

טיב הקהילה

Parashas
Vayechi

• 665 •

א"א טבת תשפ"ה
5785

י"ל ע"י

קהילת שבתי בבית ד'
בנשיאות מורנו ורבנו הרה"צ
רבי גמליאל הכהן
רבינוביץ שליט"א

English edition

באנגלית

טיב הפרשה

מהות האדם תלוי בקדושת עיניו

טיב המערכת

Do not be afraid – אל תיראו

• • •

Rabbi Nachman of Breslov told a story about a certain tzaddik who, by nature, was very fearful and always full of fears. Once, he was traveling with a wagon driver who was a very simple and coarse man but had great faith in Hashem Yisbarach.

When the wagon driver noticed how frightened the tzaddik was—particularly since it was nighttime, they were traveling through a forest, and it was intensely dark—the driver turned to him and said:

“Rebbe, why are you afraid? I have a tradition from my father, who was a wagon driver all his life, and he received it from his father’s father, who was also a wagon driver. When one sets out from the door of their house, they should take HaKadosh Baruch Hu into their heart and hold the whip in their hand. Then I fear nothing—neither anyone nor anything—because I know that HaKadosh Baruch Hu is in my heart, as I have invited Him to be with me.”

The tzaddik was deeply moved by the wagon driver’s words—that such a simple wagon driver, coming from generations of wagon drivers, could invite HaKadosh Baruch Hu into his heart and thereby banish all fear. The tzaddik was so impressed by this idea that he shared it with his followers, teaching them that a person has no reason to fear when they bring HaKadosh Baruch Hu into their mind and consciousness.

Regarding this, Rabbi Nachman of Breslov said: “Know that the world is a very, very narrow bridge, and the essential thing is not to be afraid at all.”

After Yaakov Avinu passed away, his brothers feared that Yosef might seek revenge on them for what they had done to him. To this, Yosef said (50:19), ‘אל תיראו כי התחת אלקים אני’ – “Do not be afraid, for am I in place of G-d?” Rashi explains: “In astonishment—if I wanted to harm you, could I? Did you not all intend harm against me, but HaKadosh Baruch Hu planned it for good? So how could I alone harm you?”

Yosef HaTzaddik teaches his brothers—and us—about the strength that sustained him during difficult times: the simple faith that if HaKadosh Baruch Hu does not will it, no one in the world can harm me. Even if all the forces in the world unite and try to cause me harm, and it may even appear as though they are succeeding, I must remember that HaKadosh Baruch Hu can in a single moment transform everything into good. Just as it was with Yosef HaTzaddik, what do we have to fear or worry about?!

- Tiv HaTorah- Vayechi

The nature of a person is dependent on the sanctity of his eyes

וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂרָה שָׁנָה וַיְהִי יָמָיו יַעֲקֹב שָׁנֵי חַיָּיו שִׁבְעַת שָׁנִים וָאַרְבָּעִים וּמָאתַיִם שָׁנָה: (מז, כח)

Yaakov lived in the land of Egypt seventeen years, and the days of Yaakov, the years of his life, were One hundred and forty-seven years. (47:28)

• • •

Rashi explains: Yaakov lived – Why is this parsha ‘closed’? Because once Yaakov Avinu passed away, the eyes and heart of Israel were closed because of the suffering of the enslavement, for they began to enslave them.

Chazal said (Yerushalmi Berachos 9:5): ‘ולא תתורו אחרי לבבכם’ - ‘And you shall not stray after your hearts and after your eyes’ (Bamidbar 15:39). Rebbe Levi said: The heart and the eyes are two agents of sin. As it is written (Mishlei 23:26), ‘תנה בני לך לי ועיניך דרכי תצרה’ - ‘My son, give me your heart, and let your eyes observe my ways.’ HaKadosh Baruch Hu says: If you give Me your heart and your eyes, I know that you are Mine.”

Chazal revealed in this teaching that as long as one’s eyes and heart are guarded in holiness, they are considered a “free person” from the yetzer hara. They can easily sanctify all 248 of their limbs and 365 sinews for the service of their Creator. Such a person is defined as one who has eyes to see and a heart to hear, as nothing blinds their intellectual vision or obstructs the longing of their heart to serve Hashem. However, if, *chas v’shalom*, one’s eyes are opened to look at evil, the yetzer hara finds a dwelling place in their heart. From that point on, the yetzer hara pulls them with ropes of temptation from good to evil, and their eyes and heart become sealed, unable to see or understand what is good and what Hashem demands of him, *Rachmana litzlan*.

