? How did you fall prey to the propaganda of heresy?”

“I will tell you, Rabbi,” the man said. “A few days ago an *apikorus* stayed here, a total heretic and denier of all of the tenets of Judaism. Seeing the way we live—scrupulous about Torah and *mitzvot*—he laughed out loud and mocked us. I told him: either be silent or leave.

“He was unmoved. He called for my servant, told him to buy a pork sausage, and then stood in the middle of the parlor and announced: ‘I am going to test whether there is Divine Providence. G-d forbids the consumption of pork, yet I am about to eat it. If G-d exists, He will punish me; I will

**Parshat Vayakhel-Pekudei - Rectifying the Worldly Dimensions at Mount Sinai**

choke and die. If I remain alive, that proves there is no reward and punishment.’

“What can I say? He ate, smacked his lips with pleasure—and nothing happened. From that day he strutted like a victor, and since then a fog has filled my mind. My faith and belief in G-d has weakened.”

He looked at the rabbi in anguished expectation, hoping that he would dispel the fog—perhaps with a visible sign from Heaven to prove the omniscient Divine Providence.

At that very moment his daughter, the joy of his life, entered with a paper in hand. “Father, we received our report cards!”

He beamed as he looked on. “This is true *nachas*. Rabbi, look—‘Very Good’ in every subject, and a citation for excellence in mathematics and music.”

“Music—piano?” asked the rabbi.

“Yes,” she said, glowing. “I took first place in the competition.”

The rabbi shrugged lightly. “How can I know if you deserve such praise? There is a piano here—play, and I will see whether you merit the distinction.”

Her eyes flashed with indignation; her lips tightened and shoulders rose in defiance.

“I fear,” the rabbi said, “your daughter is showing poor manners.”

The father, abashed, turned to her. “Why not play and prove to the rabbi that your certificate is deserved?”

“I beg your pardon,” she answered coolly, “but I am afraid the discourtesy is not mine. Why was this certificate given to me—so that anyone may doubt it and command me to prove it on the spot? Am I to answer every challenge and sit at the piano for any skeptic? Look who issued and signed it—authorities worthy of trust. They gave it so I would not have to prove myself at every turn.”

“Her words may be sharp,” the father said, “but she is right.”

The rabbi smiled. “Indeed; I expected her to refuse.”

The innkeeper stared in puzzlement.

“Consider,” the rabbi explained. “According to your daughter’s reasoning, your wandering mind should be at ease. See, G-d continually brings the world into being and gives it life. He watches and protects His creatures, rewarding those who fear Him and punishing the wicked.

That fool who ‘tested’ the Divine Providence was senseless. He demanded that the Creator, so to speak, dance to his tune and perform a miracle on command. “The Al-mighty ignored him—just as your daughter ignored my unreasonable demand—for we already possess a ‘certificate’ attesting to Providence and to reward and punishment.

That certificate is the Torah, which records the miracles of the Exodus and the Revelation at Sinai—events experienced by a generation that

**Parshat Vayakhel-Pekudei - G-d's Name—Bound with the Jewish People**

It was at this time that the individual names of the Jewish people at last gained true significance.

King Solomon said: “A good name is better than good oil” (*Ecclesiastes 7:1*), and as Rabbi

Chanoch Zundel ZY”A explained this verse:<sup>5</sup> “A person’s name is *only truly good when it derives its power from the Torah*, which is truly called ‘good oil.’”

At this point, let us pause briefly and digress...

**G-d's Name—Bound with the Jewish People**

In the Book of Yehoshua (Chapter 6), it is related that when the people of Israel under the leadership of Yehoshua bin Nun came to the border of the Land of Israel, the first city they needed to conquer in order to enter the land was Jericho. However, this city was

surrounded by an exceedingly strong, fortified wall, as it is said: “*Jericho was closed tightly, none going out and none coming in*” (*Yehoshua 6:1*).

Indeed, the Targum explains (Rashi quotes it) that Jericho’s wall was secured with mighty bars and gates of iron and

—*Wellsprings of Wisdom*—

witnessed them. As it is written: ‘just as He did for you in Egypt before your eyes’ (*Deuteronomy 1:30*). No one present denied it; all saw it with their own eyes.

