



## YOM KIPPUR 5782/2021

אֲנִי יִשְׁנָה וְלִבִּי עֹר

קוֹל דּוּדֵי דּוֹפֵק

פִּתְחֵרְלִי אַחֲתִי רַעֲיָתִי יוֹנָתִי תַמָּתִי

שְׂרָאֲשִׁי נִמְלֵא-טָל קְנֻצוֹתַי רְסִיסֵי לַיְלָה:

I am asleep, but my heart is awake.

The sound of my beloved knocking!

“Open to me, my sister, my darling, my dove, my faultless one!  
For my head is drenched with dew, my locks with the damp of night.”

*Ani y'sheinah v'libi er*

*Kol dodi dofek*

*Pithi li ahoti rayati yonati tamati*

*Sh'roshi nimla-tal k'vutzotai r'sisei lailah*

(Song of Songs 5:2)

## אֵיכָה / AYEKA

### Gen. 3:8-10

וַיִּשְׁמְעוּ אֶת-קוֹל יְיָ אֱלֹהִים מְתַהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְיָ אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:  
וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אֵיכָה:  
וַיֹּאמֶר אֶת-קוֹלִי שָׁמַעְתִּי בְּגֶן וְאִירָא כִּי-עִירַם אֲנֹכִי וָאֶחְבֵּאתִי:

They heard the *kol*/sound of Adonai Elohim walking in the garden, at the breezy time of day, and the human and his wife hid from Adonai Elohim, in the midst of the trees of the garden.

Adonai Elohim called out to ha-adam and said to him, "Ayeka/Where are you?"

He said, "I heard the sound of You in the garden, and I was afraid because I was naked (*eirom*), so I hid."

### Gen. 4:9

וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הֵבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אֲנִי:

Adonai said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?"

### Rashi on Gen. 3:9

איכה. יודע ה'היכן היכן הוא אלא לכניס עמו בדברים, שלא יהא נבהל להשיב אם יענישהו פתאום (בראשית רבה), וכן בקין אמר לו אי הבל אחיך (בראשית ד), וכן בבבלעם מי האנשים האלה עמך (במדבר כ"ב), לכנס עמם בדברים, וכן בחזקיה בשליחי מראדך בלאדך:

"Where are you?" God knew where he was, but entered into conversation with him, so he would not be flustered in his reply, if God were to punish him suddenly. Similarly regarding Cain, God said to him, (4:9) "where is Abel your brother?"...

### Sforno on Gen. 3:9

איכה שאינך נראה בגן כמאז שנחבאת עתה ולא עשית כן מקודם:

"Where are you?" For you are not visible in the garden as before, for now you are hiding, and you didn't do that before.

### Or HaHayim on Gen. 3:9

ויאמר לו איכה. פירוש למה אתה מתחבא ואינך מתראה לפני, והשיב כי ירא לעמוד לפניו לצד ראות עצמו ערום ואסור לעמוד לפני ספר תורה ערום ומכל שכן לפני האדון יתברך. ולפירושינו בפסוק ותפקחנה וגו' שהרגישו בירידתם ובפשעיהם ענה כי נכלם בראות עצמו ערום מזהרא דקדושה, גם לפי מאמרם ז"ל (שם) שנפשט ממלבוש שלבשו המלך, כי אם על היותו ערום ממש הוא אומר, הלא תפר עלה תאנה:

God said to him: "Where are you?" The meaning is: Why do you hide yourself and do not appear before Me? Adam replied that he was afraid because he considered himself naked...

According to our interpretation of the verse "their eyes were open," **they felt their reduced stature.**

Their sin had made them aware of the **loss of their aura of holiness...**

It does not refer to actual nudity, as the Torah already reported that they sewed together fig-leaves.

