

Beit Hamidrash Hameir Laarets | Issue 249

Terumah | The Soul's Composition - Source for Constant Struggle



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: Charlene Vener
in memory of Edward Yitzhak Alter Zalkind, Shirley Sarah Leah Warner
and Philip (Fivel) Warner

...∞ PATHWAYS TO THE SOUL ∞...

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Parshat Terumah

Discerning the Hidden Light

We begin our talk this week with two stories:¹

Under Soviet rule, the smallest public act of Jewish observance was branded a crime.² The secret police hounded teachers, rabbis, even children; countless souls were exiled to Siberia, never to return. Yet the great Jewish leaders refused to let Judaism die, keeping its flame alive with heroism that few could imagine.

One of them, Rabbi Avraham-Yaakov of Sadigora, was arrested for "spreading religion." While he languished in prison, his only son's wedding approached. The wardens rejected every plea for a furlough, so the chassidim bribed the chief jailer with several thousand rubles. For

one evening, the Rebbe walked out a free man and stood beneath the canopy, his face shining brighter than the many candles that were held by those assembled.

Joy overflowed until a messenger burst in to announce that higher authorities had learned of the "escape," and a death sentence had been signed. In Stalin's Russia, escape meant immediate execution. Two chassidim galloped through the night to the mansion of a senior border commander, roused him from bed, and slid an even larger fortune into his hands. "One favor," they begged the officer, "when the Rebbe's wagon reaches your crossing, wave it through—no questions, no papers."

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1. The first story is told by Rabbi Aharon Toisig Shlita (*Doresh Tov* – Shavuot, p.159).
2. The Soviet Union was a brutal regime steeped in cruelty and wickedness,

yet instead of humility or self-awareness, its leaders boasted and hailed it as the "Soviet Paradise."

The officer consented. Before dawn, he and his wife drove to the crossing, inspected the guards, and announced that he would cover a coffee break. The soldier stepped away just as a covered wagon creaked up to the gate. Lantern raised, the officer examined the passengers. His wife leaned close and whispered, "That is the great Rebbe of the Jews."

"How can you be certain?" he asked.

"Our clergy always hold a Bible, and he carries nothing," she replied.

"He does not need one," she replied. "He is the Bible. Look at his face!"

The barrier was lifted, and moments later, the wagon rattled onto foreign soil. Safe at last, the Rebbe broke down in tears. "Now I understand a subtlety in the verse commanding a Jewish king to write a Torah scroll," he told his companions.

"The Torah first says, '*It shall be with him*' in the feminine, then '*and he shall read in it*' in the masculine. A king must not merely carry the scroll; the Torah must suffuse his being until others can read the law upon his countenance – 'and he shall read in it' – when people look at his face, they can say that 'he is the Bible' – he is the Torah scroll itself..."³

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3. On this matter, we find in the book *Eser Zechuyot* (p.59) by Rabbi Azriel Chaim Zamelung ZY"A, as follows:

In Parashat Beha'alotecha, Moses is commanded to tell Aaron: "Speak to Aaron and say to him: When you light the lamps, let the seven lamps give light toward the front of the Menorah" (Numbers 8:2).

The Torah goes on to testify: "And Aaron did so" (ibid., v.3), and

Rashi explains: "This is to tell the praise of Aaron, that he did not deviate."

The well-known question is: Is this Aaron the High Priest's praise – that he did not deviate from the command of G-d?

The holy Rabbi Yechiel of Aleksander ZY"A explained it thus: The 613 commandments in their origin are spiritual lights, and the Patriarchs of the

The second tale:⁴

Rabbi Mordechai of Chernobyl, famed for supporting hidden tzaddikim, spent much of his life criss-crossing villages to collect funds for these anonymous saints. Twice a year, a wealthy disciple, Reb Chaim-Mendel, donated generously, and on one visit, he unburdened himself:

“Rebbe, I have long given large sums for this holy cause, yet I have never met a hidden tzaddik. Please do grant me that privilege. Secondly, my only son, the brilliant scholar Shalom-Shachne, wants to marry the daughter of my forester, a pauper named

Baruch-Leib. The match humiliates me. Should I consent to the match or forbid it?”

The Rebbe pondered for a while and then replied. “I cannot promise that you will behold a hidden tzaddik, but if you join me for the Passover Seder, I will strive for you to see Elijah the Prophet—perhaps disguised as one of today’s hidden saints. And as to your question about your son, it will be resolved at the same moment.”

Thrilled, Chaim-Mendel spent four months in intensified prayer, study, and charity. As the days

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world, who lived before the giving of the Torah, fulfilled the commandments in their original spiritual form, not necessarily in the physical sense.

However, not every person is capable of reaching the level of the Patriarchs; therefore, (at the Sinai Revelation) G-d “lowered” the commandments down from world to world until they reached this world and became physical objects like *tefillin* and *tzitzit*, *lulav* and *matzah*, etc... All this so that any person, who is composed of mere physical flesh and blood, could perform them.

But Aaron the High Priest refined and sanctified his body so greatly that he turned into a spiritual ‘torch of fire’; consequently, the Menorah did not need to materialize physically; he could have lit the *spiritual* Menorah!

This, then, is the meaning of the praise that “he did not deviate” – that is, he lit the Menorah, and it did not change from its spiritual state.

