



B”H

# ***ETZ L'SHLIACH***

***Rabbi Avraham Chachamovits***

# עץ לשליח

## “The *Shliach*’s Tree”

(From the original in Portuguese: “A Árvore para o *Shliach*”)

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Translation:

Rabbi Avraham Chachamovits

Contact:

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– 5769 –

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To my dear wife

***Alessandra.***

She inspires me and teaches me  
how much *Hashem* loves us.

&

To my dear friends

***Michael B. Chesal and Rabbi Feivish Dalfin,***

who are true *shluchim*.





# לעילוי נשמת

*Leilui Nishmas*

To my dear mother

**Marlene Chesal a"h**

חיה מאשא רבקה בת דוד

כ"ז תשרי תשס"ט      October 26, 2008

From your son Michael

ת . ג . צ . ב . ה





ממכתב כ"ק אדמו"ר שליט"א :

אין דער איצטיגער צייט פון הרת עולם, וואָס די גאַנצע  
וועלט סרייסעלט זיך פון די חבלי משיח, וואָס השי"ת  
האַט אָנגעצונדען די גלות ווענט.. איז די פליכט פון  
יעדען אידען, מאן און פרוי, אלט און יונג, צו שטען  
לען זיך די פראַגע :

וואָס האָב איך געטאָן און וואָס טו  
איך אום צו פארלייכטערען די  
חבלי משיח און זוכה צו זיין צו  
דער גאולה שלמה דורך משיח  
צדקנו ?

From a letter<sup>1</sup> of the *Rebbe, Rabbi Yosef Yitzchok*:

At the present time, when the world trembles, when all the world shudders with the birth pangs of *Moshiach*, for G-d has set fire to the walls of the Exile... it is the duty of every Jew, man and woman, old and young, to ask themselves:

WHAT HAVE I DONE AND WHAT AM I DOING TO ALLEVIATE THE BIRTH PANGS OF *MOSHIACH*, AND TO MERIT THE TOTAL REDEMPTION, WHICH WILL COME THROUGH OUR RIGHTEOUS *MOSHIACH*?

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1. Published on 11 of *Tammuz*, 5702 (1942). Cf. *Igeret HaKodesh from the Rebbe Rayatz*, Vol. VI, pg. 372.



## ***PREFACE***

I would like to express my sincere good wishes to my dear friend *Rabbi Avraham Chachamovits* from S. Paulo - Brazil, for continued success in his good work on behalf of *Klal Yisroel*.

The *Mishnah* says that the crown of a “Good Name” surpasses all the qualities. He has surely earned a good reputation, based on his devotion, scholarship and his large influence on the Jewish Community, through his lectures, books and his passion for *Hashem*. All his teachings are based on our holy mystical scriptures, and reveal the inner dimensions of *Torah* – the *Sod*, or secrets of the *Torah*. His books are truly remarkable!

I am very proud to be a friend of *Rabbi Chachamovits* and I hope that his amazing work will continue to flourish, *omem*. He has

been blessed from Almighty G-d with courage, moral strength and with lucidity to deliver many abstract concepts in layman terms.

May *Hashem* give him more *koach* to continue his critical work of spreading the holy *Kabboloh*, and may we rejoice very soon with the ultimate revelations of *Hashem's* secrets, with the coming of *Moshiach* now!

***Rabbi Feivish Dalfin***  
*Parshas Yitro, 5769*



*It is a mitzvoh to reveal  
the secrets of Torah*

*Etz Chayim, Hakdomoh*

## הקדמה

"שה רב טובך אשר צפנתה ליראך" (תהילים לא-יט) על זה מביא הזוהר ט"לרפאל השליח ישנם תרופות בידיו והוא יוצא בשלם לפעול פעולותיו כפי שנקבע...כאשר הקב"ה מצוה לרפואה, השליח יוצא עם תרופתו וכל הקטגוריים שמביאים את החולה יראים מפניו...וכך באה הרפואה, אעפ"י שהכל ביד קודשו, בדרך הוא" (204א-בלק). כל אחד שעדיין לא ירא מפניו אעפ"י שמכיר את חסדיו נקרא חולה במצב המוח. אמנם, ברהמי ה' או בזכות כלשהו, ובזמן, ההשגחה פרטית מעניקה לחולה שליח שנכנס להיות לרפאותו מחוליו. ואם החולה שוטה את תרופת דבריו, או האש האוכלת של התורה מלבנת אותו, וכך מורידה ממנו את סומאותיו ומתירים לו סוף סוף להיות! כל כך חשובה משימתו של השליח שהרשתה לעצמי לכתוב כמה שורות על תפקידו המיוחדת. עשייתו זאת בעקבות הבעל שם טוב. צורת הסקסט בטייה על עץ העשר ספרות, כל הרגה מציגה המורה הגדול שברוחו נדבקתי. לפעמים היה משהו על שמו בלבד, אולי החלק האמצעי או שניים מהם, פעמים אחרות, רק הוראותיו וכו', אבל הוא תמיד הנהג באיזה שדו שלב. אני בכנות מקווה שמשדו יצא מהסקסט הקטן הזה ויסייע לאיזה שדו שליח בעבודתו הקדושה לרפאות. שכל שליחי ה' יבורכו! אמנם הקב"ה מביא את הרפואה אבל השליח מביא את התרופות!

פרשת בא ה'תשס"ה

ר' אברהם הכהנא

## **HAKDOMOH**

*Ma rav tuvecha asher tzofanta l'yireacha*, “Oh how great is Your goodness, which You have laid up for those who fear You” (*Tehillim* 31:19). Regarding this *posuk*, the Holy *Zohar* says: “*Rafael*, the *shliach* has medicines in his hand and he goes out to the world to act as it is established... When G-d ordains someone a cure, the *shliach* goes forth with the medicine for him and all of the *kateigorim* that bring the disease fear him... and thus comes the cure, although everything is in the hands of the Holy One, blessed be He” (204a, *Bolok*). Anyone who does not yet fear G-d and know His kindness is gravely ill. However, thanks to Divine mercy or some *zechus*, in time, the *Hashgochah Protis* favors him with a *shliach* that comes into his life in order to remedy his illness. If he takes the medicine of His words, then the *Torah's* consuming fire makes a *libun* on him, thus re-

moving his contaminated impurities and allowing him to live, finally!

So important is the *shliach's* task that I have allowed myself to write a few lines on his special mission. I did so inspired by the *Ba'al Shem Tov*. The text's format is the Tree of the Ten *Sefiros*, each level representing the great master that inspired me. At times, I used only something from his name, perhaps the middle part or two of them. Other times, it was his teachings I used etc., but he always guided me in some way. I sincerely hope that something from this small text can help some *shliach* in his holy work of cure. May all *shluchim* of *Hashem* be blessed, for it is He who cures but they are the ones who bring the medicine.

***Rabbi Avraham Chachamovits***  
*Parshas Bo, 5768*

## INITIAL ADVICES

The most important thing is to remain in a constant state of *dvekus*, as it is written: “*Veatem hadvekim b’Hashem Elokechem, chayim kulechem hayom*, ‘You who held fast to the L-rd your G-d are alive every one of you this day’ (*Devorim* 4:4). It is necessary to remember this thought not only when we study *Torah*, pray or are involved in spiritual matters, but these considerations need to be present in our minds while we perform even the most mundane of activities” (*Shnei Luchos Habris, Vaes’chanan*). In order to accomplish this, it is necessary that the person “Purify his mind and thought so as to not be thinking many different thoughts. He needs only to think about one thing: to serve *Hashem* with joy. The word *Be-SiMcHo* has the same letters as *MacHShaVoh*; all thoughts that come to you should be included in this one. Regarding this, the Holy Scripture says: *Rabos machashavos*

*b'lev ish va'atzas Hashem hi sakum*, 'Many are the thoughts in the heart of man; but G-d's plan will be established' [*Mishlei* 19:21]. Understand this" (R' Menachem Nachun of Chernobyl zt"l).

Know well your own path to *Hashem*. Just as the majority of us are all of distinct origin in the super-soul of *Odom* – in his celestial limbs – each limb corresponds in this world to a specific *avodas Hashem*. There are souls that originate in the shoulders, others in the hairs, and others yet in the feet of *Odom* etc., as it is explained in the *Sha'ar HaGilgulim*. Thus are our paths of rectification in this world, for with our *avodas Hashem*, each *mitzvoh* corresponds and rectifies a specific human limb, for *Kol atzmotai tomarnah, Hashem mi chamocho*, "All my limbs [bones] proclaim 'Hashem, who is compared to Thee'" (*Tehillim* 35:10). Moreover, know that when the person walks in the way of the celestial limbs of *Odom* he spiritually derives from, and finds

his primary *mitzvoh*, his heart is filled with the fire of superior devotion (*Tikkunei Zohar* §18). This is a *techiyas hamays*, elevating the person from one level to another. For as death is a descent onto a lower spiritual degree, a *techiyas hamays* is an elevation to a higher degree of being – of consciousness. And that is the reason “Each *mitzvoh* says to its corresponding human limb, ‘Perform a *mitzvoh* with me, for on my account you will be found worthy in the *olom habo*’” (*Midrash Tanchumo, Shemini* §8) – a time we will experience *techiyas hamaysim y”h*.

Each and every spark of each soul of all souls is obligated to observe and fulfill all of the *Tariag Mitzvos*, and must also learn *Torah* on all four levels, alluded to by the word *PaRDeS* (the *Ari”zal, Sha’ar HaMitzvos* §1). All will depend on the person’s *dvekus*, and the *Hashgohoh Protis*. It is only through *dvekus* with *Hashem* that a person enriches his *da’as eliyon* – the deepened enlightenment on what

is the particular *derech* for his soul's *tikkun*. Moreover, a *shliach* needs to meditate and beseech *Hashem* to favor him with the clear understanding on the meaning of his *tachlis*. Although this is true for every *yid*, it is particularly important for a *shliach*, for he announces the sovereignty of *Hashem* to others. He does not only bring *Torah* to his students, but he needs to become a living aspect of *Torah* – literally an intensely pulsating force in order to resurrect them! For that, a *shliach* needs to live with great purity and zeal, and with the sole reason to joyfully reveal and disseminate to the world *Hashem*'s splendid light, *omen seloh*.

## ***KESER***

It is said in the *Zohar*, “When the soul leaves the darkness of this world it strongly yearns to see the light of the superior world. This is like a man with a great thirst that much desires to drink water” (210b, *Vayakhel*). In this “world of illusion”, the *mekabel*<sup>2</sup> is asleep regarding his great spiritual lack and privation. He lives in a dangerous and ‘constant’ state of thirst, so to speak. The *shliach* needs to dedicate himself to reveal to the *yid* his own thirst, so he may drink and thus live from the Waters of Life, *maamosh!* For, *Hoy kol tsamei lechu lamayim*, “Every one who thirsts, come to the waters” (*Yeshayohu HaNovi* 55:1). This is an *iniyon* of *pikuach nefesh*. When the *shliach* helps the *yid* in this manner, he crowns him with *emunoh*, *y”h*.

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2. In this work, the words *yid*, *mekabel*, student, *tinok*, are all used as synonymous.

