

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Ki Tisa**

When you take, etc., the order of the verse, the matter is the knowledge of the essence of the soul, which is love and fear, which are the desires and all matters of the world, as it is said, "For the blood is the soul," and blood is desire.	כי תשא וכו' סדר הפסוק, הענין הוא ידיעת מהות הנפש, הוא אהבה ויראה שהם התאוות וכל עניני העולם, כמאמר כי הדם הוא הנפש, והדם הוא התאוה
And our Sages, of blessed memory, said from the portion of that wicked one, that he was in attachment, longing, and passion. In a similar manner is the service to God.	ואמרו רז"ל מפרשתו של אותו רשע שהיה בדביקה וחפיצה בחשיקה על דרך זה היא העבודה לאלהים
And the matter of attachment means that there should be no interruption or any possibility of the attachment being severed.	וענין הדביקות פירושו הוא שלא יהא שום מפסיק או אפשרות יכולת הדביקות
Like the analogy of the Baal Shem Tov, that it is impossible to bond pieces of silver together with glue.	כמשל הבעש"ט שבלתי אפשרית החיבור, מחתיכות כסף אחת אל אחת ע"י הדבק
Rather, only when one scrapes from the essence of the silver at the place of adhesion does it hold well.	כי אם כשגוררין מן עצמית הכסף במקום, הדביקה אז מתאחז יפה
He says to the good adhesive, and it becomes one.	אומר לדבק טוב ונעשה לאחד
However, when there is some rust or any interruption, it is impossible to bond.	משא"כ כשיש איזה חלודה או שום מפסיק, בלתי אפשרות להתחבר
And this is [the meaning of] "If you seek it as silver"—in a similar manner is the attachment to Him, blessed be He.	וזהו אם תבקשנה ככסף עד"ז הוא הדביקות, 'אליו ית
That one must scrape from his essence so that there will be no rust or separating barrier upon him.	שְׁצַרְיָהּ לְגִרּוֹר מְעַצְמוֹתוֹ שְׁלֹא יִהְיֶה עָלָיו שׁוּם, חֲלוּדָה וּמָסָה מִבְּדִיל
For only with his essence is attachment possible.	,כִּי אִם עֲצְמוֹתוֹ אֵז יְכוּלֵת הַדְּבִיקוֹת
And as long as he clings to anything else, he is not attached.	,וְכָל זְמַן אֲחִיזָתוֹ בְּשׁוּם דְּבַר אַחֵר אֵינוֹ דָּבֵק
As it is known that the matter of attachment in the physical is pleasure.	,כִּי יָדוּעַ שֶׁעֲנִין הַדְּבִיקוֹת בְּגִשְׁמִיּוֹת הוּא הַתַּעֲנוּג
And the intensity of pleasure does not allow his thoughts to wander to anything else, and his mind is solely focused on that matter.	וְעוֹצֵם הַתַּעֲנוּג אֵינוֹ מְנִיחַ הַשׁוֹטְטוֹת מִחֲשַׁבְתּוֹ, בְּשׁוּם דְּבַר וּמִחֲשַׁבְתּוֹ פְּנוּיָה בְּאוֹתוֹ הַדְּבַר
And so it is with every matter of pleasure.	,וְכֵן כָּל דְּבַר תַּעֲנוּג
There is a person for whom his wealth is precious to him, and all his thoughts are there.	יֵשׁ לָהּ אָדָם שֶׁמְמוֹנוֹ חֲבִיב עָלָיו וְכָל מִחֲשַׁבְתּוֹ, שָׁם
