
LESSONS IN TORAH OR

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

תּוֹרַה אֹר
פְּרַשְׁת וַיֵּשֶׁב
ד"ה שִׁיר הַמַּעֲלוֹת בְּשׁוֹב

“Serving Hashem with Dreams”

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Lessons in Torah Or -- English translation and commentary

With Hashem's help we present the first installment of **Lessons in Torah Or**.

This project is a direct continuation of the "Lessons in Likutay Torah" project begun last year, in which we published seven translations of maamarim from Likutay Torah. Now with Hashem's help we are continuing with translating maamarim from Torah Or.

The two sefarim (books) of Likutay Torah and Torah Or are two halves of a set of teachings of Rabbi Shneur Zalman of Liadi (author of the Tanya) which were originally meant to be published together under the same title. However, due to external factors the first part of the set was printed under the title Torah Or. It contained the teachings on the Parshios from Bereishis and Shemos and on Megilas Ester. The second half of the set was printed eleven years later under the title Likutei Torah, which contained the teachings on the books of Vayikra, Bamidbar, Devarim, Shir Hashirim, and the High Holidays from Rosh Hashana through Simchas Torah.

Therefore, the project "Lessons in Likutay Torah" is continuing under the title "Lessons in Torah Or" until the end of the book of Shemos, and then bezras Hashem it will resume with "Lessons in Likutay Torah" until next winter.

The original text of the maamarim is presented with vowels and punctuation, side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** and the commentary is not. General concepts that are not directly relevant to understanding the flow of the maamar are in footnotes. Hebrew text has been inserted to help the reader understand the the maamar (e.g. the remainder of a partially quoted verse) which was not present in the original text, so it is in a different font from the original text.

Goals

The purpose of this project is to enable the reader to eventually learn Torah Or in the original by familiarizing them with the words, structure, and concepts of the maamarim. It will also give clarity to more experienced students struggling with confusing or difficult passages by explaining the concepts based on other references in Chassidus (especially from other versions of the maamar, or maamarim which were written as explanations of the maamar, like those from the Mittler Rebbe and Tzemach Tzedek).

An additional goal is to provide material to easily study Torah Or weekly (Shabbos morning or any time). An individual or group can learn a complete passage from the maamar in a sitting and glean lessons in the service of Hashem. Over the course of several weeks an entire maamar will be completed with more than a cursory understanding of the material.

Credits

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I would like to thank Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for providing the text with the נקודות and punctuation as well as printing and distribution, Baruch Katz for creating the website, and Rabbi Levi Gelb, author of the תורה אור המבואר, for his insight which inspired the creation of this project.

Please Donate

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please partner with us to make Chassidus available to all those who seek it. You can donate at our website www.learnchassidus.com

The Rebbe said in the Sichah of Chayei Sarah 5752: **Every Jew that learns Torah Or/Likutay Torah will help bring Moshiach.** For the majority of English speaking Jews, it is almost impossible to learn Torah Or properly without translations like these that enable them to study Torah Or in the original.

Please take part in making the Rebbe's plan of everyone learning Torah Or become a reality.

Please email me at avraham.t.katz@gmail.com with comments or questions,
Rabbi Avraham Katz

Torah Or

תּוֹרַה אֹר

דְּבוּר הַמִּתְחִיל

שִׁיר הַמַּעֲלוֹת בְּשׁוּב¹

פְּרָשַׁת וַיֵּשֶׁב דָּף כח, ג - כט, א

“Serving Hashem with Dreams”

In this week’s Parsha, the Torah speaks about dreams that Yosef had which he interpreted as meaning that he would one day become ruler. In both this Parsha and the following Parsha of Mikeitz, we find dream interpretation to be of great importance in the life of Yosef and his family, and therefore to the entire future of the Jewish People.

The Alter Rebbe will now explain the significance of dreams in our service of Hashem, first by quoting a verse that mentions how our service of Hashem in the time of Exile is compared to someone who is in the middle of a dream:

"שִׁיר הַמַּעֲלוֹת בְּשׁוּב כּו' הָיִינוּ כְּחֹלְמִים" (תהלים קכו, א):

It says in Tehillim (126:1): “**A song to Hashem sung on the steps of the Beis Hamikdash: When Hashem returns us, from being in Exile, then we will look back and consider ourselves like people who were dreaming.**”

What is the meaning of comparing our being in Exile to dreaming? To explain this, we first need to understand the idea of dreams in general:

הִנֵּה הַחֲלוֹם הוּא מְחַבֵּר שְׁנֵי הַפְּכִיּוֹת בְּנוֹשֵׂא אֶחָד, וּמְרַכֵּיב שְׁנֵי עֲנִינִים הַפְּכִיּוֹת כְּאִלוּ הָיוּ לְאֶחָדִים.

A dream is able to combine two opposites in the same thing, and merge opposite things together as if they were one thing.

וְהָיִינוּ מִפְּנֵי כִּי בְּשִׁנְיָה נִסְתַּלַּק מוֹחַ הַשֶּׁכֶל הַמְּבַחֵן וְלֹא נִשְׁאָר רִק כַּח הַמְדָמָה.

This is because during sleep the power of intellect which differentiates between opposites is not revealed in the consciousness and all that remains in the consciousness is the power of imagination.

וְכַח הַמְדָמָה יָכוֹל לְהַרְכִּיב ב' עֲנִינִים הַפְּכִיּוֹת, כְּמוֹ סְפִינָה רְצָה בְּאֵוִיר כּו', כְּמוֹ שֶׁכָּתַב הַרְמַ"ם בְּ"שְׁמוֹנֵה פְּרָקִים"².

And the power of imagination is able to combine two opposite things, for example one can imagine a boat flying in the air which is not physically possible, as the Rambam writes in the introduction to his commentary on Pirkei Avos known as “Shemona Prakim”³.

רַק שְׁבִהָקִיץ, שֶׁמִּתְעוֹרֵר כַּח הַשֶּׁכֶל, הוּא הַשׁוֹלֵט עַל כַּח הַמְדָמָה וְאִינוּ מְנִיחוּ לְהַרְכִּיב, לְפִי שְׂרוּאָה

It is only when a person wakes up that the power of intellect is awakened and takes control over the power of

¹ (נְאֻמֵּר שֶׁבֶת וְאַרְא, כ"ז טבת תקס"ה. הַנְּחָה אַחֲרֵת - בְּסִפֵּר הַמְּאֻמְרִים תַּקְס"ה עֲמוּד קפד. "תּוֹרַת חַיִּים דְּבוּר הַמִּתְחִיל וַיְהִי מִקֵּץ" (הַשְּׁנִי). פִּירוּשׁ הַצֶּמַח צְדָק לְתַהֲלִים קֵאפִיטֵל קכו". - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹר בְּצִיּוּנִים וְהָעֵרוֹת. בְּאוֹר הַתּוֹרָה בְּרֵאשִׁית כְּרָךְ וְדָף תַּתְּשׁ, ב - הַמְּאֻמֵּר עִם הַגְּהוּת וּמִתְחִיל: "לְהַבִּין עֲנִין הַחֲלוֹמוֹת שֶׁהִגְלוֹת נִמְשָׁל לְבַחֲיַנַּת חֲלוֹם").

