

Erev Shabbos Kodesh Parshas Devarim 5770

D'ei Chochmah L'nafshechah

“Let your soul know wisdom”

Parshas Devarim
Bein Hameitzarim

From the discourses of Moreinu v'Rabeinu
the Gaon and Tzaddik Shlit"a

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The Midrash comments on the verse, "וַיִּרְא בְּסִבְלָתָם"—“And he saw their afflictions.”¹ Moshe Rabbeinu was given the *parshah* of vows because he paid attention to the suffering of the Jewish people in exile. We may well wonder what the connection is between Moshe feeling the suffering of the Jewish people and *nedarim*. Rav Nosson of Breslov explains that Moshe understood that the bitterness of exile is the direct outcome of sin. We can rectify this through *teshuvah*, but because of those who argue against Moshe, we are unable to repent properly. This is explained in the Midrash on the verse, "אֵכֶן נֹדַע הַדָּבָר" —“Indeed, the matter is known.”² The Midrash explains that Moshe understood that the exile was so prolonged because of *machlokes*. This means that Moshe understood that if not for the *machlokes* he could have brought everyone to *teshuvah* since most would have been willing to listen to him. And had they followed his advice, they would have been delivered. But because of Dasan and Aviram and their cohort who always opposed Moshe, as our sages explain, and because of all the other troublemakers in every generation, people do not heed the *tzaddik* and they fail to repent. On account of this Moshe was very pained. To assuage him, Hashem taught him the secret of *nedarim*, which teaches the power of the *tzaddikim* and *kesharim* in every generation.³ [On a simple level this means they have the power to avoid the spiritual pitfalls in every generation through their decrees and the fences they add to *halachah*. Rav Nosson stresses very much that the main thing we are missing due to the *churban* is knowledge of the right way to act to do Hashem's will and prevent ourselves from falling into negative behaviors. This is the essential meaning of acceptance of a vow—assuming an additional level of purity.]

¹ *Shemos* 2:11

² *Ibid.*, 2:14

³ *Likutei Halachos, Hilchos Birkas Hashachar* 5:91

The Gemara in *Sanhedrin* records, “Rabbi Yehudah said, the Jews were commanded in three *mitzvos* when they entered the land: to declare a king, to destroy the seed of Amalek, and to build the holy temple.” [Although we no longer have the temple, and most Jews are not yet in Eretz Yisrael] these *mitzvos* hold the key to how to return to having a *Beis Hamikdash*. Clearly, during *Bein Hameitzarim* [when we focus on the pain of the loss of the *Beis Hamikdash*] our task is to understand how these *mitzvos* apply to us all and to fulfill them.

These three *mitzvos* correspond to the three Shabbos-days that fall out *Bein Hameitzarim*. Pinchas corresponds to destroying the seed of Amalek—to eradicate *klippas* and illicit desire. We must be like Pinchas who zealously was jealous of Hashem’s honor, and in so doing subdued the force of Amalek. Amalek is the husk that subverts holiness, as we see from their attack on the Jewish people and their “flinging of their *brisos* and throwing them to the sky.” The main character of our Divine service during the three weeks is to purify ourselves of all blemish or sin.

Devarim corresponds to building the *Beis Hamikdash*. How so? Since this *parshah* recounts what Moshe said to the Jewish people, it revealed his *Da’as*. In order to rebuild the “sanctuary of one’s *Da’as*,” he must develop a relationship with the true *tzaddik*. The main character of the *Beis Hamikdash* is understanding, and that is attained through the holiness of the *tzaddik* who reveals how to build one’s *Da’as*.

Matos corresponds to appointing a king since we cannot possibly build the *Beis Hamikdash* or wipe out Amalek without a true leader. This is the meaning of the verse, “ וַיְדַבֵּר מֹשֶׁה אֶל רִאשֵׁי הַמִּטּוֹת ”⁴—“And Moshe spoke the heads of the tribes...” This alludes to the appointment of a king and it indicates that every Jew must attain his own aspect of kingship so that he can eradicate the force of Amalek that plagues him and reign over a rebuilding of his own *Da’as*.

⁴ *Bamidbar* 30:2

Appointing a King

We eradicate Amalek nowadays by sanctifying ourselves from all evil. We rebuild the temple by building up our understanding through the holy works of the *tzaddikim*, both of *Mussar* and *Chassidus*. How to fulfill the third mitzvah of appointing a king in our time seems unclear, however.