“Is it reasonable that for every brainless claimant who says, ‘I do not believe,’ the Creator should overturn the order of creation and violate the laws of nature just to prove that there is justice and there is a Judge?

There would be no end to this fool’s errand: one would demand to choke on

*treif* to prove divine punishment, another to fall from his horse on Shabbat to prove the Divine providence. However, the true answer is quite clear: Whoever seeks the truth should look at the certificate that has already been validated before the eyes of the world, and borne the test of time.”

Needless to say, from that day and on, the innkeeper’s *kippah* did not leave his head.

5. The introduction to *Etz Yosef* (on *Ein Ya'akov*).

## Parshat Vayakhel-Pekudei - G-d's Name—Bound with the Jewish People

copper. Additionally, our Sages say (Berachot 54b) that not only was the wall very tall, its thickness equaled its height, such that it was utterly impossible to breach the wall or topple it.

Furthermore, the inner aspects of the Torah add that the wall was surrounded by extremely powerful forces of impurity.

Therefore, G-d commanded Yehoshua and the Jewish people to encircle the city for six days—once each day—carrying with them the Ark of the Covenant of G-d. In front of the Ark, seven priests would walk, each carrying a shofar. On the seventh day, they were to circle the city seven times, and the priests would blow the shofars and all the people would sound a great trumpet blast, and G-d would then perform for them an astounding miracle.

And so they did.

When the seventh day arrived, before they began the circuits around the city, Yehoshua

gathered the people and announced: “The walls will soon fall and the city will be captured by us. Be aware: the city and all that is in it is hereby declared *cherem* for G-d (banned and sanctified)....”

Among the assembled was a man named Achan son of Karmi son of Zavdi son of Zerah. When the moment of trial came and he stood before the glittering treasures, he could not withstand the temptation. He took from the spoils of the city: “*a fine Shinar mantle, two hundred shekels of silver, and a wedge of gold weighing fifty shekels*” (Yehoshua 7:21).

Yehoshua did not yet know of Achan's sin, and after Jericho was conquered, Yehoshua pressed on with the campaign of purification and advanced onward to conquer the city of Ai. But alas, disaster struck them there: “*The men of Ai struck down about thirty-six of [the Jewish people]; they chased them from outside the gate as far as Shebarim and struck them on the slope. The*

*hearts of the people melted and turned to water” (Yehoshua 7:5).*

In response to this setback, *“Yehoshua tore his clothes and fell on his face to the ground... And Yehoshua said: ‘Alas, L-rd O G-d! Why did You bring this nation across the Jordan, only to deliver us into the hands of the Amorites to destroy us? If only we had been content to remain on the other side of the Jordan! Please, my L-rd—what can I say, now that Israel has turned its back before its enemies? When the Canaanites and all the inhabitants of the land hear, they will surround us and wipe out our name from the earth. And what will be of Your great Name?’” (Yehoshua 7:6–9).*

From Yehoshua's final words—“And what will be of Your great Name?”— we understand that harm that comes upon the people of Israel causes harm to His great Name.

We must understand the connection: what is the link between the fate of the Jewish people and G-d's Name?

The Yerushalmi in Taanit (Chapter 2, Halacha 6) explains:

Rabbi Shimon ben Lakish said in the name of Rabbi Yannai: The Holy One, blessed be He, associated His great Name with the Jewish people. For in the name “Yisrael” is found the sacred Name of G-d “El” (אֱלֹהִים).

This is analogous to a king who possessed a small key to a treasure chest. The king said to himself: “If I leave it as it is—as a small, loose key—then should the key get lost, it will truly be lost to me; due to its small size, no one will notice it and pick it up and return it to me. Instead, I will attach a chain to it, that way, if it gets lost, the chain to which it is linked will call attention to it—so that it can be found and returned to me.”

Similarly, the Holy One, blessed be He, said: “If I leave the Jewish people as they are, they will be swallowed up among the nations, for they are a small nation. Rather, I will attach My great Name to them,

**Parshat Vayakhel-Pekudei - The Golden Calf's Cosmic Rift**

and through this they will live and endure forever.”

