

PARSHAT BEHA'ALOTECHA
16 SIVAN 5781/27 MAY 2021



Spreading the Light
Painting by Yoram Raanan

“I sensed the Menorah within the darkness and carved it out with blues and greens....The essence of the Menorah and its lights is in the sphere of Binah (intuitive understanding) which is likened to a “palace of mirrors” that reflects and multiplies the pure light of Chochmah, the flow of insight and holy inspiration.”

A HIDDEN WHOLENESS

1. Moses then reentered [חָזַר], “he took himself back into association to the camp”, he and the elders of Israel. (Numbers 11:30)

“Let her be shut out of the camp for seven days, and then let her be readmitted [חָזַרְתָּ], “let her be brought back into association with others”].” (Numbers 12:14)

2. There is no righteous person on earth who does not sin. (Ecclesiastes 7:20)

There is no righteous person on earth who, in doing good, does not sin. (Yosef Albo)

3. All the protagonists in the book of Numbers – even the rebels who complain and desire and hate – are of heroic stature. (Based on Mei Ha-Shiloach)

4. We are all stumblers, and the beauty and meaning of life are in the stumbling. (David Brooks, *The Road to Character*)
5. We live in a society that encourages us to think about how to have a great career but leaves many of us inarticulate about how to cultivate the inner life. (David Brooks, *The Road to Character*)
6. In a culture that consistently mistakes perfection for wholeness, we are discouraged from dancing with the brokenness, messiness, and imperfection of our interior lives — and yet only when do so can we begin to feel whole and measure our lives in terms of deep meaning rather than superficial success. (Maria Popova, “Brainpickings”)
7. ...the primary dexterity and craft of an artist in the craft of painting is his ability to tear himself away from the externality of the thing, not gazing upon the outer form. He must be able to penetrate inwardly into the thing and there perceive the inner dimension and essence of the thing. And he must be able consequently to translate this into a painting, so that the one who gazes at the painting should experience something revealed in the thing which he had not noticed before, since the interior of the thing had been deflected by irrelevant characteristics. In this way the artist reveals the essence and quiddity of the thing that he paints, and the one who gazes at it perceives it in an altered, true light, and he now grasps how he had previously stood in error. (Rabbi Menachem Mendel Schneerson)