² (פְּרָק א).

³ Literally translated: “Eight Chapters”, since his introduction to his commentary on Pirkei Avos is eight chapters long.

בְּעֵינַי שְׂכָלוֹ שֶׁהֵם דְּבָרִים נִפְרָדִים וְאֵינָן מִתְאַחֲדִים
בְּכָל.

imagination, not allowing it to combine opposites, since his intellect sees that opposite things cannot coexist.

וְכִי הָעֵינַי בְּגִלוּת נִיּוּץ אֱלֻקוֹת בְּנֶפֶשׁ הָאָדָם,
שֶׁהוּא בְּחֵינֵת שֵׁנָה וְהִסְתַּלְקוֹת הַמוֹחִין, יְכוּל
הוּא לְהִרְכִיב ב' דְּבָרִים הֶפְכִּיִּים:

So too regarding the exile of the spark of divinity in the soul of man, which is “sleeping” and its power of intellect is not revealed, then the person is able to merge two opposites:

לְהִיּוֹת כָּל הַיּוֹם טְרוּד בְּמִשְׁאֵל וּמִתָּן "אִישׁ לְבַעְעוּ
מִקְצָהוּ"⁴, "זֶה פּוֹנֵה לְזֵיתוֹ כו'".

On the one hand he is occupied in his business all day, like it says in Yeshaya (56:11) that “every man seeks to make a profit”, “one person involved in his olive tree business, and others involved in other businesses,” etc.

הַגַּם שֶׁבְּתַפְלָה מְעוֹרֵר אֶת הָאֱהָבָה עַד שֶׁתַּחֲפִץ
לְהִתְפַּשֵּׁט מִלְּבוּשֵׁיהָ כו', לְדַבְּקָה בּוֹ יִתְבָּרַךְ מִחַמַּת
הַתְּבוּנָתוֹ בִּיְחֻדָּא-עִילָאָה וְיְחֻדָּא-תַּתָּאָה,

On the other hand, during prayer he awakens a love for Hashem to the point that he wants to remove himself of being invested in material concerns so that he can focus on only attaching himself spiritually to Hashem. This love came during prayer because of his contemplation on Hashem's Oneness during the recital Shema, when he thought about the Higher Level of experiencing Hashem's Oneness as the divine soul does and the Lower Level of experiencing Hashem's Oneness as the animal soul does.⁶

אֵף עַל פִּי כֵן אַחַר הַתַּפְלָה חוֹלֶפֶת וְעוֹבֶרֶת
הָאֱהָבָה, וְאֵינּוּ שָׁם לְלִבּוֹ כִּי הוּא הַפּוֹךְ
הַתְּבוּנָתוֹ שֶׁבְּתַפְלָה, וּמִדְּמָה בְּלֵב לְהִרְכִיב
וּלְחַבֵּר שְׁנֵי עֲנִינִים הֶפְכִּיִּים יַחַד כְּאִלוֹ הָיָה
לְאַחֲדִים, וּבְאַמַּת הֵם נִפְרָדִים וְרַחוּקִים זֶה מִזֶּה.

Despite this awareness of Hashem during prayer, after prayer the love of Hashem slips away and he doesn't take to heart that this loss of the love of Hashem and his current emotional investment in material concerns is the opposite intent of his contemplation during prayer, and he imagines in his heart that he can combine and merge two opposites together as if they were one thing, when in truth they are totally separate and removed from each other.

The love of Hashem and the love of physical needs and desires are two opposite feelings, yet we don't fully recognize the contrast between them and we imagine that it makes perfect sense to feel love for Hashem during prayer, and right after prayer to feel a love for material matters.

⁴ (ישעיהו נו, יא).

⁵ ("האֱהָבָה עַד שֶׁתַּחֲפִץ". שִׁיר הַשִּׁירִים ב, ז).

⁶ In the second part of the Tanya entitled Shaar Hayichud Vechaemuna the Alter Rebbe explains at length how we can recognize and experience the truth of Hashem's Oneness, that besides for being the only Creator and the only one who really runs everything in the world, Hashem is the only True Existence. The Alter Rebbe begins by quoting the Zohar that the verse of Shema Yisrael Hashem Eloikeinu Hashem Echad is the “Higher Level of Unity” and the verse Baruch Sheim Kvod Malchuso Leolam Vaed is the “Lower Level of Unity”. After explaining the concept that Hashem is constantly re-creating all of existence every moment, and the fact that we are still included in our source in Hashem (even though we don't feel it), he explains that these two levels of “Unity” are two levels in experiencing the reality of Hashem's Oneness. The Higher Level of Unity is how Hashem's Unity is experienced in the world of Atzilus, where the reality that we are included in our source in Hashem is fully revealed. The divine soul relates to this experience, since it is from that spiritual level. The lower level of Hashem's Unity is how Hashem's Unity is experienced in the lower worlds including the physical level, where we don't sense that we are constantly included in our source, but can at least appreciate that everything originally comes from Hashem. This is the level to which our animal soul relates.

כִּי הִגַּם דְּכַתִּיב בַּתּוֹרָה (בְּהַר כַּהֲנָן): "שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ,"

This is despite what is written in the Torah (Vayikra 25:3): "For six years you will plant your field," implying that material pursuit is something Hashem wants, not a contradiction to love of Hashem.

וְכֵן בְּקִרְיַאת שְׁמַע (עֲקֵב יֵא, יגִיד): "וּלְעַבְדוֹ בְּכָל לְבַבְכֶם כֹּי, וְנָתַתִּי מִטֶּר אֲרֻצְכֶם כֹּי, וְאִסַּפְתָּ דָגָן כֹּי";

Similarly, in the Shema it is written (Devarim 10:12-14): "And if you will serve Hashem with all of your heart...then I (Hashem) will give rain in your lands...and you will gather in your grain, wine, and oil." We see Hashem wants us to gather crops and pursue material needs.