Rebbe Nachman writes in *Likutei Moharan*: “Every person must say that the world was created for my sake.⁵ Since the world was created for me it follows that I must look carefully, delving at all times into how I can rectify the world through filling in what is missing in the world and praying for them.”⁶

It is not only Moshe who must lift up his fellow Jew in any way that he can. It is incumbent on every Jew to do his utmost to help his friend in material and spiritual matters. We all must feel for our friends' lacks and do everything we can to rectify our fellow Jews. The entire world having been created for each of us means that each of us is responsible for the entire world.

Jews are all part of one cohesive *neshamah*. Like the heart, which the *Zohar* teaches is the king of the body because it is always working to bestow vitality on every part of our bodies, a person must always do good for his friends. He must pray that Hashem give everyone whatever they need. We should never think that another's problem is not our business, since we are all connected and everyone must do his part to rectify what he can. We do this either through prayer or focused thought where we draw down Hashem's mercy on every Jew that he knows. This is an aspect of, “And he saw their suffering.”

Rebels Against the King

The main obstacle to truly entering into this mindset is one's perception of his friend's attitude. He stops wishing his friend well and praying for his benefit when he sees that his friend does not return the kindness. And worse, at times his friend may

⁵ *Sanhedrin* 37

⁶ *Likutei Moharan* I:5

even repay evil with good. Yet even if one breaks off for this reason he is still blemishing the *Malchus* since the main element of *Malchus* is to bestow good on everyone unconditionally. Without this characteristic he cannot possibly eliminate Amalek or attain true understanding which is the rebuilding of our personal *Beis Hamikdash*.⁷

There is an aspect of the destruction of the holy temple that exists in every Jewish heart. This is when one falls prey to discouragement and small-mindedness. Yet Hashem always waits for every one of us to reign over his kingdom in holiness by acting like the heart of the world. This person does not only think about himself and his own needs. He feels for his fellow Jews and prays for their every need.

The Tzaddik Gives to Everyone

Rav Elimelech of Lizhensk observed that the holy Torah teaches the ways of man. After people are aroused to feel fear of Hashem through the *tzaddik*, if they do not constantly work to galvanize themselves to go in the ways of Hashem they will lose this feeling. At this point they will naturally feel superior to the *tzaddikim* who truly serve Hashem. This is the explanation of the verse, "וַיִּזְרַע יִצְחָק בְּאֶרֶץ הַחַיִּים" — "And Yitzchak sowed in that land..."⁸ The Pelishtim saw that Yitzchak would strengthen himself in *yirah* and holiness and they judged him as a wrongdoer. In contrast, they felt that their actions were beyond reproach because they had developed some *yirah* during the years when Avraham was alive but they had not developed it further and so they deteriorated without even realizing it. This is what is meant by the verse, that all the wellsprings of holy *yirah* that Avraham had dug among them were sealed over by the Pelishtim and were filled with earth. This means that their *yirah* grew weaker until they did *mitzvos* by rote. Avimelech then said to Yitzchak: "Leave my nation since you have become greater..."—your *yirah* is much less rectified than our own because you feel that you are so much greater. Yitzchak left there and camped at a stream. This means that the

⁷ *Berachos* 33

⁸ *Bereishis* 26:12

tzaddik who has a great illumination must still do his utmost to shine the light of *yirah* into the hearts of humankind, like life-giving waters that do not stop flowing.⁹

Avraham dug wells to draw Jewish souls close to the light of *emunah*, but the wells are sealed by people who revert to doing *mitzvos* by rote. This indicates that even if a person has an aspect of *tzaddik* and wishes to bestow good on his friend, the evil inclination is on alert and makes the friend defensive; instead of graciously accepting good, he rejects and throws stones at his erstwhile helper. We see this from Avimelech's order that Yitzchak to leave their place. It is human nature to repay a former benefactor with evil [since we feel embarrassed that we required help at all and do not wish to be reminded of this by the helper's presence].

The moment a Jew wishes to grab hold of his aspect of kingship by praying for his friend, the evil inclination comes and ruins things between them, making it very difficult to bestow good. This state is very dangerous since the moment one stops praying for his fellow Jew he is no longer included in the aspect of holy *Malchus* and cannot fulfill the other *mitzvos* of eradicating Amalek or building the *Beis Hamikdash*. This is how the Noam Elimelech explains the verse, "And [Yitzchak] went from there and camped at the river G'rar"—he attained a higher level and ascended to the supernal place of Divine union. This offered him a higher level of *ahavah* and *yirah*. This is the path of the true *tzaddik*: the more he wishes to help his opponents, the more he binds himself to the river of holiness, drawing down new Divine abundance to bestow good on the person who rebelled against him.