Shir HaShirim Rabbah 3:18

תני עד שלא יחטא אדם נותנין לו אימה ויראה והבריות מתפחדין ממנו, כיון שהוא חוטא נותנין עליו אימה ויראה ומתפחד הוא מאחרים, תדע לך שכן, **אמר רבי עד שלא חטא אדם הראשון היה שומע קול הדבור עומד על רגליו ולא היה מתירא, כיון שחטא כששמע קול הדבור נתירא ונתחבא, שנאמר (בראשית ג, י): את קלך שמעתי וגו' ונתחבא האדם.** רבי איבו אמר באותה שעה נגרע גבה קומתו של אדם ונעשית של מאה אמה. רבי לוי אמר עד שלא חטא אדם הראשון היה שומע את הקול אדיבון, וכיון שחטא היה שומע את הקול אגריון.

It was taught: Before a person sins, he inspires awe and fear, and creatures are afraid of him. Once he has sinned, he is filled with awe and fear, and is frightened of others.

Know that this is so. Rabbi said: Before he sinned, Adam HaRishon would listen to the Divine voice standing on his two feet, without fear. Once he sinned, when he heard the divine voice he was frightened and hid himself, as it says, "I heard Your voice, and I was afraid" (Gen. 3:10); "And the man and his wife hid" (Gen. 3:8).

Rabbi Aibu said: On that occasion Adam's stature was lessened and reduced to a hundred cubits.

Rabbi Levi said: Before he sinned, Adam HaRishon would hear the sound of the Divine voice as mild and gentle, but once he sinned, he would hear it as fierce and wild...

Midrash Tanchuma, Tazria 9:1

עבר על צויו הקדוש ברוך הוא, הביא עליו אפוסין. בא השבת ופטר. התחיל מסיח עמו אולי יעשה תשובה, שנאמר: ויקרא ה' אלהים אל האדם ויאמר לו איכה (שם ג, ט), אן את. ואין ה' אלא מדת רחמים, שנאמר: ה' ה' אל רחום וחנון (שמות לד, ו). הקדים לו מדת הרחמים למדת הדין, שיעשה תשובה.

[When Adam] transgressed God's command, he brought a sentence upon himself. Shabbat came, and [God] acquitted him. God began to talk with him, so perhaps he would repent, as it says (Gen. 3:9), "Adonai God called to Adam and said, 'Where are you?'" And the name "Adonai" can only mean the quality of mercy, as stated (in Exod. 34:6), "Adonai, Adonai - is a merciful and gracious God." God put the quality of mercy before the attribute strict justice, that he might do teshuvah.

Zohar 3:286a-b

קול דודי דופק, דא משה. דאוכח להו לישראל בכמה ויכוחין, בכמה קטטין. דכתיב, (דברים א'א) אלה הדברים וגו', (דברים ט'ז) ממרים הייתם וגו'. (דברים ט'ז) ובחורב הקצפתם וגו'. הדא הוא דכתיב, (שיר השירים ה) דופק. וגם כל דא דמשה אוכח להו לישראל, ברחימותא הו כל מלוי...

"The voice of my beloved, knocking." This is Moses, who reprimanded Israel with many reproofs in many quarrels, as it is written, "These are the words that Moses spoke to the children of Israel" (Deut. 1:1), "you have been rebellious against Adonai. And in Horev you infuriated Adonai" (Deut. 9:7-8). As it is written: "knocking." Yet although Moses reproved Israel, he spoke his words with love...

Shir HaShirim Rabbah 5:2(3)

**קול דודי דופק, על ידי משה, בשעה שאמר (שמות יא, ד): ויאמר משה כה אמר ה' פחצת הלילה אני יוצא בתוך מצרים.**

"The sound of my beloved knocking": by the hand of Moses, when he said, "Thus says Adonai: About midnight will I go out into the midst of Egypt (Ex. 11:4).

Rashi on Song of Songs 5:2

קול דודי דופק. משרה שכניתו על הנביאים ומזהיר על ידיהם השכם ושלוח: פתחי לי. אל תגרמי לי שאסתלק מעליך:

"The sound of my beloved knocking." God rests the Divine Presence on the prophets, and warns through them by, "rise early and send forth."