הִנֵּה הַכֹּל הוּא עַל דֶּרֶךְ עוֹבְדָה. כִּידוּעַ שְׂבָבֵל עֲנִינֵי עוֹלָם הִזָּה יֵשׁ בָּהֶם עֲנִין עֲבוֹדַת ה':

The main intent of all those verses is the spiritual service of Hashem that can be accomplished in our physical life, as is known that everything in this physical world contains a way to serve Hashem.

"שֵׁשׁ שָׁנִים תִּזְרַע כֹּי וּבִשְׁנַת הַשְּׁבִיעִית כֹּי" (בְּהַר כַּהֲנָן, גִּד), וְהוּא עֲנִין הַבִּירוּרִים שְׂבָבֵחֵינָת "שֵׁשׁ שָׁנִים" וְהַהֶעֱלָא שְׂבָבֵחֵינָת הַשְּׁבִיעִית, כְּמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר. וְאַחַר כְּוִוֵּנַת הַלֵּב הֵן הֵן הַדְּבָרִים.⁸

The deeper meaning of what is written (Vayikra 25:3-4): **"For six years you will plant your field, and on the seventh year you will rest from working the field," is the concept of refining and elevating the sparks of holiness that are found in the "six years" of this physical world and the elevation of all existence in the "seventh year", as explained elsewhere. Everything depends on the person's intentions in material pursuits.**

Hashem commanded us that in the Holy Land we can only work the fields or do other agricultural work for six years at a time, followed by a seventh year of letting the land "rest" when we are forbidden to farm the land. This seventh year is called "Shemita", and this seven-year cycle is called the "Shemita" cycle.

The "six years" and "seventh year" of the Shemita cycle correspond to a mystical concept: The world as we known it exists for seven thousand years. The first six thousand years correspond to the six years of the Shemita cycle where working the field is permitted and encouraged. During the first six thousand years of the world we need to work to refine and elevate the world and make it a dwelling place for Hashem through the Torah and Mitzvos. The seventh year of Shemita corresponds to the seventh thousand years, when all of existence will be at such a high level that it won't need to be further refined. Hashem will be fully revealed in the world. At that time, we will fulfill Torah and Mitzvos just to connect to Hashem, and not to refine the world (just as during the Shemita year we eat the fruits that grow on their own, but we don't work the land.)

The point is that our material occupation in this world is for a higher purpose: to refine and elevate the physical world. When physical objects are used by a Jew who serves Hashem, the objects are also elevated to have a connection to Hashem. The true purpose of our work is not to earn our material needs, since Hashem can give us everything we need without our involvement in any material occupation. The purpose of our material occupation is only to connect the physical world to Hashem.

אַבָּל לֵב הַהֶמוֹן הַנוֹטִים אַחֵר בְּעֵצֵם לְהַטְרִיף לָחֵם

However, the intention of most people is to amass material profit, to simply attain their daily bread. Their hearts are not thinking about and focused on this proper

⁷ [נִרְאָה לִי שֶׁצָּרִיךְ לְהִיּוֹת: עוֹבְדָה - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר. בְּדָפוּס רֵאשׁוֹן: עוֹבְדָה'. בְּאוֹר הַתּוֹרָה וַיֵּשֶׁב דָּף תַּתְּשׁ, ב' שְׁנַדְפֵּס מִגּוֹף כְּתַב יָד קִדְשׁ ה' צִמְחֵי צִדְקָה: עוֹבְדָה].

⁸ (אַחֵר כְּוִוֵּנַת הַלֵּב הוּא הוּא הַדְּבָרִים: מְגִילָה כ, א).

⁹ (סוּטָה מו, ב: "מִשְׁרָבוֹ (יְחֻקָּאֵל לֵג, לֵא): 'אַחֲרֵי בְּעֵצֵם לָבֵם הוֹלְךָ', רַבּוּ (יִשְׁעִיָּה ה, כ): 'הָאֲמָרִים לָרַע טוֹב וְלִטוֹב רָע").

חוקים¹⁰ כפשוטו, לבבם לא כן ידמה¹¹, ולבם לא נכון¹² על פי הכוונה הראויה,

intention of refining the material world by connecting it to Hashem,

רק כל ישעם וכל חפצם למלאות די מחסורם אשר יחסר להם¹³ בצרכי גופם, ועושים מצרכי הגוף עיקר.

Their entire hope and desire seems to be **to satisfy what their body is lacking, making their bodies the highest priority** and their spiritual needs a secondary priority.

וזהו ממש הפוך ההתעוררות שבתפלה להיות נקבע בלב האהבה לה' לבדה בלי תערובת זר חס ושלוש כו'.

This intention is completely the opposite of the feelings that were awakened during prayer, a love entrenched in the heart for Hashem alone and nothing else, G-d forbid.

The question is: How do we explain this situation? During prayer he only loves Hashem, and after prayer he loves his material needs. Does that mean that the feeling of love for Hashem during prayer was an illusion?

והנה, גם אחרי הדברים והאמת האלה¹⁴ לא יפול לב האדם עליו לומר: כי ההתעוררות שבתפלה והתבוננותו הן דמיונות שוא,

Now, even after these true words about the proper intention in material matters **one must not feel sad and think that his emotions and contemplations** regarding Hashem **during prayer are only empty imaginings** and therefore worthless."

שְהרי הוא כמו החלום, שהוא כח המדמה שמחבר ב' הפכים:

One might think the contradictory love for Hashem and for material things is merely **similar to a dream, in which a person's imagination can combine two opposites.**

כי הנה מאחר שרואה בנפשו אחר התפלה, שחולפת ועוברת האהבה לה' ומתהפך לאהוב את גופו דוקא, הרי מובן שגם בתפלה לא ביטל אהבת גופו מכל וכל, וההתעוררות שבתפלה את האהבה לה' לבדה אינה אמיתית,

Since a person sees that after prayer his love for Hashem slips away and his heart turns to the love of his bodily needs, it's understood that even during prayer he didn't completely remove his love for his body, and the awakening of love for Hashem during prayer wasn't completely true.

רק כדמיון החלום שמחבר ב' הפכים, ודומה לו שאוהב את ה' ואף על פי כן אוהב את גופו הגם כי לא צדקו יחדיו¹⁵, לפי שזה נלקח מכח המדמה אשר יכול לדמות דמיונות שוא;

It was merely an imagined dream that combines two opposites. He imagines that he loves Hashem yet still loves his body, even though they can't exist at the same time. It comes from the power of imagination that can imagine things that are not real.

After a sincere appraisal of how he feels during prayer and how he feels during work, a person could understandably come to the conclusion that that the feelings of love for Hashem were just his imagination and that's why they didn't last after prayer.

