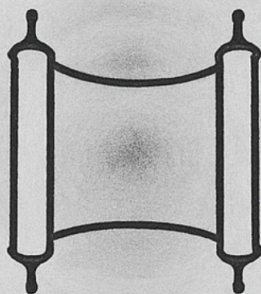


בס"ד

**Rebbe Elimelech  
of Lizhensk  
Parshas Ki Tisa**



*Dedicated To:*

אילנה דבורה בת שרה מרים

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## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Ki Tisa

### מאמר א

"Ki Tisa," etc. Behold, we have written about this many times, that the tzaddik who wishes to bestow influence upon the world must bind and unify the worlds in a complete unity with the Infinite, blessed is He, and blessed is His name. And through the power, rectification, and unification of such a tzaddik, even a tzaddik who is not on this level can also draw down influence to the world.

And this is [the meaning of the verse]: "And I will be gracious to whom I will be gracious," and Rashi, of blessed memory, explained: "Even if he is not deserving." And at first glance, the simple meaning of the verse seems to indicate the opposite—that it refers to one who is worthy of being granted grace.

However, in my humble opinion, this is Rashi's intention: that through one who brings satisfaction and grace to the Creator, blessed is He—by unifying and binding the worlds as mentioned above—through the power of this tzaddik, I will bestow grace even upon one who is not deserving.

And this is [the meaning of the verse]: "The Lord will give grace and glory," etc. (Tehillim 30:11). This means, whether through a tzaddik who brings grace and unity to the worlds, or through a tzaddik who is not on this level but is always in repentance and confession before the Creator, blessed is He, and exalted is He—through both of them, Hashem will grant grace, providing influence and goodness to the world.

"He does not withhold good from those who walk in innocence"—this explains why even those on a lower level still receive divine influence. Since the way of the Creator, blessed is He, is to bestow goodness upon all, therefore, He does not withhold good from those who walk in innocence, regardless of their level, as long as they act with sincerity.

And this is [the meaning of the verse]: "When you take the head [sum] of the children of Israel"—this means that the Holy One, blessed is He, is telling [Moshe]: "You shall elevate the head"—meaning the worlds, which are called "head."

**פי תשא כו'** דהנה כתבנו מזה פעמים הרבה שהצדיק הרוצה להשפיע לעולם צריך לקשר וליתד העולמות ביחדא שלים עד אין סוף ברוך הוא וברוך שמו ועל ידי כח ותקוה ויחוד הצדיק כנה יכול גם הצדיק שאינו במדרגה זו גם כן להמשיך השפעה לעולם.

וזהו וחסתי את אשר אהו ופרש רש"י ז"ל אף שאינו הגון. ולכאורה נראה פשוט דקרא להפך למי שהוא ראוי לחבנו.

אף לפי עניות דעתי כה היא פונת רש"י ז"ל דעל ידי העושה נחת רוח וכן להבירא ברוך הוא שמחיד ומקשר העולמות כנ"ל על ידי כח הצדיק הנה אני אהון אף למי שאינו הגון.

וזהו חן וכבוד יתן ה' כו' (תסליס פ"ל י"כ) פרוש בין על ידי צדיק שעושה חן ויחוד בעולמות: בין על ידי הצדיק שאינו במדרגה זו אף שהוא תמיד בתשובה ודווי להבירא ברוך הוא ויתעלה על ידי שניהם יתן: חן יתן ה' השפעה וטובה לעולם.

לא ימנע טוב להלכים בתמים הוא נתינת טעם למה של מעלה ממנו דמשום דהבירא ברוך הוא דרכו להיטיב לכל לכן לא ימנע טוב להולכים בתמים באיזה מדרגה שיהיה רק שיהא בתמימות.

וזהו פי תשא את ראש כו' פרוש כי הוא לשון אשר שאמר הקדוש ברוך הוא אתה תשא את ראש דהינו העולמות נקראים ראש.

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"To count them"—meaning to appoint divine influence for all of Bnei Yisrael, to bestow upon them all goodness. And this will cause even tzaddikim who are not on the highest level—[as implied by the verse]: "And each man shall give an atonement for his soul," meaning he should always be in repentance, seeking atonement and forgiveness for his soul—[to also] be able to draw influence to the world.

לְפָקְדֵיהֶם פְּרוּשׁ פְּדֵי לְפָקֵד לְכֹל בְּנֵי יִשְׂרָאֵל אֵת  
הַהִשְׁפָּעָה לְהִשְׁפִּיעַ לָהֶם לְפָקְדָם בְּכֹל טוֹב. וְתִגְרַם  
שָׂאָף הַצַּדִּיקִים שְׂאִינָם בְּמִדְרַגְתָּהּ רַק וְנִתְּנֵנוּ אִישׁ כַּפָּר  
נִפְשׁוּ פְרוּשׁ שִׁיָּהָא תְּמִיד בְּתַשׁוּבָה לְבַקֵּשׁ כַּפָּרָה  
וּמְחִילָה לְנַפְשׁוֹ.

They too can draw influence to the world. "And there shall be no plague among them when you count them"—meaning that no accusation will be able to prosecute them when they are counted, referring to Bnei Yisrael receiving divine influence and goodness. Amen.

גַּם הֵם יְכוּלִים לְהַמְשִׁיךְ הַשְׁפָּעָה לְעוֹלָם. וְלֹא יִהְיֶה  
בָּהֶם נִגְף בְּפָקֵד אֲתָם שְׂלֹא יוּכַל שׁוֹם קְטָרוֹג לְקַטְרֵג  
עֲלֵיהֶם בְּפָקֵד אֲתָם הִנֵּנוּ אֵת יִשְׂרָאֵל בְּהִשְׁפָּעָה וְטוֹבָה  
אָמֵן.

### [NOTE Summary:

Rabbi Elimelech of Lizhensk teaches that when a tzaddik wishes to draw Divine influence into the world, he must bind and unify all the spiritual worlds with the Infinite One, blessed be He. Through such complete unity, the tzaddik becomes a channel through which blessing and goodness flow into creation. When a tzaddik accomplishes this unification, his spiritual power can enable even other righteous individuals who are not on the same level to draw down Divine influence for the world.