"Open for me." Do not cause Me to depart from you.

## פתחי לי/OPEN FOR ME

### Shir HaShirim Rabbah 5:2(3)

**פתחי לי**, רבי יסא אמר, אמר הקדוש ברוך הוא לישראל, בני, פתחו לי פתח אחד של תשובה כחודה של מחט, ואני פותח לכם פתחים שיהיו עגלות וקרוניות נכנסות בו.

רבי תנחומא ורבי חונניא ורבי אבהו בשם ריש לקיש, כתיב (תהלים מו, יא): הרפו ודעו כי אנכי אלהים וגו', אמר הקדוש ברוך הוא לישראל הרפו ממעשיכם הרעים ודעו כי אנכי אלהים. רבי לוי אמר אלו היו ישראל עושין תשובה אפלו יום אחד, מיד הן נגאלין, ומיד בן דוד בא, מה טעם (תהלים צה, ז): כי הוא אלהינו ואנחנו עם מרעיתו וצאן ידו היום אם בקלו תשמעו, רבי יודן ורבי לוי אמרי אמר הקדוש ברוך הוא לישראל, הרפו ממעשיכם הרעים ועשו תשובה כהרף עין, ודעו כי אנכי אלהים.

“Open to me.” Rabbi Yassa said: The Holy Blessed One said to Israel: ‘My children, open to me an opening of teshuvah no bigger than the point of a needle, and I will open for you openings through which wagons and carriages can enter.’ Rabbi Tanhuma and Rabbi Hunia and Rabbi Abbahu in the name of Resh Lakish said: It is written, “Let be (harpu), and know that I am God” (Ps. 46:11). Said the Holy Blessed One to Israel: “Let go/release your evil deeds and know that I am God.” Rabbi Levi said: Were Israel to practise repentance even for one day, forthwith they would be redeemed, and forthwith the scion of David would come. How do we know? Because it says, “For God is our God, and we are the people of God’s pasture, and the flock of God’s hand. Today, if you would but hearken to God’s voice” (Ps. 95:7). Rabbi Yudan and Rabbi Levi said: The Holy Blessed One said to Israel: “Let go your evil ways and do teshuvah even for a flash (*heref*) and know that I am God.”

### Pesikta D'Rav Kahanna 5:6

... פתחי לי (שה"ש שם), א"ר יסא א' הקב"ה פתחי לי פתח כחרירה של מחט ואני פותח לכם פתח שיהו אהליות וכצוצטריות ניכנסין בו.

“Open to me” (SS 5:2). Rabbi Yeisa said, “The Holy Blessed One said, ‘Open an opening for me like the eye of a needle, and I shall open for you an opening that camps of soldiers and siege engines could enter’” ...

### Pesikta D'Rav Kahanna 24:12

[א"ר יוסה כת' **פתחי לי** (שה"ש ה"ב), אמ' הקב"ה פתחי לי פתח כחרירה של מחט ואני פותח לכם פתח שיהו אהליות וכצוצטריות נכנסים בו. ... א"ר לעזר בנוהג שבעולם אדם עומד מבזה את חבריו ברבים ולאחר זמן הוא מבקש לרצות לו והוא או' לו את מבזה אותי ברבים ומתרצה אותי בני ובניך, לך והבא אותן האנשים שבזית אותי לפניכם ואני מתרצה לך, אבל הקב"ה אינו כן אלא אדם עומד ומחרף ומגדף בשוק והק' או' לו לעשות תשובה בני ובניך ואני מקבלך.]

Rabbi Yose said: The Holy Blessed One said: Make an opening for me like the eye of a needle, and I will open for you [an opening] for you through which camps and siege engines can enter...