And so it is with everything.	,וְכֵן בְּכָל דְּבַר וְדְבַר

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The general principle is that all the Torah and mitzvos do not benefit a person, God forbid, if they are without the aforementioned attachment.	כָּלֵלָא דְמִלְתָּא שְׁכָל הַתּוֹרָה וְהַמִּצְוֹת אֵינָם מוֹעִילִים לְאָדָם חַס וְשְׁלוֹם אִם הֵם בְּלִי דְבִיקוּת הַנִּזְכָּר,
And all the possible ability within human attainment stems from his attachment to the physical.	וְכָל יְכוּלֵת הָאֶפְשָׁרִי בְּהַשְׁגַּת הָאָדָם מִדְּבִיקוּתוֹ, בְּגִשְׁמִים,
There is a person, and there is a person.	יֵשׁ לָהּ אָדָם וְיֵשׁ לָהּ אָדָם
Everything is according to how he is in that very attachment.	הַכֹּל לְפִי מַה שֶּׁהוּא בְּאוֹתוֹ הַדְּבִיקוּת עִצְמוֹ
He is obligated in the service of the Creator, blessed be He, and must cleave to Him.	מְחִיב בְּעִבּוּדַת הַבּוֹרָא יִתְבָּרַךְ וּבֹו יְדַבֵּק
For this is the entirety of man—intellect, attributes, and attachment.	כִּי זֶה כָּל הָאָדָם—הֵם הַשְּׂכָל, הַמַּדּוֹת וְהַדְּבִיקוּת
For the body is called the flesh of man.	שְׁהַרְי הַגּוּף נִקְרָא בְּשֵׁר הָאָדָם
Therefore, he is obligated to be a man in all his aforementioned attainments toward the eternal Creator, blessed be He.	לְכֵן מְחִיב הָיְוֹתוֹ אָדָם בְּכָל הַשְּׂגוּתָיו הַנִּזְכָּרוֹת, לְעֵיל אֶל הַבּוֹרָא יִתְבָּרַךְ הַנִּצְחִי
In order that he may have the continuity of the name "man" after his passing and his departure from the body.	בְּכַדִּי שִׁיְהִיָּה לוֹ הַשְּׂאֲרוֹת שֵׁם "אָדָם" אַחֵר, פְּטִירְתּוֹ וְהַתְּפִשְׁטוֹ מִן הַגּוּף
To use all his aforementioned attainments in his eternity.	לְהַשְׁתַּמֵּשׁ בְּכָל הַשְּׂגוּתָיו הַנִּזְכָּרוֹת לְעֵיל בְּנִצְחוֹנוֹ
Then he will delight in Hashem	...אָז יִתְעַנֵּג עַל ה'
However, it is not so if he does not accustom himself to the aforementioned attainments and his delight while he is still alive,	מִשְׁאִין כֵּן אִם לֹא יִרְגִיל הַשְּׂגוּתָיו הַנִּזְכָּרוֹת לְעֵיל, וְיִתְעַנּוּגוֹ בְּעוֹדוֹ חַי
but only in perishable physical vessels.	כִּי אִם מִן הַגִּשְׁמִים כְּלִים נִפְסָדִים
Then, after he separates from the physical and the body perishes and is lost,	א"כ אַחֲרֵי הַתְּפִשְׁטוֹ מִן הַגִּשְׁם וְהַגּוּף יִכְלֶה, וְיִפְסֹד
what blessing remains after him?	?מַה יִּשְׁאַר אַחֲרָיו בְּרָכָה
And how will he begin the beginning of his delight and the use of his aforementioned faculties,	וְאִיךָ יִתְחִיל תְּחִלַּת שְׁעִשׂוּעֵיו וְהַשְׁתַּמֵּשׁ כַּחוּתָיו, הַנִּזְכָּרוֹת לְעֵיל
if he did not know the way of Hashem, the eternal living God, while he was still alive?	אִם לֹא יָדַע דְּרָךְ ה' אֱלֹקִים חַיִּים נִצְחִי בְּעוֹדוֹ חַי