This idea clarifies the verse “And I will be gracious to whom I will be gracious.” Rashi explains that Hashem grants grace even to one who is not deserving. Rabbi Elimelech explains that this occurs through the merit of a great tzaddik who brings pleasure to Hashem by unifying the worlds. Through the power of that tzaddik, Divine grace can extend even to those who are not fully worthy.

At the same time, Hashem also grants goodness through those who constantly stand in humility, repentance, and confession before Him. Even a tzaddik who is not on the highest level but serves Hashem sincerely and remains in continual teshuvah can also become a channel for blessing. This reflects the verse, “Hashem will give grace and glory... He does not withhold good from those who walk in innocence” (Psalms 84:12). When a person walks with sincerity and integrity, Hashem’s goodness flows to him and through him.

Thus the verse “When you take the head of the children of Israel” hints that the righteous elevate the “head,” meaning the spiritual worlds, and appoint Divine influence for Israel. Through humility, repentance, and sincere service, even those who are not on the highest level can help bring goodness and protection to the Jewish people, so that no accusation or plague stands against them.

### Practical Takeaway:

A person does not need to be spiritually perfect in order to bring blessing into the world. Sincere service of Hashem, humility, and continual self-reflection allow a person to become a channel for goodness. Through

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unity with Hashem and honest devotion, even ordinary individuals can help draw Divine kindness and protection upon others.

### Chassidic Story:

It is related that Rabbi Elimelech of Lizhensk once comforted a chassid who felt unworthy to influence others spiritually. The man said that he was not a great tzaddik and therefore could not bring blessing to the world.

Rabbi Elimelech replied that the greatest channels for Divine goodness are often those who stand before Hashem with humility and brokenhearted sincerity. "A heart that turns constantly toward Hashem," he said, "can open gates in Heaven even more than one who believes himself already complete."

The chassid realized that sincere devotion itself has the power to bring blessing to others, and he returned home strengthened in his service. **END NOTE]**

### מאמר ב

"Extend Your kindness to those who know You" (Tehillim 36:11). First, we will introduce an explanation of the verse: "Take for yourself spices," etc. (Shemot 30:34). Behold, for the service of the Creator, blessed is He, one must take all types of spices—this alludes to all types of strategies, emotions, and intellect that a person should take along with him to bring them into the service of the Creator, blessed and exalted is His Name.

And among them, "chelbena" (galbanum) is mentioned—this alludes to the idea that even in the restroom, one should be modest and think about permissible matters, meaning that he should be filled with shame and humiliation, likened to animals. And to this, the chelbena hints.

And the verse repeats "spices" a second time—this alludes to the idea that after one has entered a bit into the service of Hashem, blessed is He, "spices" means: Take spices, meaning that one's intellect should always be clear and sharpened so that one can ascend to the levels of the true tzaddik.

And this is the meaning of "pure frankincense"—this means that through the merit of your deeds, you will be able to whiten the sins of Israel.

"Each one shall be equally together"—this means that you should purify yourself in your heart until you can bring the world of Asiyah (the world of action) into the unity of the

משוף חסדך לידעיך (תסליס ל"ו י"ל). ובתחלה נקדים לפרש הפסוק קח לך סמים וכו' דהנה לעבודת הבורא ברוך הוא צריך לקח כל מיני סמים רמז לכל מיני תהבולות והתפעלות ושכליות שיקח האדם אתו עמו לבוא עמם לעבודת הבורא יתברך שמו ויתעלה.

ומנה בהם חלבנה רמז שגם בבית הכסא יהיה צנוע ויחשב בו דברים המתרים לתרהר דהינו שהוא מלא \* בושה וקלמה נמשל כבהמות \* ולזה רמז חלבנה

ושנה הכתוב לסמים שנית רמז לאחר שבאת קצת לעבודת השם יתברך סמים רוצה לומר קח סמים הינו השכליות יהא בכל עת צח ומצחצח יותר שתגיע בהם למעלות הצדיק האמתי

וזהו ולבנה זכה ורוצה לומר בזכות מעשיך תוכל ללבן עונות ישראל

כד כבד יהיה רוצה לומר שתזכה עצמך בלבך עד שתוכל להביא עולם העשייה לאחדות הבורא יתברך שמו כמו שהעולם העליון הוא באחדות גמור

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Creator, blessed is He, just as the upper world is in complete unity.

And this follows the explanation of Rashi, of blessed memory, on the verse "each one shall be equally together"—see there.

And this is the meaning of the verse (Tehillim 41:14): "Blessed is Hashem from eternity to eternity, Amen." This means that when you reach this level, where you can bring the worlds into complete unity, then you will be able to say "Amen" after your own blessing, since "Amen" also indicates unity, as is known.

And this is [the meaning of] "Great is he who answers Amen," etc. One who answers "Amen" is greater than the one who blesses, as mentioned above.

"And you shall make it into incense," etc. This means that "ketoret" (incense) comes from the root of "kitor" (vapor) and "timrot ashan" (columns of smoke), which hints at the spiritual aspect. For the upper worlds, we elevate and govern through light, while this world is hinted at through smoke.

This means that one should also seek to draw down influence upon Israel in matters of physicality.

And this is the explanation of "Ma'aleh Ashan" (that it raises smoke)—that even matters of the physical were required to be affected through the offering of the incense, which correspond to children, life, and sustenance.

And this is also the explanation of "Ma'aseh Roke'ach" (the work of a perfumer)—to rectify the needs of the world of Asiyah (the world of action).

And this is also hinted at in the verse "three times a year"—this refers to the three physical matters mentioned above, which are hinted at in the word "pe'amim" (times), which also means "feet," as in "How beautiful are your footsteps" (Shir HaShirim 7:2).

"In the year all your males shall be seen"—this means that you should see and remember to bring these three physical aspects into the year, which numerically corresponds to "sefirah" (counting), to unite them with the upper worlds.