The Alter Rebbe explains that really this is not the case, and that his love of Hashem during prayer has truth to it:

¹⁰ (על פי משלי ל, ח: "הטריפני לחם חקי").

¹¹ (על פי ישעיה י, ז: "והוא לא כן ידמה ולבבו לא כן יחשב").

¹² (תהלים עח, לז).

¹³ ("מחסרו אשר יחסר לו". דברים טו, ח).

¹⁴ ("אחרי הדברים והאמת האלה". דברי הימים ב' לב, א).

¹⁵ (על פי תהלים יט, י: "משפטי ה' אמת צדקו יחדיו").

אך באמת הנה בחינת חלום זה שרשו למעלה
ויסודתו בהררי קדש עליון.

However, the truth is that this “dream” of contradictory love of both Hashem and material matters **has a source Above and comes from a high level of Holiness:**

ויובן בהקדים מה שכתוב (זכריה יד, ט): "ביום ההוא
יהיה ה' אחד ושמו אחד".

This will be understood by first explaining what is written (Zecharya 14:9): “On that day Hashem will be One and His Name will be One.”

ופריך בגמרא (פסחים נ, א): "אטו האידינא לאו
שמו אחד הוא!?" ומשיני: "לא כשאני נכתב אני
נקרא כו"¹⁶.

The Gemara (Pesachim 50a) asks: “Nowadays is Hashem’s Name not already One?” It answers “Hashem’s Name is not read the same way it is written.”

Hashem’s Name is written with the four letters of יהוה but is pronounced א-ד-נ-י.

This difference between how His Name is written and how it is pronounced is considered a lack in Oneness. However, after Moshiach comes we will experience His Name read as it is written, then it will completely One.

והענין: כי "שמו" הוא בבחינת גלות, ולכן אינו
נקרא כמו שנכתב רק בלבוש ונרתק כו.

The idea behind this is as follows: His “Name” is a reference to the Divine Presence¹⁷ which is in Exile nowadays, and is therefore not “read” as it is “written”. It’s not expressed the way it really is. Rather it’s as if it were a lamp covered by a garment or container that blocks out the intensity of its light.

Hashem’s “Name” (i.e. Divine Presence) is not revealed the way it really is, but only through layers of concealment. This is why His Name of four letters is only read through saying a different Name. If we would say His Name directly, it would give additional life to the powers of unholiness that rule (as it were) in the time of Exile. The only way to express His Name during Exile is through the Name of א-ד-נ-י (which means Master) which expresses how Hashem rules even the beings that feel separate from Him.

והנה בגלות הוא בבחינת שינה והסתלקות
המוחין "תלת כלין כו"¹⁸,

Now, in the time of Exile a person is like he is in a state of sleeping: When someone sleeps the deeper parts of his intellect withdraw so all that remains of his intellect are (as stated in the Holy Zohar) “the three Intellectual aspects of Wisdom, Understanding, and Knowledge the way they are included in the three emotional aspects of Kindness, Severity, and Compassion.”¹⁹

¹⁶ ("נכתב אני ביו"ד ה"א ונקרא אני בא"ף דל"ת").

¹⁷ Just like a person’s name is used for other people to call on him and relate to him, so too Hashem’s “Name” is His revelation to us through which we are able to relate to Hashem and call on Him.

¹⁸ ("תלת כלין גו תלת" - שלש כלולים בתוך שלש. ראה זהר תוספתא בשלח נ, סוף עמוד א. עץ חיים שער הכללים פרק ב. וראה דבור המתחיל "להבין הענין דתלת כלין גו תלת" תשכ"ג - תורת מנחם חלק לו עמוד 263).

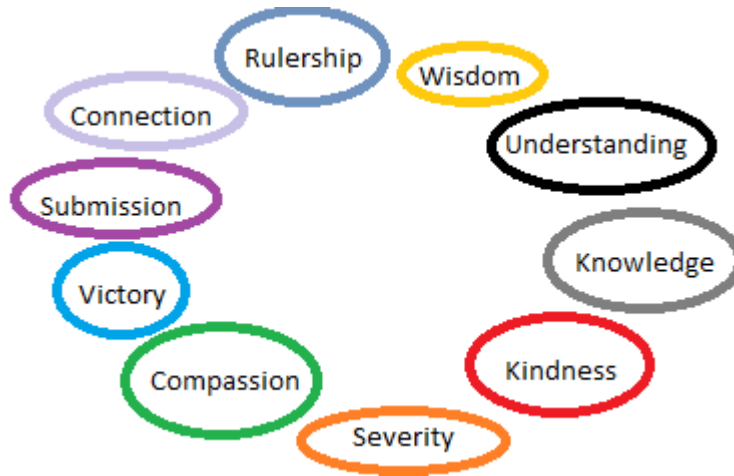
¹⁹ When a person is sleeping, higher cognitive functions withdraw to the subconscious. All that remains of the intellect are the lower aspects which are needed to guide emotions and actions. This is referred to in the Holy Zohar as “the 3 intellect aspects as they are included in the 3 emotional aspects,” i.e. the level of intellect that just guides emotions and actions. This is like the level of intellect of a baby. He only knows how to eat etc. and wants to be loved etc. but has no higher comprehension. Similarly, the only aspects of intellect that remain in dreams are just enough to power imaginary situations, actions, and feelings, but nothing higher than that. Therefore when a person sleeps there are two things happening with his intellect: 1- the higher cognitive functions of comprehension withdraw to the subconscious, 2- the lower aspects of intellect

וְאִזּוֹ נִשְׁמְתוּ מוֹשְׁכַת לֹו חַיִּים מִלְמַעְלָה כּו'.
 וְשֵׁם הוּא בְּבַחֲיַנַת עֲגוּלִים, שְׂאִין בָּהֶם בְּחִינַת
 מְעַלָּה וּמְטָה, רַק הַכֹּל בְּהַשְׁוֹאָה אַחַת
 וּבְהַתְּכַלּוּת וְהַתְּאַחֲדוּת כָּל הָעֲנִינִים בְּלִי שׁוּם
 פִּירוּד וְהַתְּחַלְּקוּת, כְּנוֹדַע מֵאֲמַר רַ"ל (עֲרוּבִין יג, ב):
 "אֱלוֹ וְאֱלוֹ דְּבָרֵי אֱלֹקִים חַיִּים".

When that happens, his soul draws down life for itself from Above, from a very high level of Holiness.