This is what Chazal said (quoted by Rashi on Bamidbar 15:39): “The eye sees, the heart desires, and the actions complete the sin.” This means that once the eye sees, the fire of the yetzer hara is kindled in the heart. The joy of Hashem, which once resided in the heart, is displaced by false temptations. As a result, the person becomes captive to his inclination, even in action, *Rachmana litzlan*, as all their limbs follow the lead of the heart.

Based on what was said, Rashi’s words can be understood as follows: “When Yaakov Avinu passed away,” and there was no longer anyone to stand guard over Israel and warn them not to leave the land of Goshen or to engage with

the Egyptians in trade and other dealings, some began venturing out into the streets of the land. As a result, “the eyes and hearts of Israel became closed,” for their eyes were exposed to forbidden sights—the immoralities of the land, *Rachmana litzlan*. Consequently, their eyes were sealed from seeing good, and their hearts from longing for righteousness, because “they began to enslave them.” These sights led to the enslavement of their hearts and, ultimately, the subjugation of their entire being, *Rachmana litzlan*.

This aligns with the testimony of the holy *seforim* (see *Taharas HaKodesh*, Ma’amar Kedushas Einayim, Chapter 1) in their explanation of the *posuk* (Bereishis 38:21): ‘איה הקדשה היא בעיניים’ - “Where is the harlot by the wayside?” They expound that if it is observed that a Jew does not sanctify his limbs for the service of Hashem Yisbarach, the question arises: “Where is the sanctity?” Where is the measure of holiness that is fitting for all the descendants of Israel? The answer lies in the phrase, “by the eyes on the way.” This means that the matter depends on guarding one’s eyes while walking along the way. If a person is careful not to gaze upon evil, he will have the ability to sanctify all his limbs and desire only to fulfill the will of his Creator. However, if, *chas v’shalom*, he allows his eyes to roam freely, he thereby subjugates his entire being to the *yetzer hara* and its forces, *Rachmana litzlan*.

This idea is also found in Rashi’s commentary on the Torah in Parashat Vayetzei (28:13), where he writes that HaKadosh Baruch Hu does not attach His name to the righteous during their lifetime.

This is because HaKadosh Baruch Hu attaches His name only to a *tzaddik* whose righteousness is assured to endure forever. As long as a *tzaddik* is alive, his eyes may stumble upon something improper, and this could lead to a spiritual decline. Therefore, even a completely righteous person cannot have Hashem’s name attached to them while they are alive.

This is the meaning of the *posuk* (Iyov 15:15): ‘הן בקדושו לא יאמין’ - “Behold, He does not trust in His holy ones.” However, in the case of Yitzchak Avinu, we find (in Yaakov’s dream) that HaKadosh Baruch Hu did attach His name to him. This was because Yitzchak’s eyes had dimmed, rendering him incapable

of stumbling through sight. As a result, his righteousness was secure, and Hashem could confidently attach His name to him even during his lifetime.

From this, we learn that even someone who is blessed with the ability to see, if he trains himself to be vigilant about his vision, he can rest assured that he will not fall from his spiritual level, and his righteousness will endure forever.

A person cannot estimate how much he gains every time he walks through the streets while guarding his eyes. Sometimes, a single glance can cause devastation to the soul, resulting in a significant loss of goodness in Torah and service of Hashem. On the other hand, when one safeguards his eyes, he becomes deserving of a double reward: both for retaining the goodness he would have otherwise lost and for the act of guarding his eyes itself, which is considered an intrinsic good since it preserves that goodness.

Even Torah scholars must understand that although Chazal said (*Sotah* 21a): “Torah protects and saves,” this does not guarantee that someone who engages in Torah but neglects to guard his eyes will be protected from sin. The promise applies to preventing unintentional sin, but someone who willingly exposes his eyes to improper sights falls into the category of one who “provokes the *yetzer hara* against his soul.” In such cases, divine protection is

not extended.