This is what Yehoshua argued before the Holy One: Since Your Name is intertwined with ours, if, G-d forbid, the people of Israel were to be wiped out, then, as it were, Your great Name would also be nullified....

G-d accepted this argument and said to Yehoshua: “*Get up! Why do you lie on your face?*” (Yehoshua 7:10). The Yerushalmi explains: The word “Get up (קוים)” is written deficient (without a Vav), so it can be read as “kam

lach”—meaning “it has arisen for you,” i.e., “the argument you have made has prevailed.”

This explains why this Chumash is called the ‘Chumash of Names’ (Shemot), because it is in this book, through the bondage and the redemption from Egypt, and then the giving of the Torah, that we attained the ultimate goal: G-d attached His great Name and placed it within the Jewish people for all eternity!”

And now, let us return to discuss the events that took place at Mount Sinai...

### **The Golden Calf's Cosmic Rift**

After the great Revelation of G-d at Sinai concluded, Moshe Rabbeinu ascended the mountain to bring down the Torah. The Jewish people in the camp remained to wait... but they did not do so patiently.

Barely forty days had passed since Moshe's ascent, and already a new atmosphere began to spread in the Israelite camp. Flickers of anxiety could

be seen on people's faces. The mixed multitudes that had recently joined the Jewish people when they left Egypt, gathered in the Jewish camp and demanded the manufacture of new G-ds, and a golden calf was soon fashioned. The sin of the Calf caused grave damage—yet again—to the *worldly dimensions*—the dimensions of world, time, and soul.

Parshat Vayakhel-Pekudei - The Golden Calf's Cosmic Rift

Rabbi Moshe Toib wrote:<sup>6</sup>

*It is known from Sefer Yetzirah that there are three aspects: Olam, Shanah, and Nefesh, and with the sin of the Golden Calf, all three were blemished.*

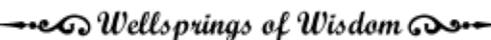
*Primarily, the souls of Israel (Nefesh) were damaged, and consequently, the “worldly” aspect (Olam) was also affected (since the world was created for the sake of and is intensely affected by the Jewish people). The “time” aspect (Shanah) was likewise damaged, for during all of those 40 days from the Revelation at Sinai until the Calf, the Jewish people enjoyed a neshama yetera (an extra and higher aspect of the soul) every single day; after the sin, it was taken from them and remained only on Shabbat. Thus, the aspect of time was impaired as well, for on weekdays and even on festivals, they no longer had an extra soul. In short, the world now needed repair once more.”*

The holy Zohar reveals the deeper intent of the mixed multitudes who misled the Jewish people to follow idol-worship. It was not merely that they missed the idols that they had been accustomed to worshipping in Egypt, and therefore made the Calf. Rather, they sought to create a divide between the Holy One and the Jewish people (Tikkunei

Zohar, Tikkun 13, 28b):

*“The mixed multitudes caused a separation between six and seven at the time of the giving of the Torah—as it says, ‘and the people saw that Moshe was delayed (boshesh)’ (Exodus 32:1). They understood that he was ‘bo-shesh,’ that he was to come until the sixth hour of the day, and afterwards, during the sixth hour they made the Calf, and they caused a split between the value of six and seven...”*

Rabbi Pinchas Friedman explained as follows:<sup>7</sup>



6. Hakal Tapuchin, Parashat Vayakhel, p. 263.

7. Shvilei Pinchas, 5773 edition, p. 380.

**Parshat Vayakhel-Pekudei - The Rectification—“Make Me a Sanctuary”**

The Erev Rav intended to separate between the Holy One, blessed be He, and Knesset Yisrael (the Jewish people), which correspond to “six” and “seven,” respectively.

For the Holy One, in His great majesty, garbs Himself through six divine attributes in order to conduct the world: Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod (kindness, justice, harmony, victory, splendor, foundation—the six sefirot).