Rabbi Leazar said: In the usual way of the world, if a person stands and disgraces his fellow in public, and after a while asks his forgiveness, he would say to him, “you disgraced me in public and you apologize to me in private? Go and bring all those people before whom you disgraced me, and I’ll forgive you.” But the Holy Blessed One is not like that, but rather a person stands in the marketplace and blasphemes and disgraces God, and the Holy One says to him, “do teshuvah, between Me and you, and I will receive you.”

Zohar 3:95a

פִּתְחֵי לִי פִּתְחֵי כְּחוֹדוֹדָא דְּמַחְטָא, וְאַנָּא אֲפִתַּח לָךְ תַּרְעִין עֲלֵאִין. פִּתְחֵי לִי אַחוּתִי, דְּהָא פִּתְחָא לְאַעְלָא לִי, בְּדָ הוּא,  
דְּלֵא יִיעֲלוּן לְגַבְאֵי בְּנֵי אֱלָא בְּדָ, אֲנִתְּ הוּא פִּתְחָא לְאַעְלָא לִי (בד), אִי אֲנִתְּ לָא תִּפְתַּח פִּתְחָדָ, הָא אֲנָא סְגִיר. דְּלֵא  
יִשְׁכַּחוּן לִי. בְּגִין כְּדָ, פִּתְחֵי לִי. פִּתְחֵי לִי וְדָאִי.

“Open to me” an opening the size of the point of a needle, and I will open to you celestial gates.

“Open to me, my sister” -- for the opening to enter Me is in You. My children may come before Me only through You. You are the opening -- unless You open Your opening, I am closed; they will not find Me. So “open to me” *pithi li* - open for me, surely!

Zohar 3:233a (Pritzker, vol IX pp 571-72)

So with Israel. As long as they are hard-hearted, not opening with teshuvah, they do not emit fragrance; and God does not deliver them from among the thorns -- among other nations. When they open with teshuvah, they immediately emit fragrance, and God delivers them from among the thorns, and Assembly of Israel delights in them. As it is written: “**Open to me**, my sister, my love” - for as long as the rose is closed, it has no fragrance and cannot rise from amid the thorns, but dwells among them, as has been said.

Shemot Rabbah 33:3

(שִׁיר הַשִּׁירִים ה, ב): פִּתְחֵי לִי אַחוּתִי רַעֲיָתִי, עַד מָתִי אֶהְיֶה מִתְּהַלְכָּךְ בְּלֵא בַיִת, (שִׁיר הַשִּׁירִים ה, ב): שְׂרָאֲשִׁי נִמְלָא טָל,  
אֱלָא עָשׂוּ לִי מִקְדָּשׁ שְׁלֵא אֶהְיֶה בְּחוּץ

*Open to me, my sister, my love* (Song of Songs 5:2). Until when shall I walk about homeless? *For my head is filled with dew (ib.)*. Therefore, make me a sanctuary, so that I be not obliged to be in the street.

## THE MISSED MEETING

Shir HaShirim 5:3-6

פְּשֻׁטִי אֶת־בְּתוּנְתִי אֵיכָכָה אֶלְבָּשְׁנָה רְחֻצְתִי אֶת־רַגְלִי אֵיכָכָה אֶטְנַפֵּם:  
דְּוִדִי שָׁלַח יָדוֹ מִן־הַחֹר וַיַּמְעִי הַמּוֹ עָלָיו:

הַקְּמֹתִי אֲנִי לַפְתַּח לְדָוִדִי וַיְנַפְּוּ־מִוֹר וַאֲצַבְעֹתַי מִוֹר עֲבַר עַל כַּפּוֹת הַמִּנְעוּל:

פְּתַחְתִּי אֲנִי לְדָוִדִי וְדָוִדִי חָמַק עָבַר נִפְשִׁי יִצְאָה בְּדַבְּרוֹ בְּקִשְׁתִּיהוּ וְלֹא מִצְאֵתִיהוּ קָרָאתִיו וְלֹא עָנָנִי:

<sup>3</sup> I had taken off my robe— Was I to don it again? I had bathed my feet— Was I to soil them again?

