



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

תורה אור

פְּרִשְׁת מִקֵּץ

דְּבוּר הַמִּתְחִיל

וַיְהִי מִקֵּץ [א]

Becoming Hashem's Butler

www.LEARN CHASSIDUS.com

In collaboration with:

www.ChassidutBehirah.com



ב"ה

Please Donate to Keep this Project Going!

Please help this project continue so that Torah Or and Likutei Torah will be available to Jews around the world in the language they understand.

Please become a monthly donor of \$18.

Please make yourself available to the Alter Rebbe, who wants his maamarim to be available to every Jew in the world.

Please take 5 minutes and sign up online at www.Donorbox.org/LearnChassidus to become a monthly donor of \$18.

With these \$18 a month, you will have the tremendous merit of having translated the Torah Or and Likutei Torah, making it available to Jews all around the world, and will receive the tremendous merit and blessings that come with that!

For additional sponsorship opportunities, or questions on the project, email me at lessonsintorah@gmail.com

ב"ה

Torah Or

תורה אור

דבור המתחיל

וַיְהִי מִקֵּץ [א]¹

פְּרִשֶׁת מִקֵּץ דף לג, - לא,ב

“Becoming Hashem’s Butler”²

In the beginning of Parshas Mikeitz, the Torah describes how Pharaoh had two dreams that he felt were of great importance and needed interpretation. One was about seven skinny cows that swallowed up seven fat cows, and one was about seven thin stalks of wheat that swallowed up seven fat stalks of wheat. These dreams come after the dreams discussed in the previous Parsha, of Vayeishev. There the Torah describes the dreams of Pharaoh’s baker and butler, who were in jail because there was a fly in Pharaoh’s wine and a pebble in Pharaoh’s bread. The butler’s dream was about three clusters of grapes that he made into wine for Pharaoh. The baker’s dream was about three baskets of bread he was carrying on his head.

The butler and baker had Yosef interpret their dreams. Yosef interpreted the baker’s dream to mean he would be killed, and the butler’s dream that he would be reinstated as Pharaoh’s butler. Yosef asked the butler to remember to mention him to Pharaoh after he is freed from jail and reinstated, but the butler forgot to

¹ (דבור המתחיל וַיְהִי מִקֵּץ: תורת חיים ריש פְּרִשֶׁת מִקֵּץ. - ציון כבוד קדושת אֲדָמוֹ"ר.

אֶת זֶה דָּרַשׁ אֲדָמוֹ"ר בְּשִׁבְתוֹ [פְּרִשֶׁת מִקֵּץ], הַנוּכָה, [ב' טבת] דְּשִׁנַּת תַּקנ"ו.

ראה ד"ה "ולא זכר שר המשקים" נדפס במאמרי אדמו"ר הזקן הקצרים ע' כ. אור התורה בראשית כרך ה' תתקעא (ובאן עשינו חילוק לפרקים ע' פה מאמר שם), וקיצור כרך ו' תתש (מובא להלן בסוף המאמר). תורת מנחם ח' לה ע' 162, ד"ה ויהי מקץ תשל"ג.

² Some of the explanations in this translation are based on Torah Or Hamevu'ar, the commentary on Torah Or from Rabbi Levi Gelb and his colleagues, published by Hamaayanos and Kehot publication society.

mention him for two years. At the end of two years, Pharaoh had the disturbing dreams mentioned above, and only then did the butler mention Yosef to Pharaoh as a dream interpreter.

The Alter Rebbe will analyze the mystical meaning of these characters and their dreams in our service of Hashem:

(K) Chapter 1

**"וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חֹלִים
וְגו'" (פְּרָשַׁתְנוּ מֵא, א):**

"And it was at the end of two years (since the butler was freed from jail), that Pharaoh had a dream (and needed it interpreted, and the butler mentioned Yosef to Pharaoh) ..." (Bereishis 41:1)

**הִנֵּה פְּרָשָׁה זוֹ מְחוּבֶּרֶת לַפְּרָשָׁה שֶׁלִּפְנֵיהָ
(וַיֵּשֶׁב מ, כג): "וְלֹא זָכַר שֶׁר הַמִּשְׁקִים אֶת
יוֹסֵף וְגו'",**

Now, this Parsha is connected to the (last verse of the) previous Parsha that says: "the butler did not remember Yosef" (Bereishis 40:23).

כִּי מִפְּנֵי שֶׁ"לֹא זָכַר" נִתְּהוּהָ "וַיְהִי מִקֵּץ".

This implies that because "he did not remember (Yosef)," this caused that "it was at the end (of two years)."

The end of the last verse of Parshas Vayeishev says that the butler forgot about Yosef. The beginning of the next verse, which is the first verse of Parshas Mikeitz, says how it was at the end of two years later that Pharaoh had his disturbing dreams.