And this is [the meaning of] "that soul shall be cut off"—	"וְזֶהוּ" וְנִכְרְתָה הַנֶּפֶשׁ
that it perishes with the body, since it has no grasp or hold in the spiritual and eternal.	שִׁיְכְּלֶה עִם הַגּוּף אַחֲרֵי שְׂאִין לוֹ שׁוּם אַחִיזָה, וְיִתְפִּסֶּה בְּרוּחָנִים וְנִצְחִים
And a person who justifies himself excessively,	וְלִהְיוֹת הָאָדָם הַמְצַטְדֵּק הַרְבֵּה

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and engages in Torah and mitzvos in large quantities,	וְעוֹסֵק בְּתוֹרָה וּמִצְוֹת חֲבִילוֹת חֲבִילוֹת
but without enthusiasm and any attachment,	בְּלִי הִתְלַהּבוֹת וְשׂוּם דְּבִיקוֹת
and has succeeded in never encountering any test that would reveal his inferiority—	וְהִצְלִיחַ שְׁלֵא בָּא לְיַדִּי נִסְיוֹן שׂוּם דְּבַר לְהִבִּין פְּחִיתוּתוֹ
for he is incapable of withstanding a trial,	שְׂאִינוּ יָכוֹל לְעַמֵּד בְּנִסְיוֹן
and all his faculties are bound to the physical,	וְכָל כּוֹחוֹתָיו קְשׁוּרִים בְּגִשְׁמִים
and he is ready and prepared to transgress any evil matter when it comes to his hand.	וְיִמְכֵן וְיִמְזַמֵּן לְעִבּוֹר עָלָיו כָּל דְּבַר רַע בְּהִגִּיעַ לְיָדוֹ
Besides the fact that trials have not come to his hand,	מִלְבַּד שֶׁהַנְּסִיווֹת לֹא הִגִּיעוּ לְיָדוֹ
therefore, sometimes an act of wickedness befalls him,	לְכֵן לְפַעֲמִים מִזְדַּמֵּן לוֹ מַעֲשֵׂה רָשָׁע
as it is said, "And there are righteous ones to whom it happens like the deeds of the wicked,"	כַּמֵּאֲמַר "וַיֵּשׁ צְדִיקִים שֶׁמִּגִּיעַ אֲלֵיהֶם כַּמַּעֲשֵׂה הַרְשָׁעִים"
in order that he should take it to heart and understand that he is not complete with Hashem,	'בְּכַדִּי שִׁיתֵן לֵב לְהִבִּין שְׂאִינוּ שְׁלֵם עִם ה'
and be inspired to repent, returning all his faculties and delights to Hashem.	וְיִתְלַהֵב לְתַשׁוּבָה לְהַשִּׁיב אֶת כָּל כּוֹחוֹתָיו וְתַעֲנוּגָיו 'עַל ה'
As the holy Maggid explained on the verse, "How long will you lie down, O sluggard?"	כַּדְּבַרִּי הֵרֵב הַמַּגִּיד עַל פְּסוּק "עַד מָתִי עֲצַל", "תִּשְׁכָּב
By way of analogy: when a person sleeps a fixed sleep,	עַל דֶּרֶךְ מִשָּׁל, כְּשֶׁאָדָם יֵשֵׁן שִׁינַת קָבַע
after several hours, when his sleep is sufficient, he wakes up and rises with added strength and clarity of mind.	אַחֲרַי כַּמָּה שָׁעוֹת שְׂדִי לוֹ בְּשִׁנְתוֹ, וּמִתְעוֹרֵר וְקָם, בְּתוֹסֶפֶת כּוֹחַ וּמוֹחַ
However, one who is in a state of neither fully asleep nor fully awake,	מִשְׂאִין כֵּן מִי שֶׁהוּא נִים וְלֹא נִים
can lie that way for many hours without it being truly restful.	אֲפֹשֶׁר לוֹ לִשְׁכַּב כָּךְ כַּמָּה וְכַמָּה שָׁעוֹת וְאִין מִמֶּשׁ בְּהֵן
And even when he eventually gets up, his mind is confused and he lacks strength.	שְׂאִף עַל פִּי כֵן הוּא עוֹמֵד וְקָם מְבִלְבֵּל הַמֶּחַ וְאִינוּ חֲזָק,