Knesset Yisrael, the collective of the souls of the Jewish people, is rooted in the seventh attribute—Malchut (kingship), for it is the Jewish people who crown the

Al-mighty as King through their engagement in Torah study and fulfillment of the mitzvot. Thus, the union between the Holy One and Knesset Yisrael is a union of “six with seven.”

Since the Erev Rav sought to create a rift between the Holy One and Knesset Yisrael, they led the Jewish people to commit the sin of the Calf—idolatry—specifically between the sixth and the seventh hour...

Tragically, they succeeded, and the letters Vav–Hei (והי) of G-d’s Name (the four-letter Name Yud–Hei–Vav–Hei) became separated and disconnected...

**The Rectification—“Make Me a Sanctuary”**

After the people of Israel committed the sin of the Golden Calf, Moshe ascended Mount Sinai again to plead before G-d that He forgive the Jewish people for the grievous sin, and he remained there for another forty days. Following those forty days, G-d was

reconciled and agreed to forgive the Jewish people, and He told Moshe to descend from the mountain and carve two new tablets out of sapphire, and to ascend once again with them.

On the first of Elul, Moshe ascended Sinai once more with the second tablets and remained

on the mountain another forty days, until Yom Kippur. On that day, G-d was appeased with the Jewish people and said to Moshe with great joy, “*I have forgiven, as you asked.*” Thus Yom Kippur was established as a day of forgiveness, pardon and atonement for all generations.

G-d then continued and told Moshe: “My Presence will not reveal itself as it did at the Sinai Revelation. Rather, have them build Me a Sanctuary (the Mishkan), and in that Sanctuary I will reveal My light in a permanent manner, and from there it will spread over the earth.”

On the next day, the 11th of Tishrei, “*Moshe assembled the entire community of the children of Israel...*” (Exodus 35:1) and commanded the Jewish people regarding the construction of the Mishkan.

The Chatam Sofer wrote<sup>8</sup> that it was the Mishkan that remedied the separation that

had been caused by the sin of the Calf: through the building of the Mishkan, the letters Yud–Hei were reunified with Vav–Hei, uniting the divided parts of G-d’s Name. As the holy Zohar (Parashat Tazria 50a) teaches: “*And all the women whose hearts inspired them with wisdom spun the goats’ hair*” (Exodus 35:26). Their great wisdom was expressed in their dedication of their handiwork, and when they were doing the work of the Mishkan, they would verbalize and say, “We are doing this for the sake of the Mishkan; this we are doing for the sake of the Parochet (curtain)...” Similarly, all of the craftsmen engaged in the Mishkan’s work would speak aloud and recite their holy intent in their work: “*I am making this and this for the Sanctuary,*” or “*This I am making for the altar,*” and thus, holiness would dwell upon their handiwork. Through this, the physical work itself was sanctified; and when

**Parshat Vayakhel-Pekudei - Preparing for Mitzvot Verbally**

the work was completed and set in its place, the holiness had already come to rest upon it—for speech has the mystical power to draw the forces of holiness onto whatever one is verbally occupied with.

Thus, by speaking and declaring their holy intentions, the Jewish people succeeded in uniting Yud–Hei with Vav–Hei, rejoining the disconnected and dismembered letters of G-d’s holy Name.

### Preparing for Mitzvot Verbally

We bring an excerpt from our series on the Shulchan Aruch, *Chelev HaAretz* (beginning of Volume II):

Our Sages have taught that every mitzvah in the Torah requires proper preparation before one performs that mitzvah. This preparation should be performed in thought, speech, and action—the three channels through which every mitzvah is actualized.

For now, let us focus on preparation for mitzvot through speech:

Our Sages have taught that before Torah study or prayer, and likewise before performing any mitzvah, it is proper for a person to contemplate complete

teshuvah (repentance), and after that, one should say:

“*L’shem yichud*—for the sake of the unification of the Holy One, blessed be He, and His Divine Presence, with awe and love, to unite the letter Yud and the letter Hei with the letter Vav and the letter Hei in perfect unity in the name of all of Israel.”

Then one should recite the verse: “May the favor of the L-rd our G-d be upon us; establish the work of our hands for us—may the work of our hands be established” (Psalms 90:17).

This practice is fitting for every Jew, and is extremely helpful in achieving wholehearted focus and intent in one’s divine service.