From the flow of the verses, it would seem to imply that the fact that Pharaoh had strange dreams two years after the butler was freed, was because the butler forgot about Yosef.

What possible connection could there be between these two things?

וַיֵּאָדָר הָעֵנָן:

The explanation of the matter:

**כִּי כְמוֹ שֶׁיֵּשׁ פְּרָעָה וְשֶׁר הַמִּשְׁקִים
בְּקִלְיָפָה,**

For, just as there is Pharaoh and his butler in unholiness,

כך "זה לעומת זה עשה אלקים"³, שִׁכְמוֹ
 כֵּן בְּסִטְרָא־דְקְדוּשָׁה יֵשׁ גַּם כֵּן בְּחִינּוֹת
 אלו:

so too, "Hashem has made this (unholiness) corresponding to this (holiness)" (Koheles 7:14), **that there exists similarly in holiness these aspects** (of Pharoh and his butler etc.).

וְהֵנָּה יֵשׁ ד' יְסוּדוֹת בְּנַפֶּשׁ הָאָדָם: אֵשׁ,
 רוּחַ, מַיִם, עָפָר.

Now, there are four spiritual elemental aspects in a person's soul, corresponding to "fire, air, water, and earth."

יְסוּד הָאֵשׁ מְשַׁכְּנָה בַּלֵּב;

The spiritual elemental aspect of fire resides in the heart,

וּמְקוֹר הַלִּיחוֹת - מִהֶמוֹם, שֶׁשֶּׁם הוּא
 מְשַׁכֵּן יְסוּד הַמַּיִם,

and the source of spiritual liquid is derived from the brain, which is where the spiritual elemental aspect of water resides.

וְהַרְיָאָה שׁוֹאֶבֶת כָּל מִיּוֹ מִשְׁקָה וְלִיחוֹת
 מִהֶמוֹם עַל יְדֵי הַקֶּנֶה לְקַרֵּר אֶת חוּם הַלֵּב.

The spiritual lungs draw out the spiritual liquid and moisture from the brain through the spiritual windpipe, in order to cool off the heat of the heart.

The above statements from the maamar, which are based on a Gemara (Brachos 61b), are generally not interpreted to mean on a physical level. (At least, in the context of this maamar it does not mean on a physical level.) Rather, the spiritual aspects of fire and water are connected to the heart and the mind.

The mind is cool and analytical. The heart is fiery and passionate. The spiritual idea of the "lungs" and the "windpipe" is the ability to take some of the cool and analytical power of the mind and use it to harness and control the emotions so they do not "overheat" and bring the person to do something foolish because of his intense emotions.

The windpipe and lungs are what connect the head and the heart, bringing oxygen through mouth in the head into the blood in the heart. Similarly, the spiritual "windpipe and lungs" are the aspects that connects the mind and the heart, allowing the cool and calm mind to control the passionate emotions.

³ (קִהְלָת ז, יד. וְשֵׁם: הָאֱלֹקִים).

This ability of the spiritual “windpipe and lungs” to cool off the emotions using the cool and calm mind, is true even regarding physical matters. For example, a person whose job entails working with customers sometimes deals with people who say inappropriate or insulting things. If they would let their emotions go uncontrolled, they would probably lose their job by responding angrily at the customers. The worker uses their spiritual lungs and windpipe to draw cool and calmness from their mind to cool off their emotions so they can respond professionally.

Similarly, in the Divine soul there is the dynamic of the mind and heart, and the connection between them:

וְכֵן בְּנֶפֶשׁ-אֱלֹקִית: **So too in the Divine soul:**

יְסוֹד הַמַּיִם בְּמוֹחַ, הִיא בְּחִינַת חֻכְמָה
וְדַעַת בְּעִבּוּרָתָהּ בְּמוֹחוֹ וּבְמַחְשְׁבָתוֹ.

The spiritual elemental aspect of water is in the brain, meaning, in the aspect of Chochma-Wisdom⁴ and knowledge in the service of Hashem using his brain and thoughts (to contemplate on Hashem’s greatness).

וְאֵף כִּי "לִית מַחְשְׁבָה תִּפְסָא בִּיה כָּל",

Even though “no thought can grasp Him at all” (Tikunei Zohar 92a),

So how can one use his thoughts and mind to connect to the unknowable Hashem?

הֲלֹא כְּתִיב (מִשְׁלֵי לֹא, כּג): "נוֹדַע
בְּשַׁעְרִים בְּעֵלָה" -

Is it not written (Mishlei 31:23) “Her (the Jewish People’s) Husband (Hashem) is known at the ‘שַׁעְרִים-gates’”?

"כָּל חָד לְפִנּוּם שִׁיעוּרָא דִּילֵיהּ"⁵.