The reason for this is that his sleep was not a fixed sleep.	וְהַסִּיבָה לְזֶה שְׁלֵא הָיְתָה הַשְּׁנָה קָבַע
And this is [the meaning of] "How long will you lie down, O sluggard?"	"וְזֶהוּ "עַד מָתִי עֲצַל תִּשְׁכָּב
Meaning, that you lie down in laziness, neither fully asleep nor fully awake.	פִּירוּשׁ, שֶׁתִּשְׁכַּב בְּעֲצָלוּת נִים וְלֹא נִים
So too in the study of Torah and mitzvos—if they are performed lazily, without enthusiasm and attachment.	וְכֵן בְּעִסְק הַתוֹרָה וְהַמִּצְוֹת, שֶׁהֵם בְּעֲצָלוּת בְּלִי הִתְלַהּבוֹת הַדְּבִיקוֹת

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The intent and commandment is certainly not, God forbid, to commit a transgression in order to become inspired, Heaven forbid!	וְאִין הַפְּנִינָה וְהַצּוּי חַס וְשְׁלוֹם לַעֲשׂוֹת עֲבִירָה וְחִלְיָה בְּכַדִּי שְׂיִתְלֶהָב
Rather, "When will you arise from your sleep?"	"אֵלָא "מְתֵי תְקוּם מִשְׁנַנְתָּךְ
Meaning, that for this reason, you must rise.	פִּירוּשׁ, שְׁעַל כֵּן אַתָּה צָרִיךְ לָקוּם
And if so, "How long, O sluggard?"	"וְאִם כֵּן, "עַד מְתֵי עֲצִל
And so our Sages, of blessed memory, said: "The Israelites were not worthy of that act except to teach repentance."	וְכֵן אָמְרוּ רַז"ל: "לֹא הָיוּ יִשְׂרָאֵל רְאוּיִים לְאוֹתוֹ מֵעֵשָׂה אֵלָא כְּדֵי לְהוֹרוֹת תְּשׁוּבָה
Meaning, they already needed repentance for several prior matters,	פִּירוּשׁ, שֶׁכִּבְרָה הָיוּ צָרִיכִים לְתִשׁוּבָה עַל כַּמָּה דְבָרִים שֶׁקָּדְמוּ
such as "And they rebelled at the sea, at the Sea of Reeds."	"כְּמוֹ "וַיִּמְרוּ עַל יַם סוּף
However, they did not feel it within themselves,	אֲלָא שְׁלֹא הִרְגִישׁוּ בְּעַצְמָם
therefore, it came upon them like the aforementioned act.	לְכֵן הִגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַנֶּזְכָּר לַעֲמִיל
Similarly, King David, peace be upon him, due to his great righteousness and confidence in himself,	וְכֵן דָּוִד הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם, מִגְּדֹל צְדָקוֹתָיו וּבְטַחוֹנוֹ בְּעַצְמוֹ
since he had already returned all his faculties to cleave to Him, blessed be He,	שֶׁכִּבְרָה הִחְזִיר אֶת כָּל כּוֹחוֹתָיו לְדַבְּקוֹ בּוֹ יִתְבָּרַךְ
he said, "Try me, Hashem, and test me."	"אָמַר: "בְּחַנְנֵי ה' וְנִסְנֵי
And even though they told him that he would be tested,	וְאָף עַל פִּי שֶׁאָמְרוּ לוֹ שֶׁהִנְסִיּוֹן יִנְסֶהוּ
nevertheless, after Hashem removed His protection from him, he stumbled.	אָף עַל פִּי כֵן, אַחֲרֵי הִסְרַת שְׁמִירַתוֹ יִתְבָּרַךְ מֵאֲתוֹ, נִכְשַׁל