4. *Beit Karlin-Stolin* (p.66) by Rabbi Yaakov Yisroel Kola.

drew closer, he increased his acts of kindness more and more and expanded the circle of people he supported, including among them the forester, Baruch-Leib, to whom he sent a wagon laden with flour, wine, and fresh produce. The driver soon returned—supplies untouched. "Praise G-d, I lack nothing," the forester had said. The snub stung, but fearing resentment would stain his spiritual preparations, Chaim-Mendel held his peace.

He reached Chernobyl on the eve of Passover, trembling with anticipation. After *Ma'ariv*, the Rebbe, robed in white, led the Seder. His eight sons sat around him; deep words of Torah poured from his lips. When the meal ended, they filled the Cup of Elijah, and the attendant opened the door. Every eye was fixed on the threshold.

A figure appeared, dressed like a rustic peasant in a sheepskin coat, leather belt cinched at his waist. His face shone with an otherworldly light. He drifted forward silently,

a faint fragrance of myrtle following him. At that instant, Chaim-Mendel collapsed in a faint; he had recognized Elijah the Prophet to be the figure of Baruch-Leib, the forest keeper...

The apparition soon vanished, and when they revived the wealthy man, the Rebbe motioned for silence and spoke gently:

"You need not be ashamed to become Baruch-Leib's in-law. Heaven has answered both of your pleas. Elijah revealed himself tonight in the likeness of your forester."

Only then did the stunned benefactor understand. The pauper whose gift he had tried to impose was one of the hidden tzaddikim he yearned to meet; his son's choice was thus no disgrace but rather a divine opportunity. And because he had conquered his pride instead of berating the forester, he merited the revelation of the Prophet himself, in the visage of a hidden tzaddik...

Upon reflecting on these two stories, the obvious question

comes to mind: Why was the Russian gentile woman able to perceive the Sadigora Rebbe's light, whereas in the second story, Chaim-Mendel – despite all of his virtues – was

unable to perceive the light of Baruch-Leib, the hidden tzaddik?

Before we approach this question, let us start from the beginning...

The Four Heavenly Quarries

The G-dly kabbalist Rabbi Chaim Vital ZY"A explains the concept of the quarries of the soul in his work *Sha'arei Kedusha* ("Gates of Holiness")

(Part III – Gate 2):⁵

"The first creation that the Creator emanated was the Ten *sefirot* (Divine emanations). And this creation is the first quarry, called 'the quarry of the *sefirot*.'

After that, He created another creation, which is a light that includes within it all of the souls of the Jewish people, and it is called 'the quarry of souls.'

The quarry of souls is attached to the quarry of *sefirot*, as it is stated: 'For just as the

loincloth clings to a man's loins, so too have I attached to Me the whole House of Israel and the whole House of Judah—declares G-d—to be My people, for fame, for praise, and for splendor'

(Jeremiah 13:11).

The divine light that extends from the *sefirot* must pass through the quarry of souls, and therefore, G-d is called 'the G-d of the people of Israel.'

It is also from the quarry of souls that the souls of the Jewish people are hewn and descend to this world, each according to its mission.

After that, G-d created another creation: a light that includes

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5. See at length *Od Yosef Chai – Derushim* (Parashat Bamidbar), by Rabbi Yosef Chaim ZY"A.

within it all of the angels. This is called 'the quarry of angels,' and from it all angels were hewn.

The quarry of angels is an outer garment for the light of the quarry of souls, and it receives its vitality from the quarry of souls.

Therefore, at the destruction of the Temple, when the flow of sustenance to the quarry of souls ceased, the angels were left without sustenance, and regarding that moment, the verse states: 'Behold, their heroes cry

The Ten Utterances of Creation

When it arose in G-d's will to create the world, He created it in six days – by uttering ten sayings. On the first day, He uttered two sayings: the first – "Bereishit (In the beginning) [G-d created the heavens and the earth]" (Genesis 1:1), and the second – "And G-d said, 'Let there be light'" (ibid., v.3).

out in the streets' (Isaiah 33:7)."⁶

Next, G-d brought forth a small, dark light composed entirely of harsh judgments, called 'the quarry of the kelipot' (husks, or forces of impurity). All kelipot (impure forces) later emanated from this source. From this same 'quarry of kelipot,' the souls of the gentiles were also created.

And after the four quarries (*Sefirot, Souls, Angels, Kelipot*) were created, our physical and material world was created..."

The Ten Utterances of Creation

On the second day, He said, "Let there be a firmament..." (ibid., v.6), separating between the heavens and the earth and also creating the angels...

On the other days of creation, too, He created, through these utterances, all of the reality we know – the inanimate, the vegetative, the

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6. Because when no sustenance flows from the quarry of sefirot to the souls of the Jewish people,

the angels – who are external to them – are denied sustenance as well.

Parshat Terumah - The Ten Utterances of Creation

living, and ultimately, the first human being.

However, there was a difference between the creation of Adam (the first man) and the creation of everything else. Every creature in the creation was created by a single utterance, whereas Adam was created with two utterances:

When G-d came to create the cow, a divine utterance created both the cow's body and the cow's soul.⁷ And so it was with all of creation: inanimate, vegetative, and living.

But when G-d came to create man, He created him with two utterances. The first utterance was: "Let us make man" (Genesis

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7. The *Tanya* writes (Sha'ar HaYichud VeHa'emanah – ch.1) that even the creatures not explicitly mentioned in the Ten Utterances were also created by means of the Ten Utterances – through substitutions, transpositions, and the numerical values of the words of the Ten Utterances.

To quote: "Even though the name 'stone' was not mentioned in the Ten Utterances of the Torah, nevertheless the stone's vitality is drawn from the combinations and transpositions of letters that revolve through the 231 Gates forward and back, as described in *Sefer Yetzirah* until they evolve from the Ten Utterances and derive from them the combination of letters *Alef-Beit-Nun* (אֲבָנָה, even, "stone"), which is the life-force of the stone.

"Likewise all the created beings in the world – the names by which they are called in the Holy Tongue are themselves the letters of speech that descend degree by degree from the Ten Utterances of the

Torah, through substitutions and transpositions of letters via the 231 Gates, until they arrive and become invested in that created being to give it life. The individual-created beings cannot receive their vitality from the actual Ten Utterances themselves in the Torah because the vitality issuing directly from them is too great for the individual creatures to bear. Only when the vitality descends and evolves, step by step to a lower level, through substitutions and transpositions of letters and through *gematriot* (numerical values, which are the sum of the letters), can the vitality be condensed and clothed and thereby bring into being a particular creature. The name by which it is called in the Holy Tongue is the vessel for the vitality condensed into the letters of this name, which has evolved from the Ten Utterances of the Torah that contain power and vitality to create something from nothing and to sustain it forever – for the Torah and the Holy One, blessed be He, are entirely one..."

1:26); the second utterance was: “And He blew into his nostrils the soul of life” (Genesis 2:7).

With the utterance “Let us make man,” the body and the animal soul – which is also called the foundational soul and the vital soul – were created, together with all of their components.

Then, with the utterance, “He blew into his nostrils the soul of life,” G-d drew into Adam a Divine soul.

What is a “Divine soul”? It is literally a part of G-d Above – a part of G-d Himself.⁸

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8. The Holy One, blessed be He, let us know the extent of the soul’s oneness with the Divine, and therefore used the word “va-yipach” (“and [He] blew”).

By way of further explanation:

Blowing requires far more energy than speech or an utterance, for speech involves external breath while blowing is from the innermost breath of the person.

One who blows up ten balloons will become more exhausted much more quickly than one who speaks continuously for three hours to an audience. Why?

The Divine soul that was in Adam included within it the entire quarry of the souls – all of the souls that were yet to come to the world...

After the creation of Man was finished, G-d turned to him and said: Adam, of all the trees of the garden, you may surely eat,⁹ but there is one tree, called the *Tree of Knowledge*, from which you are forbidden to eat.

This command constituted the first test in the world – ‘to eat or not to eat?’

Because when blowing, one expels inner breath.

Thus, G-d took His innermost essence and placed it within each one of us; that essentially is the holy soul of a Jew – literally a part of G-d Above.

One who understands this and connects to the soul’s lofty and mighty stature – will receive great strength and vitality to do right and avoid committing transgressions.

9. Before the sin of Adam and Eve, all of the trees bore fruit; there did not exist barren trees.

If Adam had merited and overcome the test, not eating the fruit until Shabbat began, the world would have reached its perfection...

However, Adam did not merit this. The primordial serpent succeeded in “biting” him, and Adam ate from the fruit.

At the moment Adam sinned, the dreadful quarry of the *kelipot* was breached, and the souls of the gentiles slipped through the breach. They lined up in a column and entered Adam’s body...

Until then, Adam had contained within himself the quarry of souls – meaning, the souls of the people of Israel. But now, after his sin, the souls of the nations of the world entered into him as well.

To quote the Arizal:¹⁰

“Behold, when the Holy One, blessed be He, created Adam, the souls that were included in him were only the souls of Israel; and if he had not sinned, the nations would never have emerged into the world. But after he sinned, sparks of the nations of the world got mixed into him. This is [the meaning of] ‘You (plural, referring to the Jewish people) are Adam’ (Ezekiel 34:31) – [i.e.,] only Israel alone had their souls included within Adam...”

For roughly 2,200 years, confusion reigned in the world. The souls that descended to the world came down without order. In the same household, two brothers could be born – one with a soul from the quarry of souls and the other with a soul from the quarry of *kelipot*.¹¹

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10. *Likutei Torah* (Psalms – ch.32).

11. Each one of our holy Patriarchs had a great share in rectifying the world.

Jacob, our forefather, who was the third, merited the most decisive rectification.

From the time of Adam’s sin until Jacob’s time, souls were intermingled – the good, pure souls together with the empty, hollow souls.

Throughout that long period, there were many people who had several

Parshat Terumah - Make For Me a Sanctuary

Until Jacob our forefather came and merited to clarify and separate the quarries. Through his awe-inspiring divine service, Jacob caused all of the souls from the quarry of souls to gather within him, and from then on, those souls would come forth only from him and from his progeny

until the end of all generations...

From then on, the former were called 'the souls of the Jewish people' and the latter 'the souls of the gentiles'...¹²

We now move on to discuss this week's Torah portion – Parashat Terumah...

Make For Me a Sanctuary

Parashat Terumah opens with the command: *"They shall make Me a Sanctuary, and I will dwell among them"* (Exodus

25:8), which expresses G-d's desire for us to build a special place wherein the Divine Presence will rest.¹³

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sons, each with a different kind of soul – one son with a soul from the quarry of souls, and for another a soul from the quarry of *kelipot*... And for the holy Patriarchs, it was true as well:

Abraham our forefather had two sons – Isaac and Ishmael:

Isaac had a holy soul, whereas Ishmael, the maid's son, had an inferior soul.

Likewise, Isaac our forefather had two sons – Jacob and Esau:

Jacob had a holy soul, whereas Esau had a darkened soul...

12. To quote Rabbi Chaim ben Atar, the holy *Or HaChaim ZY'A* (Deuteronomy 32:8):

"All that G-d made, He made one corresponding to the other – good against evil. All of the souls among the creatures G-d caused to taste from two trees: one good and one evil.

When Adam sinned, and evil was mixed into the good, there again started to come forth from the offspring of Adam evil souls as well – until one pure soul emerged that included all of the holy souls within, and the good tree was clarified anew – and that is none other than Jacob our forefather, peace be upon him..."

13. In total, three such 'places' were built over the years: the Tent of Meeting in the wilderness, the Tabernacle in Nov and Giv'on, and the Holy Temple in Jerusalem.

Parshat Terumah - Make For Me a Sanctuary

Rabbi Eliyahu Zilberman *Shlita*, the Rosh Yeshiva of Aderet Eliyahu, wrote the following:¹⁴

"The commandment to build the Holy Temple is one of the 613 commandments of the Torah, as it is written: '*They shall make Me a Sanctuary, and I will dwell among them*' (Exodus 25:8). The purpose of this commandment is that the people of Israel build a House for the Holy One, blessed be He, so that He may dwell among them.

"But when one contemplates how the Torah relates to this commandment, it appears that it is far more fundamental, general, and significant than the other commandments.

Immediately after the people of Israel left Egypt (just one week out of Egypt) they recited the Song of the Sea, which our Sages say (Sanhedrin 91b) we are destined to recite in the future as well. This song concludes with the prayer and aspiration: '*You will bring*

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In the Midrash (Shemot Rabbah, Parashah 34 – sec.3), these three sites are described thus: the Tent of Meeting is described by the term "pen"; the Tabernacle by the term "hut"; and the Temple by the term "house":

"The Holy One, blessed be He, said to the Jewish people: You are My sheep, and I am your shepherd, as it is said: '*As for you, My flock, the flock of My pasture, you are men*' (Ezekiel 34:31); and I am your shepherd, as it is said: '*O Shepherd of Israel, give ear*' (Psalms 80:2). Make a pen for the shepherd, so that he will come and tend you...

"You are a vineyard, as it is said: '*For the vineyard of the L-rd of Hosts is the House of Israel*' (Isaiah 5:7), and I am your keeper, as it is said: '*Behold, He*

that keeps Israel shall neither slumber nor sleep' (Psalms 121:4). Make a hut for the keeper so that he will guard you.

"You are children, as it is said: '*You are children of the L-rd your G-d*' (Deuteronomy 14:1); and I am your Father, as it is said: '*For I have become a father to Israel*' (Jeremiah 31:18). It is an honor for children when they are with their father, and it is an honor for the father when he is with his children... Make a house for the Father so that He will come and dwell with His children. Therefore it says: 'They shall make Me a Sanctuary.'"

14. His words are cited in the journal *Beit Va'ad* (Part IX – p.27).

Parshat Terumah - Make For Me a Sanctuary

them and plant them on the mount of Your heritage, the foundation of Your dwelling-place that You, L-rd, have made – the sanctuary, O L-rd, that Your hands established’ (Exodus 15:17). Already at the very beginning of their journey they prophesied and yearned for the state of ‘the sanctuary, O L-rd, that Your hands established.’

"We also find that the Torah goes on at length about the details of this commandment of constructing the Tabernacle and the Temple, writing an entire parashah (Parashat Terumah) about how all the vessels should be prepared, describing each vessel individually and in great detail. Afterward, it dedicates another entire parashah (Parashat Vayakhel), where the Torah describes each and every vessel individually and how it was made. Likewise, regarding the priestly garments, the Torah describes at length (Parashat Tetzaveh) each garment and how it looked. And then the Torah again, in Parashat Pekudei, describes how the garments were later made. From all this, we see

how highly the Torah values this commandment.

“The reason is that the ultimate goal of the Exodus from Egypt was for G-d to dwell among the Children of Israel, as it is stated: ‘And they shall know that I the L-rd am their G-d who brought them out from the land of Egypt to dwell among them; I am the L-rd their G-d’ (Exodus 29:46).

“The goal of the Holy One, blessed be He, in taking the people of Israel out of Egypt and choosing them for Himself was ‘to dwell among them.’ This commandment is the general aim and the heart of the relationship between G-d and the people of Israel. It is not a mere detail, but rather the entire focus and heart of the relationship between G-d and the people of Israel is ‘and I will dwell among them’ – that G-d will dwell among the Children of Israel.”

In the past years, we have elaborated on the concept of the Tabernacle; we will now focus on the concept of the personal sanctuary within each and every Jew.

The Sanctuary Within Each and Every Person...

As noted, Parashat Terumah opens with the command: "They shall make Me a Sanctuary, and I will dwell among them" (Exodus 25:8).

The Alshich ZY"A (Exodus 31:13) asks: The Sanctuary is a single structure, so the verse should have ended in the singular form – "and I will dwell in it." Why does it conclude in the plural: "and I will dwell among them"?

The Alshich answers as follows: "'And I will dwell among them' – within each and every Jew. That is, G-d's main

desire is that every single Jew will build a sanctuary for G-d within his heart."¹⁵

The concept of establishing the Sanctuary on a spiritual level applies to each and every Jew; every member of the Jewish people can – and must – make for G-d a personal sanctuary and Temple within his heart and within his home.

But in order to succeed in building within ourselves a dwelling for G-d, we must first recognize the "tools" given to us – namely, the faculties of our body and soul:¹⁶

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15. The holy Gaon Rabbi Chaim of Volozhin ZY"A greatly expanded on this principle, and we will quote from his holy words (*Nefesh HaChaim*, Gate I – ch.4):

"Do not think that My purpose is the construction of the external Sanctuary; rather, know that My purpose in the pattern of the Tabernacle and all of its vessels is to hint to you to do likewise – you shall make yourselves, through your desirable deeds, in the pattern of the

Tabernacle and all its vessels, all of them holy, fit and prepared for My Presence to dwell among you..."

16. We are now discussing the wondrous creation that is called the "Jew."

A gentile has no connection to these wondrous levels – as stated, his root is from the quarry of *kelipot*... "Blessed [are You] for not making me a gentile."

What follows is an excerpt from our work *Chelev Ha'aretz* ('The Soul'):

Parshat Terumah - The Sanctuary Within Each and Every Person...

The holy Rabbi Shneur Zalman of Liadi ZY"A writes in the *Tanya* (ch.1-2): Our world is composed of four categories: inanimate, vegetative, living, and sentient (human). In all these categories, there is a Divine life force that brings them into existence and gives them life.

The *sentient* category includes all human beings. However, even though Jews and the nations of the world externally appear to be similar, the truth is that there are three essential differences between a Jew and a gentile:

The first difference is in the material from which the body is formed – the bodies of the nations of the world are formed from the four fundamental elements themselves, namely fire, water, air, and earth. However, the bodies of the Jewish people are made from the spiritual aspects of those four elements (referred to in Kabbalah as the “*Yechida of Fire, Air, Water, Earth*”).

In this vein, it is written in *Hayom Yom* (29 Elul) one of the aphorisms of the Baal HaTanya: *We have absolutely no concept of how precious a Jew's body is to the Holy One, blessed be He.*

The second difference is in the soul that gives life to the body, called the “vital soul” – the vital soul of the nations of the world receives its vitality from the three impure *kelipot*, and therefore, they have no true goodness or genuine kindness –

meaning, goodness purely for the sake of the other's benefit. Rather, they do good and practice kindness only if they know clearly what they stand to gain from it.

Whereas the vital soul of the Jewish people receives its vitality from the *kelipat nogah* (the intermediate level of *kelipah*), and therefore, it has in its nature true goodness and genuine kindness. As the Gemara says (Yevamot 79a) – there are three distinguishing traits in this nation: they are compassionate, they are bashful, and they perform deeds of kindness.

Since these qualities are ingrained in their vital soul, therefore even their bodies are drawn to kindness and compassion without the need for work or effort on their part to bring out these traits.

The third difference is in the “Divine soul” that exists only in the people of Israel – a Jew's soul harbors within it that exalted part called the “Divine soul” (in addition to the vital soul) – about which G-d Himself testifies and says: “*Israel, in whom I take pride and glory*” (Isaiah 49:3). This level of the Divine soul is far, far above the level of the angels, and it is only a Jew who can reveal within himself and in the world the Divine light; only he has the emotional capacity to feel and experience an elevating experience of holiness, and to fathom the profound depth of understanding the holy Torah.

Parshat Terumah - The Sanctuary Within Each and Every Person...

The holy Arizal taught (*Etz Chaim*, Gate 50 – ch.2) that each Jew has two souls – one soul from the side of the *kelipah* and *sitra achra* (the “Other Side,” the realm of impurity) and a second soul from the side of holiness.

The second soul from the side of holiness is called the “Divine soul.” Its role is to pull a person toward everything spiritual: prayer, the commandments, acts of kindness, Torah study, and good deeds.

However, the soul from the side of the *kelipah* and *sitra achra*, called the “animal soul,” pulls a person toward the material and physical. In our holy books, this animal soul is referred to by several names: the foundational soul, the vital soul, and the animal soul.

Each of these names has deep significance.

We will use the analogy of a building with four floors: a “basement level,” a ground floor, a first floor, and a second floor.

The basement level is, so to speak, like an engine room – one does not enter there normally. Similarly, in a person’s soul, the inert *foundational soul* is akin to the basement level. This soul stores within it all the sediments of what a person has gone through – the troubles, the suffering, the injuries he has sustained, the successes he has achieved, the pleasant experiences he has lived through, along with unpleasant experiences. This level is ‘stifled’ in most people. Why? Because there are many failures and times when one becomes “stuck” there.

Above that is the ground floor: the vegetative foundational soul, where one’s character traits are rooted – both good and bad.

The good and bad traits are not included among the 613 commandments of the Torah, but they are verily the foundation for fulfilling all 613 commandments: the trait of generosity is the foundation for fulfilling those commandments that require monetary expense, whereas the trait of stinginess is

Parshat Terumah - The Sanctuary Within Each and Every Person...

a cause for refraining from fulfilling the commandments.

In summary, all the good and bad traits reside in this "vegetative foundational soul."

Above that is the first floor – the living foundational soul, where the 613 commandments of the Torah are rooted – 248 positive commandments corresponding to the 248 limbs, and 365 prohibitions corresponding to the 365 sinews.

In addition to this level of the living foundational soul being the root for the 613 commandments, this 'living' level of the soul also forms the foundation of the seventy

faculties present in a person... (within a person, there are expansive and rare capacities; wisdom lies in using them correctly and in knowing how to actualize their potential).

Above this part is the second floor – the intellectual soul. This soul exists in gentiles as well, as our Sages say (Eichah Rabbah 2:13): *"If someone tells you there is wisdom among the nations – believe it."*

Now we move on to the second soul – the Divine soul. What is a "Divine soul"? It is literally a part of G-d Above – a part of G-d Himself.¹⁷

We shall expand further...

∞ *Wellsprings of Wisdom* ∞

17. In *Mishnat Ha-Maggid* of Zlotshov (Part II, p. 210, section 4), the following story is recorded:

We do not know his name, yet his depraved deeds have been inscribed for posterity. Concerning him, it is written: that nameless Jew plumbed the depths of wickedness—forbidden lusts, debased passions... and on top of all that "filth," he turned into an informer, handing over both the righteous of the generation and the simplest folk with dreadful denunciations.

The account does not specify how many people died because of him, how many widows and orphans were left without bread on his account, nor does it detail the troubles he inflicted or the vast sums of money that were taken from them—but it is clear that the suffering was enormous.

One day, for reasons not disclosed, a number of tzaddikim gathered and sat together. At the doorway, a group of Jews asked permission to enter; when it was granted, they came in and burst into bitter

Parshat Terumah - The Sanctuary Within Each and Every Person...

tears: "That Jew has overstepped every boundary—yet another Jew has been killed because of this evil informant."

The tzaddikim withdrew into silent thought, and afterward, they all said: "Such a Jew, according to law, deserves the death penalty, and we have examined and found in him not a spark of holiness." They sought, through their prayers, to remove him from the world, yet their prayers returned empty-handed.

Again, each one immersed himself in thought: "Why are we not succeeding?"...

It was then revealed from Heaven that the holy Rabbi Ze'ev of Zbarizh had extended his protection over that Jew, and as long as he shielded him, they could do nothing.

The tzaddikim, therefore, resolved to travel to Rabbi Ze'ev Wolf to persuade him of the gravity of the matter. They arrived on Friday morning and presented their case; he listened and replied, "For me, the radiance of Shabbat has already begun to shine—let us speak of this matter on Sunday. Meanwhile, remain with me for Shabbat."

The holy impression of that Shabbat remained forever engraved in the hearts of those fortunate enough to have experienced it.

On Sunday, after the morning prayers, they approached him again and asked that he "sanctify the Name" and, through his prayers, bring about the evil informer's death, as it is written: "G-d preserves all who love Him, and all the wicked He will destroy" (Psalms 145:20).

Rabbi Ze'ev of Zbarizh responded:

"There will soon come about an ordinary day like any other: craftsmen at their work, merchants with their wares, the roads crowded with carts, the streets filled with people chasing the race of life.

"Suddenly a sweet, delightful sound will be heard, and Jewish hearts will awaken with mingled joy and awe; each will ask his fellow, 'What is this wondrous sound that pierces our bones and revives us?'—and it will become clear that this is the shofar of Moshiach.

"Hearts will throb with excitement and anticipation... and behold, he will appear, rays of light streaming from his holy face, unending rivers of love and compassion flowing from his pure eyes. All will sense that at last, they have found what they lacked all these years, 'for we have ever yearned—for You!'

"Moshiach will proclaim, 'Precious Jews—whoever wishes to come with me to Jerusalem—come at once!' The entire nation—men, women, and children—will abandon their lands, houses, and possessions and run after Moshiach like an infant clinging to its mother.

"Joy will flood every heart and spread through every limb; surging waves of gladness will sweep all present, and all feet will burst into ecstatic, fervent dance.

"Circles upon circles of dancers, ablaze with enthusiasm, will fill the streets, as it is said, 'Then the maiden shall rejoice in the dance, young men and old

Parshat Terumah - The Sanctuary Within Each and Every Person...

together; I will turn their mourning into joy, and will comfort them and gladden them after their sorrow' (Jeremiah 31:12).

"But there will be one Jew ashamed to accompany Moshiach—the very informer for whose sake you have come. He will hide in some remote hole in the Diaspora so that Moshiach and the tzaddikim will not see him.

"Meanwhile, dread, terror, and immense fear will befall all the kings of the nations. 'What shall we say to the King-Moshiach? How shall we justify centuries of killings and burnings, of persecutions, taxes, and ever-changing decrees upon the Jews?'

"They will gather to take counsel. One king will say, 'I have an idea: let us take all our crowns and present them to Moshiach, declaring him king from now on.' They will all laugh at his idea: 'Fool—he is already the king.'

"Then one of the wise men will say: 'To appease Moshiach, we must prove we have repented and now love the Jews. Let us take a Jew, clothe him in royal garments, mount him on the royal horse, adorn him with silver and gold, bring him to Moshiach, and say: "Our lord and king, see how greatly we honor Your people!"'

"Delighted, they will hurry into the streets to find a Jew—but none will be found, for all have gone up to Jerusalem.

"In their haste, they will demand an immediate search. Special squads will scour the earth and eventually locate one Jew—the informer.

"Against his will, they will seize him, robe him in regal attire, heap silver and gold upon him, and seat him in a royal limousine. The stately convoy will set out in magnificent splendor.

"At journey's end, they will reach Jerusalem... The pure, crystalline air, the electrifying sanctity, the indescribable beauty will halt them and make them utterly speechless; only after long minutes will they venture farther.

"From afar, they will see Moshiach standing on a platform, surrounded by myriads of Jews listening to his daily Torah discourse. They will send word: 'Here we are—the kings of all nations, and we wish to bring you a gift,' as David foretold, 'Kings shall bring you tribute' (Psalms 68:30).

"They will approach Moshiach, open the car's door, and extract the informer.

"You can imagine," Rabbi Ze'ev continued, "the uproarious laughter—some gift!"

"Yet Moshiach will be deeply moved. 'Why do you laugh? Do you not see the abundant good within him? In every Jewish man and woman—even if they have transgressed the entire Torah eight hundred times—there is a vast reservoir of goodness, of holiness!'"

Rabbi Ze'ev Wolf concluded: "And would you have me get rid of 'Moshiach's gift?'"—and he dismissed them, refusing to curse the informer and pray for his demise.

True Life – Connecting the Layers

Every Jew has a Divine soul that gives him existence and life.

Chassidic teaching explains¹⁸ that although this soul – called a “Divine spark” – is one simple, unified essence; nevertheless, it is divided into several layers, which do not reveal themselves on their own. In order to actually reveal them, a Jew must purify his soul. The more a Jew purifies himself, the more deeply these layers are revealed within him.

To quote the words of the Midrash (Bereshit Rabbah 14:9): “*Five names are given to it (the soul): nefesh, ruach, neshama, chaya, yechida.*”

These five names correspond, according to the teachings of Kabbalah and Chassidut, to the five layers of revelation of the soul, which are generally divided into two groups of powers – internal

powers and encompassing, transcendent powers:

The internal powers belong to the domain of the soul's revealed consciousness, and they are *nefesh, ruach, and neshama*.

The encompassing powers are powers that hover above the realm of the soul's conscious mind, and they are *chaya and yechida*.

By way of further explanation:

The first level is the level of *nefesh*. Regarding this layer, the Torah says: “*For the nefesh (life) of the flesh is in the blood*” (Leviticus 17:11), and it also says: “*For the blood is the nefesh*” (Deuteronomy 12:23). Meaning, this level is the natural, vital Divine life-force that sustains a person across the full range of his natural existence – biologically, and also in the spiritual aspect of the soul. It is written in *Etz Chaim* (Gate 6 – ch.5) that the *nefesh* resides in the liver.

••• Wellsprings of Wisdom •••

18. See at length in *Be'er HaChassidut* (commentary on *Derech*

Mitzvotcha, Part II – p.305) by Rabbi Omer Halevi Shlita.

Parshat Terumah - The 'Three Garments' of Man

The second level is ruach, which is the aspect that animates the emotional and action faculties of the soul. And it is written in *Etz Chaim* (ibid.) that the ruach resides in the heart.

The third level is the level of neshama. This is the aspect that animates the soul's revealed and conscious intellectual faculties, and it resides in the brain.

The fourth level is the level of chaya. This is the *makif* (transcendent) level that is closest to the conscious layers described above. However, its main illumination lies in the super-conscious realm, influencing the soul's faculty of will – a force that hovers above and affects the entire soul.

The fifth level is the level of yechida. This is the distant and lofty level of *makif*, utterly hidden and concealed. The

influence of the *yechida* is on the soul's faculty of inner delight.

The G-dly kabbalist Rabbi Moshe Chaim Luzzatto, the Ramchal ZY"A, wrote the following in his work *Adir BaMarom* (p.369):

"Know that true life is none other than the joining of the *nefesh*, *ruach*, *neshama*, in the manner that the *ruach* holds the *neshama* from above and the *nefesh* from below and binds them together..."

This is to say that the feeling of true life is only when the *neshama* level is revealed within the *nefesh* level. And this is possible only when the middle level – the *ruach* – is purified of any spiritual dross or defilement..."

After all this elaboration, we will introduce one more detail necessary for a person's service to G-d...

The 'Three Garments' of Man

Until now, we have spoken about the Divine soul and the

animal soul. Now, we will expand further:

Parshat Terumah - The 'Three Garments' of Man

Within a Jew, these two systems are, in fact, four-fold. There is the system that is called the "good inclination and evil inclination," and there is the system that is far higher that is called the "Divine soul and animal soul."

We will explain:

Imagine the two souls (the animal and the Divine) as two buildings (two separate realms). In each building, there are ten floors, and each of the ten floors is divided into ten areas – in total, the ten floors are divided into one hundred particular areas.

The ten floors correspond to the ten sefirot: three upper *mochin* (intellectual faculties) and seven lower *midot* (emotional attributes, which are also called *Ze'ir Anpin*).

The Divine soul has an outer covering over its seven lower attributes called the good inclination. The covering over the seven lower attributes of the animal soul is called the evil inclination.

The three upper faculties are called the ChaBaD (Chochmah, Binah, Da'at – Wisdom, Understanding, Knowledge), which glows and manifests in each of the two systems without concealment or covering.

In the analogy of the two buildings, each one with a hundred areas, the seventy lower areas of the first building of the "Animal Soul" are "clothed" in a garment called the "evil inclination," and the thirty upper areas are the animal soul itself. Likewise, in the building of the Divine soul – its seventy lower areas are covered by a garment called the "good inclination," and the thirty upper areas are called the "Divine soul."

A mighty battle rages between these two systems – the Divine soul and the animal soul – over which one will gain control of the soul's garments of expression (namely, thought, speech, and action). These three garments function as a single set of tools. The moment one

Parshat Terumah - The 'Three Garments' of Man

soul controls all three, the other soul has no hold on them at all.

If the Divine soul manifests through them – how good and fortunate is a person ! The body recognizes its place and purpose as an instrument for the expression of the three garments, to bring into actuality the will of G-d under the guidance of the Divine soul.

But if the animal soul seizes control, it is self-evident that the Divine soul will not be able to manifest – for it has no vehicle of expression in the 'three garments.'

What does the evil inclination do ? It works with all its might to put the Divine soul's system to sleep. It flips off the switch of the Divine system, and consequently, the three soul garments express only the material, animalistic system.

When the animal system grows stronger, the form and inner spirit diminish, and one's heart becomes like a heart of stone to all things holy. In

matters of G-dliness, he feels no sensation or pleasure at all; but when it comes to material matters (eating, drinking, making a living), he is alert and uninhibited.

Such a person will lack fear of Heaven, will be drawn in by his heart's crookedness, and will be filled with doubts.

Fortunate indeed is the Jew who merits victory in this spiritual war.

We now return to the opening question: How do a Jew's capacity for spiritual recognition and feeling differ from a gentile's ?

The answer can be found in Midrash Tanchuma (Parashat Tetzaveh, 8): "*You find that one who is in darkness sees and sees what is in the light, while one who is in the light does not see what is in the darkness. The Holy One, blessed be He, however, sees what is in the darkness together with what is in the light.*"...

Since the nations of the world exist in the quarry of darkness –

Parshat Terumah - The 'Three Garments' of Man

the quarry of kelipot – it can be easier for them to discern the light, whereas a Jew who exists

in the quarry of light – the quarry of souls – might actually find it harder to see that light.

Shabbat Shalom!



Summary and Practical Conclusions

1. G-d's will, blessed be He, is to dwell among the people of Israel, as it is stated: "*and I will dwell among them.*" That is, within each and every Jew. This is His primary desire, blessed be He – that every single Jew build a sanctuary for G-d in his heart and in his home.

In order to succeed in building within ourselves a dwelling for G-d, we must first recognize the "tools" that have been given to us – namely, our body and our soul.

2. Every Jew has two souls: one soul from the side of holiness, called the "Divine soul," and a second soul from the side of the kelipah and *sitra achra*, called the "animal soul."

The nature of the Divine soul is to pull a person toward everything spiritual, whereas the nature of the animal soul is to pull a person toward the material.

3. In more detail, the animal soul has three names, which are the foundational soul, the vital soul, and the animal soul. Each of these names has deep significance – these are not mere poetic flourishes.

The animal soul is further divided into four parts which are the inert foundational soul, the

vegetative foundational soul, the living foundational soul, and the intellectual soul.

4. The inert foundational soul – this is the soul that stores within it all the sediments of what a person has gone through – the troubles, the suffering, the injuries he has sustained, the successes he has achieved, and the pleasant and unpleasant experiences he has lived through.

5. The vegetative foundational soul – in it are rooted all of the person's character traits, good and bad. This level is very important, for although good and bad character traits aren't listed among the 613 commandments, they are nonetheless crucial — forming the very foundation for fulfilling all of the commandments.

6. The living foundational soul – in it are rooted the 613 commandments of the Torah, which include the 248 positive commandments that correspond to the 248 limbs and the 365 prohibitions which correspond to the 365 sinews. In addition, this level is the source of the seventy faculties that exist within a person.

7. The intellectual soul – the "intellectual" capabilities within

Parshat Terumah - Summary and Practical Conclusions

man, not the divine ones. This soul exists in a gentile as well, as our Sages said: *“If you find wisdom among the nations – believe it.”*

8. The ‘second soul’ refers to the Divine soul – literally a part of G-d Above, a piece of G-d Himself. It is subdivided into five parts: nefesh, ruach, neshama, chaya, and yechida.

9. In addition, every Jew has three garments of expression, namely, thought, speech, and action. Between the two souls, the Divine soul and the animal soul, rages a mighty battle over control of these very garments.

Fortunate and lucky indeed is the Jew who overcomes and wins this spiritual war.

Shabbat Shalom!





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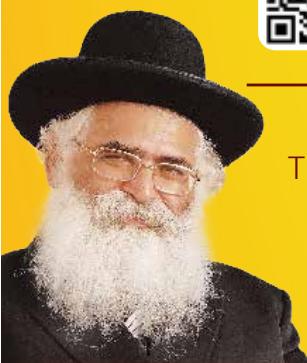
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City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	5:19 pm	6:19 pm	6:50 pm
Miami	5:59 pm	6:52 pm	7:30 pm
Los Angeles	5:24 pm	6:21 pm	6:55 pm
Montreal	5:11 pm	6:15 pm	6:42 pm
Toronto	5:37 pm	6:39 pm	7:08 pm
London	5:06 pm	6:17 pm	6:38 pm
Jerusalem	5:14 pm	6:05 pm	6:43 pm
Tel Aviv	5:11 pm	6:03 pm	6:40 pm
Haifa	5:09 pm	6:04 pm	6:41 pm
Be'er Sheva	5:12 pm	6:06 pm	6:43 pm

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When a person has fear of Heaven and love of Hashem, that gives power to the mitzvahs to rise upward.

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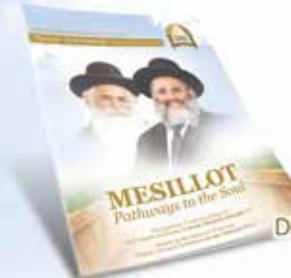
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