וְזֶה עַל פִּי פְרוּשׁ רַשִׁ"י ז"ל עַל פְּסוּק בַּד בְּבַד עֵינַי וְשֵׁם.

וְזֶה פְרוּשׁ הַפְּסוּק (תְּסַלִּים מ"ל י"ד) בְּרוּךְ ה' [וְגו'] מִהָעוֹלָם וְעַד הָעוֹלָם אָמֵן \* רוּצָה לומר כְּשֶׁתִּגִּיעַ לְמַעַל זֶה וְשֶׁתּוּכַל לְהִבְיֵא הָעוֹלָמוֹת לְאַחֲדוּת גְּמוּרָא תּוּכַל לומר אָמֵן אַחַר בְּרַפְתָּ עֲצָמָה שֶׁהָאָמֵן מוֹרָה גַם כֵּן לְאַחֲדוּת פְּיָדוּעַ.

וְזֶה גְדוּל הָעוֹנָה אָמֵן כּו' מִי שֶׁעוֹנָה אָמֵן הוּא יוֹתֵר גְּדוּל אִם הוּא מִן הַמְּבַרֵךְ כֵּן"ל

וְעִשִׂיתָ אֹתָהּ קִטְרֵת כּו' רוּצָה לומר קִטְרֵת הוּא לְשׁוֹן קִיטוֹר וְתִמְרוֹת עֲשׂוֹן שֶׁהוּא מְרִמֵּז לְעֵנָן הַנִּשְׁמִיּוֹת כִּי הָעוֹלָמוֹת הָעֲלִיוֹנִים אָנוּ מְרִמִּין וּמוֹשְׁלִים בְּאוֹר וְהָעוֹלָם הַזֶּה נִרְמָז בְּעֲשָׂן.

פְרוּשׁ שֶׁתִּרְאֶה גַם כֵּן לְהַמְשִׁיךְ הַשְּׁפָעָה עַל יִשְׂרָאֵל בְּעֵנֵי בִשְׁמִיּוֹת.

וְזֶה הַפְּרוּשׁ שֶׁל מַעַלָּה עֲשׂוֹן כֵּל שֶׁהוּא שָׂגַם עֵנֵינִי בְּשִׁמִּי הִזָּה צְרִיךְ לְפַעַל בְּהַקְטִירָת וְהֵם בְּנֵי חַיִּי וּמְזוּנֵי.

וְזֶהוּ גַם כֵּן הַפְּרוּשׁ מַעֲשֵׂה רוּחַם לְתַקֵּן הַצְּטֻרְכוֹת עוֹלָם הָעֲשִׂיָּה.

וְזֶה נִרְמָז גַם כֵּן בַּפְּסוּק שֶׁלֹּשׁ פְּעָמִים בְּשָׁנָה רוּצָה לומר שֶׁלֹּשָׁה דְבָרֵי הַגְּשָׁמִיִּים הֵנ"ל וְהֵם מְרִמִּזִּים בְּתַבַּת פְּעָמִים שֶׁמִּשְׁמָעוּ הַרְגָּלִים כְּמוֹ מַה יָפוּ פְּעָמֶיךָ (שִׁיר ז' ב').

בְּשָׁנָה יִרְאֶה כֵּל זְכוּרָה פְרוּשׁ תִּרְאֶה וְתִזְכֹּר לְהִבְיֵא הַשְּׁלִשָׁה דְבָרֵי גְשָׁמֵי הֵנ"ל בְּשָׁנָה שֶׁהוּא בְּגִימְטְרִיא סְפִירָה לְהִתְאַחֵדָם בְּעוֹלָמוֹת עֲלִיוֹנִים.

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"Mixed with salt, pure and holy"—this means that you should blend your purity with holiness. *For in the world of Asiyah, there is only purity, while holiness exists in the upper worlds.*

ממלך טהור קדש רוצה לומר שתערב הטהרה שלך עם הקדושה \* שבְּעוֹלָם הַעֲשִׂיָהּ הוּא רַק טְהוֹרָה \* .  
\* וְקִדְשָׁהּ הוּא בְּהַעוֹלָמוֹת הָעֲלִיּוֹנִים

"Extend Your kindness to those who know You"—this means to those who know how to unify the worlds. They draw down Your kindness by the power of their unification, for they unify the worlds.

וְזֶהוּ מִשָּׁף חֲסֵדָךְ לִידְעֶיךָ רוּצָה לֹמַר הַיּוֹדְעִים לִיחַד הָעוֹלָמוֹת הַשְּׁפַע לָהֶם הַחֲסֵד שְׁלֹךְ בְּכַח יַחֲדָם אֲשֶׁר \* מִיחָדִים

"And Your righteousness to the upright of heart"—this means that through the Torah of righteousness, You give to the upright of heart, even those who have not yet reached this level.

וְצִדְקָתְךָ לְיִשְׂרָאֵל לֵב רוּצָה לֹמַר בְּתוֹרַת צְדָקָה תִּתֵּן \* .  
\* לְיִשְׂרָאֵל לֵב אוֹתָן שְׁלֵא הִגִּיעוּ עַדִּין לְמַעְלָה זֶה

And this is also the explanation of "But My Sabbaths"—this refers to two Sabbaths, meaning...