<sup>4</sup> My beloved took his hand off the latch, And my heart was stirred for him.

<sup>5</sup> I rose to let in my beloved; My hands dripped myrrh— My fingers, flowing myrrh— Upon the handles of the bolt.

<sup>6</sup> I opened the door for my beloved, But my beloved had turned and gone. I was faint because of what he said. I sought, but found him not; I called, but he did not answer.

Rashi on Song of Songs 5:3

פְּשֻׁטִי אֶת־בְּתוּנְתִי. כְּלוּמַר, כְּבָר לַמִּדְתִּי לַעֲצָמֵי דָרְכִים אַחֲרַיִם; לֹא אוּכַל לָשׁוּב אֶלֶיךָ עוֹד, ... וְלִשׁוֹן "פְּשֻׁטִי אֶת־בְּתוּנְתִי, רְחֻצְתִי אֶת־רַגְלִי", לִשׁוֹן תְּשׁוּבַת הָאִשָּׁה הַמְּנַאֲפֶת שְׂאֵינָה רוֹצָה לַפְתּוֹחַ לְבַעֲלָהּ הַדְּלֵת, וְלִפִּי שְׁפַתְחָה הַכְּתוּב בְּלִשׁוֹן "אֲנִי יָשְׁנָה, קוֹל דְּוִדִי דוֹפֵק", סִיּוּם בְּלִשׁוֹן תְּשׁוּבָה הַנוֹפְלֵת עַל לִשׁוֹן דוֹפֵק עַל הַדְּלֵת בְּעֵת מִשְׁכַּב הַשָּׁנָה בְּלִילוֹת: "I have removed my robe." I.e., I have already accustomed myself to other ways; I can no longer return to You... The expression, "I have removed my robe ... I have washed my feet," is the language of the reply of an adulterous wife, who does not want to open the door for her husband. And since the verse began with the expression, "I am asleep...a sound! My beloved knocks," it concludes with an expression of a reply that is apropos to the expression of knocking on the door at the time of retiring to sleep at night.

Zohar Hadash 24d (on Lekh Lekha)

אָמַר רַבִּי שְׁמַעוֹן, רְחֻמְנוֹתוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא אֶצֶל כְּנֻסַת יִשְׂרָאֵל, הִדָּא הוּא דְכַתִּיב, (שִׁיר הַשִּׁירִים ה) פְּתַח־לִי, פְּתַח־לִי שֶׁל תְּשׁוּבָה, לְמַעַן תִּזְכִּי לְכָל טוֹב שֶׁבְּעוֹלָם. שְׂרָאֲשֵׁי נִמְלָא טָל, זֶהוּ רֹאשׁ הָעוֹלָם. קְנוּצוֹתַי רְסִיִּסֵי לַיְלָה, זֶהוּ קִצָּה הָעוֹלָם. כְּלוּמַר, רֹאשׁ הָעוֹלָם וְקִצָּהוּ, מִלֵּאֲתֵי כָּל טוֹב בְּשִׁבְלֵיךָ, וְלֹא פְּתַחְתָּ לִּי בְּאוֹתוֹ זְמַן. וְלֵאחֲרַי כִּן כְּשֶׁהֲצִיק לָהּ מֵהַ כְּתִיב, (שם) קְמֹתִי אֲנִי לַפְתַּח לְדָוִדִי וְדָוִדִי חָמַק עָבַר נִפְשִׁי יִצְאָה בְּדַבְּרוֹ.

Rabbi Simon said, "[Come and see] the blessed Holy One's compassion toward the Assembly of Israel! As is written, "Open to me" (Song of Songs 5:2) -- an opening of teshuvah that you might attain all the good in the world. "For my head (*sh'roshi*) is drenched with dew" -- *rosh*, beginning of the world. "My locks (*k'vutzotai*) with the drops of night" -- קִצָּה, *k'tze*, edge of the world. In other words, from the beginning of the world to its end, I have filled all good for you. But the Assembly of Israel did not open at that time. What is written afterward, when He pressed her? "I rose to open for my beloved... but my beloved had slipped away; my soul departed as he spoke" (Song of Songs 5:5-6).

Rabbi Joseph Soloveitchik, *Kol Dodi Dofek*, "Missing the Appointed Hour"

What is the essence of the story of the Song of Songs, if not the description of a paradoxical and tragic hesitation on the part of the love-intoxicated, anxiety stricken Lover, when the opportunity, couched in majestic awe, presented itself? What is it, if not the deferral of a great and sublime opportunity pregnant with a possibility of which she dreamed, for which she fought, which she sought, and for which she had searched with all the fervor of her soul? The delicate and refined Lover, passion-driven to her fair-eyed Beloved, who in days resplendent in brightness wandered the paths of the vineyards, the mountain ridges, through wheat fields and orchards, and in evenings bathed in the pale light of an enchanting moon or gloomy with darkness passed between the walls in search of her Lover — she returned one rain-stormy night to her tent, tired and weary, and fell asleep. The patter of quick-moving, light footsteps was heard in the stillness of the tent. In that mysterious and strange night, the Beloved for whom she had so hoped and kept watch, suddenly appeared out of the darkness and beckoned at the entrance of her tent. He knocked and pleaded that she open the door for Him. **"Listen! My Beloved Is Knocking, saying, 'Open to me, my sister, my love, my dove, my undefiled: for my head is drenched with dew, and my locks with the damp of the night'"** (Song of Songs 5:2). The great moment for which she had been waiting with such longing came at a time of inattentiveness. The elusive and secretive Beloved, weary of wandering and tribulations, appeared with His curly locks, black eyes, powerful build, and shining countenance. He stood in her doorway and thrust His hand through the hole in the lock, seeking shelter from the dampness of the night. He wanted to recount to her His mighty love, His longing and yearning for a life together filled with desire and joy, and of fulfillment of expectations and realization of dreams. A simple extension of the hand to turn the lock separated the Lover and her Beloved — the great dream from its complete fulfillment. With one leap the Lover could have attained all her life's desires. "Draw me, we will run after you. ... We will be glad and rejoice in you" (Song of Songs 1:4). Deceitful is the heart (Jeremiah 17:9), however, and who can explain it? That very night, sloth, the result of a strange inertia, took hold of the Lover. For one small moment the flame of yearning that burned within her was buried, the mighty desire withered, and her feelings and dreams were silenced. The Lover refused to leave her bed. She did not open the door of her tent to her handsome Beloved. A cruel confusion swept her into forgetfulness and apathy. The Lover became lazy and stubborn, she poured forth countless excuses and pretexts to explain her strange behavior. "I have removed my cloak, how shall I put it on again? I have washed my feet, how shall I soil them?" (Song of Songs 5:3). The Beloved continued to beckon, and as His beckoning became more persistent, so too did the insanity that chilled and tainted the Lover.

## מְרָאָה בְּפִימִיָּה דְאַבְיָי לְעוֹלָם יְהֵא אָדָם עָרוֹם בְּיִרְאָה /ARUM B'YIRAH

### Berakhot 17a

מְרָאָה בְּפִימִיָּה דְאַבְיָי לְעוֹלָם יְהֵא אָדָם עָרוֹם בְּיִרְאָה.  
"מְעַנֶּה רַךְ מְשִׁיב חֲמָה". וּמְרָבָה שְׁלוֹם עִם אַחֲיוּ וְעִם קְרוֹבָיו וְעִם כָּל אָדָם וְאַפְיִילוּ עִם גּוֹי בְּשׁוּק, כְּדִי שְׂיֵהָא אָהוּב לְמַעַלָּה וְנִחְמָד לְמַטָּה, וְיֵהָא מְקוּבָל עַל הַבְּרִיּוֹת.

Abaye was wont to say: One must always be shrewd in *yirah* (awe and fear).

"A soft answer turns away wrath" (Proverbs 15:1) and take steps to increase peace with one's fellows and relatives, and with all people, including the non-Jew in the marketplace, so that one will be loved above and held dear below, and be well received by all of God's creatures.

### Rashi on Berakhot 17a

ערום ביראה - להערים בכל מיני ערמה ליראת בוראו:

"Shrewd in *yirah*." To use all manner of cunning to awaken to the awe of one's creator.

### Ben Yehoyada on Berakhot 17a:

לְעוֹלָם יְהֵא אָדָם עָרוֹם בְּיִרְאָה. נִרְאָה לִי בַס"ד הַכּוֹנֵה, עָרוֹם נֶגַד הַיִּצָר הַרַע עַל דֶּרֶךְ מַה שֶּׁאִמַר דּוֹד הַמֶּלֶךְ ע"ה (תהילים קיט, נט) חֲשַׁבְתִּי דְרַכִּי וְאַשִׁיבָה רַגְלִי אֶל יְעֻדְתֶּיךָ, אֲנִי עוֹמֵד בְּבוֹקֵר אֹמֵר לְפָרְדָס אֲנִי הוֹלֵךְ, לְגִינָה אֲנִי הוֹלֵךְ, וְכֹאשֶׁר אֲצֵא מִבֵּיתִי אֲשִׁיבָה רַגְלִי לְבֵית הַמְדֻרָשׁ, שֶׁכֵּן רָאוּ לְאָדָם לַעֲשׂוֹת תַּחְבּוּלָה וְעֵרְמָה נֶגַד הַיִּצָר הַרַע, וְכִמוֹ שֶׁנֶּאֱמַר 'כִּי בְתַחְבּוּלוֹת תַּעֲשֶׂה לָךְ מִלְחָמָה' (משלי כד, ו) וְלִכֵּן כָּתוּב (משלי ח, יב) אֲנִי חֲכָמָה שְׂכַנְתִּי עִרְמָה נֶגַד הַיִּצָר הַרַע, כְּדִי לְהַשִּׁיג שְׁלִימוֹת הִירְאָה, וְאִמַר עוֹד מְעַנֶּה רַךְ יְשִׁיב חֲמָה הוּא לְשׁוֹן הַכְּתוּב בְּמִשְׁלֵי (ט"ו), מְעַנֶּה רַךְ יְשִׁיב חֲמָה, שֶׁאִם הָאָדָם יִדְבֵר לְשׁוֹן רַכָּה אִזּוֹ יְשִׁיב חֲמַת הַכּוֹעֵס כִּנְגְדוֹ וְיִשְׁכַּךְ חֲמָתוֹ מֵאִילּוּ,

"A person should always be shrewd in *yirah*." It seems to me that the intention is that *arum/shrewd* corresponds to the *yetzer hara*, like what King David said (Psalm 119:59), "I have considered my ways, and have turned back to Your decrees." I get up in the morning and say, "I'm going to the orchard, I'm going to the garden." But when I leave my house, I turn my feet to the study house. So it's fitting for a person to play tricks and do subterfuges against the *yetzer hara*, as it says (Proverbs 24:6) "For by stratagems you wage war," and victory comes with much planning," and also (Proverbs 8:12) "I, Wisdom, live with Prudence (*aramah/deceit*)" -- i.e., against the *yetzer hara*, in order to attain complete awe. And [the Talmud] further says "A soft answer turns away wrath" (Proverbs 15:1), for if a person speaks in soft language, then one can turn back the heat of anger against one and calm the person's anger.

## POETRY

### Teshuvah by Rav Kook

הַתְּשׁוּבָה, הִיא בָּאָה	Teshuvah -- it comes
וְעַל פְּתָחַי עוֹמֶדֶת	and at my opening, stands
דּוֹפְקֶת הִיא אֶת דְּלִתִּי	It knocks at my door.
וְהִנְנִי חָשׁ לִפְתּוֹחַ לִפְנֵיהָ	And I was moved to open before it
לְרוֹחָהּ אֶת שַׁעְרֵי לִבִּי.	To throw wide the gates of my heart
אֲנֵא ה' הוֹשִׁיעָה נָא!	Please God, save us!

### A Prayer

by Jan R. Uhrbach

Oh God, help me to open my heart again --  
That I may do,  
That I may hear,  
That I may rejoice in the majesty of Your mitzvot.

And if my heart will not reopen,  
Oh God, in Your compassion, tear it with Your hands --  
That Your light may shine through the breach,  
That I may be touched by the gentleness of Your mercy.

And if my heart will not be torn,  
Oh God, in Your love, break it with Your breath --  
That just one spark may flicker through the shards,  
That I may but taste the sweet miracle of Your concern.

And when my heart is broken in One,  
Oh God, help me to ask You,  
"How do I live with this open heart,  
With this ecstatic, shattering fullness?"  
And help me to embrace Your answer:  
"How else?"

## Maya Angelou, *When Great Trees Fall*

When great trees fall,  
rocks on distant hills shudder,  
lions hunker down  
in tall grasses,  
and even elephants  
lumber after safety.

When great trees fall  
in forests,  
small things recoil into silence,  
their senses  
eroded beyond fear.

When great souls die,  
the air around us becomes  
light, rare, sterile.  
We breathe, briefly.  
Our eyes, briefly,  
see with  
a hurtful clarity.  
Our memory, suddenly sharpened,  
examines,  
gnaws on kind words  
unsaid,  
promised walks  
never taken.

Great souls die and  
our reality, bound to  
them, takes leave of us.  
Our souls,  
dependent upon their  
nurture,  
now shrink, wizened.  
Our minds, formed  
and informed by their  
radiance, fall away.  
We are not so much maddened  
as reduced to the unutterable ignorance of  
dark, cold  
caves.

And when great souls die,  
after a period peace blooms,  
slowly and always  
irregularly. Spaces fill  
with a kind of  
soothing electric vibration.  
Our senses, restored, never  
to be the same, whisper to us.  
They existed. They existed.  
We can be. Be and be  
better. For they existed

Poems by Devon Spier, from  
*Whatever it is, gently: Quiet Meditations for the Noise of the Pandemic*

(1)

ten hidden wonders

- we bleed
- we burn
- we are wild
- we sustain
- we look up
- we experience pain
- we are not the Weathermaker and we have the power to change the  
weather
- we grow
- we make light
- we bring life into the world

(2)

who said  
anything  
about  
whole

hole  
holes  
holy  
holy day  
holidays

it seems  
to be  
daybreak

the new days  
are breaking

so  
are we

and we shall be  
holy

Mary Oliver, in  
*When Death Comes. In New and Selected Poems: Volume One*

When death comes  
like a hungry bear in autumn;  
when death comes and takes all the bright coins from his purse

to buy me, and snaps the purse shut;  
when death comes  
like the measles-pox;

when death comes  
like an iceberg between shoulder blades,

I want to step through the door full of curiosity, wondering:  
What is it going to be like, that cottage of darkness?

And therefore I look upon everything  
as a brotherhood and a sisterhood  
and I look upon time as no more than an idea,  
and I consider eternity as another possibility,

and I think of each life as a flower, as common  
as a field daisy, and as singular,

and each name a comfortable music in the mouth,  
tending, as all music does, toward silence,

and each body a lion of courage, and something  
precious to the earth,

When it's over, I want to say: all my life  
I was a bride married to amazement.  
I was the bridegroom, taking the world into my arms.

When it's over, I don't want to wonder  
if I have made of my life something particular, and real.  
I don't want to find myself sighing and frightened,  
or full of argument.

I don't want to end up simply having visited this world.