The *shliach* needs to rejoice greatly when teaching *Torah*, as if he is seating at a splendorous *seudos Purim*. This helps the student reveal the degree of his soul for strength and motivation to externalize and satisfy his potential for Divine understanding. This process of externalization occurs when there is a psychic-intellectual transference to the student, to wit, a reception of the *shliach*'s mentality suitable to the student's understanding at his emotional level. Nevertheless, this transference finds resistance to the degree that the student's intellect cannot directly assimilate his (new) emotions – such as the true great *simchah* of revealing his Jewish *neshomah* – which are now blocked from their appropriate expression. This is *Ki ata hadaas maasta ve'emascha ve'emascha mikahen li*, “Because you have rejected knowledge, I will also reject you, that you shall not be a priest to me” (*Hoshea HaNovi* 4:6), that is, since you have grown accustomed to be far from the *Torah*, now that you are having these “new” desires

and emotions of joy with the words of G-d, I, your intellect, reject them *chaz v'shalom*. In time, the good *shliach* facilitates the transference to the student's highest emotional degree, the *Keser* of *Ze'ir Anpin*. This is the point of his soul where new desires and emotions for *Hashem* mysteriously originate and *socheach*<sup>3</sup> above his new consciousness in an aspect of *makif*. Now, the expression and the deep desire's satisfaction for Divine comprehension truly arise in a way that 'it strongly yearns to see the light of the superior world'. This is the power of emotional involvement that fires up the soul of he who studies *Torah* and does *teshuvoh* through his *shliach*! He now connects to *Hashem* through emulating his *shliach*. Learn this well.

What has been explained is the spiritual heritage from *Malka Esther*, who *b'sod* represents the vitality of the *chibur* with the soul's degree

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3. Hover.

of *Keser* of *Ze'ir Anpin*. This is so for, *Vatilbash Esther malchus*, “*Esther* put on her royal dress” (*Megillas Esther* 5:1) with her crown. And she crowns all, for, “*Esther* elevates everything to *emunoh*” (*Tikkunei Zohar* §21). This is the *shliach*'s main purpose: to influence the *mekabel*'s *rotzon* and show him everything under the aspect of *emunoh*. And this is the reason that *Rashbi* was called *Hashem* (*Zohar* II:38a, *Bo*) – only in the sense that, he offered his students a *tam* of the *Torah*'s light from the *olom habo*, helping them transform their hearts and transcend this world, something that *Hashem* does.

## CHOCHMOH

A great number of *yidim* are *tinokim shenishbu*<sup>4</sup>. A *shliach* needs to be a *Ba'al Chesed* in order to perceive what kind of *ruach* or *shin-dalet* may be afflicting his *mekabel*. The person is always in danger of the *ruach roh* that is only removed with *netilas yodayim*. It is important to remove it before touching the *bris* in the bathroom while relieving oneself, for 'it' will cling to the *bris*, *chaz v'shalom*. And so it is written, *Shomer mitzvoh lo yeda dabar roh* – “One who guards a *mitzvoh* [such as his *bris*] shall know no evil” (*Koheles* 8:5) thoughts, nor engage in forbidden words and actions. This is clear to the initiated. Yet, there are other *ruchos* to be aware of. Moreover, the *shliach* should try to perceive whether the *mekabel* is being tormented by a *shin-dalet* from the

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4. “Captured infants”.

class of *shedim nuchrin* (שְׂדֵיִן נוֹכְרֵאִין), “gentile demons”, or *shedim yehudain* (שְׂדֵיִן יְהוּדֵאִין), “jewish demons”, as brought by the holy *Zohar* (253a, *Pinchos*). The difference lies in what type of thing “reigns over all that your heart desires” (*Shmuel HaNovi* II 3:21). When these urges are completely strange to *Torah*, such as giving charity to non-*kosher* institutions, eating *traif*, fasting when forbidden, and any involvement with the Nations’ “strange fire” of philosophy, etc., this then may indicate that the *tinok shenishba* is being held by *shedim nuchrin*, *chaz v’shalom*.

As far as the *shedim yehudain*, the *Chazon Ish* said, “There are people whose homes are sufficiently *kosher* that you may eat the meat, the fish, and all of their food, but there’s only one food item you can’t eat: You can’t drink their wine, because their *Hashkofos* make it *yayin nesech*”. That is the essence of how these *shedim* operate, to wit, instilling *apikorsim*. This is particularly true among the *chareidim*.

The holy *Zohar* says that “*Nimrod* [*ha-shed*] *y’s* was a man of might, because he was clothed in the garments of *Odom*, and was able by means of them to lay snares for mankind and beguile them... He was called *Nimrod y’s*, for the reason that he rebelled [*mered* = to rebel]” (73b, *Noach*). The *Ari”zal* warned us (*Sha’ar HaPesukim*, on *Yeshayohu* §29) that, on the time before *Moshiach* – the wise will be wise in name only. So says the *Kotzker Rebbe*: “In the days preceding *Moshiach* there will be a confusion of moral values... even the righteous people dressed in white garments [i.e., our spiritual leaders] will have to pray hard to be saved from *apikorsim*” (on *Sotoh* 9:15), which includes speaking against the holy *Kabboloh*. So much for these *shedim*.

Now, the attribute of *Chochmoh* being as it is the power of intuition, is in fact very quick! As soon as the *shliach* perceives “something” from his *mekabel*, the impression made is already sufficient for him to know what kind of

problem he is dealing with. This is the *sod* of *Reu ki ro'oh neged p'neichem*, "Behold, evil is before you" (*Shemos* 10:10). His first perception is already the degree of *Chochmoh* in his *sechel*, as it is written: *He'chochom einav b'rosho*, "The wise man's eyes are in his head" (*Koheles* 2:14), i.e., his intellectual faculties gaze intently on the glory of G-d which underscores all. However, in order for this type of impression from the spiritual domain to be brought onto his mind's conscious level, he needs to grow in his *emunoh*, pleading much with *Hashem* to be worthy to perceive 'even a single instant', as it were, of the spiritual truths. If his eyes are *kosher*; if he literally never 'gives eyes' to the *yetzer horo* who is the *Malach ha-Maves*; if they never look at forbidden women, then they will indeed see what needs to be seen! This is possible for, all spiritual truths leave *reshimos* in the mind. Regarding this, there is a *mashal* from *R' Noftoli* of *Ropshitz zt"l*. On a certain day, when traveling through an unknown region,

*R' Noftoli* came across a magnificent mansion on an enormous property. A poor worker was working on the front, at the property's garden, and *R' Noftoli* called him as he passed him by: "Tell me, who do you work for?" The simple man answered: "I work for the noble region's count." Immediately after this, the simple man asked the great *Rov* in a polite manner: "And you Sir, who do you work for?" *R' Noftoli* gave a strange answer: "I would like to hire you, so you can work for me." The poor worker was a bit surprised, but he asked the *Rov*: "What will I do for you Sir?". And *R' Noftoli* answered him: "Every day, you are to ask the same question, 'Who do I work for?'. This will be of great service to me" – *R' Noftoli* was referring to G-d. This means that we can reach higher levels of *reshimos* if we know how to remember them! The *Hashgochah Protis* may use your *mekabel* to help "remind you", so to speak. Say *Tehillim* 104:2 to aid bringing this revelation of light – this reward

– as it metaphorically expresses the *Tehiru Ilo'oh*<sup>5</sup>, “Higher Purity”.

Know that there are no *klipos* in (the soul's level of) *Chochmoh*, yet the holy *Zohar* explains that, “*Moshe* saw through the great light, as if it were through a wall, a streak of darkness at its edge; but even he did not see it always, just as *Bilaam* did not always see the streak of light” (II:69b, *Yisro*). This means that there is always a hint! So pay close attention to your students, and restore them to their proper place, for they are holy vessels that must remain in the House of *Hashem*.

If the *shliach* feels bad or have some pain, *chaz v'shalom*, in the presence of a *yid* that seeks him, know that this *yid's ohr makif* is so blemished by his strong inclination towards strange things to *Torah*, that it is as if his *makif* is a

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5. *Galif galifu bitihiru ilaa* (*Zohar*, Prologue) – the potential for limitation that existed within the *Ohr Ayin Sof*.

sword and the pain comes from the actual cutting and blocking of the *shliach's neshomoh* caused by this *yid* physical closeness or even thoughts *chaz v'shalom*. May Hashem have mercy on him. If possible when you see him, say at least the first part of the *posuk*, *Ve'al-charbecha tichieh ve'es-achicha ta'avod; vehayiah ka'asher tarid ufaraksa ulo me'al tsavarecha*, "And by your sword shall you live, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck" (*Bereishis* 27:40). You should speak to him, quoting *posukim*, for holy speech is an aspect of "A sword of G-d" (*Yeshayohu HaNovi* 34:6). Afterwards, the *shliach* should include in his daily *Shemoneh Esreh*, at the *brocha* הטיבנו, "Cause us to return", before the words והחזירנו בתשובה שלמה לפניך, the *tefillah* from the great sage, *HaRov Tzvi Hirsh Koidenover zt"l* (*Kav HaYoshor, Perek Hei*), so this person may do *teshuvoh*:

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 שֶׁתַּחַתּוֹר חֲתִירָה מִתַּחַת כִּסֵּא כְבוֹדְךָ לְתַשׁוּבַת פְּלוֹנִי  
 בֶּן פְּלוֹנִית, וְכָל הָעוֹבְרִים עַל מִצְוֹתֶיךָ. יִהְיֶה לְבָבָם  
 לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבב שָׁלֵם, כִּי יִמְיָנְךָ פְּשׁוּטָה לְקַבֵּל  
 שְׁבִים:

May it be Your will, *Hashem*, our G-d and G-d of our fathers, to open a tunnel beneath Your Throne of Glory for the repentance of So-and-so son of So-and-so (mother's name), and all those who transgress Your commandments. May their hearts be transformed to do Your will with a whole heart, for Your right hand is extended to accept the penitent. Continue with the conclusion of the *brocha* הַשִּׁיבֵנוּ.

Now, if these procedures do not help, it is necessary to know the special *yichudim* from the *Ari"zal* in order to alleviate this sick person from the possible *ruach roh* that is dwelling in him *chaz v'shalom*. All depends on the

*shliach's* purity, *mikveh*, holiness, and true *kavonos*. The essence of all of these *yichudim* is in the holy *sefer Sha'ar Ruach HaKodesh* (90b). However, here I shall not reveal how this works, save the great importance on using *Tehillim* 109:6. Know that at times, this soul with difficulties is a *gilgul* from those who drank from the powder of the *egel ha-zohov* (*Shemos* 32:20) and suffered a terrible death (see *Rashi* there).

In order to further advance on the path of *kedusha*, it is absolutely vital to guard one's eyes from the things of this world, and from the approval of others, etc. This ensures that the *yid's* strong connection with *Hashem* continues. *Avrohom avinu* kept the entire *Torah* (*Talmud, Yoma* 28b), he guarded his eyes, for as it is written, *Eikev asher shama Avrohom bekoli*, "Because [*eikev*] you have heeded My Voice" (*Bereishis* 26:5). When *Hashem* gave *Avrohom* his last trial (*Bereishis* 22:1), he heeded immediately to *Hashem's* voice. He

went towards *Eretz HaMoriah* and only “on the third day, *Avrohom* lifted up his eyes” (*ibid.* 4). Not before it was allowed, and only to look at a holy site (*HaMoriah* spells *Ha'rem Y-H*, ‘Exult *Yud Hei*’, as per *R' Noson Shapira zt"l*), that *Avrohom* finally did open his eyes – for he guarded his eyes in order not to move away from his path of *kedusha*! “His heart was directed above the heavens” (*Shulchan Aruch, O.C. Siman 95:2*), but not his eyes. Why is the *posuk* on *Bereishis* (26:5), and particularly the stressing of the word *eikev*, being used to indicate that *Avrohom* guarded his eyes? The *Ari"zal* explains regarding this *posuk* that, “The *eikevim* [‘heels’] of *Imma* [*Binoh*] descend into the skull of *Ze'ir Anpin*. *Netzach, Hod, and Yesod* of *Imma* parallel *Chochmoh, Binoh, and Da'as* of *Ze'ir Anpin*” (*Sha'ar HaPesukim, Toldos*). So, says *Moreinu HaRov Eliezer Berland שליט"א* (*shiur, parshas BaMidbar*), the *eikevim* of *Imma*, so to speak, reach until the exact level of the “eyes” of *Ze'ir Anpin*. By opening the eyes, the *eikevim* of

*Imma* leave – they escape by way of the eyes!  
This means that, opening one's eyes can, *chaz v'shalom*, make a person lose all his holy *chochmoh*, his *kedusha*.