וְזֶהוּ גַם כֵּן הַפְּרוּשׁ אֵף אֵת שַׁבְּתַי שְׁפָרוּשׁ שְׁנֵי \* .  
שַׁבְּתוֹת רוּצָה לֹמַר

Likewise, the supreme unification of Havayah and Adonai. *"For it is a sign between Me and you."*

גַּם כֵּן יַחֲוֵד הָעֲלִיּוֹן הַנִּיחָה וְאֲדֹנָי \* כִּי אוֹת הוּא בֵּינֵי \* .  
\* וּבֵינֵיכֶם

This means that the word "for" (כי) here carries the meaning of "rather," and its explanation is: that which is "between Me and you"—which are the upper worlds and Sefirot—you cannot grasp in thought, except as letters. For in the Infinite, blessed is He, *no thought can grasp Him at all.*

פְּרוּשׁ כִּי הוּא לְשׁוֹן אֵלָּא וְכֵךְ פְּרוּשׁוֹ מֵה שֶׁהִיא בֵּינֵי \* .  
\* וּבֵינֵיכֶם שֶׁהֵם עוֹלָמוֹת וּסְפִירוֹת עֲלִיּוֹנִים אֵינָהּ יְכוּל לְתַפֵּס בְּמַחְשָׁבָה כִּי אִם אוֹתִיוֹת כִּי בָּאִין סוּף בְּרוּךְ הוּא לִית מַחְשָׁבָה תְּפִסָּה בֵּה כָּלל

"To know that I am Hashem, Who sanctifies you"—this means, as mentioned above, that purity can emerge from the world of Asiyah, but holiness is above, from the Name of Hashem, blessed is He.

לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם פְּרוּשׁ כִּי ל' שֶׁטְהַרָה יְכוּל \* .  
\* לְבֹא מֵעוֹלָם הַעֲשִׂיָהּ אֲבָל הַקִּדְשָׁהּ הוּא לְמַעְלָה מֵהַשֵּׁם בְּרוּךְ הוּא

And this is also what the Sages hinted at in Tractate Shabbat when they said: *"This Tanna called bringing in and taking out the same thing."* This means that when tzaddikim perform unifications in the upper worlds, one should not think that, Heaven forbid, the Holy One, blessed is He, needs our actions—Heaven forbid!

וְהוּא גַם כֵּן אֲשֶׁר רָמְזוּ חַז"ל בְּמִסְכַּת שַׁבַּת בְּאַמְרָם \* .  
\* הָאִי תִּנָּא הַכְּנָסָה הוֹצָאָה קָרָה לָהּ פְּרוּשׁ מֵה שֶׁהַצְּדִיקִים עוֹשִׂין יַחֲוֵד בְּעוֹלָמוֹת עֲלִיּוֹנִים אֵל תְּבִין \* .  
\* שֶׁהַקָּב"ה צָרִיךְ ח"ו לְמַעֲשֵׂינֵנו חֲלִילָה וְחֲלִילָה

Rather, *we* are the ones who need this. Through our actions, we cause an awakening from below, to bring the worlds into joy and happiness.

רַק אֲנַחְנוּ צָרִיכִין לָזֶה עַל יְדֵי מַעֲשֵׂינוּ הוּא אֲתַעְרוּמָא \* .  
\* דְּלִתְמָא • לְהַבִּיא הָעוֹלָמוֹת בְּחֻדוֹהָ וּבְשִׂמְחָהּ

And through this, abundance, blessing, and mercy will flow to all of Israel. Amen.

וְעַל יְדֵי זֶה יִשְׁפַּע לָנוּ שְׂפַע וּבְרָכָה וּרְחֻמִּים עַל כָּל \* .  
\* יִשְׂרָאֵל אָמֵן

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### [NOTE Summary:

Rabbi Elimelech of Lizhensk explains that the service of Hashem requires a person to use every aspect of his inner life. The verse about the incense, “Take for yourself spices” (Shemot 30:34), hints that a person must gather all of his qualities, emotions, thoughts, and strategies and bring them into the service of the Creator.

Among the spices of the incense is chelbena (galbanum), which represents something with a strong and unpleasant scent. This teaches that even in situations that seem lowly or embarrassing, such as moments when a person feels humbled or ashamed of himself, those experiences too can be used for Divine service. Humility and self-awareness become part of the spiritual “spices” that elevate a person.

The repetition of the word “spices” hints to another stage in spiritual growth. After a person has already begun serving Hashem, he must continue refining his mind and sharpening his understanding so that he can ascend toward the level of the true tzaddikim. “Pure frankincense” symbolizes the power that righteous actions have to purify and even whiten the sins of Israel.

When the verse says that all the spices should be “equally together,” it hints that a person should purify himself so deeply that he brings the lower world of action into unity with the higher worlds. When such unity is achieved, the person reaches a level where he can affirm the unity of Hashem with “Amen,” which itself expresses agreement and oneness. This reflects the teaching that “greater is the one who answers Amen than the one who recites the blessing.”

The incense itself rises as smoke upward, symbolizing the elevation of the lower world toward the higher realms. At the same time, this service also draws blessing downward into physical life. Thus the incense affects even worldly matters such as children, life, and sustenance. The spiritual work of the tzaddikim therefore brings blessing not only to the soul but also to the practical needs of the Jewish people.

Ultimately, the verse “Extend Your kindness to those who know You” (Tehillim 36:11) refers to those who understand how to unify the worlds through their service. Through this unification they draw Divine kindness into the world. Yet Hashem also grants righteousness and blessing to the upright of heart even if they have not reached this lofty level.

This teaching emphasizes that human service does not fulfill a need in Hashem, Heaven forbid. Rather, through our efforts we awaken Divine compassion and joy in the worlds, allowing blessing, mercy, and abundance to flow to Israel.

### Practical Takeaway:

Every aspect of life can become part of serving Hashem. Emotions, intellect, humility, and even moments of weakness can be transformed into spiritual growth. When a person uses all parts of himself in sincere service and strives for unity with Hashem, he becomes a channel through which blessing and kindness flow into the world.

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### Chassidic Story:

It is told that a chassid once came to Rabbi Elimelech of Lizhensk distressed that his mind wandered constantly and that his thoughts were not always pure during prayer. He felt that these struggles made him unworthy of serving Hashem properly.

Rabbi Elimelech responded gently that even these struggles are part of the “spices” of a person’s service. Just as the incense in the Temple included the harsh-smelling chelbena together with the fragrant spices, so too the human soul brings all its qualities before Hashem. When a person continues to serve sincerely despite his inner difficulties, those very struggles can rise upward like incense.