Chazal explicitly addressed this, as stated (*Berachos* 61a): “One who hands coins to a woman from his hand to hers in order to gaze at her—even if he possesses Torah and good deeds like Moshe Rabeinu—will not escape the judgment of Gehinnom, as it is said (*Mishlei* 11:21): יד ליד לא ינקה רע’ - ‘Hand to hand, the evil will not go unpunished.’ He will not escape the judgment of Gehinnom.”

From here we learn that even Moshe himself would need to adhere to the boundaries of holiness to be saved from the pitfalls of impurity.

When Yaakov Avinu descended to Egypt, Hashem appeared to him in a dream and said (46:3–4): אל תירא מצרימה כי לגוי גדול אשימך שם. אנכי ארד עמך מצרימה ואנכי אעלך גם עלה ויוסף ישית ידו על עיניך’ - “Do not be afraid to go down to Egypt, for I will make you into a great nation there. I will go down with you to Egypt, and I will also bring you up again, and Yosef will place his hand over your eyes.” This can be interpreted as follows: Since Egypt was a place of great immorality, Yaakov feared that he or his descendants might stumble through his eyes, leading to a spiritual downfall, to the point where there would no longer be any discernible difference between them and the Egyptians. To comfort him, Hashem appeared in his dream and reassured him: “For I will make you into a great nation there”—there will be a restoration for Israel even in Egypt, and they will not, *chalilah*, assimilate among the nations. Furthermore, Hashem addressed his specific concern regarding Yosef, whose attribute is that of *Yesod* (foundation). The advice was: “He will place his hand over your eyes”—they will put a covering over their eyes, and through this, they will be protected from sin.

When Yaakov descended to Egypt, it is written (46:28): ‘את יהודה שלח לפניו אל יוסף להורות לפניו גשנה’ - “He sent Yehudah ahead of him to Yosef to direct him to Goshen.” Rashi, quoting the Midrash, explains that the words “to direct him” mean “to establish a house of study for him.” If this was Yaakov’s foremost concern, it is certain that all of Yaakov’s descendants made the study hall their central focus, engaging in Torah study regularly.

Nevertheless, for the sake of their sanctity, they did not rely solely on Torah study. They also took precautions to guard their eyes...

מה אני צריך לעשות בשבועי?
 הספר היחיד שיקוף עבורך את כל עבודת ימי השבועיים >>
 ספר
 טוב
 השובבי'
 כל בו לעניני שובבי'
 מאת הגהצ"צ
 רבי גמליאל הכהן דבינובין שליט"א
 מוסד
 תפילות
 מנהגים
 הלכה
 שיחות
 מעשיות
 שוה לכל נפש
 קו ההוצאה לכל ספרי 'עמך טוב': 0735-22-76-09
 מתקשרים • מזמינים • מקבלים ללא עלות דמי משלוח

‘אין אדם מעני מהצדקה’

‘A person does not become poor from Tzedakah’

We invited all our married children to a Chanukah party to celebrate the holiday together. My wife asked how much money we should give to each married child as *Chanukah gelt*. I told her that I had thought of giving 400 shekels to each one as a way to support them, especially since, *Baruch Hashem*, they are Torah learners. Supporting Torah learners is a particularly great mitzvah during Chanukah, as the Greeks’ intention was to uproot Torah study.

I went to my business to take the required amount from the safe. When I arrived at the office, my family member who works there was present. I calculated that, *Baruch Hashem*, I have three married children and asked her to take out 1,200 shekels from the safe. However, as I made the request, I decided to give 500 shekels to each one instead. Then, thinking further that one mitzvah leads to another, I asked for 600 shekels per child, totaling 1,800 shekels.

The secretary, who is also a relative, jokingly asked, “And what about me? Don’t I deserve a little *Chanukah gelt* too?” I told her to take 200 shekels for herself as *Chanukah gelt*. She was very happy, and I went home. All the children were delighted with their *Chanukah gelt*, and the party was particularly joyful for everyone who participated.

But the story did not end there. The next day, a dear friend I had known for many years knocked on my door and handed me an envelope. When I asked, “What is this, and what is it for?” he replied that it was *shadchanus* - matchmaking fees that had gone unpaid for many years, and he had decided to settle the debt. It was for a match I had suggested long ago, and I never expected to receive even a single penny for it.