Know that *Hashem* is smiling at your sacrifices.



## **BINOH**

The Sages, of blessed memory, have taught: *Da mah shetashiv*, “Know what to answer” (*Avos* 2:14). In fact, he who has *yiros Hashem* comprehends infinite secrets, for as it is written, “*Hashem* gave *Shlomo HaMelech* wisdom [*chochmoh*], much understanding [*binoh*], and greatness of heart [*da’as*, the seat of the *middos*], as the [infinite] sand that is on the sea shore” (*I Melochim* 5:9). However, is it not written that, “He uttered 3.000 proverbs and his songs were a 1.005” (*ibid.* 12)? If *Shlomo HaMelech*, a *Ba’al Shem Tov*, was finite in his explanations, how can a *shliach* always (want to) know what to answer to the seemingly infinite questions made to him? In all truth, if he asks this question, know that it is incorrect. The holy *Zohar* elucidates: “A tradition explains this to mean that each of his proverbs admitted of a 1.005 interpretations. Now if this could be said of the words of mere

flesh and blood like *Shlomo*, must we not perforce believe that each of the words of the *Torah* spoken by the Holy One, blessed be He, contains proverbs, songs, and hymns innumerable, sublime mysteries, and truths of Divine Wisdom?" (135a, *Toldos*). This means that, with words of *Torah*, the *shliach's* breath of speech becomes a kind of *ohr makif* (see *Pri Etz Chayim*) capable of transcending rules or boundaries, and ultimately influencing and restoring the fallen soul of the *mekabel*. As it is written, *Mipiv da'as utvuna*, "From His mouth come *da'as* and discernment" (*Mishlei* 2:6), that is, *Hashem* reveals the hidden mysteries of *Torah* as if by speaking them from the his mouth (see *Shmuel HaNovi* II 23:2). Hence, as he touches the Divine through words of *Torah*, infinite answers are brought down to this world. Furthermore, the *Talmud* says, *Chayav odom lomar b'shvili nivrah haolam*, "A person is obligated to say that the world was created for him" (*Mishnah Sanhedrin* 37a), namely, all of the *olomos*

which in fact exist in him. As such, through his *avodas Hashem* he can access his soul's potentials from the infinite levels of the *Ohr Ayin Sof's* descent: 1000 *sefiros* from *Beriyoh*, 1000 *sefiros* from *Yetziroh*, and 1000 *sefiros* from *Asiyoh*. Each *olom* with its infinite and distinct levels of comprehending the *Torah*. These are *b'sod*, the 3.000 proverbs.

And what about the 1.005 songs? The thousand here represents the explanations of the *Toras HaNistor*, the 1000 *sefiros* from *Atzilus*. And 5 are the levels of limits – the *Boutzina d'Kardunisa* (בוצינא דקרדוניתא) – for *Hashem* created insurmountable barriers in order to remind us that we do not have the permission to know all, to wit, “the limit and restriction of each person's intellectual pursuit is according to his measure of worthiness” (*Likkutei Moharan* II, 5:7).



## CHESED

As it is written in the *Mishnah*, *Keser shem tov oleh al gabaihen*, “The crown of a good name excels all other [crowns]” (*Avos* 4:13). Here, the master of a good name is a master of kindness, of benevolent acts, of simple generosity to all. The *shliach* needs to receive all *yidim* with joy and happiness, recognizing the *Shem Havaya* (YKVK) inscribed in every one of their faces, *maamosh!* That is, when looking at a *yid* see a *Hei* on one eye, another *Hei* on the other eye, a *Yud* on his nose, and a *Vov* on his mouth. See the *nefesh elokis* revealing itself on his face, to wit, the *Shem Tov* shining, but not his flaws.

Another explanation. It is written: “And the angelic beasts were running and returning” (*Yechezkiel HaNovi* 1:14). The *gematria* of the word for “running” [in Hebrew, *ratzo*, plus the *kolel*] is the same as that of the word *rimon*,

“pomegranate”. The *Ari”zal* (*Likkutei Torah, Eikev*) explains that, *ratzo* is a connection to the external and thus more superficial aspect of reality, which is subject to the *chitzonim*. When the *yid* is in a process of *ratzo*, he is running away from the truth, distancing himself from *Torah* and thus connecting to the *klipos, chaz v’shalom*. Now, even in this terrible condition, *v’nefesh hashenis b’Yisroel hee chelek Eloka mimaal maamosh*, “the second soul of the *yid* is truly a part of G-d from above” (*Likkutei Amarim* §2). Hence, says the holy *Zohar*: “The Name of the Holy One, blessed be He, is in the *yid*’s face [to wit, the Name *Sha-dai*]... the *Shin* is the two eyes and the nose in the middle. In his arm, you find the *Dalet*... and the *Yud* of his *bris* completes it” (*Vayechi, Kel Sha-dai nirah ay’li b’Luz b’eretz Canaan*. See I:95b, *Lech Lecho*). If the *yid* distances himself from *Torah*, he ruins the world, diminishing the blessings upon his own life and the world itself. The *Shemos Kedoshim* that should shine from him are

now rearranged and darkened, *chaz v'shalom*. However, when he regrets his ways and wishes to do *teshuvoh*, returning to the ways of *Torah*, a new brightness shines forth from him – that is his *nefesh elokis* leaving *golus*, his inner and holy spiritual essence, which the forces of evil cannot suckle from it! And this revelation of his essence, his unstoppable coming back to *yiddishkeis y"h*, refers to the words *ve'shov*, “and returning”, of *gematria* 314, equal to the *gematria* of the name *Sha-dai*!

As such, if *yidim* come to you, give them love and attention, however, not on ‘your’ terms, but rather, in accordance with what they show to be their true needs.

The *shliach* needs to also remember that, *Aish tamid tukad al ha-mizbeiach, lo sichbeh*, “The fire shall be burning always upon the altar; it shall never go out” (*Vayikro* 6:6, *Tsav*). For this fire is his great burning love for *Hashem*,

flaring up in the heart of this discerning man, which irradiates like a beacon of light for those who live in darkness. Furthermore, this is the necessary force allowing the *shliach* to withstand the students' apathy – caused by them having suffered years of separation from the spiritual realities – and thus continuing his holy work.

Behold! *Hashem* desires to offer His Benevolence to humanity with the maximum degree of perfection. In order for the bestowal of this Good to be perfect, *Hashem* decreed in His sublime wisdom that His recipients must work to receive such perfect Good. In this manner, each recipient is expected to become a *Ba'al Chesed*, as master of good, thus making the recipient emulate G-d and never have to experience shame in receiving this Good. That is, the *Nahama D'Kesufa*, “Bread of Shame”, the spiritual law that dictates that “One who eats another's bread is ashamed to look in his face” (*Yerushalmi Orlah* 1:3) –

characterized by the negative experience of psychological discomfort arising from the shame of an undeserving gift, of receiving “something for nothing” – is thus avoided. Therefore, as oppose to gratuitously offering us the perfect completeness of His Benevolence, He offers us the ability to work in order to reach this completeness through our own efforts. Yet, as *a priori*, *Chasdecho godol olai*, “Great is Your loving kindness toward me” (*Tehillim* 86:13), the accrued debt from the bestowal of the Goodness implies on the soul’s spiritual “programming” to seek and make good on what is owed, so to speak. In parallel to that, even thou the student may show himself (at first) indifferent to the delight and kindness that are the words of *Torah*, for his holy soul may be so buried in the materialism *chaz v’shalom*, still, he comes back to the *shiurim* – as it is the least he can do while receiving something that his holy soul truly and intimately acknowledges as the source of life. Moreover, in this manner, he is making good

on his debt at the same time that he is subjugating the very process by which the debt is established. This causes his *rotzon* to change, resulting in him becoming ever more altruistic – he is turning into a *Ba'al Chesed*. This is so for in time, the *chibur* with the *shliach*, who is a type of a “salesman”, becomes like “a habit of paying debts” by a honest buyer, which elicits in him a new and good desire to connect to the *shliach*, a man of G-d, in a manner of emulation (*Mikdosh Melech* on *Tikkunei Zohar* 2:27), and ultimately bringing him closer to do *teshuvoh, y”h*.

But what about those that reject and move away from *Torah* and from the *shliach*, are they not debtors as well? Truth be known, these have no consciousness whatsoever of their spiritual debts. This is so for these *yidim*'s *yetzerim horo* act with preemption (making them give up their *Torah* experience) in order to avoid creating a “new” spiritual debt with *Hashem* – signifying any pos-

sibility of *da'as elyion* that would bring them to do *teshuvoh*. They prefer to throw themselves into the dark sea and swim *Va'yigreshu meimav refesh va'tit*, "In whose waters cast up mire and dirt" (*Yeshayohu HaNovi* 57:20), rather than being guided by the *Aish tamid* towards the *olom habo*.



## GEVUROH

It is important to remember that *Yisroel* is the *shem tov* of our people. As it is known, there exists a real and tested remedy to awaken and restore someone who has fainted – to speak the person’s name in his ears! *Rabi Pinchos* of *Koretz zt”l* explains this regarding the *Ba’al Shem Tov*, who came to whisper *Yisroel*’s name in order to awaken our “sleeping” people. This is also true of the *shliach*, who needs to awaken each *yid* with his own name. He needs to explain the *mekabel*’s essence and in this way, help create and reveal a *keli* for his *tachlis* in the world.

This awakening is always done with fortitude, with the holy *Gevuroh*! However, it must be said that sometimes, due to the power of words from the *Torah* and the *shliach*’s strength, the student feels insulted! After all, asks the holy *Zohar*, “Is not a sinner dead, even though he

be alive?” (106b, *Mishpatim*; *Berachos* 18b). Truly, he thinks he is alive, and so he struggles for his life, as it is written: *Al korchach ata mes*, “You will die against your will” (*Avos* 4:22). Yet, he does not spiritually live, and as *Torah* is life, where there exists one, the other cannot be. Therefore, the student hurts in the inside when the intense fire of *Torah* – that causes the *A'vir ruach hatuma min ha-aretz*, “spirit of impurity to pass out of the land [i.e., the body]” (*Zecharayah HaNovi* 13:2) – reaches him, rupturing the layers of his *timtum halev*, thus provoking fissures in his thick *klipah*. Moreover, because of this real spiritual threat against evil, his *yetzer horo*, the agent of the *sitra achra*, speaks to him with equal fortitude: “You must feel offended from these words, from the mouth of this teacher. Distance yourself from the *Torah* now!”, *chaz v'shalom*. Know that the greater the pain from the *bizionos*<sup>6</sup> caused by the *Torah*'s spiritual truths and by the *shliach*'s

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6. Insult.

intensity, the greater the *klipah* that needs to be removed! As it is known, when the person distances himself one step from *Torah*, the *Torah* distances itself two steps from him etc. The distance of *Torah* from the person is the measure of the *klipah*! Now, in time, an honest *mekabel* will learn to have *ta'anug olom habo* when hearing a *bizionos*. This must be one of the objectives of his *avodas Hashem*. As it is written, "The matter of equality [whereby one doesn't care about the insults of others versus their praise], comes through the clinging of one's thoughts to G-d, may He be blessed. Because the clinging to G-d causes that man not look at others' honoring him, nor at their shaming him... You can see when G-d was with King *Shaul*, and *Shaul's* thoughts were clinging to Him, he removed the sorcerers from the land, and similarly, he did not care when the evil men insulted him when he was coronated as king over *Yisroel* [*Shmuel HaNovi* I 11]. But when G-d left him, he transformed into a different person. He went after the sorcerers

[*Shmuel HaNovi* I 28:7], and also, he became furious with anger on the righteous *Kohanim*, which did not sin against him and he spilt their blood for nothing... And if so, a man must first do a great humbling in order to merit the *hisdabkus* ['clinging to G-d'] and this comes through fulfilling the *mitzvos* with all his strength. And also to cling absolutely to the trait of humility, that his eyes should be below and his heart above to G-d" (*R' Chayim Vital zt"l, Sha'arei Kedusha* 4:3).

