

Timely Titles

By: RABBI MENDY GOLDBERG

לע"נ
מרת צייטיל גיטל ע"ה ביסטאן
נלב"ע כ"ף מנחם אב'תשס"ט
ת'נ'צ'בה'

נדפס ע"י בנה
הרה"ת ר' יוסף יצחק זוגתו מרת ביילא
רחל ומשפחתם שיחיו
ביסטאן

PELACH HARIMON



Yud-Alef Av marks the *yahrtzeit* of the iconic Chossid, Reb Hillel Paritcher. Rav, *mekubal*, composer, and *mashpia* — these eminent titles represent only some of the numerous facets that comprise this illustrious personality. Among the various aspects of his character, one particular achievement that deserves special recognition is his invaluable contribution to the Chassidic canon, specifically the acclaimed works titled *Pelach Harimon*.



Much has been written about the legendary Chossid Reb Hillel Particher, and for good reason. As a quintessential Chabad Chossid of unparalleled spiritual stature, Reb Hillel embodied the archetype like no other.

Born Hillel HaLevi Molisov, he was swiftly recognized as an extraordinary child prodigy. From a young age, he demonstrated mastery of Shas, *poskim*, and select Kabbalistic works, and was known to pray fervently with the meditations of the Arizal. A bona fide scholarly genius, he went on to author numerous works of Chassidus¹ and innovative halachic responsa². Above all, Reb Hillel was a model “*oved*,” a self-made man and devoted servant; a relentless warrior in the everlasting pursuit of character refinement.

For this reason, Reb Hillel’s virtues truly shone in the sphere of education and mentorship. A rigorous master of discipline, he had meticulously cultivated himself and honed his body to be in perfect harmony with his soul, instinctively adhering to *halacha*. This quality of impeccable self-restraint made him an ideal choice for the Mittlerer Rebbe and Tzemach Tzedek to entrust young *bochurim* for guidance, and indeed, he proved to be quite the consummate educator. With patience, warmth, and understanding, Reb Hillel endeared himself to his students, igniting within them a burning passion for Chassidus. As Reb Avrohom Dovid Lavut³ observed, the secret to Reb Hillel’s success was his genuine sincerity, for “words that emanate from the heart touch the hearts of others.”

Establishing himself in Paritch, he served as a rav there and in nearby Babroisk, leading a community and providing halachic guidance while simultaneously acting as a *mashpia*, teaching Chassidus to the masses. Following the Mittlerer Rebbe and Tzemach Tzedek’s instruction, he periodically traveled throughout the province of Kherson as a wandering rav and *mashpia*. Consequently, his influence was renowned among both Chassidim and *misnagdim*, as documented in the early Chabad biography, Beis Rebbi:⁴ “Everyone approached his words with trepidation, as if they were fiery coals.”

Reb Hillel’s *hiskashrus* was so profound that he was referred to as “part Chossid, part Rebbe,” signifying the intertwining of his identity with the Rebbe; his essence partially subsumed within the Rebbe. To this end, the Rebbe noted in his diary, Reshimas Hayoman, that the Tzemach Tzedek even permitted Reb Hillel to dispense *brachos* and accept *panim*. This unique distinction sets his Chassidus apart from that of other Chassidim, and it is for this reason that we continue to study his Chassidic works to this day, primarily the revered series “Pelach Harimon.”