Our Sages and halachic authorities have written that one must be very careful to avoid the grave prohibition of “*pronouncing the [Divine] Name with its letters*”—so as not to accidentally say G-d’s four-letter Name as it is spelled. The Gemara (Sanhedrin 90a) counts among those who have no share in the World to Come “one who pronounces the Divine Name with its letters,” which, as the Yad Ramah explains, means uttering the Four-Letter Name as it is written (Yud–Hei–Vav–Hei). Therefore, one must be cautious when saying the *L’shem Yichud* before performing a mitzvah, to separate each letter of G-d’s Name, so that he does *not* inadvertently pronounce the Name itself when reciting the unity of the letters.

The Kabbalists have written that there is a great benefit to connecting the mitzvah one is about to perform to its root in the Torah. This is accomplished by reciting aloud the verses in the Torah that pertain to that mitzvah *prior* to performing it.

For example, before laying tefillin, one should say the *L’shem Yichud* and declare: “Behold, I am about to fulfill the commandment of laying tefillin...” and then recite the related Torah verse: “*And you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes*” (Deuteronomy 6:8). By doing this, one “ties” the mitzvah to its source in the Torah, and this brings completeness to the aspect of speech of that particular mitzvah.

For this reason, it has become the practice of pious and G-d-fearing individuals before they proceed to perform a mitzvah to read relevant passages from the holy Zohar or the words of our Sages in the Gemara and Midrash that discuss that specific mitzvah. This instills in their hearts the commandments of the Al-mighty “*Who sanctified us with His commandments and commanded us*” to do this deed, so that they perform it for the sake of the One who commanded it, and

**Parshat Vayakhel-Pekudei - Preparing for Mitzvot Verbally**

additionally, this is the fulfillment of the mitzvah with the element of speech that accompanies it.

Our Sages further taught that this concept—of linking everything to its root in the Torah—applies not only to Torah study, prayer, and the fulfillment of active commandments like tefillin, tzitzit, mezuzah, and the like. It even applies to matters of physical life; that is, one’s bodily needs—such as eating, drinking, sleeping, earning a livelihood, and so on—should likewise be directed to the service of G-d, blessed be He, and one should verbally dedicate whatever action he is doing to the Eternal G-d. By saying out loud that he is undertaking an activity for the sake of Heaven, he links every action and every physical deed with an enduring bond to the Al-mighty.

By directing all of his actions—whether religious duties or ordinary activities—toward the service of G-d, a person also merits that the *sitra achra* (the “Other Side,” forces

of impurity) does not influence the mitzvah he performs, nor the mundane action he takes.

This practice also helps to bring the holy Shechinah to rest upon the work of his hands. Thus, all of his days will be occupied in the service of G-d, blessed be He. Indeed, this was the special quality of our holy Patriarchs: even their mundane activities were dedicated for the sake of Heaven, and they thereby merited to become a *chariot* for the holy Presence of G-d.

Thus, practically speaking, it is proper for a person to train himself to say out loud, before every action he undertakes: “*Behold, I am doing this for the sake of Heaven.*”

For example:

Before eating, he should say: “I am about to eat and drink in order that my body will be healthy and strong for the service of G-d, blessed be He.” Before sleeping, he should say: “I am about to lie down to sleep, so that my mind will be clear and settled

Parshat Vayakhel-Pekudei - Preparing for Mitzvot Verbally

upon me for the service of G-d, blessed be He.” Before going out to work in the pursuit of livelihood, he should say: “I am now going to engage in commerce and attempt to earn, with Heaven’s help, in order to support my household—so that I can raise my sons and daughters to study Torah, and to hire good teachers for them and pay their wages on time, as it is written in the Torah: ‘*On its day you shall give his wage...*’ (Deuteronomy 24:15). Additionally, I work so that I will be able to give charity and do deeds of kindness, and to fulfill all of the commandments properly.” In general, when building a house or buying clothing, or whatever action he does, his intention should be for the sake of Heaven.

By reciting these words, many spiritual fruits and offshoots are generated, and he brings down immense spiritual holiness upon the material matters he is engaged in, and all of his dealings are then reckoned as a mitzvah.