## TIFERES

Each thing in the world has its essence. As it is written, “Out of the ground the L-rd G-d formed every beast of the field, and every bird of the air; and brought them to *Odom* to see what he would call them; and whatever *Odom* called every living creature, that was its name” (*Bereishis* 2:19). The *shliach* needs to have *rachamim* to give a *shem tov* to each thing his students reveal to him. This helps break the *klipos* and extricate the holy sparks from these ideas.

He also needs to try to do *hamtakas hadinim*<sup>7</sup> for those that are close to him, helping them not to fall due to their *machshavos zaros* and *taavos*. Yet, to help them from outside is very difficult to do, for only special individuals can elevate these thoughts for others. Nor should

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7. The “sweetening of judgments”.

the *shliach* teach them to understand the spiritual root of these extraneous thoughts and desires in order to elevate them, that is, engaging in the sublimation of the *middos*. It is good to teach them that thoughts in one's mind, and through one's battle against them, which is a *mitzvoh*, the *sitra achra* is subdued, causing great pleasure above, "for even by the slightest subjugation of the *sitra achra* here below, the glory of G-d and His holiness is greatly elevated on high" (*Likkutei Amarim* §27). So what can the *shliach* actually do for his students that would constitute the *hamtakas hadininim*? He should always apply the *dictum* of our Sages: *Havei dan es kol ha-odom lekaf zchus*, "Judge all men in the scale of merit" (*Avos* 1:6). And in order to do this, as hard as it is, he should always think: *Al tidon es ha-odom od shtaguia limkomo*, "Judge not your fellow man until you have been in his place" (*Avos* 2:4). And if it is still hard to do this "sweetening", then before going to bed say with great *kavonos* the *Ribono*

*shel olom* from the *Ari*’*zal* (at the beginning of the *Kriyas Shema Al Hamita*), and start anew on the next day, G-d willing. And as the *shliach* grows in *rachamim*, so may *Hashem* have it on him!

The holy *Sefer Chareidim* begins its explanations regarding the *tariag mitzvos* with the *eiver* connected to the *mitzvoh* of *emunoh* – the *lev*, which corresponds to *Tiferes* (inclined to the *tsad d’yiroh*). Why is it that among all body limbs and their respective *mitzvos* this great *sefer* begins with the *lev*, thus with the *iniyon* of *emunoh*? For just as the *lev* pumps blood to all of the body limbs, *emunoh* in *HaKodosh Boruch Hu* is the *yesod ha-yesodos* – the heart of all *mitzvos* which supports them by pumping them *chayus*! Therefore, in the same manner that a heart needs to be healthy, it is vital to feed and care for the *emunoh*. This is done through the saying of the *Shema Yisroel* many times during the day. This is the first *mitzvoh* the *shliach* needs to

influence his students to fulfill with *kavono*, to wit, “You should imagine and conceive in your mind as if a great and awesome fire is blazing before you to the very heart of heaven. And you, for the sake of sanctifying the Name of the blessed L-rd, breaks your very nature and throw yourself into the flames, so that His Name will be sanctified” (*R’ Elimelech of Lizensk zt”l, Tzetil Koton*).

It is from this *mitzvoh* that the *yiros Hashem* in his heart is revealed – for the *Shema* makes the *yid* comprehend that *Ki ein kamoni*, “There is no one like Me” (*Shemos* 9:14), of *gematria* 211, equal to *yiroh*. Thus awakening in his consciousness that, *Es ha-Elokim ani yareh*, “I fear G-d” (*Bereishis* 42:18). This *yiroh* is the *reishis chochmoh*, the beginning of wisdom. From this beginning, so to speak, and accordingly to the spiritual law that, “He gives wisdom to the wise” (*Doniel* 2:21), the flow and vitality of *emunoh* vitalizes *chochmoh* itself, producing an actual increase of *emunoh*.

The same occurs in the blood pumped by the heart when it passes through the lungs and receives more oxygen. This causes the diffusion of the holy light of *chochmoh* to the level of *chesed* and below, awakening the *yid's ahavos Hashem*, which is a return to the *lev*, as it were. Therefore, this spiritual “circulatory system” is maintained in balance by the *emunoh/lev/Tiferes*. Now, with increased strength and vitality of his *emunoh*, the true nature of the *yid* is revealed – his instinctive need and desire to fulfill the *mitzvos* with love. May it be so.



## NETZACH

Remember: “Always let the left hand thrust away and the right hand draw near” (*Sotoh* 47a). It is written, “And the hand of the L-rd was on *Eliyohu*; and he girded up his loins, and ran before *Ahav* to the entrance of *Izreel*” (I *Melochim* 18:46). *Rashi* comments on this *posuk* that, “*Eliyohu* became invested with strength to run before the chariot on foot, so that *Ahav* would not go alone, for he paid regards to royalty”. Now, if *Eliyohu HaNovi* ran to honor a king like *Ahav*, who spread *avodah zarah* on *Eretz Yisroel*, then how much more so should a *shliach* move with alacrity in order to honor and attend to the requests from a member of the *Mamleches Kohonim V’goy Kodosh*? So make haste and hurry to say something *tov*, and to attend to him!

In fact, the *mekabel’s divrei Torah*, in the form of each proper question and request he

makes, flares up his *nefesh elokis* with the radiance of a new *reishis* – when contrary to his personal *tohu v'bohu*, now *shomoyim v'es ha-aretz* are established, for as it is written, *Bidvar Hashem shomoyim na'assu*, “By the word of the L-rd were the heavens made” (*Tehilim* 33:6). Moreover, *Hasholeoch imrato aretz od meherah yaruts devaro*, “He sends forth His commandment upon earth; His word runs very swiftly” (*Tehillim* 147:15). And this intense radiance reaches his *lev* (*gematria* 32), opening it up to *Torah*. Truly, this brings the *kavod* (*gematria* 32) *Hashem* – the glory of G-d both above and below, as it is explained in the holy *Zohar* (*Yisro*, end).

Every *yid*, and a true *shliach* in particular, always needs to *Hevei ratz l'mitzvoh*, “run to do a *mitzvoh*” (*Avos* 4:2), thus avoiding his legs from becoming corrupted, *Dalyu shokayim mipiseach*, “As the legs of a lame which hang useless” (*Mishlei* 26:7) – for the legs in this condition cannot *sur meroh, chaz v'shalom*. If

he has this “weakness”, the *klipos* – the repugnant evil that lies on the ground, so to speak – can go up his heels and bite him with “the poison of crawling things of the earth’s dust [i.e., *sheratzim*]” (*Devorim* 32:24). This is so for, *eikev* (עֵקֶב) – the body’s most inferior part, including the nails, toes, heels and legs, and corresponding to the two *sefiros* of *Netzach* and *Hod* – has *gematria* 172, which equals two times the *gematria* of the *Shem Elokim* (86). And as *Rashi* explains (*Bereishis* 2:5), the *Shem Elokim* is always associated with *dinim*, for He judges the world. So, when the *Shem Elokim* is manifested due to man’s transgressions, the *klipos* may gain access to these *dinim* (esoterically, latching onto the *eikevim*) and transforming them into severe judgments or decrees that may cause suffering to the person, *chaz v’shalom*. But as every organ and limb cries out to a person precisely how he should behave, the legs too scream out: “run to do a *mitzvoh!*”, which sweetens these *dinim*. Know this well.



# HOD

The *shliach* should study with zeal the last section of the holy *Zohar*, the *Sifra d’Karsana*:

248. “He found him in a desert land, and in the waste howling wilderness” (*Devorim* 32:10). Surely, he afterwards caused all these *klipos* in the wilderness and in the desert to be all enslaved to *Yisroel*. The verses heretofore were written in the book of a physician called *Karsana*. He used to write under this verse (from *Devorim*) all the care a wise physician needs to take of the sick in their bed. (This was so due to the old custom of the physician to write down first before him the state he found the patient in, and only then to prescribe medicine. In this order were these verses arranged here in that book. At first the book mentioned the verses, “He found him in a desert land...”, namely the state in which he found the patient. Then he used to write the next verse, in

248. ומצאהו בארץ מדבר ובתהו, ודאי לבתר עבר לכל אינון קלימין, היהו כלהו משחעברין ליה. עד הכא הוה כתיב בההוא סמרא, דקרענא אסנא לבתר הוה רשום בהאי קרא, כל גטורא דאצטרין אסנא חכים למעבר למרע דשכיב בבי מרעיה, בי אסירי דמלכא, למסלח למארי עלמא.

249. דכר אזיל אסנא חכים לגביה, ומצאהו בארץ מדבר ובתהו וליל ושימון, מרעין דשריין עליה, אשכח ליה באסירי דמלכא. אי תימא הואיל וקודשא בריך הוא סקיד לתמשא ליה, הלא ושתדל בר נש אבתריה. לאו הכי, דהא דוד אמר, אשרי משכיל אל דל וגו', דל ההוא דשכיב בבי מרעיה. ואי אסנא חכים הוא, קודשא בריך הוא ויהיב ליה בככאן, לההוא דשתדל ביה.

250. וההוא אסנא, ומצאהו בארץ מדבר, בבי מרעיה שכיב. ובתהו וליל ושימון, דאינון מרעין דחקין ליה. מאי אצטרין ליה למעבר. יסובכנהו: יסובב סבות, וייתי עלוה, בגין דומע מניה אינון מלין דגוקין ליה. וקיו ליה, וימיק מניה דמא בישא. ובגונהו: יסתבל וזבין ההוא מרעא ממה הוי, ויסתבל בגין דלא יתרבי עלוי, וימאך ליה. לבתר דצננהו כאישון עיני, בגין דהא גטור דקרא יאזת, כאינון משקי, באינון אסותא דאצטריוכו ליה, ולא יטעו בינויהו. דאלמלי וטעו, אמילו במלה דר, קודשא בריך הוא חשיב על ההוא אסנא, באלו שטרך דמא וקטליה.

251. בגין דקודשא בריך הוא בעי, דאע"ג דההוא בר נש איהו בבי אסירי דמלכא, ואיהו אסיר בבי אסירי, דשתדל בר נש עליה, ויסיע ליה לאפקא ליה מפי אסירי. והוה אמר הכי, קודשא בריך הוא דן דיגין רבני עלמא לעלמא, הן למות הן לשרושי, הן לעקור, הן לעגוש גכסין, ולאסורין. מאן דאתחזי לעגוש גכסין, נפל בבי מרעיה, ולא יתסי, עד דיתן כל מה דאתגור עליה. כיון דאתענש בממוניה, ויהיב כל מה דאתגור עליה, אחסי, ונפק מבי אסירי. ועיד אצטרין לאשתדלא עליה דיתן עושהו וימיק.

which is written all the care a wise physician has to take of a sick man lying in bed, in the prison of the prisoners of the King. That is, they are ill in the sense that they cannot worship the Master of the Universe).

252. מאן דיתחזי לשרושי, יתקסון ליה, ויהבו ליה בבי אסירי, עד דישתריש מכלא. ולזמנין דישתריש משויימי, או מחד מנויהו, ולבחר יפקון ליה מבי אסירי. מאן דיתחזי למות, הבי הוא, דאילו יתן כל בוכרא, וכל ממונא דעלמא לא ישתויב.

253. ועל דא אצטרך לאסנא חבס, לאשתרלא עליה, או בקיל למיהב ליה אסותא מן גופא, ואות ואי לאו, יתן ליה אסותא לנשמתייה, וישתל על אסותא דנשמתייה. ודא הוא אסנא דקורשא ברין הוא ושתל עליה בהאי עלמא וגעלמא דאתי.

249. This is what he wrote in that book: when a wise physician visited a sick man, “He found him in a desert land, and in the waste howling wilderness,” that is, since illnesses rest on him, he is placed in the King’s jail, in a ‘waste wilderness’. You may say that since the Holy One, blessed be He, ordered to detain him in jail, one must not try for his sake to cause him to repent. This is not so, as *Dovid* said, “Blessed is he who considers the poor...” (*Tehillim* 41:2). That sick man who lies on his bed is poor. If his neighbor is a wise physician, the Holy One, blessed be He, will bless this *shliach* who strives for this sick man’s sake!

250. That physician “found him in a desert land”, namely lying on his sickbed; “and in the waste howling wilderness”, beset by illnesses. What should he do? “He led him about” (*Devorim* 32:10), to bring about reasons (and strong arguments of all kinds that could convince him) to distance himself from all that is harmful to him, to let his blood, thus taking out of him the evil blood. “He instructed him” (*ibid.*) he should observe and understand the (spiritual) origin of the disease, and in this way, working to make sure the disease will not spread but diminish. Then, “he kept him as the apple of his eye” (*ibid.*), so that he will be properly kept in regard to the drinks and the medicines he needs, and not get confused between them. For if he confuses even one thing and dies *chaz v’shalom*, the Holy One, blessed be He, considers that *shliach*

as if he shed blood and killed him (that is, inciting him to further distance himself, *chaz v'shalom*, from *Torah*).

251. For the Holy One, blessed be He, wishes it that though that person is in the King's prison and is imprisoned there (unable to free himself), someone will surely make an effort for him and help him get out of jail! And he (the physician) used to say: The Holy One, blessed be He above sentences the people in the world either to death, to be uprooted from the root (both one and one's fruits of labor, his "children" *chaz v'shalom*), to be punished in his property, or to be put in jail (i.e., the subject of illness). Whoever is sentenced to a punishment regarding his property falls ill and is not healed until he pays whatever he was sentenced to pay. After being punished in his money and having given whatever he was sentenced to, he is healed and leaves prison. This is why the wise physician must persuade him to serve his penalty and leave prison.

252. Whoever is sentenced to uprooting *chaz v'shalom*, he is seized and put in prison until he is uprooted in every sense (as explained, until he and the fruits of his labor perish). Sometimes he is uprooted in limbs or in one of them (i.e., he may have to pay for his sentence with an illness on a particular limb or many, be it in the physical or spiritual domain). Whoever is sentenced to death, it so happens that he dies *chaz v'shalom* (i.e., he is separated from *Hashem*). And even if he gives as ransom all the money in the world, he cannot be saved.

253. A wise physician (to wit, a *shliach*) is therefore needed to make efforts for him. If he can administer bodily medicine, it is well. Otherwise, he should give him healing for his *neshomoh*, and strive for healing the *neshomoh*. The Holy One, blessed be He, will strive as well to bless such a *shliach* in this world and in the *olom hobo*.

Now the *shliach* will understand the following: it is written, *Tov shem mi shemen tov*, “A good name is better than precious ointment” (*Koheles* 7:1), for a good name brings healing to the *neshomoh*; ointment only to the *guf*. The *yid*’s insensitivity to the spiritual truths of *Torah* results in his great “spiritual confusion” – a psychophysical illness. As such, the *shliach* needs to be a *Ba’al Chesed* and have the *kavonos* to use each and every word of *Torah* as a *Shem Kodosh*, literally, a ‘medicine of truth’ that can bring *refuoh* to his student!

The holy words of *Torah* can clarify the paths of the student’s spiritual reception and remove the *ruach roh* that confuses him, for as it is written: *Vahasiroti machaloh mikirbecho*, “I will take sickness away from the midst of you” (*Shemos* 23:25). Explains the *Degel Machaneh Efroim* (*Vaeira*) that, the *shefa* is like a fountain that needs conduits in order to carry its water. If these conduits are clean, the pure and limpid water from the celestial

‘fountain of life’ flows continually to the person *y”h*. As it is written: *Ki imecha mekor chayim be-orecha nir-eh ohr*, “For with You is the fountain of life; in Your light shall we see light” (*Tehillim* 36:10). These are his treasures of life! Now, if these conduits are dirty and blemished, the *yid* damages the paths for his *neshomoh’s shefa*, and *Hashem* does not show His countenance to him, *chaz v’shalom*. To help clear the conduits, the *shliach* needs himself to be pure and understand that, each one of his student’s is a *brocha* of *Hashem* that comes as an unexpected and undeserving gift. It is not enough for the *shliach* to have *Torah*. Remember, *Torah Ohr*. It is necessary to “cut” the light of *Torah* (you have) in small yet pure pieces, so that as they pass through the *mekabel’s* “spiritual conduits”, so to speak, they may clean them as well as cure his *neshomoh y”h*! Learn this well.

The *shliach’s* lack of perception of the student’s actual ‘potential to receive’ holy spiri-

tual concepts, can make the *shliach's* *dvor Torah* a *sotoh*, *chaz v'shalom!* That is why he needs to get to know his student's "spiritual conduits", so these do not overflow or break from his *dvorim Torah* – for he is responsible if the *mekabel* suffers a personal *sheviras hakelim*, for that also implies on the destruction of a complete world (*Talmud, Sanhedrin 37a*) *chaz v'shalom*. Know that the *kedusha* that is not assimilated by the *keli* vitalizes the *klipos*, *chaz v'shalom*. Hence, the *sitra achra* becomes like a "lover", receiving the spiritual energy, which overflows from the *shliach's* relationship of *ahavos Torah*. As it is written, *Tzofeh rosha latzadik umevakesh le-hamiso*, "The wicked one watches for the *tzaddik* and seeks to kill him" (*Tehillim 37:32*) – removing and feeding on his *kedusha*, *chaz v'shalom*. As such, above, now the accusation regarding the "faithless wife" (i.e., the *shliach's* words) is heard: *Sotoh!* That is why you must be a wise physician who administers healing words with the same care as the "*Levi'im*, who

helped the people to understand the *Torah*” (*Nechemia* 8:7) – each person according to his ability and capacity.

This spiritual perception so necessary for the *shliach* greatly depends on his level of *bitul* and commitment to *hisbonenus*, which favors his understanding of the kind of *neshomos* each *mekabel* has. Pay attention to all of them. Acknowledge and be sincerely grateful to G-d for having sent them to you, and most certainly *Hashem lo ya'azvenu beyado*, “*Hashem* will not let him [i.e., the *shliach*] fall into his hands [i.e., the *sitra achra*]” (*Tehillim* 37:33) *y”h*.



## YESOD

As it is written, *Sur meroh v'aseh tov*, “Depart from evil, and do good” (*Tehilim* 34:15). Surely, the *shliach* needs to first *asse tov* so as not to bind to the level of *roh*, *chaz v'shalom*. As each person has great capacity to bind with all things through the soul's holy corresponding attribute of *Yesod*, it is important to bind to the level of *tov*. In order to do this, the *shliach* needs to be a *ba'al habris*, for the power to bind properly to things depends on the level of rectification of his *bris*! In fact, the *shliach* needs to be *shomer* of the two aspects of the *bris* – his *eiver* (“procreative organ”) and his *peh* (“mouth/tongue”). As it is written, “Ten *Sefiros* of Nothingness, in the number of ten fingers, five opposite five, with a singular covenant [*bris yachid*] precisely in the middle, in the circumcision of the tongue and in the circumcision of the procreative organ” (*Sefer Yetziroh* 1:3). As such, the *bris*

*yachid* has two modes of interconnected manifestation: a superior, the *peh*, and an inferior, the *eiver*. This implies that their respective *tikkunim* are interdependent. Only through the proper unification of the *bris*, can spiritual energy be elevated and keenly focused, as it is written, “And *Eliyohu* went up to the top of *Carmel*; and he bowed himself down upon the earth, and put his face between his knees’ (I *Melochim* 18:42). Why did he put his face between his knees? He ‘said’ to the Holy One, blessed be He: ‘Sovereign of the Universe! If we have no merit, then look to the covenant of circumcision’” (*Vayikro Rabbo* 31:4). Thus, it is vital not to become *pogam habris* in his marital relations as well in the manner extremely careful the *shliach* needs to express his speech. This carefulness has many implications: it has to be probing of the mysteries of *Torah*, fluent in its expression, sweet in its intentions, and revealing to actualize its purpose of illumination. And the ‘same’ is true with the intimate relations.

Furthermore, in order to have truly “circumcised lips”, the *shliach* must study and practice the *Hilchos Shmiras Halashon*. He needs to lower his self-importance exceedingly, for all “arrogance implies in immorality” (*Maharsha* on *Sotoh* 4b), which is exactly what corrupts the *bris*!

It is very important for the students themselves to speak words of *Torah*, for this helps them to remember and have *emunoh* in *Hashem*. The holy words work like a *mikveh* (*gematria* 151), destroying many *mazikim*. As it is written, *Vayiru ha-am es Hashem*, “And they believed in *Hashem*” (*Shemos* 14:31), also with *gematria* 151. In fact, the *Ari”zal* said the *Kriayas Shema Al Hamita* uttered with *kavonos*, can destroy 1125 *mazikim* that threaten a person as he sleeps due to his sins.

The students need to grow morally – a fruit of *dvekus* – and exceedingly so, in order to deserve *y”h* receiving a ray from the hidden

light of *teshuvoh*. This is a special spiritual light, hidden since G-d first created the world. However, when it is *es laharog... es livnos*, “a time to heal... a time to build up” (*Koheles* 3:3), then *Haba litaher mesayin oso*, “He who wants to purify himself is helped from Above” (*Talmud, Yoma* 38b), to wit, from this most governing of lights.

Without *teshuvoh*, their speech is very deficient, because they have a weak *shefa* due to a life of “sweet lies”. Heavy, *yimale fihu chatzatz*, “his mouth shall be filled with gravel” (*Mishlei* 20:17). Their mouths are filled with *gevurot*, since with poor understanding, “the five *gevurot* in *da’as* break and emerge from the mouth, where they become the five articulators” (*Etz Chayim, Sha’ar TaNTA, Perek* §3). Moreover, the *shliach* needs to avoid at all costs the *aveiroh* of *gneivos da’as* – something unfortunately very common. For not only it is a sin, but the students are very sensitive to a *shliach* that they trust, but that also ends up

forgetting to fulfill promises made with his mouth! Remember: the *mekabel* is very needy, and all are unique.

The greatest holy binding the *shliach* can teach his *mekabel* to have is *dvekus*. A person who has *dvekus* has become accustomed to the presence of *Hashem* in his mind through constantly wanting to and actually focusing on it! But the ordinary consciousness of most implies that *Hashem* is always a stranger *chaz v'shalom* – for ‘they do not give sufficient attention to becoming familiar with the Divine Presence’.



## ***MALCHUS***

Whenever possible, utter praises to your students in a pleasant voice, saying *shemos tovim* – for esoterically, these are like healing *shemos kedoshim* for them! This is most relevant, for the holy *Zohar* says that there is a mystical union between voice and speech: “voice illuminates speech to be uttered, whereas speech brings the word to completion, and the two are indissolubly fused one with each other” (II:230b, *Pekudei*). That is why, when trying to influence “scornful men” to do *teshuvoh*, the *Novi* said: *Haazinu veshimuh koli hakshivuh veshimuh imrasi*, “Give ear, and hear my voice; listen, and hear my speech” (*Yeshayohu* 28:23).

The main struggle with our *yetzer horo* is over *limud HaTorah*. The *Torah* says, *Vayeavek ish imo ad alos hashachar*, “There wrestled a

man with him [*Ya'acov*] until the breaking of the day" (*Bereishis* 32:25). *Rashi* calls this *ish* the *Saro shel Esav*, "Esav's guardian angel [a.k.a. the *samech mem*, the *yetzer horo*"]". Behold! There is no way one can physically fight against a *ruach* or *malach* and win. However, a holy spirit or another *malach* can! *Ya'acov avinu* represents perfect *limud HaTorah*. Everything *Ya'acov* spoke was pure and holy *Torah*. And it is written that *Ya'acov* spoke to and questioned the *Saro shel Esav*, and from these holy sounds which emerged from his mouth, angels and holy spirits were created (the *Ari"zal*, *Sha'ar HaYichudim* §2a). The voice and speech of *Torah* words gave *Ya'acov* extra spiritual help and strength to defeat the *malach*, in order to show us that we must use *Torah* as the only and true weapon against the *yetzer horo*. In the same manner, if the *shliach* is a pious man who speaks holy words, the angels and holy spirits that emerge from his mouth will help him fight against

the student's *yetzerim horo*, which are after all, spiritual entities, *malachim*. This war must be fought properly so as to raise fallen souls and influence the students to do *teshuvoh*, because their *yetzerim* will do anything possible to struggle against, *chaz v'shalom*, accepting the laws and concepts of the *Torah*. This struggle must go on until we can finally reach 'the breaking of the day', the *geuloh bimhero beyomeinu*, because there is truly no alternative but winning, since "the *geuloh shlema* of the *Klal Yisroel* is contingent upon the *geuloh* of *kol echad v'echad* – of every *yid* as an individual" (*Lubavitcher Rebbe*, Letter for *Yud-Alef Nissan* 5739).

Moreover, following the practice of praises, the *shliach* acts like the moon reflecting the sun (i.e., their *neshamos*). This reflection may show them the unblemished aspects of their souls which they cannot perceive. This helps to clean these spiritual blemishes and bring

joy to the students. And thus it is that the moon is also blessed and attains her fullness!

The *Ari*”*zal* explains that, “A person cannot do complete *teshuvoh* until he knows his Soul-Root and the levels of the *gilgulim* from his soul-type that preceded him. The *Zohar* when discussing the *posuk*, *Hagidali sheahava nafshi*, ‘Tell me, You Whom My soul loves’ [*Shir HaShirim* 1:7] is adamant about this and says: ‘a person needs to know his soul, why it has come into this world and what it needs to rectify’” (*Sha’ar HaGilgulim*, *Hakdomoh* 5). Practically speaking, who can achieve such self-understanding nowadays? Yet, when the *shliach* reflects the various colors of the *mekabel’s neshomoh* which he could not normally perceive, he is in fact helping him to know his own soul and *tachlis* in the world. This is the *Sod* of, *Veahavta lereacha kamocho*, “Love you fellowman as yourself” – if you help a *yid* to see who he really is, what kind of

a soul he has and the *teshuvoh* he requires, you are loving him *maamosh!* The *mekabel's* uncomfortable feelings from the *shliach's* “mirror”, so to speak, has its root in the soul's inner knowledge of the ordeals to be faced when man quits this world, to wit, “When his actions and utterances march in front of him and make proclamation concerning him” (*Zohar* II:199b, *Vayakhel*). It is possible for the *shliach* to do this without being completely conscious of this process.

Clearly, the *shliach* needs to know how to *daven* for himself, and plead with *Hashem* that He may send him the necessary *brochas* to successfully influence his students to do *teshuvoh*. In addition, it is good if he knows the *shemos kedoshim* in order to *daven* with proper *kavonos*, so *yidim* in general may gain more strength to break free from the clutches of the *klipos*, and be able to connect with the *Torah*. This is an *iniyon* of *pidyon shvuyim*.

And so is the rescue of *yidim* from the widespread and well known places where the holy *Kabboloh* is sent deeper into *golus*, *chaz v'shalom*, by being placed in contact with the myriads of impure powers that come from the Left, where *ki kol shulchanos mal'u ki tzo'ah bli makom*, “all their tables are full of vomit and filthiness, so that there is no place clean” (*Yeshayohu HaNovi* 28:8).

Know that it is fundamental to study *Torah lishmoh* to increase your *malchus* to reveal the *Malchus* of *Hashem* in the world, and in this way influence more *yidim*. All flaws in *hashpo'ò* come from your flaws in the study *leshem shomoyim*! This is a subject of increasing your *bitul*; however, it is also a subject of not omitting a *zets* to direct those under your guidance and influence in order for them to become conscious of G-d. This is vital! Know that *zerizus*, *temimus*, and *simchah* are the guardians of *avodas Hashem* and that these

*middos* attract good guardian angels, for *B'derech she-odom rotzeh leilech boh, molichin oso*, "In the way a person wants to go, he is led by them [i.e., the angels]" (*Maharsha* on *Makkos* 10b). Therefore, the *Siata d'Shmaya* will shine upon your path, *im yertzah Hashem*.



## FINAL ADVICES

The *Nesivos Shalom* explains something extraordinary about the *makkoh* of *choshech*: “Consider a *rosha*, somehow finding himself in *Gan Eden*, moving about among the *tzaddikim*, who all sit there resplendent in their crowns of glory, basking in the radiance of the *Shechinah*. *Tzaddikim* there experience this as indescribable pleasure; he suffers immeasurably. Completely unaccustomed to spirituality, the *rosha* experiences this *Gan Eden* as unbearable discomfort. This, then, is the essence of this *makkoh*. As it is known, *Moshe* brought down the darkness from above, for he was told to *Neteh es-yadcha al-hashamoyim*, ‘Stretch forth his hand over the Heavens’ [*Shemos* 10:21] – to take hold of some lofty and elevated spiritual level, and bring it down to *Mitzroyim*. This wonderful light plunged *Mitzroyim* into a painful darkness like no other” (pg. 73, ref.

*Toldos Ya'akov Yosef, Bo*). For the student, still distant from *Torah*, everything is strange, uncomfortable and without meaning. The light of *Torah*, through the words of the *shliach*, is so strong that the students close their eyes, hiding themselves with fear from the great intensity of the Divine irradiation. Throughout the duration of this “period”, they exist in a thick darkness, and fear opening their eyes. This results in their living in the restrictive reality of *Mitzroyim*, so to speak. In time and with much of the *shliach*'s patience and perseverance, the light of *Torah* does begin to penetrate and shine within, albeit only to the extent they begin opening their eyes so unaccustomed to seeing the spiritual truths. Finally, they begin to perceive that *hayah ohr b'moshvosam*, “there is light in their dwellings” (*Shemos* 10:23), and now they can heal and redeem themselves; and in this manner, reveal the aspect of *Moshiach* that lies inside each one of them, G-d willing.

There was a time when “the *Alter Rebbe* sent his son, the *Mittler Rebbe*, in a mission. In time, he returned to his father and told him he was not able to fulfill the mission his father had assigned to him. The *Alter Rebbe’s tallis* was on his shoulders and he was checking its *tzitzis*. He said to his son: ‘Do you see? This is a *tallis* and a *tallis* is a *makif* and a *makif* blinds the eyes of the external forces’. Upon hearing this, the *Mittler Rebbe* took his father *tzitzis*, kissed them, and went back to the road, to follow up on his mission, as his father had originally determined. This time, he was successful” (*Sefer HaSichos* pgs. 127-128). It is imperative that all of your students fulfill the *mitzvoh* of *tzitzis*, for as it is explained in the *Kisvei Ari”zal*, their transgressions greatly damage the power of their *ohr makif* – the protection against the *klipos* that want nothing but to distance us all from *kedusha* and push us toward the Side of Impurity, *chaz v’shalom*. *Tzitzis* envelops us with *ohr makif*, protecting us *y”h*. The *mitzvoh*

to see the *tzitzis* is fulfilled through the meditation on its *kedusha* – both on the *tallis koton* (the *p'nimus* of the *Olam HaYetziroh*) and on the *tallis godol* (the *chitzonius* of that *olam*). Truly, in this world, there is much spiritual danger to guard from, since *Zeh l'umat zeh asoh Elokim*, “The Almighty has created one thing opposite the other” (*Koheles* 7:14), to wit, everything in the realm of *kedusha* has its dark reflection in the domain of evil. This is true for the Ten Holy *Sefiros* and the Ten *Sefiros* from the Side of Impurity. From this side of evil comes forth all the different types of uncleanness which constantly grow: “the uncleanness of crawling things, of carcasses, of the dead, of forbidden seminal emission, of the waters of the sin offering, of sin, of unclean bodily fluids, of menstrual blood, of birthing blood, and of leprosy” (*Tzefunei Tziyuni*, pgs. 31-32). Thus, when man goes to the side of the Left and walks in impurity, not taking steps to avert sin and the sinful things of this world, in accordance to the ‘law of at-

traction' he actually draws to himself all kinds of impure spirits – the contaminations from these types of uncleanness mentioned. Then, an unclean spirit clings to him and refuses to leave him, since these spirits cling only to those that cling to them first! For every transgression draws to the sinner one of these crowns of impurity, *mida keneged mida*, to the sin committed – “and one who is evil in deed, in the end, all evil goes to him” (*Sha’ar HaGilgulim, Hakdomoh 7*). Happy are the righteous who walk in the straight path, their children are also blessed, and of them it is written, *Tzaddikim yirshu aretz v’yishkenu la’ad aleh*, “The righteous will inherit the earth, and dwell in it for ever” (*Tehillim 37:29*), *omen*.

*Ein ohr bli kli*, “there is no light without proper vessel”. Each *mekabel* needs to become attuned to the great responsibility of constantly building his own personal *keli* of *kedusha*. Without it, one cannot ever hope to have any

comprehension or benefit from the spiritual light which *Hashem* wishes to bestow upon us. This requires the acquiring of merit through *Torah* and *mitzvos*, and the fundamental inner changes that come about from the study of our holy *Kabboloh*.

Finally, the *Ba'al Shem Tov* taught: "If one's intentions and true desire is to bond with *Hashem*, and to serve as His *merkava*, which can only be achieved with the *mitzvos*, then with both *Nigleh* and *Nistar* he will be *Hashem's merkava*" (*Sefer Ba'al Shem Tov, Vaes'chanan* §50). Thus, *Sof dovor, ha-kol nishmo es ha-Elokim yera ve-es mitzvosav*, "The end of the matter, after all has been heard: Fear G-d, and keep His commandments" (*Koheles* 12:13).

# KIRUV ACTIVITIES

## Shiurim

The *Gemara* (*Zevachim* 116a) says that, even the gentile nations trembled and ultimately rejoiced when the *Torah* was given. Upon hearing the Ten Commandments, while they were inspired and enthusiastic, they should have run to *Moshe* first to understand better the significance of *Matan Torah*. However, they made a mistake: they delayed this, and spoke instead to their prophet *Bilaam*. The result was that their original enthusiasm cooled off, and all their base desires came back in full force. In the same manner, a student feels inspired as he hears the *shiur*, but afterward, all his faults and all his base desires return to him. This is because he loses the holy *azut*<sup>8</sup> to fulfill *Torah*. *Rebbe Nachman*

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8. Boldness.

writes, “Holy boldness is achieved through joy, as in, *Ki chedvat Hashem hi mauzchem*, ‘For delight in G-d is your boldness’ [Nehemiah 8:10]. Via the concept of *na’aseh v’nishmo*” (*Likkutei Moharan* I, 22:9), which is a concept of everlasting joy (*Talmud, Shabbos* 88a), one can gain holy *azut*. Hence, that are at least three things to consider. First, since when there is no joy there is no holy *azut*, the *mekabel* needs to be *shomer habris*, for the attack of the forces of the *sitra achra* come through sadness and depression, the root of sexual lust and degradation. That is why the name of the *klipah* in charge of sexual impurity is called *Lillis y”s*, which denotes howling (*yelalah*) and grief. Because this *klipah*, created from the ‘abuse of the covenant’, surrounds him like a cloud of bees, the student is generally anguished and his strength to connect to holiness diminished *chaz v’shalom*. And this is called ‘sadness’. Thus, it is extremely important to teach the students about the use of *mikveh*, for even

without any *kavonos* they still bring upon themselves a mighty spirit of purity. Second, each *shiur* must be like a *Matan Torah*, where the *shliach* needs to use his mind, heart, and voice to vigorously imprint upon his students that *Torah* is life here and in the *olom habo*, and they will all say, *na'aseh v'nishmo, y"ch*. Last, they should 'run to *Moshe* first', that is, they need to speak out and ask questions at the end of the *shiur*, so as to engrave into their hearts the concepts they heard at the *shiur*. Their questioning is the crown of *nishmo* (*ibid. Talmud*) which enhances their *neshomoh*.

### **Food**

Know that, "when one is eating or drinking something, that the flavor he senses in his mouth while chewing or sipping is the inner element in the holiness, and the holy sparks that exist in that food or drink. Through eat-

ing the food, chewing it with the teeth and digesting it in the stomach, he makes this inner element of the food become selected out and refined, so that it cannot add any influence of strength to the outer forces of evil. Then his spirit will enjoy the benefit of this inner element, while the waste matter will become superfluous and will be cast to the dark outer forces" (*R' Elimelech of Lizensk zt"l, Tzetil Koton*). This process of extricating the holy sparks from the *klipos* and the *neshamos* that have suffered *gilgulim* in the food is greatly helped by the proper *kavonos* before the act of eating or drinking anything (during the week). One should at least say: '*Ribono Shel Olam*, may the sparks of the *neshamos* incarnated into this food or drink be raised and rectified above *omen*'. Do not serve meat after daily *shiurim* unless on a *seudos mitzvoh*, for meat should be eaten as an offering to G-d and not just as a mere food for physical enjoyment. This is particularly important on the months of *Kislev, Teves, Shevat, and Adar*,

for these are the times for ascension of these holy sparks – from the Animal World to the World of Man (*Sha'ar HaGilgulim, Hakdomoh* 22). Yet, there is no joy, for the fallen souls other than in eating meat on *Shabbos* and *Yom Tov*, which is their *tikkun*. The reason for this is that the holiness of the *Shabbos* and the *Yomim Tovim* arouse the souls to ascend regardless of any *kavonos*. Know that with every piece of meat we eat with proper *kavono* we elevate the fallen souls and thus bring *Moshiach* closer, may it be soon *omen*.

### **Mashkil**

*Ad masai atem poschim al shnei haseipim*, “How long will you hobble between two opinions? [i.e., the path of good and evil]” (*Melochim* I 18:21). So do not be as one who has false visions from the grades of uncleanness, who lives for another *kEl* named *Chosh*. This is a *klipah* that comes about from the

person's *chibur* with excitement and escapism, *Va'avur chusi vi*, "because of the agitation inside me" (*Iyov* 20:2). About this strange god, it is said: *hu mache'chish es haEmes*, "he who denies the Truth", an allusion to *choshech*. This is the spirit that impels one to always "hasten to find a refuge from the windy storm and the tempest" (*Tehillim* 55:9), that is, as dangerous as it is, it is truly exciting, for it is a *ratzo* without *shov*! Moreover, it also confuses him to be like those that *Ta'u min-hashechar shagu baro'e paku peliliya*, "stagger through strong drink and err in vision; they stumble in judgment" (*Yeshayohu HaNovi* 28:7). Thus, all that leads to escapism is a *chosh*.

Another explanation. It is important to restrict the joy of drinking to the holiness of a *mitzvoh*, for otherwise the spiritual aspect of *Gevuroh* is manifested without a connection to the holiness of *BinoH*, and the *gevuros* do not suffer *hamtakas hadinim*. The *Ari"zal* explains that, "There is a greater value to sweet-

ening the severities in their origin [i.e., in *Binoh*], for the misfortunes that hover over the person can be avoided completely [because of the connection to holiness is never severed], rather than merely delayed or diminished [i.e., when the person now has to worry about *hamtakas hadinim*]” (*Etz Chayim, Sha’ar Arich Anpin* 13:11).

### **Shidduchim**

It is written: “Come and see! The verse says, *Vechol hanashim asher nasa liban otanah*, ‘All the women whose heart stirred them...’ (*Shemos* 35:26). That is, when they were doing their work they used to say, ‘this is for the *Mikdosh*, this is for the *Mishkan*, and that is for the curtain of the *Aron*’. All the artisans did the same, so that the spirit of holiness would dwell on their efforts and that workmanship shall be sanctified. Consequently, each element rose to its place in holiness...

Therefore, whoever builds a building, before starting, should utter by mouth that he does so for the worship of the Holy One, blessed be He, since it is written, *Hoy bone veito belo tzeddek*, 'Woe to him that builds his house by unrighteousness' (*Yirmiyahu HaNovi* 22:13). At this point, you will enlist the help of Heaven, and the Most High will then direct holiness upon you and infuse you with peace. As the verse says, *Veyadata ki shalom oholecho ufakadeta navecho velo secheta*, 'You will know that there is peace in your tent, inspect your home and find nothing amiss' (*Iyov* 5:24). What is the meaning of 'you will inspect your home'? It means that you must actually say that you are building for the sake of Heaven, and you will 'find nothing amiss'. Otherwise, the *sitra achra* is ready to dwell on his home, *chaz v'shalom*" (*Zohar* III:50a, *Ki Tazria*).

So it is with every *shidduch*! If one desires to find a *shidduch* that will be truly blessed, he literally needs to 'state his intentions' during

*davening* or otherwise – for there is nothing in this world that can preclude the strength of that, as the whole universe is moved by intentions. If he wants peace in his tent, then let him state his intentions that he wants a *shidduch* to build a house of *Torah*. Thus, the *shliach* needs to teach his student seeking a *shidduch* the spiritual law that, the love he attaches himself to *Hashem* causes, in return, that *Hashem* cleaves to him! If he wants to do things for the sake of Heaven, to have greater *dvekus*, then *Hashem* will bless him with an *eishes chayil*, *y”h*, for that home will be a house of G-d. Furthermore, the *shliach* has a great potential to find the *shidduch*, for as he teaches his students *Torah*, a *ruach* goes forth from him and binds him to his students for life, as our master and guide explains in his *kisvei* (*Sha’ar HaGilgulim*, *Hakdomoh* 10).

*Hatzlocho Rabbo* in all your endeavors!



## ***Tzaddik B'Emunaso Yichyeh***

“The righteous lives by his faith”

“Each person must say: ‘The entire world was created only for my sake. Consequently, because the world was created for my sake, I must constantly look into and consider the ways of making the world better; to provide what is missing in the world and to pray on its behalf’” (*Likkutei Moharan I, 5:1*)

לְשֵׁם יְהוּד קוֹדֵשׁא בְּיַד הוּא וְשִׁכְנָתָהּ לִיהוּדָא שֵׁם יוֹדָא בְּיָדָא  
בִּיהוּדָא שְׁלֵימָא בְּשֵׁם כָּל יִשְׂרָאֵל

For the sake of union of the Holy One, blessed be He, with His *Shechinah*,  
to unite the Name *Yud-Kei* with *Vav-Kei*  
in a perfect union in the name of all *Yisroel*

I raised my hands to Heaven in prayer,  
That revealing these mysteries would please  
the Holy One, blessed be He.

Blessed is *Hashem* forever *omen* and *omen*.  
May *Hashem* reign forever *omen* and *omen*.

*Chaf Dalet Teives, 5769 - Yartzeit of the Alter Rebbe*

**COMPLETED AND FINISHED,  
PRAISED BE G-D,  
THE CREATOR OF THE UNIVERSE!**

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה  
דְּרִינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה דְרִינוּ כּוֹנְנָהוּ

פֶּדָק צֹא

א יֵשֶׁב בְּסִטְרָה עֲלֵינוּ בְּעַל שְׂדֵי וְהַלְוֵנוּ  
ב אֶמֶת לַחַיִּים מִחַיֵּי וּמְצֻדֵי אֱלֹהֵי אֲבֹתֵינוּ  
ג כִּי הוּא וְצִדְקָתוֹ מִשָּׁה יָקוּם מִדְּבַר מִוֹת  
ד בְּאֶרְצוֹ | יִשָּׁר לֵךְ וְיִשָּׁר כְּפָסוֹ יִקְרָא עֵשֶׂה וְיִשָּׁרָה אֲמִתּוֹ  
ה לֹא יִתְקַדַּח מִשֶּׁבֶד לְלֵבָהּ מִדָּבָר יִשָּׁר לֵבָהּ  
ו מִדְּבַר יִשָּׁר לֵבָהּ מִשֶּׁבֶד יִשָּׁר לֵבָהּ  
ז יִשָּׁר לֵבָהּ | אֱלֹהֵי יִשְׂרָאֵל מִיִּשְׂרָאֵל לֹא יִשָּׁר  
ח בְּכָל מִצְוֹתָיִם וְיִשְׁלַח מִיִּשְׂרָאֵל וְיִשָּׁר  
ט כִּי אֵלֶּיךָ יִתְקַדַּח מִשֶּׁבֶד עֲלֵינוּ שִׁמְרֵנוּ מִשֶּׁבֶד  
י לֹא יִתְקַדַּח אֱלֹהֵי דָבָר וְיִשָּׁר לֵבָהּ מִדְּבַר  
יא כִּי מִלֵּבָבֵנוּ וְיִשְׁלַח לֵבָהּ מִדְּבַר  
יב לֹא יִתְקַדַּח מִשֶּׁבֶד יִשָּׁר לֵבָהּ  
יג לֹא יִתְקַדַּח מִשֶּׁבֶד יִשָּׁר לֵבָהּ  
יד כִּי כִּי וְיִשְׁלַח מִיִּשְׂרָאֵל וְיִשָּׁר  
טו כִּי כִּי וְיִשְׁלַח מִיִּשְׂרָאֵל וְיִשָּׁר  
טז יִשְׁלַח מִיִּשְׂרָאֵל וְיִשָּׁר מִיִּשְׂרָאֵל וְיִשָּׁר  
טז אֱלֹהֵי יִשְׂרָאֵל וְיִשְׁלַח מִיִּשְׂרָאֵל וְיִשָּׁר

הַכְּנֶסֶת שֶׁל טַבְרִיָּה וְקָם אַחַד וְאָמַר שְׁבַעֲבוֹר אוֹתוֹ עֲוֹן יְהִי אֹתוֹ בֵּית  
הַכְּנֶסֶת בֵּית עֲבוּדֵה־זָרָה מְדָה כְּנֶגֶד מְדָה וְכֵן הָיָה.

עוֹד כִּי נִשְׁמָוֹת יִשְׂרָאֵל חֲצוּבוֹת מִתַּחַת כֶּסֶף הַכְּבוֹד, וְכֵלָן יַחֲוֹד שֵׁם  
אַחַד, לְהִכִּי נִקְרָאוּ בִלְשׁוֹן יַחֲוִיד, שְׁבַעִים נֶפֶשׁ. וּבִהְיוֹת פְּרוּד בִּינֵיהֶם לְמִטָּה,  
מֵרֵאִיו פְּרוּד בְּכֶסֶף הַכְּבוֹד. לְכֵן לַעַת בֹּא גּוֹאֲלֵנוּ, יָבֹא אֱלֹהֵינוּ וְיִשִּׁים שְׁלוֹם  
רַב בְּיִשְׂרָאֵל, כְּדֹכְתִיב (מֵלֶאכִי ג', כ"ג) הִנֵּה אֲנִכִי שׁוֹלֵחַ לָכֶם אֶת אֱלֹהֵי הַנְּבִיא  
וְהַשִּׁיב לֵב אָבוֹת עַל בְּנִים וְלֵב בְּנִים עַל אָבוֹתָם, הִיגוּ שְׁלוֹם כְּדִפְרָשׁוֹ ז"ל,  
וְהוּוּ שְׁאֵנוּ אוֹמְרִים בְּתַפְלַת מְנַחֵה בְּשֶׁבֶת שֶׁהִיא רוֹמְזוֹת לִימֹת מְשִׁיחֵנוּ,  
אִתָּה אַחַד וְשִׁמְךָ אַחַד וְמִי כַעֲמֵךְ יִשְׂרָאֵל גּוֹי אַחַד בְּאֶרֶץ (דְּבָרֵי הַיָּמִים י"ז, כ"א),  
שְׂאֵז בְּהִיּוֹתֵנוּ אֲנַחְנוּ זֶרַע יִשְׂרָאֵל גּוֹי אַחַד בְּאֶרֶץ, בַּיּוֹם הַהוּא יְהִי ה' אַחַד  
וְשִׁמוֹ אַחַד. כִּי שְׁלֹשׁ תַּפְלוֹת הַמַּחְלָקוֹת בְּשֶׁבֶת, תַּפְלַת עַרְבִית שְׂאוֹמְרִים בָּהּ  
וְיַכְלוּ רְמֹז לְשֶׁבֶת בְּרֵאשִׁית שְׁבוּ נִבְרָא הָעוֹלָם. תַּפְלַת שְׁחָרִית שְׂאוֹמְרִים  
בָּהּ שְׁנֵי לֹחֲזוֹת אֲבָנִים הוֹרִיד בִּידוֹ, רְמֹז לְשֶׁבֶת מִתּוֹרָה, כְּדֹאֲמַרְיָן  
בְּגִמְרָא דְכָלִי עֲלֵמָא בְּשֶׁבֶת נִתְּנָה תּוֹרָה. וּבְמִנְחָה כְּנֶגֶד לַעֲתִיד לְבֹא הַמְּזֻמָּן  
לְעוֹלָם שְׁכָלוֹ שֶׁבֶת. וְכֶנֶגֶד שֶׁלֹשׁ אֱלֹהִים צִנָּה יִתְבַּרַךְ שֶׁלֹשׁ סְעוּדוֹת בְּשֶׁבֶת,  
בְּשֶׁלֶשׁ (פְּעֻמִּים) הַיּוֹם הַנִּרְמְזִים בְּפֶרֶשָׁה, אֲכָלְהוּ הַיּוֹם, כִּי שֶׁבֶת הַיּוֹם, הַיּוֹם  
לֹא תִמְצָאָהּ בְּשֶׁדָה (שְׁמוֹת ט"ז, כ"ה).

לְכֵן כָּל אִישׁ יִשְׂרָאֵל יַחְרַד מִלְפָּנֶיךָ בַּיַּחֲוֹד הָעֲלִיוֹן עַל־יָדֵי עֲוֹן שְׁנֵאת  
חַנּוּם, אוֹ לְשׁוֹן הַרְעָה, אוֹ מַחְלָקַת חֲלִילָה. וְיִתּוּ אֵל לְבוֹ, כִּי כְּדֵי לְקַיֵּם  
הַמְצָנָה הַרְאִשׁוֹנָה, אַחַת דְּבַר אֱלֹהִים שְׁתִּים זוֹ שְׁמַעְתִּי (תְּהִלִּים ס"ב, י"ב),  
דְּהִינּוּ אֲנִכִי וְלֹא יְהִי לָךְ (שְׁמוֹת כ', כ'), צְרִיף שְׁיִהָא לוֹ אֲהַבָּה רַבָּה וְשְׁלוֹם  
וְרַעוּת עִם כָּל יִשְׂרָאֵל, גַּם יִשְׁתַּדַּל לְשִׁים שְׁלוֹם בְּעוֹלָם. וְתַלְמִידֵי־חֻקְמִים  
לְפִי שִׂיּוּדְעִים הַסּוּד הֵזָה, גְּזֻהֲרִים בּוֹ הַרְבֵּה, כְּדֹאֲמָרוּ ז"ל (בְּרַכּוֹת דף ס"ד).  
תַּלְמִידֵי חֻקְמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, וְזֶה כְּדֵי לְקַיֵּם הַמְצָנָה הַרְאִשׁוֹנָה  
שֶׁהִיא שְׂרֵשׁ וְעֶקֶר הַכֹּל. וְגַם הַיַּחֲוֹד עֲצֻמוֹ רְמֹז ז"ל בְּלִשׁוֹנָם זֶה הַקְּצָר,  
דְּשְׁלוֹם רְמֹז לִסּוּד שֶׁהוּא סוֹף הַתַּשְׁע סְפִירוֹת, וְהַעוֹלָם רְמֹז לְמַלְכוּת.

לְפִיכֶף רֵאִיתִי כְּדֵי לְהַשְׁלִים מִצְוַת הַיַּחֲוֹד שְׁמַצָּנָה לְהִבְיֵא כְּאֵן [בְּסִמּוּד פֶּרֶק  
ח] מִשְׁנַת הַלֵּל הַנִּזְמָן שֶׁהִיָּה נְאֻם דּוֹרֵשׁ וְנֹאָה מְקַיֵּם הַמְצָנָה הַזֹּאת בְּשִׁלְמוֹת,  
וְהַשִּׁם־יִתְבַּרַךְ יִזְכְּנוּ לְהִיּוֹת מִתַּלְמִידָיו, וּמִתַּלְמִידָיו שֶׁל אֲהָרֹן שֶׁהִיָּה אוֹהֵב  
שְׁלוֹם וְרוֹדֵף שְׁלוֹם.

בחסד, בו מתגלה ה'י"ד. יצחק בגבורה, בו מתגלה ה'ה"א. יעקב בנא"ו ובה"א אחרונה, גל יעקב בה"א ישמח ישראל בנא"ו, כמבאר בזהר.

וכשיצאו ישראל ממצרים והקריבו לסיני וזכו להיות מרובה דרך פרט כל אחד לבדו, לקח אמר להם בלשון יחיד אנכי ה' אלהיך, כי לכל יחיד ידבר כדכתב רמב"ן, ורוצה לומר: ה' אלהיך מושל עליך בארבעה יסודותיה, כל אות ביסוד שלו, יו"ד ביסוד המים, ה"א ביסוד האש, נא"ו ביסוד הרוח, ה"א ביסוד העפר. וכשהשרה שכינתו ביניהן, עשאן ארבעה דגלים, כלן יחד מרובה, דגמת ארבע מחנות שכינתו שביצירה. וזו לדבר עליהם דרך כלל בפרשת קדושים (ויקרא י"ט, כ'), אני ה' אלהיכם, נגד אנכי ה' אלהיך. איש אמו ואביו תיראו (שם י"ט, ג'), נגד כבוד אב אביו, וכו' כלם כמפרש בדברי רבותינו ז"ל.

וכשם שעשר ספירותיו מיוחדים, כך הפסא שהוא הבריאה יחוד אחד, וכן היצירה, כמו שאנו אומרים כל יום עליהם כלם אהובים וכו' כלם כאחד וכו'. וכן בעשיה צוה לעם אשר בחר (שם י"ט, י"ח), ואהבת לרעך כמוך, לא תקם ולא תטר את בני עמך, (שם י"ט, י"ז) לא תשנא את אחיך בלבבך, המצוות שבין אדם לחברו כגון יתברך לעשותה יחוד אחד כדי שיהיו דגמת שלש עולמות שעליהם אצילות בריאה יצירה, שכלם מיוחדים. ואם חלילה וחס ימצא מחלקת ופרוד ביניהם, לא ישרה בתוכם כדפרש רשב"י על הפסוק והוא באחד ומי ישיבנו (איוב כ"ג, י"ג), שדקדק ז"ל שלא אמר הכתוב והוא אחד אלא והוא באחד, שרוצה לומר שלא ישרה במקום פרוד אלא במקום יחוד. ופרוש מי ישיבנו, על דרך כי הא דאמרו רבותינו ז"ל כשישראל בשלום זה עם זה אין שטן נוגע בהם, שנאמר (הושע ד', י"ז) חבור עצבים אפרים הנח לו, ושכינתו אינה מסתלקת מביניהם אפלו הם עובדים עבודה זרה, זה פרוש ומי ישיבנו, כלומר אין שום עוון יכול לגרום סלוק שכינתו מעליהם, דגמת דור אחאב שאף על פי שהיו ישראל עובדים עבודה זרה, לפי שהיה ביניהם שלום, כשהיו יורדים למלחמה היו נוצחין. וכשאין שלום ביניהם נופלים, אף על פי שהם צדיקים כדורו של דוד (על פי מדרש רבא בראשית ל"ח, ו').

ולכן נתארף גלותנו על עוון מחלקת ושנאת חנם שהוא בינינו, שעדן לא הטהרנו ממנו. שכל העולמות קשורים זה בזה, ובהראות פרוד במחנות גורם דגמת פרוד בשלשה אשר עליו ואין לה עבודה זרה גדולה מזו, ולקח אמרו בגמרא (בבבא מצ"ח) שפעם אחת היתה מחלקת בבית

בעזרת השם יתברך

ספר

# תּוֹרַת יוֹם

להרב הקדוש האלקי

כמהר"ר אלעזר אזכרי זלה"ה

מגדולי חכמי צפת בתקופת הבית יוסף והאר"י ז"ל

פרק ז

בו יבאר שהיחוד העליון והשראת השכינה תלויים בשלום

הפליא ה' ללמד לברואיו כי הוא לבדו המושל בכלם, וייעבדוהו וירעדו ויבהלו מפניו. על דרך שאמרנו לאשמדאי, שמא דמך עלך, ורגז ופחד והשפיל עצמו עד הארץ, כדאיתא במסכת גיטין (דף ס"ח.). וזה כי עשר ספירותיו ותכונותיו נכללו בארבע אותיות שמו הגדול כנודע. דקצו של יו"ד, רמז לבתר. וגופו של יו"ד, רמז לתקמה. והה"א, רמז לבינה. והנא"ו, לשש ספירות. וה"א אחרונה, רמז למלכות. וכשרצה לברוא העולם בתחלה, בעולם הבריאה ברא ארבעה עמודים, רמז כי הם תחת משלת עשר ספירותיו. וכן בעולם היצירה ארבע מחנות שכינה, וכן בעשיה ארבעה יסודות רוחניים וגשמיים בסוד אבי"ע, אצילות בריאה יצירה עשיה. ונתן שכל באדם שיתן אל לבו דשמא דמריה עליה כי בראו מארבע יסודות, שרשן לארבע אותיות שמו הגדול, וזהו שאמרנו האבות הן הן המרכבה, כל אחד לבדו בפרט, וכלן מרכבה אחת דרך כלל. אברהם

וזפ הלא פעב ביב באמ ובה והו

ויל אמו אהע הוש הוי עהו יהל אבל

ויעמד פינחס ויפלל ותעצר המגפה במאמר אל שדי

רוטא

אוביגה

טיט

אצמאטיג



אתה סתר לי מצר מצרני רדי פלס פלס מטובי סלח

לכן אמר הגני נותן לו את בריתי שלום