OVERVIEW



Pelach Harimon is a series of *sefarim* featuring Chassidic discourses (*drushim*) from the Tzemach Tzedek, presented in their original, unaltered form as heard and recorded by Reb Hillel. Within the text, Reb Hillel provides concise commentary and explanations, typically indicated by asterisks inside parentheses. Besides the Tzemach Tzedek's *drushim*, the series contains original *drushim* and innovative insights from Reb Hillel himself, predicated on either a *possuk* or a *maamar chazal* from Gemara, Midrash, or Zohar, drawing on Kabbalah and the Chassidus of earlier Rabbeim⁵. Interestingly, Reb Hillel's Chassidus style appears more grounded and pragmatic in comparison to the lofty, elevated tone of the Rabbeim's Chassidus (see sidebar — "Chassidus of Chassidim"). The *drushim* in Pelach Harimon are organized by *parshiyos* and thus the *sefarim* follow the traditional division of the Chumashim. In most volumes, the origin of each *drush* is specified, indicating whether it is a transcript from a discourse of the Tzemach Tzedek (*reshima*) or an original work by Reb Hillel (*drush atzmo*).

👉 **Hatza'as Hamotzi Lor:** In the first volume, the original publisher, Pinchas Molisov (a grandson of Reb Hillel), presents a foreword across a two-page spread. This foreword, written in the classic poetic style of *sefarim* introductions, serves to describe the *sefer* and emphasize its value, explain the publishing methods employed, clarify the meaning of the title, and outline future plans for the rest of the series. In a lengthy footnote, Pinchas offers a poetic paean to eulogize Reb Hillel, eloquently extolling his virtues and merits while encapsulating his life story in a heartfelt tribute.

👉 **Haskamos:** These letters of approbation from esteemed Chassidim of the era attest to the monumental value of this work. Some of the letters also endorse the publisher's integrity, exhorting readers to support him and contribute towards the publishing costs. The list features several prominent grandsons of the Tzemach Tzedek, including: Reb Mordechai of Vitebsk, son of the Rabash (Reb Baruch Sholom Schneerson) of Lubavitch; Reb Shlomo Zalman of Kapust and Reb Shmarya Noach of Babroisk, sons of the Maharil (Reb Yehudah Leib

Schneerson) of Kapust; Reb Yitzchak Dovber of Liadi and Reb Levi Yitzchak Guterman of Siratchin, son and son-in-law, respectively, of Reb Chaim Schneur Zalman Schneerson of Liadi; and the Raza and Reb Menachem Mendel, sons of the Rebbe Maharash⁶. Other notable figures include: Reb Avrohom Dovid Lavut, rav of Nikolayev; Reb Shmuel Ber Barisover; and the Rachmastrivka Rebbe, Reb Menachem Nachum Twersky of Nikolayev. Like the previously mentioned foreword, these letters of approbation appear only in the volume of Bereishis.

👉 **Roshei Perakim M'Toldos HaMechaber:** This basic biographical sketch, penned by the Rebbe, offers a glimpse into the life and legacy of the illustrious author, Reb Hillel Paritcher. In brief and succinct fashion, the biography efficiently captures the key moments in Reb Hillel's life, from his prodigious childhood to his early exposure to Chassidus and his subsequent embrace of the Chassidic lifestyle, culminating in his journey to Lubavitch to submit himself to the Mittlerer Rebbe. The account continues by describing Reb Hillel's role

1



2



3



1. FIRST IN THE SERIES OF PELACH HARIMON, PRINTED IN 5647.
2. HASKAMOS FOR THE SEFER, WRITTEN BY MEMBERS OF BEIS HARAV AND PROMINENT CHASSIDIM.
3. INTRODUCTION BY REB PINCHOS MOLISOV, GRANDSON OF REB HILLEL, WHO PUBLISHED THE MANUSCRIPTS.

as a *mashpia*, as appointed by the Mittlerer Rebbe and later the Tzemach Tzedek, and details the methods he employed to inspire his followers. It goes on to praise Reb Hillel's virtuous character, exemplifying his qualities as an *oved*, a *gaon*, and a meticulous *baal halacha*. The biography concludes with an account of Reb Hillel's passing, mentioning his family and providing a list of his *sefarim*, along with their publication dates.

👉 **Pelach Harimon—Bereishis (Chanukah):** This was the first *sefer* to be published, and it was only photocopied and reproduced for later printings, not yet revised and redone. As a result, it is set in Rashi script and lacks footnotes, indexes, and other features. In the Kehos edition, Reb Hillel's biography was appended to the photocopy, along with two responsa from Reb Hillel and two additional *maamarim* for this volume, including minor footnotes.

👉 **Pelach Harimon—Shemos (Megillas Esther):**

The second *sefer* in order of content, this was only published later, and therefore set in regular type. Published by Kehos, this volume includes Reb Hillel's biography, various indexes, and textual emendations.

👉 **Pelach Harimon—Vayikra (Pesach):** This recently published volume benefits from modern typesetting and helpful footnotes providing sources and cross-references. It does not include the author's biography but features facsimiles of some original handwritten *drushim*.

👉 **Pelach Harimon—Bamidbar (Shavuos):** The most recently published volume, featuring all of the modern enhancements, and a list of the various manuscripts that comprise the final edition.

👉 **Pelach Harimon—Shir Hashirim:** Another earlier print, this volume is also set in Rashi script and lacks the enhancements found in later editions.

BACKGROUND

In his capacity as a *mashpia*, Reb Hillel frequently shared the Tzemach Tzedek's *drushim* with his students. Given that most of his disciples were novices freshly embarking on their journey into the esoteric world of Chassidus, Reb Hillel often provided helpful commentary to elucidate the *maamarim* for these earnest beginners. It was these explanations that would form the basis for the bulk of his writings and personal notes that would later be released as "Pelach Harimon."

For many years following Reb Hillel's passing, his treasured manuscripts remained in the possession of his grandson, Pinchas Molisov. Born to Reb Hillel's only son, Reb Zalman, Pinchas was raised under Reb Hillel's care after his father's premature passing. Naturally, as the heir to Reb Hillel's possessions, the precious collection of his writings was entrusted to him after Reb Hillel's passing. After some time, a group of fellow *anash* and *rabbonim* cajoled Pinchas to release and publish these invaluable manuscripts. They passionately argued, "Why withhold this great treasure? Let the masses drink from its waters, as the contents of Reb Hillel's Chassidus will surely be appreciated by all. Both the great and the simple alike will quench their thirst, and surely this aligns with Reb Hillel's wishes!" Persuaded by their entreaties, Pinchas acquiesced and began the painstaking process of sorting, editing, and organizing the manuscripts for publication. Finally, in 5647*, the first volume of Pelach Harimon—Bereishis saw the light of day, a collaborative effort between Pinchas, Reb Hillel's grandson, and his uncle Reb Refoel Mordechai Schneerson, Reb Hillel's son-in-law.

Years went by, and the remaining manuscripts lay untouched. Although the initial plan was to eventually complete the series, 55 years had elapsed since Reb Hillel's passing, and only one volume of his teachings had been published. The future of the rest of the series appeared uncertain. Publishers of Chassidic works, Reb Chaim Meir Hillman (the author of *Beis Rebbi*) and Reb Chaim Eliezer Bichovsky, felt that this neglect was a great disgrace and a grave injustice to Reb Hillel's saintly memory. However, in the world of publishing, funding is paramount, and unfortunately, resources were scarce, their coffers running dry. Regrettably, there were no profits to be expected from this draining venture. On the contrary, when Reb Hillel's *Likkutei Biurim* was printed years prior, the original publishers did not recoup their investment. Moreover, after the first volume of Pelach Harimon was printed, the publishers had to lien 500 copies to the print house due to a 250 ruble debt, which remained unresolved. Unless a generous benefactor stepped in, Reb Hillel's mem-

ory would not be properly honored, and his writings would continue to languish in obscurity.

This predicament persisted until a benevolent Chaim Yosef Epstein generously donated 2000 rubles towards this cause, a sum large enough to finance all of Reb Hillel's works. Now, the only remaining task was to locate and gather various personal copies of Reb Hillel's writings to enable the publishers to properly edit the manuscript. However, people were reluctant to part with their personal copies, doubting the project would endure. Some refused to send their copies altogether, while others would only send them with strict stipulations. Meanwhile, as the publishers slowly collected these copies, another urgent matter arose: the Tzemach Tzedek's *Ohr Hatorah* was not being printed due to insufficient funds from *anash*. The decision was made to allocate some of the funding for Pelach Harimon to this cause, reasoning that Reb Hillel would have gladly sacrificed everything for the honor of his Rebbe, the Tzemach Tzedek.

Despite these setbacks, Hillman began working on Reb Hillel's *Shir HaShirim* manuscripts in 5673*. Instead of continuing in order with Shemos, they opted to work on this



REB HILLEL'S KEVER IN KHERSON.

later volume, as they had heard that Shemos was already organized and being prepared for publication elsewhere. However, after completing the first 92 pages of Pelach Harimon—Shir Hashirim, Hillman was forced to halt his work. Various difficulties caused delays over the next few years, but eventually Bichovsky completed the remainder, and in 5678*, Pelach Harimon—Shir Hashirim was printed in Poltava.

The manuscript of Shemos which was then rumored to be in progress, did not emerge until it was discovered many years later among the possessions of Bichovsky. It was sent to the Frieddiker Rebbe in America in 5706, who instructed Kehos to publish it, but unforeseen delays hindered the process. Several years later, in 5714, the Rebbe arranged for a reprint of the original volume of Pelach Harimon—Bereishis and included a biographical sketch of Reb Hillel, which he personally authored. Less than a year later, the volume of Pelach Harimon—Shemos was finally completed and published. In 5727, the Rebbe instructed Kehos to reprint the earlier volume, Pelach Harimon—Shir Hashirim.

In more recent years, Kehos has continued publishing additional volumes in the Pelach Harimon series, beginning with Pelach Harimon—Vayikra in 5762. This volume features valuable enhancements by Reb Alexander Zissel Piekarski, such as footnotes providing sources, cross-references, and comparisons to alternative *nuschaos*. Over the next few years, several supplemental booklets containing newly discovered

A Word On The Title

Pelach Harimon, which translates to “a pomegranate segment,” is also the numerical equivalent of “Hillel ben Meir Halevi.” This title was chosen by Reb Hillel’s son-in-law and grandson in order to perpetuate his memory. Additionally, the word ‘*pelach*’ in Aramaic means *avodah* (toil), and throughout Shas and Midrash, Torah and mitzvos are frequently likened to pomegranates. This allusion suggests that every Jew can find their path to spiritual service in Torah and mitzvos through this *sefer*.

drushim were released. Subsequently, Pelach Harimon—Maamarim L’Chodesh Tishrei, was published in 5775 by Kehos, featuring the same modern enhancements, this time by Rabbis Elie Matusof and Gavriel Schapiro. At present, the latest volume, Pelach Harimon—Bamidbar was just published in Iyar 5783, produced by Piekarski. Looking forward, the final volume of Devarim is currently under preparation by Matusof and Schapiro and will soon complete the series. 🕒

Chassidus of Chassidim:

Traditionally, Chassidim were often hesitant about studying Chassidus taught or written by other Chassidim. The reason for this lies in the understanding that Chassidus is not merely a mystical theology or philosophical doctrine, but rather, at its core, it is a revelation of the Divine. This level of revelation can only be conveyed by a Rebbe. A Chossid, no matter how great, cannot aspire to communicate G-dliness in the same way a Rebbe can.

A fitting analogy to illustrate this point is the difference between an expert artist and an amateur. When an ordinary person sketches a drawing of someone, the result is often a basic caricature of the subject, with each stroke or dot signifying a separate element. In contrast, an expert artist has the ability to bring the portrait to

life, creating a vivid, lifelike depiction instead of a mere representation of the subject.

Similarly, a Chossid is essentially a finite being and can never fully transcend the limitations of his intellect; thus, his grasp of the Divine will always be tainted by his mortal constraints so it follows that his teachings will reflect that. A Rebbe, on the other hand, has the ability to convey the very soul of Chassidus, directly transmitting the Divine through their teachings. This is why a Rebbe’s Chassidus is referred to as “*divrei Elokim chaim*” (literally, “words of the living G-d,”) for their words are truly alive.

This distinction is also evident in their respective styles: The Chassidus of a Chossid, despite its spiritual nature, is still largely governed by the principles of logic

akin to any academic discipline, necessitating a coherent structure and resolution of all raised queries. In contrast, the Chassidus of a Rebbe, being a pure communication of the Divine, is not subject to these laws. As a result, it might not be as neatly organized, with some questions occasionally left unanswered and ideas addressed out of order.

Nevertheless, Reb Hillel's Chassidus was indeed exceptional — relative to the Chassidus of other Chassidim — and therefore, it merited special recognition. In a *sicha*, the Frierdiker Rebbe once said, “When one reads — and I emphasize reads, not studies — the Chassidus of Reb Hillel, one can see how a soul delights in the sweetness of comprehension of the Divine.” While not on the same level as the Chassidus of Rabbeim, and it should be approached with that requisite understanding, we still see that it is recommended reading. Moreover, the Frierdiker Rebbe himself employed the term ‘learning’ in the context of Reb Hillel's Chassidus: In a letter, the Frierdiker Rebbe distinguished between the Chassidus of Chassidim and that of a Rebbe, stating, “The Chassidus of Chassidim is admittedly very grounded and presumably contains many deep insights — I say presumably, since apart from Reb Hillel's *Likkutei Biurim*⁷, I haven't learned any of it — whereas the Chassidus of a Rebbe consists of words given from above, and these words are something else entirely.”

Furthermore, it is said that the Chassidus of Chassidim typically assumes a certain form and is framed within a particular lens. For example, Reb Pesach

Malastovsker's Chassidus would always revert to the topic of *yesh me'ayin* (creation ex nihilo), and Reb Eizik Homiler's Chassidus would inevitably connect to *tohu* and *tikkun* (the worlds of chaos and order). However, Reb Hillel's Chassidus is strikingly unique in this regard, as it does not rigidly adhere to one specific theme. This is presumably due to the depth of Reb Hillel's *hiskashrus* (connection) to the Rebbe, himself being called “half a Rebbe” (see above in the introduction), which allowed him to sometimes grasp Chassidus from the perspective of a Rebbe.

Despite all of this, when Kehos began to work on Pelach Harimon, some Chassidim expressed reservations. In a letter, the Rebbe recounted how, when he first started handling the publishing of Pelach Harimon—Shemos, certain Chassidim vehemently protested the idea, arguing that they only needed the Chassidus of the Rabbeim. Upon relaying these concerns to the Frierdiker Rebbe, the Frierdiker Rebbe dismissed this misguided attitude entirely and instructed the Rebbe to proceed with the publication. When Reb Zalman Duchman posed a similar question to the Rebbe in a *yechidus*, the Rebbe responded that he published Reb Hillel's Chassidus upon the Frierdiker Rebbe's instruction.

Indeed, from all of the above, it is evident that our Rabbeim intended for us to make use of Reb Hillel's Chassidus. By studying his teachings, we can reap many benefits, most importantly the enhancement of our understanding and appreciation of the Rabbeim's Chassidus.

1. These works include: Pelach Harimon, Imrei Noam (a collection of maamarim on Rosh Hashanah, Purim, and Shvi'i shel Pesach), Likutei Biurim (a commentary on various *maamarim* of the Mittler Rebbe — Kuntres Hahispaalus, Shaar Hayichud, and Derech Chaim), and a *kuntres* titled Maamarei Hishtatchus.

2. Some of these were printed in the appendix of the Pelach Harimon—Bereishis, and additional responsa feature in the Yagdil Torah journal issues 4 and 9.

3. Rav of Nikolayev, and great-grandfather of the Rebbe. (For more about him, see Derher Adar 5783, “Timely Titles — Kav Noki.”)

4. For more about the sefer Beis Rabbi, see Derher Cheshvan 5783, “Timely Titles — Beis Rabbi.”

5. Notably, Pelach Harimon is a recognized source of original ideas from the Maggid of Mezritch.

6. The striking absence of the Rebbe Rashab's name is likely due to his travels for respite purposes.

7. In another *sicha*, the Frierdiker Rebbe relates that he studied this as a child upon the instruction of his father, the Rebbe Rashab. While the Rebbe Rashab himself studied Pelach Harimon and often referenced it in his *maamarim*, the Frierdiker Rebbe expressed personal reluctance to study it, as he explained in a letter, that he wished to preserve the clarity and purity of the Rabbeim's unadulterated teachings in his mind without interference from other Chassidus.

A LEAF FROM THE BOOK

PELACH HARIMON—VAYIKRA: EMOR
The Character of a Cry

To comprehend why the giving of the Torah is compared to the retention of the drop, we must first delve into the concept of “*Kayol ta'arog al afikei mayim*” [As a deer cries longingly for brooks of water].

Rashi explains that the expression “*ta'arog*” in *Lashon Hakodesh* characterizes the unique cry of a deer, akin to the growl of a lion, the bellow of a bull, or the snarl of a bear, and so on. Upon deeper reflection, we can discern the connection with the word in the context of “*arugas habosem*” [literally, “bed of spice,” the context is a *possuk* in Shir Hashirim, connoting a strong longing] and thus define “*ta'arog*” here as a primal cry of yearning, stemming from a sense of lack; for there are two types of cries:

פ ל ח א מ ר ה ר מ ו נ ר ס ה

רישומי דברים משיא אדמו'ר שליט"א יום א' דחה"ש לעת ערב ברי"ת

וספרתם לכם ממחרת השבת: מיום הביאתכם את עומר התנופה כו'. הגה בזהר אמרו על פסוק זה וספרתם לכם לכם דייקאי כד"א וספרה לה שבעת ימים: לה לעצמה אוף הכא לכם לעצמכם כו'. ולהבין זה מה שהמשיל ענין ספה"ע ז' שבועות לספירת ז' ימים באשה לטהר עצמה כו'. הגה ידוע דביום חתונתו זה מ"ת: שענין מ"ת נמשל לענין יחוד ח"כ שכמו ביחוד ח"כ הכלה קולטת הטיפה הנמשכת מפנימי' המוחין של החתן המשפיע בה כן במ"ת הקב"ה נק' חתן וכנ"י כלה' וענין המשכת השפע הוא הגילוי דאנכ"י שהוא בחי' פנימי' עצמותו שלמעלה מבחי' הארה הנמשכת להחיות העולמות (-:שאותה הארה נק' בחי' אני כו' משאיכ אנכי הוא בחי' פנימי' המשפיע ומהותו שנמשך ונקלט בנשי"י (-: וזהו"ע נתינת התורה לישראל וכמו האשה כאשר נצרכת להתייחד צריכה לנקות אי"ע מדמי' ולספור שבעה נקיים כן הוצרכו נשי"י לספור שבע שבתות בכדי לנקות אי"ע מהפסולת שלהם כי מצרים הוא ערות הארץ' שהמשיכה עליהם טומאת נדה וכאשר יצאו ממצרים וניקו אי"ע מהפסולת (-:כדוגמת הפסק טהרה באשה (-: אז הוצרכו לספור שבע שבתות כי באשה שהיא פרטי' מספיק ז' ימים משאיכ בכללות נשי"י הספירה הוא ז' שבועות תמימות דיוקא, וזהו כד"א וספרה לה לעצמה היינו להנאתה בכדי שתוכל לקבל אח"כ שפע הטיפה כן בכללות נשי"י וספרתם לכם לעצמכם ולהנאתכם בכדי שתוכלו לקלוט בתוכם השפע דאנכ"י כניל וכמשי"ת וד"ל.

והנה להבין מתחלה מה שנמשל שפע התורה לקליטת הטיפה כו' יה"ק ענין כאיל תערוג על אפיקי מימי ופרשי"י שענין תערוג הוא בלה"ק מורה על צעקת האיל כמו שמורה נוהם על צעקת הארי וגועה על צעקת השור ושוקק על צעקת הדוב כו' וכאשר נשכיל בעומק יותר יש לחבר ל' תערוג עם ערוגת הבושמי כו', ויתפרש תערוג צעקה על העדר העונג כי יש ב' מיני צעקה הא' צעקה מן הכאב

- | | |
|--|--|
| <p>(1) וספרתם לכם: הנחת ר"ה מדרוש כ"ק מאמר הציצ צנפס בביאוריו ח"א ע' שמב [ושם הפתיחה: פתח ריש ואמר כאיל תערוג]. הוא דרוש כ"ק אדמ"ר הוקן (עם הוספת וכו') שגדפס במאמרי אדה"ו תקס"ז בשני גוסחאות ע' קכג (הנחת כ"ק אדה"א) וע' קכה (הנחת הר"מ בו אדה"ו). ראה עוד ע"ד המאמר לקמן ברשימת הכתי".</p> <p>(2) וספרתם לכם ממחרת השבת: אמור כג, טו. (3) בזהר . . . וספרתם לכם לכם דייקאי: זהר אמור צו, ב. (4) וספרה לה שבעת ימים: מצרוע טו, כח. ראה גם כתובות עב, א ובתוס' שם.</p> | <p>(5) דביום חתונתו זה מ"ת: שה"ש ג, יא. תענין כו, ב [במשנה]. (6) הקב"ה נק' חתן וכנ"י כלה: וכל שה"ש מיוסד ע"ז כידוע במדרשי רד"ל. ראה גם מאמר אדה"א נ"ך ע' רלא. ושיג. תרה וראו ח"א עה, ו ובהערה 7. (7) דאנכ"י: יתרו כ, ב. (8) מצרים הוא ערות הארץ: מקץ מב, ט. יב קה"ר פ"א, ד (בסופה). ע"ה שער ציור עולמות שמי"ג, פ"א. (9) כאיל תערוג על אפיקי מימי: תהלים מב, ב ראה רש"י שם. (10) ל' תערוג עם עדונת הבושם: שה"ש ה, יג פ"י מנחם ברש"י תהלים שם.</p> |
|--|--|

A LEAF FROM THE BOOK

PELACH HARIMON—VAYIKRA: EMOR
The Character of a Cry

רסו פ ל ח א מ ר ה ר מ ו נ

ויסורין רחיל כו' והב' צעקה על העדר התענוג בלבד והיינו כאשר הי' מורגל באיזו עונג ועכשיו ניטל ממנו אז הוא צועק על העדרו וצעקה זאת נק' בשם תערוג כו' וגם כאן צעקת האיל הוא על אפיקי מים שהוא מקור מוצא מים והמים הוא מקור העונג (-כידוע דמים מצמיחים כל מיני תענוגים כו' א-) והצעקה הוא על הסתלקו מקור התענוגים כו'.

וביאור הענין יובן בהקדם המאמר דקוב"ה אתא לאשתעשע בגנתא דעדן ענ צדיקיי¹¹ והשעשוע הוא בלימוד התורה שלומדים אחר חצות והלימוד שלהם הוא מה שלמדו בעוה"ז דווקא כמאמר אשרי מי שבא לכאן¹² ותלמודו ביד שהוא תלמודו שלמד בעוה"ז דווקא כו', ולכאורה איך שייך שהקב"ה יקבל עונ מבחי' לימוד התורה שבעוה"ז דווקא, הנה אנו רואים למטה באדם כאשר ישכי שכל חדש תתמלא נפשו בתענוג מחמת ההשכלה שהשכל כו' (-והכוונה שאי תענוג זה שמתענג מהשכלת שכל דומה לתענוג שמתענג מדברים אחרים כמ מעשיית החסד וטוב או כאשר מתענג ממון וכבוד שאינו רק התעוררות גילוי עונ מצומצם בנפש ונק' עונג מורכב כו' משאי"כ מהשכלת שכל חדש יתעורר בנפם מקור העונג לבוא לידי גילוי בבחי' עונג פשוט עד שכללות הנפש מתמלא במילו אורה ושמחה כו', והיינו להיות כי מקור העונג ומקור השכל הכל אחד¹³ הוא כמש"ת א-, היינו מחמת שמקור השכל הוא בלחלוזית הרוחני שבמחו ושם הוא מקור העונג ג"כ לכן ע"י השכלת שכל חדש יתגלה מקור העונג בנפש. אך אי"כ למו אנו רואים חילוקים שונים בדיעות בנ"א בענין התענוג שמצד החכ' יש שמתענ משכל זה ולא יתענג משכל אחר ובחבירו יכול להיות להיפוך כמו עד"מ החכם אומ כל העונג שלו הוא כאשר מוציא שכל חדש במלאכת העשי' ולא יתענג מחכמו המדות, ויש שיתענג מחכמת המדות ולא יתענג מחכ' שבעשי', ויש שמתענג מבחי השכלות עמוקות שאינם שייכים לא לבחי' המדות ולא לבחי' העשי' כמו חכמו התכונה וחכ' דדוק הלשון כו' וגם בזה יש חילוקים שונים יש שמתענג מחכ' ולא מחכ' אחרת ויש להיפוך וכמו עבני¹⁴ שכל עיקר העונג שלהם הוא בחכ האלקי דווקא שהוא חכ' התורה ולא מחכ' אחרת זולתה ולפי טעם הנ"ל הי' צרין שכל האנשים יתענגו מכל חכ' שיהי' כו'. אך הענין הוא שגילוי אור התענוג מוכרו להיות בבחי' איזה כלי כו' והכלי לגילוי העונג הוא היוקר וחשיבות דווקא (-כמו ג בגשמ' הממון אנו רואים שיש בני"א שאינם מקבלים תענוג ממנו רק שמחזירין אחריו בכדי למלאות הצטרכותם ההכרחיות נמצא שאין עצם הממון יקר וחשו בעיניהם רק התועלת הנמשך ממנו, ויש בני"א שעצם הממון יקר וחשוב בעיניהם לכ מקבלים עונג ממנו בעצמו בלי שום תועלת נמשך ממנו כ"ה בענין החכ' יש מי שאי

The first is a cry borne out of pain or misfortune, while the second arises from the absence of something that is desired. This occurs when an individual becomes accustomed to a specific desire, and upon its removal, they cry for its absence. It is this cry that is referred to as "ta'arog." In this case, the deer's cry signifies a longing for brooks of water, which represent a source of water which, in turn, represents a source of pleasure [Reb Hillel adds: As it is known that water promotes the growth of all sorts of pleasurable things] and this cry laments the withdrawal of the source of all delights.

(1) דמים מצמיחים כל מיני תענוגים: תניא פ"א.
 (2) דקוב"ה אתא לאשתעשע... עם צדיקיי...
 (3) אשרי מי שבא לכאן: פסחים ג, א.
 (4) מקור העונג ומקור השכל הכל אחד: ראה
 גם לקמן מאמר ד"ה אם בחוקותי הא' על די הער'
 95. ד"ה והתהלכתי תרטיני על די הערה 248. תר'
 יתרו ח"ב רסו, ג. וש"נ.
 (5) עבני: א: עמינו ב"י.