The chassid understood that his imperfections did not disqualify him from serving Hashem. Rather, when he used them with humility and honesty, they themselves became part of the offering that rises upward and brings blessing to the world. **END NOTE]**

### מאמר ג

**Further [explanation] on the verse: "When you take the head..."** It seems to me that it is stated in the Gemara that the western lamp (Ner Ma'aravi) was kindled from it, and from it they would light and prepare [the other lamps].

One may say that our Sages, in their holy words, hinted at the tzaddik, who is called "Ner Ma'aravi" (the Western Lamp). This is similar to what is stated in the Gemara: *Why was it called Bavel (Babylon)? Because it was mixed (balulah) with Mishnah, Gemara, and Aggadah*, etc. Similarly, the tzaddik is mixed with all forms of holiness—love, awe, exaltation of God, Torah, prayer, charity, repentance, acts of kindness, and the like.

Therefore, he is called "Ner Ma'aravi"—from the term *me'orav* (mixed). Additionally, *Ma'aravi* also connotes *arvut* (sweetness and pleasantness), for the tzaddik is blended with and sweet in all forms of sweetness.

And this is the meaning of "*From it they would light*": this refers to people who connect to the tzaddik; they, too, kindle their lamps—their souls—with love and awe of the Creator, blessed is He.

"*And from it they would prepare*": this means that through the tzaddik, Hashem, blessed be He, bestows all forms of influence upon the world.

עוד פ' כי תשא את ראש נ"ל דאיתא ח בגמרא נר מערבי הנה דולק ממנו הנה מדליק וממנו הנה מיטיב

יש לומר דחז"ל רמזו בדברייהם הקדושים על הצדיק שהיה נקרא נר מערבי על דרך דאיתא בגמרא למה נקרא שמה ככל שכלולה במשנה וגמרא ואגדות כו' כמו כן הצדיק הוא מערב בו כל מיני קדשות אהבה ויראה ורוממות אל תורה ותפלה וצדקה תשובה ונמילות חסדים וכדומה

ולכן נקרא נר מערבי לשון מערב גם מערבי הוא לשון ערבות ומתיקות שהצדיק הוא ערוב ומתוק ככל מיני מתיקות

ונה הפרוש ממנו הנה מדליק הם בני אדם המתחברים עם הצדיק גם הם מדליקים גרותיהם הם נשמתם באהבה ויראה להבורא ברוך הוא

וממנו הנה מיטיב פרוש על ידי הצדיק מיטיב השם ויתברך ברוך הוא לעולם כל מיני השפעות

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And this is what the Holy One, blessed be He, said to Moshe Rabbeinu, peace be upon him: *"When you take the head of the children of Israel."* This means that when you elevate their hearts upwards toward "the head"—which refers to the upper worlds that are called "head"—so that love, awe, and holiness will enter their hearts.

וְזֶהוּ שְׁאָמַר הַקַּב"ה לְמֹשֶׁה רַבְּנוּ עָלֵינוּ הַשְּׁלוֹם כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל פְּרוּשׁ כְּשֶׁתִּשָּׂא לְכַבְּם לְמַעַלָּה לְרֹאשׁ הַהֵם הָעוֹלָמוֹת עָלְיוֹנִים נִקְרָאִים רֹאשׁ לְמַעַן יִכְנָסוּ בְּלִבְכֶם אֱהָבָה וַיִּרְאָה וּקְדוּשָׁה.

*"To count them"*—this means that they should also act so that they receive a good appointment of abundant sustenance, for the tzaddik decrees and appoints, and the Holy One, blessed be He, fulfills through him.

לְפָקְדֵיהֶם פְּרוּשׁ גַּם זֹאת יַפְעֵלוּ שְׂיִהְיֶה לָהֶם פְּקִידָה טוֹבָה שֶׁל שְׂפַע טוֹב שֶׁהַצַּדִּיק גּוֹזֵר וּפּוֹקֵד וְהַקַּב"ה מְקַיֵּם עַל יָדוֹ.

*"And each man shall give a ransom for his soul"*—the verse gives them good advice: that they should reflect on repentance to atone for all their sins and for their souls at the time of their being counted.

וְנָתַנוּ אִישׁ כֹּפֶר נַפְשׁוֹ הַכְּתוּב נָתַן לָהֶם יַעֲצֶה טוֹבָה שְׂיִהְיֶה רְחוּמֵי בִתְשׁוּבָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵיהֶם וְעַל נַפְשׁוֹתָם בְּפָקֵד אֹתָם.

*"So there will be no plague among them when they are counted"*—this means that no accusation will arise against them at the time of their appointment, since they have reflected on repentance.

וְאִזּוֹ לֹא יִהְיֶה בָהֶם נִגְף בְּפָקֵד אֹתָם רּוֹצֵחַ לּוֹמֵר שְׁלֹא יִהְיֶה שׁוֹם קְטָרוּג עַל הַפְּקִידָה מֵאַחַר שֶׁהִרְחִיחוּ בִתְשׁוּבָה.

### [NOTE Summary:

The teaching explains the idea of the Ner Ma'aravi, the western lamp of the Menorah, which was the lamp from which all the other lamps were kindled. The sages hint that this lamp represents the tzaddik. Just as the western lamp was the central source of light, the tzaddik is a central spiritual source for the Jewish people.

The tzaddik is called Ma'aravi because he is me'orav (mixed) with all forms of holiness. Within him are united many qualities: love of Hashem, awe of Hashem, Torah, prayer, charity, repentance, and acts of kindness. In addition, the word Ma'aravi also hints to arvut, sweetness and pleasantness, because the tzaddik embodies spiritual sweetness in every aspect of Divine service.

Therefore the sages say that "from it they would light." Those who connect themselves to the tzaddik ignite their own souls through him. Through his influence they awaken love and awe of Hashem and strengthen their spiritual light.

The phrase "from it they would prepare" means that through the tzaddik, divine influence flows into the world. Blessing, sustenance, and spiritual vitality are drawn down through his service and his connection to Hashem.