A Jew earns a reward for these spoken words, and by intending his mundane deeds for the sake of Heaven, it is considered as if all of his days are occupied with the commandments of his Creator, blessed be He. This is the secret of the verse: “*In all your ways, know Him*” (Proverbs 3:6). However, one must take care that his words do not contradict his actions. In other words, one may not pursue lavish feasting and a life of indulgence and then claim he’s doing so “for the sake of Heaven.”

Rather, he must eat only what he needs, in the spirit of the verse “*A righteous man eats to sate his soul*” (Proverbs 13:25), without overly pampering himself with luxuries. He should eat and drink whatever is available, but not beyond his means or needs. When one conducts himself in this way, it is then fitting to say that he “eats for the sake of Heaven.”

Our Sages indeed advise consuming that which is truly

## Parshat Vayakhel-Pekudei - Preparing for Mitzvot Verbally

good and beneficial, not merely what is tasty to the palate but harmful to the body. Likewise, one should not sleep to excess, only as much as is necessary; one likewise must not be obsessed and toil endlessly to become rich; rather, he should cast his burden upon G-d, and do his own part responsibly, and place his trust in G-d to fulfill his needs—for nothing restrains G-d from saving or enriching.

One additional point must be added on this subject. There is an even greater level that is achieved when one toils in the service of G-d and intends that his actions are for the sake of the Eternal G-d:

This causes the very limb with which he fulfills the mitzvah to become a dwelling for the Shechinah. In other words, that limb becomes a throne and chariot for the Divine Presence.

For example, if one gives charity with his hand, his hand becomes a chariot for the Divine Presence. If one performs a mitzvah with his

entire body, then his whole body becomes a chariot for G-d. Thus, when one enters the sukkah with his whole body, his entire being becomes a chariot for the Divine Presence.

Therefore, it is proper that a person “invite” or dedicate his body—or the specific limb of his body needed for that mitzvah—to be a chariot for the Divine Presence before performing the particular commandment.

For example, if one is about to do a mitzvah that is connected to the mouth (such as learning Torah or praying), he should say, “I hereby designate my mouth to pray and give thanks to my Creator.”

Similarly, before laying tefillin, one should declare, “I am ready to fulfill the positive commandment to lay tefillin with my arm and upon my head.” And of course, the same is true for all similar instances.

This is also a great segulah (omen and spiritually propitious practice) to banish from oneself

any hold that the *chitzonim* (external negative forces) may seek to gain from him. Those evil forces try to bring about obstacles or sadness for a person to prevent them from performing a mitzvah properly.

But by consciously dedicating one's limbs and organs to serve as a vehicle for holiness, one drives away those forces so that they do not hinder him from fulfilling the mitzvah in a complete and fitting manner.

### **Inclusion With All of Israel**

On a final note, in the last few centuries, tremendous spiritual upheavals and dramatic changes have occurred throughout the world. The forces of impurity have resolved to assault all facets of the *worldly dimensions* (space, time, soul) of Jewish life with all of their might.

Amid all of this terrible turmoil—the raging waters and dreadful pressure—a Jew stands and must hold firm... and he is ultimately guaranteed to succeed !

But oftentimes, however, a person may falter. He may be weakened and fail, transgressing and committing a sin. It is then, from that very moment, that he loses his power and is no longer able to unite the letters Vav–Hei of the Divine Name on his own

through his speech (his spiritual “signal” is weakened, so to speak, and his words lack the power to unite earth with Heaven).

The only remedy for this is then to add, in the text of the L'shem Yichud formula, the words “b'shem kol Yisrael” (“in the name of all Israel”). By saying these words with sincerity, he joins himself to all of the Jewish people, and through the power of that connection, he regains the ability to cause the unification of the letters Vav–Hei, in the name of the collective Jewish people.

In other words, by binding himself to the merit of the entire community of Israel—which never loses its holiness—his defective “limb” is bound up

**Parshat Vayakhel-Pekudei - Inclusion With All of Israel**

and connected to the whole and is repaired, and he can once again draw down holiness by his actions.