Meaning, as it is explained in the Zohar (I, 103b), “to each person according to his own ‘שִׁיעוּרָא-measure’ of intellect.”

⁴ As will be further explained, this aspect of “Water” is connected specifically to the level of Chochma as opposed to Binah.

⁵ (זֹהַר וִירָא קג, ב: 'נוֹדַע בְּשַׁעְרִים בְּעֵלָה' דֹּא קוּדְשָׁא בְּרִיךְ-הוּא, דֹּאִיהוּ אֲתִידַע וְאֲתִדְבֹּק לְפִנּוּם מַה דְּמַשְׁעַר בְּלִבֵּיהּ כָּל חָד, כְּמַה דִּיכִיל לֹאֲדַבְּקָא בְּרוּחָא דְחֻכְמָתָא. וְלְפִנּוּם מַה דְּמַשְׁעַר בְּלִבֵּיהּ, הָכִי אֲתִידַע בְּלִבֵּיהּ).

The Zohar explains the verse to mean that Hashem, who is the “Husband” of the Jewish People, makes Himself known to each Jew according the measure of effort on his part to connect his mind to Hashem.

וְהִינּוּ הַהִתְבּוֹנְנוֹת בְּבַחֲנֵת הַתַּפְשׁוֹת
גְּדוּלָתוֹ יִתְבָּרַךְ לְמַעַלְהָ עַד אֵין קֶץ וּלְמַטָּה
עַד אֵין תַּכְלִית - "אֵין עוֹד מְלַבְדּוֹ"
(וְאַתְחַנֵּן ד, לה).

This refers to the contemplation on the idea of Hashem’s greatness, that from the infinitely highest level to the lowest possible level “there is nothing besides for Him.” (See Devarim 4:35)

כִּי "בְרוּחַ פִּי כָל צִבְאָם" (תְּהִלִּים לג, ו),
וְ"כֹלָא קָמִיָּה - כָּלָא חֲשִׁיב";

For, “with the breath of His mouth He created all of their hosts” (Tehillim 33:6), and “everything else is insignificant before Hashem.”

וּכְמוֹ לְמַשָּׁל דְּבוּרוֹ שֶׁל אָדָם, שֶׁהוּא בָטֵל
אֵלָיו וְנֶחֱשֵׁב כְּאֵין נִגְדּוֹ.

For example, a person’s speech has no separate importance other the person, and is insignificant in comparison to the person himself.

וְזֶה כָּל אָדָם "לְפָנַי שִׁיעוּרָא דִּילִיָּה" יָכוֹל
לְדַעַת וּלְהַשִּׁיג כִּי "אֵין עוֹד" "בְּשָׂמַיִם
מִמַּעַל"⁶,

This is what each person can understand and grasp according to his level, that “there is nothing other than Hashem, in the Heavens Above, and on the earth below,”

וְכָל הָעֲלִיוֹנִים וְהַתַּחְתּוֹנִים הֵם נִמְשָׁכִים
מִרוּחַ פִּי יִתְבָּרַךְ,

and all the created beings in the higher spiritual levels, and in the lower spiritual levels, are derived from the “breath of His mouth,” as it were,

וְאֵין דְּבַר חוּץ מִמֶּנּוּ.

and therefore, there is nothing separate from Him.

וְלָכֵן הֵם מִמַּשׁ כָּלָא חֲשִׁיבֵי קָמִיָּה.

and because of this, they are considered absolutely insignificant compared to Hashem.

⁶ ("בְּשָׂמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד". דְּבָרִים ד, לו).

This awareness of Hashem in our mind is the aspect of “water” in the Divine soul. This is when the concept is “seen” in the mind’s eye, and brings a person to great enjoyment and pleasure. Just as water binds things together, like flour into dough, this pleasure in perceiving Hashem’s greatness binds the person to Hashem. This is connected to the level called “Chochma,” which is the aspect of the mind that “sees” the entire picture all at once, and causes the person to “lose himself” in an idea and experiencing it with great enjoyment.

ויסוד האש הוא הצמאון שבלב,

However, the elemental spiritual aspect of fire in the Divine soul is the yearning in the heart for Hashem,

**המבין בהתבוננות בגדולתו יתברך, ואיך
ממש "כולא קמיה בלא חשיבי"⁷,**

when it understands and contemplates in a way of Bina about the greatness of Hashem, how “everything is insignificant before Him.”

The aspect of “fire” in the Divine soul is related to the aspect of Bina-Understanding.

As mentioned above, Chochma allows the person to “see” the entire picture of the idea, as it were, and have great enjoyment in losing oneself in the concept.

By contrast, however, Bina is the aspect that focuses on each detail separately, and analyzes everything. This is similar to “hearing” an idea, where you can only process one bit of information at a time, and only after hearing many details can string it together into a complete idea.