I explained to him that I was happy to have been a part of establishing a Jewish home and that in our community, it is not customary to accept matchmaking fees, so I never dreamed of getting anything. However, this man insisted that in his community, it is an obligation to pay *shadchanus*, and he pressed upon me to accept it. And how much money was in the envelope? Exactly 2,000 shekels—no more, no less!

I saw with my own eyes that when one spends money on a mitzvah, they never lose out. Even the 200 shekels I gave to the secretary came back to me immediately!

מ.ל.

וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְרוּ וַיִּרְבּוּ
מֵאֵד: וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם מ:ז:ב:ח:כט

Yaakov's Influence Lived On

Yisrael dwelled in the land of Egypt, in the land of Goshen, and they took possession of it, and they were fruitful and multiplied greatly) end of Parashas Vayigash, Bereishis — (47:27 And Yaakov lived in the land of Egypt) ...beginning of Parashas Vayechi, Bereishis. (47:28

Rashi explains: “Why is this *parashah* closed (*setumah*)? Because once our father Yaakov passed away, the eyes and hearts of Yisrael were closed due to the suffering of the enslavement that began to afflict them.”

But if their eyes and hearts were closed only after Yaakov passed away, why is the Torah portion closed in the *pesukim*, *And Yaakov lived*—when he still lived for seventeen good years? Logically, this closure should appear later in the *parashah* with the *pesukim* concerning Yaakov’s passing, for that is when their eyes and hearts were closed from the suffering of enslavement.

Rather, the Torah reveals through the closure when *Yaakov lived* that while still alive in Egypt, Yaakov prepared and equipped the nation for the harsh upcoming exile in Egypt—the root of all exiles—so that even after his passing, when their eyes and hearts would be closed from the suffering of the enslavement, they could still endure and maintain sacred vitality within the depths of the Egyptian exile.

This is the meaning of the closed *parashah*: *Yisrael dwelled in the land of Egypt... and they were fruitful and multiplied greatly*, immediately explaining how they managed to take root and thrive in Egypt, the *nakedness of the land*—how they grew, succeeded, and bore fruit. It was through the merit of *Yaakov lived in the land of Egypt*. The name “Yaakov” symbolizes, in many places, smallness and humility (*Zohar* I 177; *Etz Chaim* II 61; *Ohr HaChaim*, *ibid.*), and the Hebrew word for Egypt, *Mitzrayim*, represents internal constrictions (*meitzarim*) and the bitterness of exile, as well as the personal constraints of every individual.

Amid all these constrictions, Yaakov instilled sacred strength and vitality in Yisrael, enabling them to stand firm in body and soul amidst the darkness of bitter exile and the tribulations of enslavement. Through the power of *Yaakov lived in the land of Egypt*, Yisrael endured even after their eyes and hearts were closed from the suffering of enslavement. Their spirits did not break, and their resolve remained strong.

This concept reflects the piercing and poignant statement of Rav Aaron of Karlin, the author of *Beis Aharon*, regarding Cain’s question before Hashem about how he would endure the decree of exile when condemned to wander the earth: *Hashem set a mark upon Cain so that no one who found him would strike him (Bereishis 4:15)*. This means that Hashem gave Cain a sign of strength to endure in his exile. The sign was renewed confidence in himself *so that no one who finds him would strike him*. His innate would protect him from what happens to those weak and confused in spirit—that everything they encounter *strikes* and overwhelms them.

The Holy One, blessed be He, therefore strengthened Cain by showing him how to withstand bitter exile so that no one who finds him would strike him, ensuring that he would not be shaken or destabilized by anything that happened to him. Nothing he encountered would strike him or his soul. He would remain strong and steadfast in complete trust in Hashem. Yaakov lived—in the land of Egypt!

The Holy Clock’s Happy Chimes

After the passing of the holy *Chozeh* of Lublin *zt”l*, his inheritance was divided among his descendants. Among the items inherited by his son, the holy Rav Yosele *zt”l*, was a *wall clock* that had hung in the house of the *Chozeh*.

Once, when Rav Yosele was traveling, a torrential rain suddenly poured down and soon turned into heavy snow. The roads became impassable, and Rav Yosele was forced to wait several days at an inn until the storm subsided.