Every person who wishes to do his part must feel like a king who wishes to influence all of creation by increasing the light of understanding. Even if he finds himself in a situation where people shame him and do him harm, he must cleave to the path of Yitzchak and ascend to the supernal union symbolized by the river G'rar. In this place, those on a lower level are revealed to be high. [This means that at their source, those who have sinned can make a greater rectification through true *teshuvah*.] On this

⁹ This entire section is from the Noam Elimelech in *Parshas Toldos*.

level, the *tzaddik* can share material and spiritual abundance with those who wish to harm him.

We draw down the building of the *Beis Hamikdash* through continuing to bestow good upon others even when they test us by making our lives difficult. In this manner, we merit to destroy Amalek and removing all evil and build our understanding which represents the *Beis Hamikdash*.

The Light of Shabbos

Now we can better understand why the holy Baal Shem Tov established the practice that Jews sit together on Friday night [at a *tisch*]. Each person connects to his friend, feeling his joyous moments and commiserating with his pain. In this manner, each person completes his friend both materially and spiritually and they attain complete unity. This unity draws down the levels of Divine awareness associated with Shabbos itself.

Each week when we usher in Shabbos, the light of *CHaGaT* of *Yisrael Sabba u'Tevunah* is shined upon us. [These are the *sefiros* of *Chessed*, *Gevurah*, and *Tiferes*. One connected to *Chessed* feels a vast love for Hashem, while one filled with the light of *Gevurah* experiences a balanced fear of Hashem. *Tiferes* is the state of *dveikus*. *Yisrael Sabba u'Tevunah* indicates *Binah*. This alludes to one who understands one thing from another, which is the province of the soul-level of *neshamah*. On a simple level this means that one enhances his love, fear, and *dveikus* by understanding how to eliminate the negative within himself.]

The Arizal teaches that on this level one reveals the inner meaning of being a *דוד אפך*, one who “desires Chessed.” The more one practices kindness, the more he will feel the light of Shabbos. But one who does not practice kindness will not have access to this light. One who strengthens himself to wholeheartedly do kindness with his friends enters the light of *Binah* on Shabbos night. If he continues climbing from level to level, he can even experience the light of *Chochmah*, and *Kesser*—both *Arich* and then the higher level of *Atik*—which are the source of the highest spiritual delight.

[Note: As is well known, every physical thing parallels a spiritual reality. Gestation, nursing and maturity are a reflection of a similar process of development within the *sefiros* of *Ze'ir Anpin*. In *avodah* this alludes to various levels of spiritual growth. At first we are like a baby in comparison with the higher level, since it is hardly in our grasp. Then we attain a very shallow aspect of the higher level. Like a nursing baby, we are still very far from maturity. Eventually we grow into our new level and it becomes part of our identity.]

In order to understand what this means, we must explore the words of the Arizal in *Eitz Chaim* regarding the secret of *Ze'ir Anpin* in the states of “gestation” and “nursing.” There we find that before the revelation of maturity, one must first be in the gestation and *mochin d'katnus* of an infant. Even when one is on these levels, there are very high levels shining into him which give him life at each stage.

[Note: The *Partzufim* or anthropomorphized constellations of *sefiros* are arranged holographically, one within the other, since the various aspects of the higher levels give vitality to the lower levels. The *Partzuf* of *Arich* which is the *Malchus*-aspect within *Kesser*, has ten *sefiros*, each of which can be divided into multiple sections, all of which also have ten *sefiros*. So too with *Ze'ir Anpin*; the ten *sefiros* of each *Partzuf* can be split up into three levels. *Netzach*, *Hod*, *Yesod* are the stage of *Ze'ir Anpin* in gestation. *Chessed*, *Gevurah*, *Tiferes* are the stage of *Ze'ir Anpin* in *yenikah*-nursing. *Chochmah*, *Binah*, *Da'as* are *Ze'ir Anpin* upon maturity. When a *sefirah* is split into three levels the Arizal refers to it as a *perek*, literally a joint or segment.]