To bring the holy words of Rabbi Elimelech of Lizhensk ZY”A, in *Noam Elimelech* (On the verse “*These are the words that Moshe spoke to all Israel*” (Deuteronomy 1:1)):

This verse contains and hints to Moshe's advice to G-d's nation as to how to conduct themselves in order to reach genuine service of the Creator, and relates why we say before every part of prayer: ‘*L'shem yichud... b'shem kol Yisrael*’ (for the sake of unification... in the name of all of Israel).

The idea is that since “*there is no righteous man on earth who does only good and never sins*”, if so, how can we perform any holy act with our limbs—given that if a person committed a sin, G-d forbid, that limb has now been blemished? How can the holiness of the deed then come

to rest upon it?

Rather, the remedy is that one includes oneself together with all of the Jewish people. For there is a supernal realm of the collective Jewish people, and that realm is whole, without any blemish. The Jewish collective is entirely righteous, as it is said: “*Your people are all righteous*” (*Isaiah 60:21*).

Even though individual Jews may sometimes sin, the community as a whole always retains its holiness. Not even the satan or any evil influence can touch it, G-d forbid. Their form is perpetually engraved Above, and it is referred to in the holy books as ‘Adam Kadmon’ (Primordial Man), the realm where sin has absolutely no dominion.

Therefore, when a person connects himself to this collective, his own blemished spiritual limb becomes attached to the whole and is repaired with supreme holiness. It is then that he can properly perform that mitzvah and holy deed in actuality....

## Summary and Practical Conclusions

1. When the people of Israel sinned with the Golden Calf, a division was created between them and the Holy One, blessed be He. The tikkun (repair) for this rift was made by the construction of the Mishkan (Tabernacle). Through the building of the Mishkan, the Jewish people united the first letters Yud–Hei of the Divine name with the latter letters Vav–Hei, restoring G-d’s Name to wholeness.

2. By declaring their sacred intent for every item they made, the artisans of the Mishkan’s work drew holiness onto their handiwork, and when the work was completed and assembled in its place, the holiness came to rest upon it.

Thus, speech has the power to draw forth forces of holiness upon whatever one is occupied with. From here our Sages taught that every mitzvah of the Torah requires proper preparation before one performs it. This preparation requires thought, speech, and action, which are the three tools for fulfilling a mitzvah.

3. Preparation through speech: Our Sages wrote that before every Torah study session or prayer, and likewise before fulfilling a mitzvah, it is most proper for a person to contemplate

sincere repentance and recite: “*L’shem yichud Kudsha Berich Hu etc.*,” followed by the verse “*Vihi noam, etc.*” (Psalms 90:17). This practice is applicable to every Jew and is effective in attaining a more perfect kavanah (focus and intention).

4. Our Kabbalistic masters wrote that it is of great virtue to connect the mitzvah one is performing to its source in the Torah, and this is done by reading aloud the relevant Torah verses before performing the mitzvah.

For example, before donning tefillin, one would say the *L’shem yichud* and declare his intent to fulfill the mitzvah of laying tefillin: “*As it is written in the Torah: ‘And you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes’*” (Deuteronomy 6:8). By doing so, one ties the mitzvah to its root in the Torah, achieving completeness in the aspect of speech of that mitzvah.

5. This concept of linking everything to its root in the Torah applies even to worldly matters. That is, even for one’s bodily and mundane needs—such as eating, drinking, sleeping, making a living, and so on—it is proper to dedicate the

**Parshat Vayakhel-Pekudei - Summary and Practical Conclusions**

particular activity to the service of G-d, and verbally state that he is doing that act for the sake of the Creator. In this way, he connects every action and every physical deed with an everlasting bond to G-d.

6. By directing all his actions—whether mitzvot or even mundane daily activities—toward G-d, one also merits that the Sitra Achra (the “Other Side,” the forces of impurity) does not have a foothold in the actions that he performs, but rather, he draws the Shechinah to rest upon the work of his hands.

7. If a person has transgressed, he loses his spiritual “strength,” and his capacity to effect the unification of

the Divine Name through his own speech is consequently impaired.