That level (that it receives life from during sleep/Exile) is called “Circles”, meaning that just like a circle has no top or bottom, rather all points are equal. In this spiritual level of “Circles” all aspects are equal and everything comes together without making any differences between things, in a similar manner to what our Sages said (Eiruvim 13b) that opposite opinions in Torah Law can both being true at the same time: “These opinions and these opposite opinions are both the words of the Living Hashem.”

The following diagram shows ten attributes in circle. In a circle all ten attributes are equally connected to each other, none is on top or bottom per se, and one can draw a direct line between each attribute and every other attribute. Thus, in the arrangement of “Circles”, all attributes are equal and exist together.



רַק כְּשֶׁנִּמְשָׁךְ דְּרָךְ קוּיִם אֲזִי יֵשׁ הַתְּחַלְּקוּת קוּ יָמִין
 חֶסֶד כּו'.

It is only when Hashem’s revelation is drawn down through “channels”, i.e. specific and defined modes of expression, that there are differences between aspects, that the “channel” of the “right side” is kindness and the “channel” of the “left side” is severity.

that remain are limited to the situations, actions, and feelings that his imagination produces in dreams.

The same ten attributes are presented in the following chart as three “channels”. The right “channel” has kindness and then wisdom and victory. The left “channel” has severity and then understanding and loyalty. The middle “channel” has compassion and then knowledge, connection, and rulership. Each attribute has a specific place this is arrangement, and there is chainlike hierarchy where one attribute is an extension of a previous one. Wisdom is expressed in kindness, which is then expressed in victory. Understanding is expressed in severity which is then expressed in loyalty. Knowledge is expressed in compassion which is then expressed in connection and rulership.

Left Channel	Middle Channel	Right Channel
Understanding	Knowledge	Wisdom
Severity	Compassion	Kindness
Loyalty	Connection	Victory
	Rulership	

מה שאין כן בבחינת עגולים אין שם התחלקות כלל, ושם כל הדברים המתפרדים למטה מחוברים וכלולים יחד, ולא נראה שום פירוד והתחלקות ביניהם.

Which is not the case in the level of “Circles”, on that level there is no differences at all, and all the aspects that are separate below in the more revealed realm, are all connected and bound up with each other in the more hidden realm called “Circles”, and on that level there is not apparent any division or difference between these attributes.

A person’s soul-powers operate on two levels, on a conscious level and on a sub-conscious level. On the conscious level his intellect flows into his emotions, which then flow into his practical mode of conduct. In addition, the different aspects of intellect work together so that his abstract thinking flows into his logic and data processing thinking, which then flows into his perception of reality thinking. In his emotions, kindness is the opposite of severity, and the desire for victory is the opposite of submission to authority.

However, in the subconscious, these defined rules of how the soul-powers interact do not apply. All of his soul-powers exist in potential at the same time, and there they are all together and not contradictory.

So too in Hashem’s revelation there are these two levels:

The level called “Channels” is like the conscious level, which is the more revealed level, where Hashem’s ten attribute work together in an exact and defined manner, and some attributes act in an opposite manner to other attributes.

However, the level called “Circles” is like the sub-conscious level, which is more hidden, where all the attributes exist equally at the same time, like a circle where there is no top or bottom.

אך להיות בחינה זו בגילוי למטה, אינה כי אם על ידי בחינת שינה והסתלקות המוחין בגלות.

However, for this higher level of “Circles” to be revealed below in this physical world it is only possible through the idea of “sleeping” and the withdrawal of the intellect back to its source in the “subconscious” level of Divine Revelation in the time of Exile.

ועל זה נאמר (ישעיה נ, ג): "אלביש שמים קדרות" -

Regarding this process it was said by the Navi (Yeshaya 50:3): “I will clothe the heavens with darkness.”

"שמים" הם בחינת עגולים, הם מלובשים בבחינת "קדרות" וחשך, שהוא העלם והסתור,

The term “heavens” is referring the level called “Circles”, which are “clothed” and invested in “darkness”, meaning the concealment and hiding of Divine Revelation.

שְׁאֵז מְאִיר וּמִתְנוּצֵץ מִלְמַעְלָה, מֵעוֹלָם הָעֲלִיּוֹן
שֶׁהוּא בְּבַחֲיַנַּת עֲגוּלִים, בְּבַחֲיַנַּת חֲלוּם, שֶׁהוּא כֹּחַ
הַמְדַמָּה לְחֵבֵר שְׁנֵי הַפְּכִים בְּנוֹשֵׂא אֶחָד כְּאֵלוֹ הֵם
אַחֲדִים מִמֶּשׁ.

At that time of spiritual concealment is when there shines and glimmers from Above an expression of the high spiritual world called “Circles”. This high level is expressed as a “dream” that has the power of imagination to combine opposites together as if they were one thing.

לְפִי שֶׁבְּאֵמַת בְּשֵׁרֶשׁם בְּעוֹלָם הָעֲלִיּוֹן הֵם
מְחוּבְּרִים וּמְיוֹחָדִים, כִּי שָׁם הוּא בְּבַחֲיַנַּת עֲגוּלִים
בְּנִ"ל,

This is because in truth the source of everything in this physical world is ultimately in that high spiritual world where they are combined as one. That world is called “Circles” that have no top or bottom as explained above.

Hashem creates everything with His speech and thoughts, but before they were specific thoughts and words, they were first a higher, more abstract level of thought, analogous to the subconscious level that precedes a person’s revealed thoughts and feelings. In the subconscious, all the soul powers coexist and are interrelated, as in a circle where all points are equally distant from the center and each point has direct access to every other point without needing to go through another. This means that everything that Hashem created in this world has a source in the abstract spiritual level called “Circles” where even opposites can be together.

It is possible for opposites to coexist even as they are in this physical world because in their source in Hashem’s abstract thought they coexisted without contradiction. So when we see opposites together in this world, we are really seeing an expression of their spiritual source where they were together.

רַק לְמַטָּה, בְּהִתְחַלְקוֹת הַקְּוִיּוֹן עַל פִּי חֻכְמָה וְדַעַת
לְהִיּוֹת קוֹ זֶה כֶּן וְזֶה כֶּן, אֲזִי נִרְאָה וְנִגְלָה הַהַפּוּךְ,
שֶׁזֶה הַהַפּוּךְ מִזֶּה, וְאֲזִי הֵם נִפְרָדִים וְרַחוּקִים זֶה
מִזֶּה.

It is only below in this world where there are “channels” divided by Hashem’s wisdom and knowledge so that each “channel” has its own specific manner, then creations that come through them will appear opposites, one opposing the other e.g. fire and water appear as opposites that counteract each other, and then they are distinct and removed from each other.