However, due to his well-known poverty and refusal to benefit from gifts or donations, he lacked the means to pay for his lodging. In his distress, he offered the innkeeper the wall clock from his father’s inheritance as payment for his stay, thus settling his debt.

Sometime later, one of the faithful *talmidim* of the *Chozeh*, the saintly Rav Dov Ber of Radoshitz, *zt”l*, came to stay at the same inn. The innkeeper, eager to honor the distinguished guest, prepared a special room for him. In the center of this room, the sacred wall clock that had been part of the *Chozeh’s* inheritance was prominently displayed.

That entire night, Rav Dov Ber could not find rest. He paced the room in fervor, deeply absorbed

in thought, consumed by a fiery passion. Sleep eluded him as he walked back and forth, his face alight with a spiritual blaze.

At dawn, the righteous *Radoshitzer* summoned the innkeeper and asked him pointedly, "Tell me, what is the nature and origin of this clock hanging on the wall?"

The innkeeper replied matter-of-factly, recounting the events as they had occurred. He explained that Rav Yosef, the *Chozeh's* son, had stayed at the inn some time ago. Lacking money to pay, he had settled his debt by offering this clock he inherited from his holy father.

"Now everything is clear!" exclaimed the *Radoshitzer*, his face lighting up. He began to explain, with a radiant expression, the extraordinary sanctity of this clock, which had belonged to the holy *Chozeh*. [The custom of large clocks in those days was to continuously emit the sound of ticking as they moved. They would chime briefly every half hour, and after each hour, they would chime according to the number of hours elapsed.]

He explained: "Most other clocks emit a mournful tone as if lamenting the passage of time, marking yet another hour that has passed and is gone forever. It was common in earlier generations to inscribe on clocks, in place of the twelve numbers, the twelve letters from the *pasuk* in *Tehillim* (144:4): *Our days are as a shadow that passes*, or the twelve letters of the sentence from *Pirkei Avos* (4:22): *"Those who are born are destined to die."*

"However, the clock of my teacher, the holy *Chozeh*, was entirely different," said Rav Dov Ber. "Its ticking carried a tone of joy and celebration, and its chimes proclaimed to Yisrael the approach of another hour closer to the longed-for *Geulah!*" The *Chozeh's* inner joy and steadfast hope in the imminent *Geulah* permeated this clock. As is known, the sanctity of *tzaddikim* not only influences their children, *talmidim*, and the remnants of their food but also extends even to their possessions, as the *Gemara* (*Chullin 7b*) explicitly states concerning the donkey of Rebbi Pinchas ben Yair.

Rav Dov Ber concluded: "This profound teaching, which emanates from the holy clock through its melodies and chimes, is what I absorbed and studied the entire night! For it is Torah, and we are obliged to learn from it!

"Instead of crying and lamenting over what was and is no longer, weakening the strength of a Jew, and chastising Yisrael with a harsh rod for what they have lacked—this holy clock conveys an entirely opposite message. It strengthens and encourages the Jew, instilling in Yisrael joy and sacred vitality to stand firm in their exile."

This story teaches us that we must not despair or let our spirits fall from any hardship that may arise or from any mistake we have made, *chas veshalom*. For we are truly drawing closer to the world of rectification and the world of redemption and salvation.

Be strong and courageous! You can correct

everything! Another hour has brought us closer to the awaited rectification. Take this next hour in your hands to magnify and glorify the Torah!

Instead of focusing on what you are missing and sinking into pain and sorrow over the negative aspects, look now and see the full part of the cup! Draw strength from the good things you have, and rejoice in the constant opportunity to repent, change, and turn everything into goodness!

As the *pesukim* hint (*Koheles* 10:2), *The heart of the wise inclines to his right, but the heart of the fool to his left*. The wise person constantly looks to his right—the side of kindness, goodness, and beauty. But the fool's heart always leans to his left, dwelling on how bad things are, how much he suffers, and how he wallows in self-pity.

Encouraging Our Fellow Jews

To the holy court of the revered *tzaddik*, the holy *Ruzhiner Rebbe zt"l*, once came a group of "modern" and "progressive" Jews. Their custom was to wander through the courts of the *tzaddikim* to find reasons and pretexts to mock the devout and pious, opening their mouths in ridicule against the *tzaddikim* and God-fearing Jews, *chas veshalom*.