This was in order to make him understand that there is no possibility of a person relying on his own confidence while he is still in the body,	בְּכַדִּי לְהַבְהִינוֹ שֶׁאֵין שׁוּם אִפְשָׁרוֹת לְהִבְטַח אָדָם בְּעַצְמוֹ בְּעוֹדוֹ בַּגּוּף
as it is stated: "The Holy One, blessed be He, does not associate His name with the righteous during their lifetime."	כְּמֵאמַר: "שֶׁאֵין הַקְּדוֹשׁ בְּרוּךְ הוּא מֵיַחַד שְׁמוֹ עַל הַצְּדִיקִים בְּחַיֵּיהֶם
And as it is said: "Do not believe in yourself."	"וְכֵן אָמַר: "אַל תִּאֲמֵן בְּעַצְמְךָ
And as it is said: "Were it not that the Holy One, blessed be He, helps him, he would not be able to withstand it."	וְכֵן אָמַר: "אִלּוּלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא עוֹזְרוֹ, אֵינּוּ יָכוֹל
And this is [the meaning of] "David was not worthy of that act except to teach repentance."	זֶהוּ: "לֹא הָיָה דָּוִד רְאוּי לְאוֹתוֹ מֵעֵשָׂה אֵלָא כְּדֵי לְהוֹרוֹת תְּשׁוּבָה
And to walk with Hashem always, without interruption.	וְאֵת הָאֱלֹקִים הִתְהַלֵּךְ תָּמִיד בְּלֵי הַפְּסֵק
For had he averted his eyes... etc.	"שֶׁאִלּוּלֵא הוּא הָעֵיף עֵינָיו... וְכוּ

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And so it is relevant to continue the statement of the Talmud: "And it is necessary to teach repentance for an individual, for a community, etc."	וְכֵן שִׁיחַ הַמְּשֵׁךְ מֵאֵמֶר הַש"ס: "וְצָרִיכָה לְהוֹרוֹת", "וְתִשׁוּבָה בְּיַחֲדָי, בְּצַבּוּר וְכוּ"
The general principle is that every person needs a refining agent for wisdom,	כָּלֵל דְּמִלְתָּא, שְׁכַל אָדָם צָרִיךְ מְצַרֵּף לְחֻכְמָה
to refine and purify all his attainments, attributes, faculties, and delights for Hashem,	לְצַרֵּף וּלְזַכֵּךְ כָּל הַשְּׂגוּתָיו, מִדּוּתָיו, כַּחוּתָיו, וְיִתְעַנְּגוּ עָלָהּ
and to use them in the Eternal, the Living, and the Everlasting One,	וְיִלְהַשְׁתַּמֵּשׁ עִמָּהֶם בְּנִצְחָי, חַי וְקַיִים
to serve Him with them forever, even after his departure from the perishable body.	לְעוֹלָם בְּהֵם יַעֲבֹדוּ, אֶפְלוּ אַחֲרַי פְּטִירָתוֹ מִן הַגּוּף הַכָּלֵה
And he should not rely on the fact that he never transgressed a sin in his life,	וְלֹא יִסְמַךְ בְּמָה שֶׁלֹּא עָבַר עֲבִירָה מִיָּמָיו
for surely all his faculties are bound to his being.	הֲרֵי מִסְתַּמָּא כָּל כַּחוּתָיו קְשׁוּרִים בּוֹ יִתְבָּרַךְ
That is not proof, for perhaps he never faced a trial,	שֶׁאֵין רְאִיָּה לְדַבֵּר, כִּי אוּלַי לֹא בָּא לְיַדֵּי נִסְיוֹן
or perhaps due to other factors that prevented him,	אוּ מִפְּנֵי שְׂאָרֵי דְבָרִים הַמוּנְעִים אוֹתוֹ
such as shame or whatever else it may be.	כְּמוֹ הַבוּשָׁה אוּ מֵה שְׂיָהִיָּה
If so, what difference does it make that he did not commit a written transgression,	מִמַּעֲתָה, מֵה בְּזָה שֶׁלֹּא עָבַר עֲבִירָה הַכְּתוּבָה
if the very root of the sin itself is not erased from his heart—	אִם שֶׁרֶשׁ הָעוֹן עֲצָמוֹ אֵינוֹ נִמְחָק מִלְּבוֹ
for behold, he is still bound to it?	הֲרֵי קְשׁוּר הוּא בּוֹ
As it is said, "One who is angry is as if he worships idolatry."	"כְּמֵאֵמֶר: "שֶׁהַכּוֹעֵס כְּאִלוֹ עוֹבֵד עֲבוּדָה זָרָה
And arrogance is the root of immorality.	וְהַגְּדֻלוֹת שֶׁרֶשׁ לְעַרְוֹת
And this is [the meaning of] "The thoughts of sin are worse than the sin itself,"	"וְזֵהוּ: "הֲרֵהוּרֵי עֲבִירָה קָשִׁים מִעֲבִירָה
because they are the vitality of the sin.	מִפְּנֵי שֶׁהֵם הַחַיּוּת שֶׁל הָעֲבִירָה
And if a person himself contains a "root that bears gall," which is idolatry,	וְאַחֲרָי שֶׁהוּא בְּעֲצָמוֹ "שֶׁרֶשׁ פָּרָה רֹאשׁ," שֶׁהִיא עֲבוּדָה זָרָה
as it is said: "And David came to the head," and "Let us appoint a head,"	"כְּמֵאֵמֶר: "וְדוֹד בָּא עַד הָרֹאשׁ," וְ"נִתְּנָה רֹאשׁ
then what does it matter if he did not commit the act itself,	וְאִם כֵּן, מֵה בְּזָה אִם לֹא עָבַר
if the root itself remains?	אִם הַשֶּׁרֶשׁ בְּעֲצָמוֹ הֲרֵי הוּא הוּא

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But if a person desires to know what is in his heart—whether Hashem is with him or not—	אָבֵל אִם רְצוֹן הָאֱדָם לְדַעַת אֶת אֲשֶׁר בְּלִבּוֹ אִם יֵשׁ ה' אִתּוֹ אִם לֹא
he should examine his mind and understand with his intellect	יִבְחִין בְּדַעְתּוֹ וַיְבִין בְּשִׂכְלוֹ
whether it is possible for him to cleave to Him, blessed be He, without any interruption	אִם אֶפְשָׁרוּת לְדַבְּקוֹ בּוֹ יִתְבָּרַךְ בְּלִי שׁוּם הַפְּסִק
and to delight in Hashem with the same pleasure and attachment	וְלִהְתַּעֲנֵג עַל ה'
that he experiences in the physical thing to which he is most attached.	כְּאוֹתוֹ הִתְעַנֵּג וְהִדְבִּיקוֹת שְׂמֵשִׁיג בַּגִּשְׁמִי הַיּוֹתֵר דְּבִיּוֹק אֱלֹוִי
And this is [the meaning of] "And you shall love... with all your might."	"וְזֶהוּ" וְאֶהְבֵּת וְגו' בְּכָל מְאֹדְךָ
There is a person, etc.	יֵשׁ לָךְ אָדָם וְגו'
And so, with every attribute, he should connect to Him, blessed be He,	וְכֵן בְּכָל מְדָה וּמְדָה לְהִתְקַשֵּׁר אֵלָיו יִתְבָּרַךְ
with the same connection that he has to the physical.	כְּאוֹתוֹ הִתְקַשְׁרוּת שְׂיֵשׁ לוֹ בַּגִּשְׁמִי
In this way, all his attributes are elevated to Him, blessed be He,	בְּזֶה נִתְעַלִּים כָּל מְדוּתָיו אֵלָיו יִתְבָּרַךְ
and the very root of sin is erased from his heart,	וְשֹׁרֶשׁ הָעוֹן עֲצָמוֹ נִמְחָק מִלְּבוֹ
and all his attachments to the physical are elevated,	וּמִתְעַלִּים כָּל הִתְקַשְׁרוּתוֹ בַּגִּשְׁמִיּוֹת
as it is said: "The lower waters weep, saying: 'We, too, desire to be before the King.'"	כְּמֵאמַר: "מֵיִם תַּחְתּוֹנִים בּוֹכִים, גַּם אָנּוּ בְּעֵינַי לְמַהְוֵי קָדָם מֶלֶכָא"
And this is why Hashem makes peace regarding the division	וְזֶהוּ שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא עוֹשֶׂה שְׁלוֹם עַל הַבְּדִלָת
between the upper and lower waters through the tzaddik,	מֵיִם עֲלִיוֹנִים מִן הַתַּחְתּוֹנִים עַל יְדֵי הַצַּדִּיק
through his attachment to Hashem,	בְּדַבְּקוֹתוֹ בְּהַקְּדוֹשׁ בְּרוּךְ הוּא
as he grasps both, and all becomes one.	וְאוֹחֵז בְּשְׁנֵיהֶם וְכֻלּוֹ חֵד
And this is [the meaning of] "When you raise up the head"—	—"וְזֶהוּ" כִּי תִשָּׂא אֶת רֹאשׁ
which is the root of idolatry and all other roots within the attributes.	שֶׁהוּא שֹׁרֶשׁ עֲבוּדַת זָרָה, וְכֵן כָּל הַשֹּׁרְשִׁים שֶׁבַּמְדוּת
If you desire to "lift them up," meaning to elevate them,	אִם תִּרְצֶה לִשָּׂא, פִּירוּשׁ לְהַעֲלוֹתָם
and the meaning of "for their count" (לְפָקוּדֵיהֶם) is from the language of sin and deficiency,	וּפִירוּשׁ "לְפָקוּדֵיהֶם" לְשׁוֹן חֲטָא וְחֲסָרוֹן

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the test is "and every man shall give a ransom for his soul to Hashem,"	"הַבְּחִינָה הַיָּא "וְנָתַנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַהּ
meaning, a ransom for the soul, like "in place of the soul,"	"פִּירוּשׁ, כֶּפֶר הַנֶּפֶשׁ, כְּמוֹ "תַּחַת הַנֶּפֶשׁ
which is desire—he should give atonement to Hashem, as mentioned above.	שֶׁהִיא הַתְּאֵוָה—יִתֵּן כֶּפֶרָה לַה' כְּנִזְכָּר לְעֵיל
"This they shall give" refers to the half-shekel,	זֶה יִתְּנוּ שֶׁהוּא מַחְצִית הַשֶּׁקֶל"
for all creations in the world are like a half-shekel,	שֶׁכֹּל הַנִּבְרָאִים בְּעוֹלָם הֵם כְּמוֹ מַחְצִית הַשֶּׁקֶל
since the soul is a part of Hashem from above.	כִּי הַנֶּפֶשׁ הִיא חֵלֶק אֵלוֹהַּ מִמַּעַל
And so it is with everything—matter and form.	וְכֵן בְּכֹל דָּבָר—חוּמָר וְצוּרָה
And after giving his half-shekel to Hashem, everything is elevated.	וְאַחֲרֵי תִיתּוֹ הַמַּחְצִית הַשֶּׁקֶל לַה'—יִתְעַלֶּה הַכֹּל
And this is [the meaning of] "And He gave to Moshe when He finished"—	—"וַיִּזְהוּ "וַיִּתֵּן אֶל מֹשֶׁה כִּכְלָתוֹ
"כִּכְלָתוֹ" is written (instead of "כִּכְלֹתוֹ"), like a bride to a groom,	כִּכְלָתוֹ" כְּתִיב, כִּכְלָה לַחֲתָן"
which is the place of memory and the union of the giver with the receiver,	שֶׁהוּא מְקוֹם הַזְכָּרוֹן וְחִבּוּר הַמְשַׁפֵּיעַ עִם הַמְקַבֵּל
which is the essence of pleasure.	שֶׁהוּא עֵיקַר הַתַּעֲנוּג
For every pleasure is remembered for a very long time, even forever.	שֶׁכֹּל דָּבָר תַּעֲנוּג נִזְכָּר לְזַמַּן אָרוּךְ מְאֹד, וְלְעוֹלָם
Therefore, he was able to receive it in a short time. And examine well.	וְלָכֵן הָיָה יָכוֹל לְקַבֵּל בְּזַמַּן מוֹעֵט. וְדוּק