וְלִכֵּן אֵי אֶפְשֶׁר לְהִיּוֹת גִּילּוּי בַּחֲיַנַּת הַהִתְכַּלְלּוֹת
בְּבַחֲיַנַּת גִּילּוּי הַחֻכְמָה, שֶׁהִיא רֵאשִׁית הַתְּחַלְקוֹת
הַקְּוִיּוֹן,

Therefore, it is impossible for this interconnectedness to be revealed in the level of wisdom, which is the beginning of these distinct “channels”.

אֲלָא בְּבַחֲיַנַּת שֵׁנָה וְהִסְתַּלְקוֹת הַמוֹחִין בְּגִלּוֹת,
אֲזִי מִתְנוּצֵץ וּמְאִיר הָאוֹר הָעֲלִיּוֹן,

Only in the aspect of “sleep”, when the “intellect” i.e. the revelation of awareness of Hashem withdraws back into its source during the time of Exile, at that time the Light from Above in the world called “Circles” shines and glimmers into this world,

וְהוּא מְסֻתָּת וּמִתְעַלֵּם בְּבַחֲיַנַּת "קְדָרוֹת" וְחֹשֶׁךְ,
דְּהֵינּוּ בְּבַחֲיַנַּת הַתְּלַבְּשׁוֹת הַהֶעֱלָם כּו', וְלֹא
בְּבַחֲיַנַּת גִּילּוּי.

but it comes hidden in “darkness” and concealment, meaning clothed in various types of concealment and not openly revealed.

The expression of the reality of the higher world of “Circles” into our world is mainly in the fact that opposites can exist together at the same time, whether in our physical reality or in our feelings and perceptions. The fact that opposites can coexist is expressing the deeper reality that everything exists together in Hashem, even opposites.

However, this is not a direct revelation of that higher level in a way that we can understand and internalize. Even though we see opposites coexisting, we don't understand that this is because in their source in Hashem they co-exist. All we see is that in this world they co-exist in a way beyond our comprehension.

So, even though in the time of Exile there is an expression of the higher reality of the world of "Circles", we only see it indirectly through its effect on combining opposites. This is what is meant that it is "clothed in darkness".

כי הגילוי הוא בבחינת חכמה ודעת שהוא על פי קוין. **Because revelation that we can understand directly is only through the wisdom and knowledge of Hashem the way it comes to us in the "channels".**

The knowledge of Hashem comes down from level to level through the system of "channels" until it comes down to a level that we are capable of understanding.

This is similar to the analogy of the conscious and the subconscious:

From our subconscious we receive the ability to do things that we might think are impossible, like the power for self-sacrifice that every Jew naturally has. However, this power for self-sacrifice is not something we can necessarily understand and define, even though it is very important for us to use.

Only in our conscious intellect do we have the ability to process and internalize deep ideas and integrate them into our life. However, the conscious intellect is inherently limited.

So too, in the levels of Divine Revelation, there is a difference between how we receive from the "conscious" level of "channels" and the "subconscious" level of "Circles":

From the level of "Circles" we see opposites coming together, which is why we feel love of Hashem during prayer and love of our body after prayer, and it gives us the power that even if someone experiences a love of material things, he can also experience a real love for Hashem. However, we can't understand and internalize the real source of this ability.

From the level of "channels" we receive the ability to understand that Hashem is creating and guiding the world and our life. However, our understanding is very limited due to the concealments on Divine Revelation in the time of Exile.

ולעתיד-לבא בתיב (ישעיה ל, ב): "ולא יכנה עוד מוריק" בכנה ולבוש כו, **However, regarding the Future Time** after Moshiach comes **it is written** in the Navi (Yeshaya 30:20): **"And your Master (Hashem) will no longer hide Himself in His 'Clothing',"** meaning that He will no longer hide his true revelation in 'clothing' and 'garments'.

This means that His true Oneness and Infinity will be openly revealed, as opposed to now when we only see it indirectly through the combination of opposites.

ולכן "ביום ההוא יהיה [.] שמו אחד" - שלא יהא מלובש ומכוסה בנרתק, ויהיה "נקרא כמו שנכתב כו", "כי עין בעין יראו כו" (ישעיה נב, ח). **Therefore, specifically "On that day** (when Moshiach comes) Hashem will be One and **His Name will be One."** This is because His Name, meaning his ultimate revelation, **will not be clothed and concealed in a "covering"** of the natural order and unholiness that exists in the time of Exile, rather **"His Name will be read the same way it is written,"** meaning it will be openly revealed, and **"with our physical eyes we will see** that Hashem is here **watching us."** We will understand Hashem's revelation more than just intellectually. It will even be evident from looking around at the world since the Infinite revelation of Hashem allows contradictions to exist, like physical objects seeing Divinity.

וַאֲזַי נֶאֱמַר (תהלים קכו, א): "בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן
הֵינּוּ כְּחֹלְמִים",

Regarding that time it is said (Tehilim 126:1): "When Hashem returns the Jewish People who were captives from Eretz Yisroel and Yerushalayim, called Tzion, and brings them back to Eretz Yisroel, we will look back and consider ourselves as dreamers."

פִּירוּשׁ: שִׁיתְגַּלֶּה מְדַרְגָּה וּבְחִינָה זוֹ שֶׁל הַחֲלוֹם,
עַד אֲשֶׁר כּוֹלֵם יִבִּירוּ וַיִּדְעוּ וַיִּשְׁיגוּ הַחַיּוֹת הַנִּמְשָׁךְ
לָהֶם בְּזִמְנֵן הַגְּלוּת שֶׁהוּא מְבַחֲיֵנֵת הַחֲלוֹם, וְלִכְּן
יֵאמְרוּ: "הֵינּוּ כְּחֹלְמִים".

Meaning that the level of "dreams" will be so revealed that everyone will recognize, know, and understand the life from Hashem that was drawn down to the Jewish People during the time of Exile which came from the level of "dreams". They will therefore all say "we were like dreamers". We all received life from the "subconscious" level of Divine revelation called "circles" which is the source of "dreams" where opposites can co-exist.

To summarize and explain the main point the Alter Rebbe is bringing out in the maamar:

When someone sleeps the higher levels of their soul and intellect withdraw to the subconscious, to a deeper level of the soul that is not limited by the body. The lower level of the soul and intellect that remains revealed in the body perceives only a "dream" reality since the main part of its intellect has retracted from being revealed. On the one hand this is a lower level than when someone is awake, since the depth of intellect is not revealed and he perceives things that are not real.

However, there is also an advantage: The higher aspects of the soul and intellect that return to the subconscious are now connected to a deeper and higher level of the soul than revealed intellect. They connect to the deep subconscious where everything exists as one and all opposites are able to unite, where anything is possible. From the higher level of the intellect connecting to that higher level there is a reflection that shines down to the lower level of intellect that remains in the body, which is where the imagination has the power to combine opposites in dreams.

So, it comes out that dreams have an advantage over being awake in that they contain a reflection of the limitlessness and oneness of the subconscious which is essentially higher than the conscious. The only problem is that we can't directly understand and utilize that connection to the subconscious that we experience during dreams.

This analogy applies to Exile:

During the time of the Exile, Hashem withdraws His revelation from coming to us in a revealed level, so that we experience reality like the lower aspect of the soul and intellect that remains in the body when a person is sleeping. At that time (nowadays) we are like dreamers, we don't deeply understand the real truth of Hashem's Oneness, and we see things that can't be explained. We also feel that opposites can co-exist, like feeling a love for Hashem and a love for material things at the same time.

However, there is also an advantage: The revelation of Hashem that withdrew to its source is now connected to a higher level of Hashem's expression, to the "world of Circles" where all aspects are equal, where anything is possible, where opposites can co-exist. Since Hashem's revelation is now connected to that higher world, this becomes reflected in our world that we have the ability to do things that don't make sense, like self-sacrifice for every detail of Torah and Mitzvos, and the ability to combine opposites, to truly feel a love for Hashem even if we normally have a love for material things, and to do Teshuva in one hour for years of unholy behavior.

So, it comes out that our service of Hashem in the time of Exile which is like a "dream" has an advantage over the revelation of Hashem in the time of the Beis Hamikdash: It contains a reflection of the higher reality of the limitlessness and Oneness of Hashem on a level higher than logic and understanding. The problem is that we

can't internalize that connection to the world of "Circles" since all we get is a reflection of that level, but it is still essentially hidden from us.

When Moshiach comes we will have both advantages of the time of the Beis Hamikdash and of the time of Exile, we will experience the world of "Circles", of the limitless ability of Hashem and His true Oneness where all opposites can co-exist, but that revelation will come to directly in a way that we can understand and internalize. Not only will we have a deep understanding and feeling of Hashem's true existence (like the time of the Beis Hamikdash) but we will also experience and live with a connection to the Truth of Hashem the way He is totally beyond any limitations and explanations (like now during Exile), and that itself we will see and our minds will connect to. We will understand, feel, and see the real infinite Truth of Hashem that empowered us to have self-sacrifice during all the long years of Exile, something totally beyond what was revealed in the Beis Hamikdash.

וּבְזָה יוֹבֵן מַעְלֵת וּמַדְרַגַּת יַעֲקֹב וְיוֹסֵף עַל יְדֵי הַחֲלוֹמוֹת. **And with this it will be understood the great spiritual level of Yaakov and Yosef who served Hashem with dreams.**

Yaakov had a dream of a ladder reaching to the heavens, and later he had a dream of an angel that came to him when he was a shepherd and told him that Hashem wanted him to return home.

Yosef had dreams of stars and the moon bowing to him, and sheaves of wheat bowing to him, and later he interpreted dreams for Pharaoh and for his officers.

These dreams are recorded in the Torah to tell us that they served Hashem on the level of dreams, and that they were connected to the high spiritual level which is the source of dreams, the world of "circles".

וַיֵּשׁ בְּחֵינּוֹת שְׂיֹסֵף הוּא יוֹתֵר בְּמַעְלָה מִמַּדְרַגַּת מֹשֶׁה רַבֵּינוּ עַל־יְדֵי הַשְּׁלוֹם. **Because of the great level that is the source of dreams, there are some aspects in which Yosef was on an even higher level than Moshe Rabeinu:**

Aharon's two oldest sons, Nadav and Avihu, were on a higher level than Moshe Rabeinu. Moshe said that Hashem wanted the Mishkan to be sanctified by having completely righteous people pass away at the time of the inauguration, and since Nadav and Avihu were chosen instead of himself this proves that they were on a higher spiritual level than him (at least in some respects). Since Nadav and Avihu had some spiritual quality above that of Moshe Rabeinu, that means that Yosef also did, since Nadav and Avihu were a gilgul-reincarnation of the soul of Yosef. Because Yosef was on such a high level, that is why Nadav and Avihu- who each possessed an aspect his soul- were also on such a high level, even higher than Moshe Rabeinu.

Now the Alter Rebbe go into details of how Nadav and Avihu possessed aspects of Yosef's soul:

וַנִּדְבַּ וְאַבְיָהוּא הָיוּ נַפְשׁ רוּחַ שֶׁל יוֹסֵף. **Nadav and Avihu had the levels of 'nefesh' and 'ruach' of the soul of Yosef.**²⁰

It says in the Torah that the people who took out the dead bodies of Nadav and Avihu from the Mishkan were not able to bring the Pesach offering (since Pesach was only a few days after the inauguration of the Mishkan) because they became impure through touching a dead body.

However, if we look at the verse carefully it says:

וְ"אִנְחָנוּ טְמֵאִים לְנַפְשׁ אָדָם" (בְּהַעֲלוֹתָךְ ט, ז) - זֶה אַבְיָהוּא.²¹ **"We are impure by touching the dead body of the nefesh-soul of a man." (Bamidbar 9:7) This nefesh-soul is referring to Avihu who had the soul level of nefesh of Yosef.**

²⁰ There are five levels of the soul: 1-nefesh 2-ruach 3-neshama 4-chaya 5-yechida. The lowest is nefesh and the highest is yechida.

²¹ (סוּפָה כה, ב).

We see that the verse uses the singular term soul-nefesh and not plural ‘souls’. We have a tradition that this is because the people only became impure by touching the dead body of Avihu who had the level of nefesh. However, Nadav was on an even higher level than Avihu and his dead body did not transmit any impurity to those that touched it.

אָבֵל נָדָב הָיָה מִבְּחִינַת "רוּחַ", וְלֹא הָיוּ צְרִיכִים
הַזָּאֵה בְּשִׁבְלוֹ כָּלֵל,

However, Nadav had the level of ruach of Yosef's soul, and therefore the people who touched his dead body did not need to be purified by having the ashes of the Para Aduma cow mixed with water sprinkled on them.

וְעָלְיוּ נֶאֱמָר (תְּהִלִּים נ"א, יד): "וְרוּחַ נְדִיבָה
תִּסְמְכֵנִי".

Regarding him (Nadav) it is written (Tehilim 51:14): "And support me with a nadav-generous ruach-spirit", meaning that the verse connects the word "Nadav" with the level of "ruach", since Nadav had the soul level of ruach of Yosef.

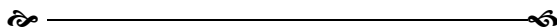
וְזֶהוּ שְׂכָתוֹב (תְּהִלִּים פ', ב): "נוֹהֵג כְּצֹאן יוֹסֵף", כִּי
בְּזִמְנֵי הַגְּלוּת הִנְהִיגַת יִשְׂרָאֵל הוּא בְּבַחֲיַנַּת יוֹסֵף,
שֶׁהוּא מִבְּחִינַת חֲלוֹם, מֵעוֹלָם הָעֵגוּלִים כּו'.
שֶׁהוּא מִבְּחִינַת חֲלוֹם, מֵעוֹלָם הָעֵגוּלִים כּו'.

This is also the meaning of what is written in Tehilim (80:2): "He (Hashem) guides like sheep the Jewish People who are called Yosef." The reason that the entire Jewish People are called in this verse Yosef (even those who are not his descendants) is because the way that Hashem guides the Jewish People during the time of Exile is similar to how Yosef served Hashem, from the level of "dreams" from the world of "Circles".

Just like Yosef served Hashem with dreams, the entire Jewish People serve Hashem on the level of "dreams" during the time of Exile, this is why we are all called Yosef. Yaakov and Yosef had lives of hardships, when Hashem was very concealed from them, yet they persevered to serve Hashem with self-sacrifice. They served Hashem like one in a dream who knows that he is dreaming, he knows that there is a higher reality which he is connected to. So too, the Jewish people during Exile serve Hashem in that state of concealment and level of "dreams" with self-sacrifice and they have the power to do things to serve Hashem that don't seem to make sense. It is because of this they are even higher than Moshe Rabeinu in some ways, like it says in the Midrash the Moshe Rabeinu was humbled when he saw the self-sacrifice and dedication of the last generations of Exile (including our current generation) who serve Hashem even though they don't have understanding and awareness, like one in a dream.

וְלִכְּנָן נִקְרָא (וַיְחִי מֵט, כב) "בֶּן פּוֹרְ"ת" - אוֹתִיּוֹת
פּוֹת"ר וְתוֹפ"ר - שְׂמַחְבֵּר כּו'. וְלִכְּנָן הָיָה פּוֹתֵר
חֲלוֹמוֹת. :

Because Yosef was connected to the level of "dreams" he is referred to in the verse (Bereishis 49:22) as "a son that multiplies", on a literal level this means that his descendants will multiply, but the word פּוֹרְ"ת contains the letters that spell two other words: פּוֹת"ר-interpret and תוֹפ"ר-connect, meaning the ability to connect seemingly unconnected things together to come out with the correct explanation of dreams. This is why he was able to interpret dreams for Pharaoh and his officers, since his soul was connected to the spiritual source of dreams.



Summary

Q1 What does the verse mean by comparing the Jewish People during the time of Exile to someone dreaming?

A1 During a dream, a person's intellect withdraws back into the subconscious and all that remains is the imagination. The imagination has the ability to combine opposites, like imagining a flying boat or fire and water together. During the time of Exile our intellectual awareness of Hashem is very limited, like the intellect that remains with someone while he is dreaming. We can therefore imagine that we can love Hashem during prayer and right after prayer we love our material needs, even though these two loves are contradictory.

Q2 Does that mean that our love of Hashem during prayer is only imaginary since we afterwards experience a love for material things?

A2 No, our love for Hashem during prayer is very real. The fact that we experience love for material things afterwards is because we live in the time of Exile, which derives from the spiritual level of "dreams". Even though dreams are on an intellectually lower level than when someone is awake, they express the subconscious which is deeper than the revealed intellect. So too, during Exile when our intellectual awareness of Hashem is limited, we are connected to a deeper level of Hashem's revelation (called the world of "Circles") which gives us the ability to go from one opposite extreme to the other, just like in a dream where opposites can come together. Due to our connection to this level, we are able to go from experiencing love of material things to a truly genuine love of Hashem during prayer.

Q3 What does the verse mean by saying that only when Moshiach comes will we consider ourselves like dreamers during the time of Exile? Don't we already know that now we are on the level of "dreams"?

A3 Now we only see the great spiritual level of dreams indirectly. We see that opposites can come together and someone can go from spiritually very low to spiritually very high in a short time. However, the source of this power for opposites to combine is on a very high level that we can't understand. Only after Moshiach comes will the source of "dreams", the spiritual world of "Circles" be fully revealed in a way that we can understand and see directly. At that time our physical eyes will see Divine Revelation and our physical brain will understand Divine Revelation, something that nowadays is not yet possible.

Lessons in the Service of Hashem

1. A person should never be discouraged from coming close to Hashem, or think that they can't feel a love for Hashem during prayer. Even someone who has a love of material gain and is focused on material pursuits all day can still swing to the opposite extreme and experience a genuine love of Hashem during prayer (if he really tries his best), because during Exile we are like dreamers who accomplish things that are logically contradictory.
2. Hashem wants us involved in material occupations and professions, but for a higher purpose than just amassing money. Even if we are working to support our family, which is already a noble cause, we must remember that there is an even deeper purpose to our material occupation. When a Jew uses material resources to serve Hashem throughout the day, it gives the physical world meaning by making it a part of the higher purpose of serving Hashem. When we remember that our material occupation is ultimately there in order to connect the physical world to Hashem and make it into a dwelling place for Him, then our physical work doesn't contradict our love of Hashem. We are then able to look at our physical life as another means of connecting to Hashem, and as a continuation of the love of Hashem we experience during prayer.
3. A person may get discouraged by the fact they don't have a more developed understanding of Hashem's greatness, or when things happen that we can't understand (like tragedies, heaven forbid, or just the fact that we are still in Exile). We must keep in mind that we in Exile are like dreamers. If someone has a bad dream, it is not cause for concern. The difficulties he had in his dream vanish as soon as he wakes up. When Moshiach comes and Hashem becomes fully revealed, we will wake up from all the confusing hardships of Exile that seem so real now, but we will take with us all the accomplishments of our service of Hashem. Exile is like a dream in the sense that the suffering and confusion will ultimately disappear forever, but it is not like a dream in the sense that everything that we accomplish in Torah and Mitzvos are real and eternal, and even better than we can accomplish after Moshiach comes. This is because now when it requires self-sacrifice to live with the reality of Torah and Mitzvos despite the illusions of the dream of Exile. When we realize that our suffering is only temporary like a bad dream, but our service of Hashem is forever, this helps us stay strong during these last days of Exile.