This explains the verse "When you take the head of the children of Israel" (Shemot 30:12). The "head" refers to elevating the hearts of Israel toward higher spiritual awareness. Through the guidance of the tzaddik, the people are lifted toward love, awe, and holiness.

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The verse continues “to count them.” This refers to receiving a proper appointment of blessing and sustenance. The tzaddik decrees goodness and Hashem fulfills it through him.

Finally, “each man shall give a ransom for his soul.” This teaches that every person should reflect on repentance and correct his actions. When a person returns to Hashem in repentance, accusations are removed.

Thus the verse concludes “so there will be no plague among them when they are counted.” When people connect to the tzaddik and strengthen themselves in repentance, they become worthy of receiving divine blessing without accusation.

### Practical Takeaway:

Connecting to righteous guidance and strengthening repentance helps awaken love and awe of Hashem within a person. When one elevates his heart and refines his actions, he becomes a vessel for blessing and protection, allowing divine influence to flow into his life. **END NOTE]**

### מאמר ד

**"This they shall give."** It is stated in the Gemara that the Holy One, blessed be He, showed Moshe a coin of fire from beneath the Throne of Glory and said to him, *"Like this they shall give."*

This is a hint based on what is stated in the Gemara regarding a certain *benan shel kedoshim* (descendant of the holy ones) who did not recognize the form of a coin. Tosafot asks: Why is he called a "descendant of the holy ones," and what proof does this provide that his ancestors were holy?

They answer that since he did not recognize it, it is presumed that his ancestors were also holy. See there.

One may say that the intention of their words is as follows: Behold, a completely righteous tzaddik was certainly also a tzaddik in his previous reincarnation.

And the first incarnation is called the "father" of the second incarnation, in which he has now been reincarnated.

And this is the intention of Tosafot: Since he does not recognize the form [of a coin] at all now, it follows that his ancestors—meaning his previous reincarnation—was also a tzaddik.

And the reason is that the form of a coin dims the light of a person's soul. As one can understand logically, when a person

זֶה יִתְּנוּ אֵימָה בְּגִמְרָא כְּמִין מְטִבֵּעַ שֶׁל אֵשׁ הָרָאָה לוֹ הַקַּב"ה לְמִטְשָׁה מִתַּחַת כֶּסֶף הַכְּבוֹד וְאָמַר לוֹ כְּזֶה יִתְּנוּ.

רָמַז עַל פִּי דְאֵימָה בְּגִמְרָא אֵיזָה בְּנֵן שֶׁל קְדוּשִׁים דְּלֹא יָדַע בְּצוּרְתָא דְּמְטִבֵּעַ וּמִקְשָׁה הַתּוֹסְפוֹת לְמָה נִקְרָא בְּנֵן שֶׁל קְדוּשִׁים וּמֵאֵי רָאָה הוּא עַל אַבּוֹתָיו אֲשֶׁר הָיוּ קְדוּשִׁים.

וּמִתְרַצֵּין מֵאַחַר דְּלֹא יָדַע כּו' מְסַתְמָא גַם אַבּוֹתָיו הָיוּ קְדוּשִׁים עַיִן שֶׁם

יֵשׁ לוֹמַר פּוֹנֵת דְּבְרֵיהֶם דְּהִנֵּה הַצַּדִּיק הַגָּמוּר בְּנִדְאֵי גַם בְּגִלְגּוּל רִאשׁוֹן הָיָה צַדִּיק גָּמוּר

וְהַגִּלְגּוּל רִאשׁוֹן נִקְרָא אָב לְגִלְגּוּל שְׁנִי שֶׁנִּתְגַּלְגַּל עִתָּה.

וְזֶהוּ כְּפִנֵּת הַתּוֹסְפוֹת מֵאַחַר שֶׁלֹּא יוֹדֵעַ עִתָּה בְּצוּרָה כְּלָל גַם אַבּוֹתָיו הוּא הַגִּלְגּוּל הָרִאשׁוֹן גַם כֵּן הָיָה צַדִּיק.

וְהַטַּעַם כִּי הַצּוּרָה שֶׁל הַמְטִבֵּעַ הוּא מְכַבֶּה אוֹר נְשִׁמַּת הָאָדָם כְּאֲשֶׁר יָבִין מִדַּעְתּוֹ אִם נוֹתֵן דַּעְתּוֹ עַל הַמְטִבֵּעַ וּבְכַבֶּה אוֹר הַשְּׂכָל מִמֶּנּוּ

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sets his mind on money, the light of his intellect is extinguished from him.

Therefore, the Good Name (Hashem) said, "*Like this they shall give,*" meaning that they should conduct themselves with their money *like this*—as fire from beneath the Throne of Glory.

לְזֶה אָמַר ה'שֵׁם הַטּוֹב כְּזֶה יִתְּנוּ דְהֵינּוּ שְׂוִיתֵנְהוּ עִם  
כְּסָפֵיהֶם כְּזֶה שֶׁהוּא אֵשׁ מִתַּחַת כִּסֵּא הַכְּבוֹד

For fire both burns and warms: meaning, if one, Heaven forbid, behaves with his money improperly, it will burn him.

דָּאשׁ שׁוֹרֵף וְאֵשׁ מְחַמֵּם דְהֵינּוּ אִם ח"ו מִתְּנֵהָ בְּכִסְפוֹ  
שְׁלֵא כְּהֶגֶן אֵז שׁוֹרֵפֶתוֹ

But if he conducts himself righteously—with complete sincerity in charity and acts of kindness—then this mitzvah ascends to the Throne of Glory, and from its warmth, he attains great delight in this world and the next. Amen.

וְאִם מִתְּנֵהָ בְּשׂוֹרֵף בְּצַדִּיקָה בְּלֵב שְׁלֵם וּנְמִילוּת  
תְּסֻדִים אֵזִי הַמְצִיחַ הַזֹּאת מְנַעַת עַד כִּסֵּא הַכְּבוֹד  
וּמְחַמֶּתוֹ מְגִיעַ לְעִנְגַּת רַב כְּזֶה וּבְכֵא אָמֵן

### [NOTE Summary:

The verse “This they shall give” (Shemot 30:13) is explained by the teaching that Hashem showed Moshe a coin of fire from beneath the Throne of Glory and said, “Like this they shall give.” The image of a fiery coin hints to the true spiritual nature of money and how it should be used.

The sages relate a story about a benan shel kedoshim (a descendant of holy people) who did not recognize the form of a coin. Tosafot explains that this title indicates that his ancestors were righteous. The deeper meaning is that a completely righteous person is usually also righteous in previous incarnations, and the earlier incarnation is considered like the “father” of the present one. Since he did not recognize money at all, it showed that even previously he lived detached from material obsession.

Money has the power to dim the light of a person’s soul when a person becomes overly focused on it. When someone constantly sets his mind on wealth, his spiritual awareness weakens and the clarity of his intellect becomes clouded.

For this reason, Hashem showed Moshe a coin made of fire. Fire has two opposite effects. It can burn and destroy, but it can also warm and give life. So too with money: if a person uses it selfishly or improperly, it can spiritually harm him. But when a person uses his wealth with sincerity for charity, kindness, and holy purposes, it becomes a source of elevation.

When money is used properly, the mitzvah rises to the Throne of Glory, and its spiritual warmth returns to the person as blessing and joy both in this world and in the World to Come.

### Practical Takeaway:

Money itself is not the problem; the way it is used determines its effect. When a person treats wealth like the “coin of fire” and uses it for generosity, charity, and goodness, it becomes a source of spiritual warmth and blessing rather than harm. **END NOTE]**

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### מאמר ה'

#### When you take the head of the children of Israel, etc.

(Exodus 30:12). It appears to explain: behold, there are people who do not pay attention to the troubles and pressures of their fellow, despite the verse “and you shall love...” (Leviticus 19:18), but rather they worry only for themselves that it should be good for them.

And there are also people who worry about the troubles and pressures of their fellow because of the softness of their heart and their compassion. This aspect is good, but not in its true and correct form.

And the true aspect is that one should be distressed over the troubles of Israel because this is the pain of the holy Shechinah, for in all their distress He is distressed (Isaiah 63:9), and his entire intention is to draw down influences upon Israel in order to raise the Shechinah.

And this is: “When you take the head of the children of Israel for their counting” (Exodus 30:12), the language of appointment, that the Holy One, blessed be He, appoints and commands good things upon Israel, as in “you shall decree a matter and it shall be established” (Job 22:28).

And if your intention in this appointment will be to do good to Israel, it will be in order to elevate and lift the Shechinah, which is called “the head of the children of Israel.”

Then you will cause “and each man shall give a ransom for his soul” (Exodus 30:12). For behold, the deeds and movements of the righteous person who begins to exert himself in holiness and in the service of the Creator, blessed be He, appear somewhat strange in the eyes of simple people.

For they say that his movements are not according to the way of the world.

And their deeds appear different and strange in their eyes. This is because that righteous person has not yet been completed in his righteousness.

פי תשא את ראש וכו'. נראה לפרש, דהנה יש בני אדם אשר אין משגיחים על צרות ודוחק חבריהם כמאמר הכתוב ואהבת כו', כי אם חוששים לעצמם, שייטב להם,

וכן יש בני אדם שחוששים גם כן על צרות ודוחק חבריהם מחמת רח' לבבם ורחמנותם, הבחינה הזאת, היא טובה, אבל לא על אמתה ומכונה,

והבחינה האמתית הוא שיהא מצר על צרות ישראל מחמת שנה צער השכינה הקדושה אשר בכל צרתם לו צר (ישעיה סג, ט), וכל מגמתו הוא להמשיך השפעות על ישראל כדי להעלות השכינה.

וזהו "פי תשא את ראש בני ישראל לפקדיהם" (שמות ל, יב), לשון פקידה, שהקדוש ברוך הוא פוקד ומצוה טובות על בני ישראל על דרך "ותגזר", (אמר ויקם) (איוב כב, כח)

ואם פונתה תהיה בהפקידה הזאת לעשות טובות לישראל, יהיה עבור להעלות ולשאת את השכינה, "הנקראת 'ראש בני ישראל' "

תפעל "ונתנו איש כפר נפשו כו" (שמות ל, יב), דהנה עובדות ותנועות של הצדיק המתחיל להתאמץ בקדושה ועבודת הבורא יתעלה, הם קצת זר בעיני בני אדם הפשוטים ואינם נכנסים בלבם

באמנם שתנועותיו הם שלא כדרך העולם,

ומעשיהם שונים וזרים בעיניהם, והוא מחמת שהצדיק הנה צדין לא נגמר בצדקתו

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But the true righteous person, whose entire intention is to elevate the Shechinah, his deeds enter into the hearts of people and place great love within their hearts, and they give over their souls for the sanctification of His blessed Name.

אָבֵל הַצַּדִּיק הָאֱמִתִּי אֲשֶׁר כָּל כּוֹנְנֹתָיו לְהַעֲלוֹת  
הַשְּׂכִינָה, מַעֲשָׂיו נִכְנָסִים בְּלִבּוֹת בְּנֵי אָדָם וְנוֹתְנִים  
אֶהְבָּה רַבָּה בְּלִבְכֶם וְהֵם מוֹסְרִים נַפְשָׁם עַל קְדוּשַׁת  
שְׁמוֹ יִתְבָּרַךְ,

And this is: “And each man shall give a ransom for his soul... and there will not be a plague among them when they are counted” (Exodus 30:12).

וְזֶהוּ "וְנָתַנּוּ אִישׁ כֹּפֶר נַפְשׁוֹ כֹּו' וְלֹא יִהְיֶה בְּכֶם נֶגֶף  
(בְּפִקֹּד אֲתֶם)" (שְׁמוֹת ל, יב)

Meaning that the deed of the righteous person will not be like a striking blow and a kicking that is not acceptable in their eyes.

רָצָה לֹדַמֵּר שְׂלֵא יִהְיֶה מַעֲשֵׂה הַצַּדִּיק כְּנִגְיָפָה וּבַעֲיֻטָּה  
שְׂלֵא יוֹכֵשׁ בְּעֵינֵיהֶם

Rather, on the contrary, it will increase great love within their hearts.

רַק אֲדַרְבֵּיהּ יוֹסִיף אֶהְבָּה רַבָּה בְּלִבְכֶם

“This they shall give, everyone who passes among those who are counted” (Exodus 30:13). The verse teaches the righteous person who bestows influence and who goes and serves in this level to appoint influences upon Israel.

זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים" (שְׁמוֹת ל, יג),  
פְּרוּשׁ הַפְּתוּב מִלְּמַד הַצַּדִּיק הַמְשַׁפֵּיעַ אֲשֶׁר הוֹלֵךְ  
וְעוֹבֵד בַּמִּדְרָגָה הַזֹּאת לְהִיּוֹת פּוֹקֵד הַשְּׁפִיעוֹת לְיִשְׂרָאֵל

Then he must always hold himself as “half.” Meaning he should always think that all his deeds are only half, that every good act which he does is not done with complete perfection, but only half of what it should truly be.

אֲזִי יִחְזִיק עֲצָמוֹ תְּמִיד "מִחֲצִית", פְּרוּשׁ יִחַשְׁבַּ תְּמִיד  
שְׂכָל מַעֲשָׂיו אֵינָם אֵלָא מִחֲצָה, רָצָה לֹדַמֵּר כָּל דְּבָר  
מַעֲשֵׂה טוֹב אֲשֶׁר יַעֲשֶׂה אֵינָה עוֹשֶׂה בְּשִׁלְמוֹת גָּמוּר  
אֵלָא חֲצִי כְּפִי הֶרְאוּי לְהִיּוֹת

“The shekel.” Therefore he should weigh on the scale of the balance of his intellect every act that he wishes to do before doing it, whether it is from the side of good or, Heaven forbid, the opposite.

הַשְּׂקָל", פְּרוּשׁ לִכְּוֹן יִשְׁקוֹל בְּפֶלֶס מֵאֲזַנֵּי שְׂכָלוֹ כָּל"  
דְּבָר אֲשֶׁר יַעֲשֶׂה קֹדֶם עֲשׂוֹתוֹ אִם הוּא מַצַּד הַטוֹב אוֹ  
לְהַפְּךָ תְּלִילָה,

“By the holy shekel.” Meaning in order to weigh and incline everything toward holiness.

בְּשִׂקְלֵ הַקֹּדֶשׁ" רָצָה לֹדַמֵּר כְּדִי לְשְׁקוֹל וּלְהַכְרִיעַ אֵל"  
הַקְּדוּשָׁה

### [NOTE Summary:

Rabbi Elimelech of Lizhensk explains that there are different levels in how a person relates to the suffering of others. Some people care only about their own well-being and ignore the distress of their fellow. Others do feel compassion and are troubled by the hardships of others, but this compassion stems only from natural softness of heart. Although this is already a positive trait, it is still not the deepest or truest level.

The true level is when a person feels pain for the suffering of Israel because he recognizes that their suffering is the suffering of the Divine Presence itself. When Israel are in distress, the Shechinah is also in distress, as it is said that “in all their suffering, He suffers with them.” Therefore, the righteous person’s entire intention is not merely to relieve people’s pain, but to elevate the Shechinah and draw down divine influence upon Israel.

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When a tzaddik begins serving Hashem with unusual intensity, his actions may appear strange to ordinary people. Since they are not accustomed to such forms of service, they may view his behavior as odd or excessive. This happens particularly when the tzaddik has not yet reached complete spiritual perfection. But when the tzaddik's intentions are fully pure and directed entirely toward the elevation of the Shechinah, his actions penetrate the hearts of others. Instead of distancing people, his service awakens deep love for Hashem within them, and they become inspired to dedicate themselves with devotion to the sanctification of His Name.

This is the meaning of the verse "and each man shall give a ransom for his soul... so that there will be no plague among them when they are counted." The influence of the tzaddik should not strike people harshly or repel them like a blow. Rather, it should awaken love and inspiration within their hearts.

The Torah then teaches another essential principle for the spiritual leader: "This they shall give... a half-shekel." Even a tzaddik who channels divine influence must constantly view himself as only "half." He must never imagine that his service is complete or perfect. Instead, he should always regard his deeds as only partial, recognizing that there is still more refinement and growth required.

Therefore the verse speaks of the "shekel of holiness." Before acting, a person must weigh every thought and action on the scale of his intellect, examining whether it truly leads toward holiness. Through this humility and careful self-examination, the tzaddik ensures that his influence flows in purity and brings love and inspiration to the people rather than judgment or harm.

### Practical Takeaway:

A person should strive to feel the pain of others not only out of natural compassion but because the suffering of the Jewish people reflects the suffering of the Shechinah. At the same time, even when one grows spiritually or influences others, he must remain humble and view his service as incomplete. By constantly weighing his actions with humility and directing them toward holiness, he can inspire love of Hashem in others and bring blessing rather than judgment.

### Chassidic Story:

It is told about Rabbi Elimelech of Lizhensk that once a simple Jew approached him and complained that he felt spiritually distant. The man said that whenever he tried to improve himself, he became discouraged because he saw how many shortcomings he still had.

Rabbi Elimelech replied gently: "That is exactly how a person should feel." He explained that the danger is not in seeing one's imperfections, but in imagining that one is already complete. As long as a person sees himself as only "half," he will continue striving upward.

He then added that the same principle applies to a leader. A tzaddik who thinks himself perfect cannot truly help others. Only one who feels constantly incomplete, always seeking greater closeness to Hashem, can awaken that longing within the hearts of others as well.

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The visitor left encouraged, understanding that humility and continual striving are themselves signs that a person is on the right path.

**END NOTE]**