Therefore, he must add in the *L’shem yichud* recitation, the phrase “b’shem kol Yisrael” (“in the name of all Israel”), thus binding himself with all of the Jewish people. Through the power of this connection to the pure collective of the Jewish people, he regains the ability to bring about the union of the letters Yud-Hei with Vav-Hei, restoring the unity of G-d’s Name.

In this manner, even individuals who have stumbled can draw upon the merit of the community and continue to ascend in the service of G-d, whose great Name will be sanctified and unified.

**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:

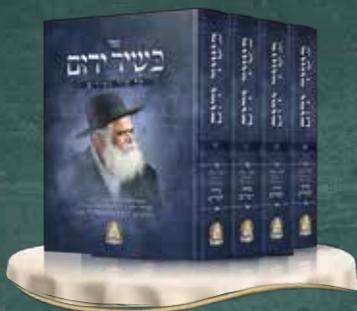
 **(347) 352 - 8125**



**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:

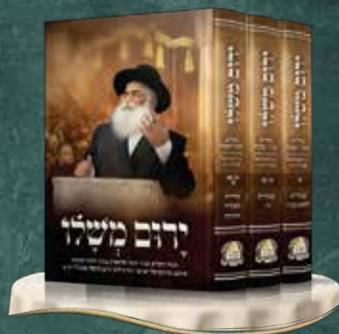


## ❧ Beshir Yarum ❧

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

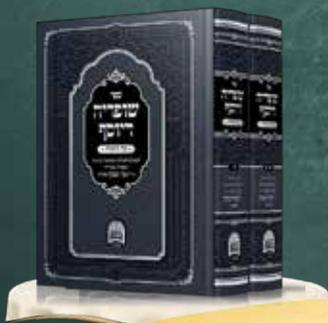
## ❧ Yarum Meshalo ❧

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 Vayakhel-Pekudei

25th of Adar ,5786

City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	6:42 pm	7:42 pm	8:14 pm
Miami	7:11 pm	8:03 pm	8:42 pm
Los Angeles	6:42 pm	7:38 pm	8:13 pm
Montreal	6:40 pm	7:43 pm	8:11 pm
Toronto	7:03 pm	8:05 pm	8:35 pm
London	5:43 pm	6:53 pm	7:15 pm
Jerusalem	5:30 pm	6:21 pm	7:03 pm
Tel Aviv	5:27 pm	6:19 pm	7:00 pm
Haifa	5:26 pm	6:21 pm	7:02 pm
Be'er Sheva	5:27 pm	6:21 pm	7:02 pm

### Pathways to the Heart

From the Words of

**HaRav Yoram Abargel zt"l**

*A person who is quick to anger – every small thing upsets him. Such a person is unfortunate; his whole life is suffering of the soul. Every moment that he is not angry is a great miracle for himself and for others.*

*What should such a person do? He should ask G-d for mercy – not only for his situation, for it is not wise to pray just for himself – rather he should beg from Hashem that he will succeed to understand what he must fix and rectify. But if he will work on himself in this "small" area, and slowly train himself not to get angry at any person, whoever he may be, and that nothing will anger him, and he will not be particular against any person in the world – if for a year or two he works on himself, he may become a completely different person.*



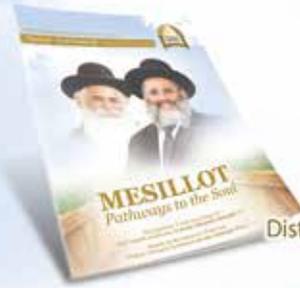
### Become a Partner!

For Donations:

American Friends of Netivot Inc  
980 Broadway St 336 Thornwood, NY 10594  
PCSB Bank  
Routing- #221970980  
Checking- 5151000774

Or Visit: [Hameir-Laarets.org.il/Donate](http://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](http://hameir-laarets.org.il/en)

Hameir Laarets

(954) 800-6526

054-870-8737

[en@h-l.org.il](mailto:en@h-l.org.il)



**Français**

joindre :



**Русский**

присоединиться:



**English**

to join:



**Español**

Para unirse:



**עברית**

להצטרפות:

