



Parshat Re'eh

Dwelling of G-d: Shilo vs. Jerusalem

Based on a Naaleh.com shiur on Chassidut
by Rabbi Herschel Reichman

In Parshat Re'eh, we read about the various resting places of the Holy Ark. The Torah refers to the final resting place of the Ark as "*Menucha V'Nachala*". Chazal say, "*Menucha*"-tranquility, refers to Shilo and "*Nachala*"-a resting place, signifies Yerushalayim, the final destination of the Aron Hashem.

The Shem MiShmuel asks why the Mishkan needed to sojourn first in Shilo before coming to Yerushalayim. He writes that Hashem created the world with various energies. These are manifested in our world in triple form - time, place, and the human soul. The soul is a combination of *Moach*-intellect and *Lev*-emotions. Torah study engages the *Moach* and performing mitzvot develops the *Lev*-an awareness and closeness to Hashem.

Moach and *Lev* are each emphasized in time. Shabbat is *Moach* and Yom Tov is *Lev*. On Shabbat, the seventh day of the week, there are seven aliyot. Seven symbolizes completion. The Gemara writes that Shabbat is a day dedicated to the study of Torah. In addition, there is a mitzvah of *oneg*-pleasure. This is characterized by a feeling that one has achieved completion. Whereas Shabbat involves *Moach*-intellectual pursuit and satisfaction, Yom Tov exudes *simcha*-happiness. It is *Lev*-an emotional experience expressing the joy of existence, not just of man but of the miracle of nature. Each festival celebrates a different aspect of nature. Pesach is the time of new beginnings, Shavuot is the holiday of the first fruits-*bikurim*, and Sukkot celebrates the completion of the harvest. There is exhilarating energy in the air as we rejoice with the changing seasons of

nature.

Shilo is the place of *Moach*-intellect and was Hashem's first resting place. Yerushalayim, the *Lev*-the emotional center of the Jewish people, was the final destination. Shilo is in the portion of Efraim, the son of Yosef. Yosef symbolizes the power of the mind. According to Kabbalah, Yosef's encounter with the wife of Potiphar was a trial of the *Moach*. Yosef knew intellectually that the act was wrong. Passion, anger, and fear were all at work to make him sin. Yet his exceptional power of *Moach* helped him overcome this incredibly difficult test. The first level of holiness is when the mind defeats the sinful passionate heart. According to Jewish law, one who brought up a sacrifice in Shilo was permitted to eat it at a distance as long as one could still see the Mishkan. There were no walls which constricted the person. This signified that there was a certain confidence that holiness could spread. In contrast, one who brought a sacrifice to Yerushalayim needed to eat it within its walls. The holiness of Yerushalayim was limited as opposed to the kedusha of Shilo which was boundless. This is the power of the mind. Torah learning helps one achieve the level of Yosef which can defeat all evil. This is the power of Shilo and that is why it was the first resting place of the Mishkan.

The Beit Hamikdash, the final stop for the Aron Habrit, was the emotional center of the Jewish nation and was in the portion of Binyamin and Yehuda. Binyamin represents the power of the *Moach*. Yehuda is royalty, the heart of the nation. This was the second stage. It is much more difficult to channel one's emotional passions towards the service of Hashem than to convince the

mind of the logic of Torah. The power of Yerushalayim is the invisible energy, the yearning hovering in the air, which draws us close to Hashem. We need to physically be there to sense it. It is the power of the *Lev*-the heart of Israel, which is a lot greater and more difficult to achieve than *Moach*.

Yerushalayim is also called Zion, the identical numerical value of Yosef. Yerushalayim is the power of mind and heart working in perfect synch. When the Mishkan moved from Shilo, we did not lose *Moach*. On the contrary, in addition to gaining heart, the power of the mind increased in Yerushalayim. The Shem MiShmuel explains that Shilo is *Menucha* and Yerushalayim is *Nachalah*. *Menucha* is temporary. The mind is a fickle thing and flits from one thing to the next. In contrast, the heart, the desire to be close to Hashem, remains eternal. Throughout our long years of exile, the Jewish nation's strong bond with the Creator was never severed. The physical trappings of Yerushalayim were destroyed but its spiritual holiness lives on forever. Similarly, Shabbat is associated with *Menucha*-a transient dream. In contrast, Yom Tov, the joyous emotional experience of *Lev*, remains with us throughout the year.

Let us use the power of our own minds and hearts to build a personal Mishkan, a Mishkan of *Lev* and *Moach* dedicated solely to the service of Hashem and His Torah.

Building Harmony in the Home

Based on a Naaleh.com shiur on marriage
by Rabbi Beinush Ginsburg

In Sichot Mussar, Rav Chaim Shmuelevitz discusses the question of why Rachel called her first son Yosef. Rashi writes that she could now blame her son for minor infractions in the home. Rav Shmuelevitz explains that

she was happy that her husband would now not get upset with her as he would assume that their son was guilty. Our Sages ask, would our great forefather Yaakov who loved Rachel dearly, get upset over such

misdeeds? The Sichot Mussar answers that Rachel valued shalom bayit so much that she was overjoyed with the birth of Yosef which would prevent even a slight sense of strife in her home.

Continued on Page 2

Building Harmony in the Home

Continued from Page 1

Based on a Naaleh.com shiur on Marriage
by Rabbi Beinush Ginsburg

When the angels visited Avraham to tell him about the impending birth of Yitzchak, they asked about the whereabouts of Sarah. Chazal say that they wanted Avraham to say she was in the tent in order to endear her to her husband. Rav Shmuelevitz writes that despite decades of a wonderful marriage, the angels went out of their way to ask an extraneous question in order to add to Avraham and Sarah's shalom bayit. This proves that even if one is happily married for many years, working on one's marriage should be top priority.

Shalom Bayit is one of the most critical factors in bringing up healthy, well adjusted children to serve Hashem. Children need a warm, happy home to thrive and grow. Rabbi Orlowek writes that the greatest single factor on how it feels to be home is how parents get along with each other. A loving, caring, home is the best defense against the outside world. If one spouse does not treat the other with respect, it undermines the chinuch in the home as the children learn to disrespect their parent.

Middot-good character traits and simchat

hachayim-joy of life are the main ingredients of shalom bayit. A person should strive to be calm, flexible, forgiving, and patient. Rabbi Abraham Twerski explains that the mezuzah is placed on the door at an angle as a halachic compromise to satisfy both opinions that hold it should be placed vertically and horizontally. When one walks through the door and glances at the mezuzah, it should serve as a reminder to be flexible and compromise for the sake of Shalom Bayit.

One should keep in mind that many small disagreements start because husband and wife come from different backgrounds and upbringings. Understanding this and trying to judge favorably can significantly lower tension in the home. Rabbi Orlowek writes that disappointment is the difference between expectation and reality. Practicing the "10 second rule" will prevent you from automatically reacting negatively. This means saying, "I would like things to be like this but it is ok if things turn out differently."

Rav Dessler writes that *ahavah*-love comes from the root word, "*hav*"-to give. Giving sends waves of love from the giver to the

receiver. When you enter marriage with the focus on giving rather than receiving, your chances of succeeding are high. Rabbi Orlowek writes that one should live with the maxim, "If it matters to you it matters to me." Doing things happily for your spouse because it matters to them will surely strengthen your marriage.

Husband and wife should put extra effort into maintaining perfect shalom bayit at the Shabbat table. This is mainly where the children see their parents interact and is what they will bring with them when they eventually marry. The Rema writes of an intriguing custom that one should look at the Shabbat candles before beginning the Friday night Kiddush. One of the reasons for Shabbat candles is to increase Shalom Bayit in the home. In a sense, this custom is hinting to us that Shalom Bayit is connected to Shabbat and is a critical aspect in building a warm Jewish home filled with Torah and Mitzvoth.

Rebbetzin's Perspective- Part 15:

Excerpted from Rebbetzin Tziporah Heller's
Question and Answer series on Naaleh.com

Question:

My husband works full time and learns at night. Sometimes I don't push him out the door as quickly as I should in the evenings, because he offers to help with the kids and that feels good. Can you give me more clarity on how valuable my husband's learning is and how I should be pushing myself not to accept his help. I really want to move in that direction.

Answer:

It is wonderful that you want to work on valuing your husband's Torah more. Some women would just say, "He's so helpful and kind," and would not take it any further.

There are three things that you need to consider. First, a moment of learning can never be replaced. In contrast, there is almost nothing he can do in the house that is indispensable. This world is very transient. The only thing that endures is Torah. If he helps put the kids to bed, they would've gotten to bed at some point anyway. Whatever he does, it would've happened without him and it will happen again. However, Torah learning is eternal. It validates creation, turns the world into a good place, and brings rectification. There is so much evil in the world. Torah learning can make the difference in tipping the world's scale towards merit. So realize that

you are exchanging something transient for something eternal. Second, you are creating your portion in the World To Come, not just his. Third, you need to understand the value of Torah itself. Torah is the bond with Hashem. It is the conduit through which He makes his presence felt in this world. By studying His will and making it a part of our lives, we connect with Hashem in a very real way. So when you sacrifice to help your husband learn, you become his full partner in enabling him to achieve eternity, realize his spiritual potential, and bring greater merit into this world.