When they arrived late in the day, the *chassidim* in the large *kloiz* (*shul* or *shteibel*) had not yet begun *Shacharis*, for it is the custom of saintly, fiery servants of Hashem to prepare themselves with reverence before engaging in holy and pure *tefillah*.

The "enlightened" group stood aside, their eyes burning with judgment, observing the proceedings. At a very late hour, the prayers began with fervor and enthusiasm, as is the way of *chassidim* and *anshei ma'aseh*. The sacred *kehillah* did not glance at them even once, fully absorbed in their *siddurim*, their hearts and souls clinging to their prayers. Their focus was also on their revered Rebbe, who stood like a ministering angel before his Creator in his prayer chamber adjacent to the sanctuary.

When the prayers concluded, the *chassidim*, following their custom, sat together to partake of a drink and some refreshments, restoring themselves as one unified entity. Soon after, they returned to delve deeply into the *Gemara* discussions they had begun in the early dawn.

The "enlightened" group of Jews, who had never truly understood the ways and conversations of the upright *chassidim*, internally mocked their peculiar practices. When allowed to enter the inner sanctum, they brazenly and disrespectfully addressed the Rebbe:

"We rise every morning at the break of dawn," they began. "We pray swiftly at the early *Vassikin* prayers and even manage to study a chapter of *Mishnah* afterward. We start our day early and appropriately. And yet you call us *maskilim* (progressives), *misnagdim* (opposers), and similar names. Meanwhile, you *chassidim* begin your morning prayers late, extend them for hours, and afterward sit down for a glass of *le'chaim*. And you

still call yourselves *chassidim!*"

One of the close attendants standing nearby could not remain silent in the face of their audacity and insolence. He asked the Rebbe's permission to respond to them decisively, and upon receiving it, he addressed them with sharp words:

"Let me explain the difference to you," the *chassid* began with a smile. "It's quite simple. Your prayers are cold and lifeless. The apathy and rigidity of your prayers resemble a morgue. Naturally, after such 'prayers of the dead,' you need to study *Mishnah*—just as one studies *Mishnah* after someone has passed away. But for us, whose prayers are filled with vitality and joy, it is only fitting that after prayer, we come together for a drink that brings hearts closer together (*Sanhedrin* 103b) and wish one another *le'chaim!*"

However, the holy *Ruzhiner Rebbe* responded differently: "The evil inclination knows and recognizes the immense power of a Jew's prayer, which holds wondrous keys to open all gates and possesses the unique ability to transform and improve every matter for the better. Therefore, the *yetzer hara* exerts great effort, using various schemes, to confuse a person's thoughts during prayer so that it will not be said with the proper intent and focus.

"Thus, the *chassidim* established the custom of sitting together after *tefillah* for a bite to eat and a drink, during which they wish each other *le'chaim*. Through this closeness of hearts, one friend reveals to another the burdens of his heart in a few brief words, expressing his needs. The other sincerely blesses him, wishing that his requests be fulfilled. This blessing is also considered prayer, for prayer can be recited in any language. The blessings that Jews bestow upon one another are akin to prayers. And in such moments, the *yetzer hara* pays no attention, not even considering the need to interfere, for it seems the friends are merely conversing. In these moments, they can elevate and uplift the entirety of their prayers!"

The Rebbe's response also teaches the profound value of offering moral encouragement: how much we can strengthen and uplift broken hearts! *Each one shall help his neighbor, and to his brother, he will say, "Be strong!"* (*Yeshayahu* 41:6). As we have learned here, through the blessings that one Jew gives to another with sincere friendship and open-heartedness, many prayers can be elevated! All these blessings, given with unity and closeness of hearts, are heard and accepted Above.

It is beyond estimation and description how much strength a kind blessing spoken with a smile and heartfelt sincerity can provide to a Jew's soul, how much encouragement and uplifting we can bring to a fellow Jew suffering in this bitter exile. As a result, this also uplifts the *Shechinah*, which suffers alongside the affliction of the Jewish people, as expressed in its cry: "My head hurts! My arm hurts!" (*Sanhedrin* 46a). When the Jewish people rejoice, and their spirits are uplifted below, this, in turn, uplifts and brings joy to the *Shechinah* above, as it says (*Tehillim* 68:35), *Give strength to Hashem!*