Netzach and *Hod* of *Arich Anpin* each have three segments. The higher segment of *Netzach* of *Arich* and *Hode* of *Arich* remain in *Abba* and *Imma* [*Chochmah* and *Binah*] so they can give milk to *Ze'ir Anpin*. [The higher *mochin* ensure that *Ze'ir Anpin* is nourished and grows.] The middle segment of *Netzach* of *Arich* gives life to the *Chessed* and *Netzach* of *Ze'ir Anpin*. The middle segment of *Hod* of *Arich* shines into *Gevurah* and *Hod* of *Ze'ir Anpin*. The bottom segment of *Netzach* of *Abba* and *Imma* gives vitality to *Tiferes* and *Yesod* of *Ze'ir Anpin*. The *Malchus* is built through the

lowest segment of *Hod* of *Arich*. The mentalities of *Ze'ir Anpin* are formed in a similar manner: *Chochmah* is formed from the lower half of the *Tiferes* of *Arich*. While the *Yesod* of *Arich* forms the *Binah* of *Ze'in Anpin*.

The Arizal explains that this is the inner meaning of the statement of our sages: “The annulment of vows is suspended in midair.”¹⁰ [On a simple level, this is because the principle of annulment of vows is barely hinted at in the Torah itself, and is for the most part the province of the sages. Rather than being “founded on the bedrock” of Torah text, it is “suspended in midair” without an extensive edifice of proof beneath it.] This is because we nullify vows through the aspect of *Binah* which is built from *Yesod*, which is itself characterized as, “a tower suspended in midair.” We learn this from the verse, “מגדל עוז” — “A tower of strength.” [*Yesod* is called strength, and it is a מגדל עוז.] This description suits *Yesod* since through the illumination it is granted from above it can be drawn above and stand in the middle, not rising higher and not falling. In this way it has nothing to lean on.¹¹

A very Jew is called *tzaddik yesod olam*, since we are all an aspect of *Yesod* when we bestow goodness on our friends or influence them in any way. But when we do not fulfill our mission to be *tzaddikim* we drag the actual *tzaddikim* down until the dire verse is fulfilled: “The *tzaddik* is lost from the earth because faithfulness is ended among men.”¹² When regular people fall into doing *mitzvos* by rote, this causes the *tzaddik* to abandon the *Malchus* of Hashem, G-d forbid. When people fall to rote religiosity, they find the words of *yirah* and *ahavah* shared by the *tzaddik* superfluous, since they feel complete in their *avodah*. They essentially banish the *tzaddik* just as the Pelishtim banished Yitzchak. At such times it is much more difficult to draw down Divine bounty both physical and spiritual. Yet a true *tzaddik* does not pay attention to this at all. He is “a tower suspended in midair,” Like Yitzchak, he does not heed the

¹⁰ *Chagigah* 10a

¹¹ *Eitz Chaim* 29:5, *Mahadurah Basra*

¹² *Tehillim* 12:2

descent of others. Instead, he is elevated to a higher level when he brings completion to *Malchus*.

Shaul and Agag

It is well known that all the challenges that assailed Shaul HaMelech were the result of his showing mercy to Agag. This did not happen solely because Shaul miscalculated. It was mainly on account of his generation's spiritual fall. This is clear from the verse which states that the nation had mercy on the sheep.

In truth Shaul was an absolute *tzaddik* who never sinned, and he was well worthy of being king of the Jewish people. But he fell because his nation sustained a spiritual descent into doing *mitzvos* by rote. Through this the *tzaddik* also risks sustaining a spiritual fall. Shaul was not at his best when he had mercy on Agag, king of Amalek. But if he had been able to strengthen himself and ascend to a higher place because of this, he would have completed the aspect of *Malchus* and been worthy of kingship.

This explains Shmuel's criticism of Shaul, "Even if you are small in your own eyes, you are still the head of the children of Yisrael." This criticism applies to every Jew. He must never allow anything to cause him to fall from holy *Malchus*, kingship.

Cleaving to Hashem When the Generation Falls

The main holiness of *Malchus* is the aspect of *Yesod* in gestation. *Yesod* is the *tzaddik yesod olam*—the foundation of the world. When one falls from his *mochin* he is drawn to fall completely. This is the secret of the *yesod* being drawn to fall to the lower levels. But *Yesod* of *Arich* is a higher level compared to *Netzach* and *Hod* of *Arich* which are the lower aspects because it is the aspect of annulment of vows, [the *Binah* of the *tzaddik*] and it is "suspended in midair" above the place of *Netzach* and *Hod* [even if on the actual array of the *sefiros* it appears to be between and below them]. The *tzaddik* remains unmoved when people do him ill; he prays for them and does his utmost to help

them. This is like Moshe who commiserated with the pain of the slaves and paid no heed to the slander spoken against him, since he only focused on their good.

The Arizal reveals that *Da'as* of *Ze'ir Anpin* is formed by the two lower segments of *Chessed* and *Gevurah* of *Arich Anpin* which are not encapsulated in *Abba* and *Imma*.¹³ Even during gestation, *Da'as* is still on a very high level. This alludes to the source of the souls of Yisrael, their real level. Even if it seems as though they have fallen into bad ways, the *tzaddik* still understands that the holiness of the Jewish people is very great. Even when they drag the aspect of *Yesod*, which is encapsulated in *Binah* and alludes to the *tzaddik* himself, down the lower levels with them and lose the aspect of *Malchus*, this merely galvanizes the *tzaddik* to be “suspended in midair.” The *Yesod* of *Arich* which is in *Binah*, the aspect of a vow [discerning that which needs to be avoided or assumed to achieve greater holiness], goes into gestation. This means that the *tzaddik* begins to contemplate that everything is *Elokus* and that in their source every Jew is very exalted. He sees only their good, and ascends from the aspect of *Netzach* and *Hod* up to *CHaGaT* of *Abba* and *Imma*, drawing down divine bounty and lifting the whole world up to its source. This is causes a wholeness in *Malchus*, which enables one to destroy Amalek and build the *Beis Hamikdash*.

Building the *Beis Hamikdash*

This is the meaning of the verse, “And Moshe spoke to the heads of the tribes...” Moshe was really saying, “Hold on and remain heads! Do not fall in your own self-estimation. *chas v'shalom*, as a result of the spiritual falls of the nation. Although you must always see their difficulty and try to help them, you cannot let this drag you down. If your friends fall into *mochin d'katnus*, small-mindedness, strengthen yourselves and continue doing what you must.”

The rebuilding of the *Beis Hamikdash* depends on this, since the destruction was brought about through causeless hatred and it can only be annulled through

¹³ *Eitz Chaim*, Ibid.

unconditional love. We must continue to give to our friends even if they have done us wrong. We must pray for them and do whatever we can to help them.

The more good we bestows upon our fellow Jews, the more we are appointed as a messengers of holy *Malchus* and the closer we are drawn to a rebuilt *Beis Hamikdash*. If someone throws stones at us, it doesn't exempt us from our obligation to help him. On the contrary, we must "suspend ourselves in midair" and use the opportunity to reconnect to holiness. Although this is very difficult, it is the *avodah* of the *tzaddikim* of every generation.

The air in which the *tzaddik* is suspended is the "spirit of G-d that hovered above the waters" at the beginning of creation. The *Zohar* teaches that this is the spirit of Moshiach, since the redemption depends on this *avodah*. We must ignore all spiritual descent of others and connect to the supernal river, doing whatever we can to spread holiness. In this manner we will feel the light of the night and day of Shabbos and build the *Beis Hamikdash*.

The Source of *Da'as*

Da'as is said to be drawn through the "shoulders" [*Chessed* and *Gevurah* are the arms, as it were]. The person with *Da'as* [actualized in his *middos* of *chessed* and *gevurah*] knows that even if a Jew seems to fall, this is no more than an illusion since the inner levels of his soul remains unblemished. On the deepest levels, we remain connected to Hashem at all times.

When a person sustains a spiritual fall, he must realize that this is part of the process of the destruction and rebuilding of the *Beis Hamikdash*. When he falls into small-mindedness, he is destroying the *Beis Hamikdash*. It is for this that we mourn during the three weeks, culminating on Tisha B'Av. But it is not enough to mourn alone. One must also find solutions to help him rebuild his *Da'as*, so that the *Beis Hamikdash* will be rebuilt.

Yeshayah HaNavi proclaimed, “You have been sold for nothing [חינם] and not through money [כסף] will you be redeemed.”¹⁴ The Chidah explains that the *Beis Hamikdash* was destroyed because of חינם, hatred based on nothing. And we will not be redeemed through כיסופי, yearning for Hashem, alone. We will only be redeemed when we also demonstrate unconditional love—love “for nothing.”

This means that we all must wear the crowns of kingship and take to heart Shmuel's rebuke of Shaul: “Even if you are small in your own eyes, you are still the head of the children of Yisrael.” We must all make an exact calculation of how much we help others and how much time we spend praying to Hashem to deliver others from their hardships. This should never be light in our eyes since it is quite plausible that we have not merited mature holy awareness, *mochin d'gadlus*, solely because we have not given this the consideration it deserves. And the same reason may be behind why we cannot seem to eradicate the Amalek of illicit desires.

The Redemptive Path of Avraham.

People tend to overlook certain sins because they think that they are insignificant.¹⁵ Similarly, although one knows the importance of Torah and prayer, he may not pay enough attention to doing *chessed*. Of course, the language of the Gemara when discussing neglected duties is דש בעקבו—“trodding upon them with one's heel”—alludes to the period before Moshiach's arrival which is known as the עקבתא דמשיחא, the “heels” or footsteps of the redeemer.

In *Pesachim* we find that Hashem said to Avraham: “With you, they will seal.”¹⁶ [This literally means the sealing of the first set of blessings of *Shemonah Esrei*.] This indicates that the exile will be sealed and finalized through emulating Avraham's lovingkindness. Our sages tell us that the meals served by Avraham were more elaborate

¹⁴ *Yeshayah* 52:3

¹⁵ *Avodah Zara* 18a

¹⁶ *Pesachim* 117b

than those served by Shlomo HaMelech.¹⁷ This means that the aspect of Shlomo which is that of building the *Beis Hamikdash*, must receive from the aspect of Avraham which is kindness. Through kindness we will be redeemed.

This is also the meaning of the *shofar* of Moshiach. This alludes to the *Yesod* of *Arich*, which is the secret of nullifying vows which is “suspended in midair.” The *shofar* represents *Binah* in the state of *yenikah*. [There are fifty gates of *Binah*, and the *shofar* is the harbinger of the *Yovel*, the fiftieth year.] This means that the *tzaddik* thinks deeply when he is in the aspect of *yenikah* and feels drawn down due to the sins of the masses. Instead of falling, however, he ascends to a higher level of *dveikus*, and in so doing he works to rebuild the third *Beis Hamikdash*.

As we say, “In the future, you will rebuild it in fire.” Fire alludes to *Binah*. This is the light of the fire of *Binah* in the state of *yenikah* which stands upon *Yesod* of *Arich*. We must understand that no one is exempt from doing kindness. At every available moment we must do our utmost to help our fellow Jews. This is especially true regarding praying for the welfare of our brothers, even those who make our lives difficult. Through the fire of *Binah*, may we merit to receive the true *Da'as* of the true *tzaddik*, the *Da'as* of Moshe Rabbeinu, of the heart of the world, and merit the redemption through giving and doing good for one another.

Rav Yechezkel of Kozhmir once saw a man approach another in the middle of the recitation of *Kinos* to ask his help in posting a pressing letter. Yet the other man was so engrossed in his *Kinos* that he didn't want to stop and help. Rav Yechezkel said to him, “Don't you realize that the entire recitation of *Kinos* is over failing to help one another?”

“Let Your Soul Know Wisdom”

This is the meaning of: “דעה חכמה לנפשך והיא כתר לראשך”—“Let your soul (*nefesh*) know (*d'ei*) wisdom (*Chochmah*), and it will be a crown (*Kesser*) for your

¹⁷ *Bava Metzia* 86b

head.”¹⁸ Let your soul know *Chochmah*, which is on the side of *Chessed*. We must give and do good to everyone, even those who harm us, and draw down true *Da'as* [“knowing”] so that we will be able to know down to the level of *nefesh* that those who harm us do not really mean to hurt us at all.

Then it will be, “a crown to your head.” This will awaken the light of Moshiach which is the aspect of *Kesser*, and this will make us worthy of the light of Shabbos.

May Hashem have mercy so that the *Kinos* will be transformed into *tikkun* [תיקון = קינות] by arousing Divine mercy, Hashem’s everlasting love for us, which is the essence of the seal of *Chessed* of Avraham. May we merit to do so much good for one another that it transcends reason altogether, to give wholeheartedly to even the undeserving. As the verse promises, “For My sake, for My sake I will do it.” And may the redeemer arrive in mercy, immediately.

Translated and Adapted by Rav Micha Golshevsky.

¹⁸ From the *Shabbos zemer* “*D’ror Yikrah*,” based on *Mishlei* 24:14.