Since Hashem’s true greatness is beyond the limits of any logical comprehension, the more details we try to grasp the more we realize how Hashem is beyond our understanding. At some point a person realizes that Hashem and His Light are so exalted, so real, that relative to Him our perception and experience of reality is literally like a dream of utter vanity, and at that point we get “lit on fire” to want to experience His True reality.

Chochma and Bina (can) both process the exact same information, in this case, the greatness of Hashem, yet one, Chochma, will produce a relaxed and enjoyable love of Hashem like water, and one, Bina, will produce a fiery yearning for Hashem.

**ולזאת כלתה נפשו אליו יתברך באהבה
עזה ברשפי אש שלהבת העולה מאליה,**

And therefore, his soul will yearn for Hashem with an intense fiery

⁷ (זהר חלק א יא, ב - על פי דניאל ד, לב).

לְהִתְפַּלֵּל בְּאוֹר ה' וַיְחֻדְדוּ יִתְבָּרַךְ, וַאֲנִינוּ
חֲפִץ לִהְיוֹת לְמִטָּה;

love, like a flame that rises to its source, to yearn to become part of the experience of the Light and Oneness of Hashem, and it does not want to remain below in this worldly experience,

כְּטֶבַע אוֹר הָאֵשׁ שֶׁנִּמְשָׁךְ בְּטֶבַעו מִלְמִטָּה-
לְמַעְלָה.

like the nature of fire, that is naturally pulled towards its source from below to above.

מִה שֶׁאֵין כֵּן בְּחִינַת הַמַּיִם הוּא מִלְמַעְלָה-
לְמִטָּה, שֶׁהַמַּיִם יוֹרְדִים מִמָּקוֹם גָּבוֹה
לְמָקוֹם נָמוֹךְ.

Which is not the case with the spiritual aspect of “water,” which is like water that flows down from a high place to a low place,

דִּהְיִינוּ שֶׁמִּמְשִׁיךְ עַל נַפְשׁוֹ אוֹר ה' זו תוֹרָה
וּמִצְוֹת, לְהָאִיר עַל נַפְשׁוֹ גַּם בְּהִיּוֹתוֹ
לְמִטָּה,

meaning, that he draws down onto himself the Light of Hashem, which is the Torah and Mitzvos, to shine on his soul even as he exists below in this world,

בְּבִחִינַת ב' עַל כְּרַחֲךָ אֶתָּה חַי כו"ח⁸.

in a manner that “against his will he lives” in this world,

וּכְמוֹ שֶׁהַמַּיִם מִכְבִּיִּין אֵשׁ,

just as water extinguishes fire,

כֵּךְ עַל יְדֵי זֶה יִרְוֶה צִמְאוֹן נַפְשׁוֹ כְּמוֹ
שֶׁכָּתוּב (יִשְׁעְיָה נה, א): "הוּא כָּל צִמְאֹן לָבוֹ
לְמַיִם", כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אֲחֵר.

so too, through this Light of Torah and Mitzvos he will quench the yearning of his soul for Hashem, as it is written (Yeshaya 55:1) “Behold, whoever is thirsty for Hashem, should go to the waters of the Torah,” as explained elsewhere.

וַהֲיִינוּ עַל יְדֵי בְּחִינַת הַמַּחְבֵּר יִסּוֹד הַמַּיִם
שֶׁבְּמוֹחַ עִם בְּחִינַת יִסּוֹד הָאֵשׁ שֶׁבִּלְבָב, הוּא
הַקִּנּוּה.

This is accomplished through the aspect that connects the aspect of “water” in the mind with the aspect of “fire” in the heart, which is

⁸ (אבות ד, כב).

referred to by way of analogy as “**the קנה-windpipe,**”

וְהוּא בְּחִינַת מְקוֹר אוֹתִיּוֹת הַתּוֹרָה, **which is the source of the letters of the Torah,**

Just as the windpipe is the source of letters of speech through the air coming through it and striking the vocal-cords etc, so too, this level of “the windpipe” is the aspect that brings down the letters of the Torah from Hashem’s Wisdom.

כְּמוֹ שֶׁכָּתוּב (מִשְׁלֵי ד, ה): “קֵנָה חֶכְמָה, **as it is written (Mishlei 4:5): “קנה-acquire wisdom, and קנה-acquire understanding.”**

The same word “קנה” can mean a pipe, like the windpipe, or it can mean to acquire something, whether physical or spiritual, like wisdom. The fact that the verse uses the word “קנה” in the context of obtaining wisdom, the wisdom of the Torah, implies that the acquisition of Torah wisdom is connected to the “windpipe.” The connection is that one needs to physically say the words of Torah in order to acquire its wisdom.

In other types of wisdom, one can read the information with his eyes or listen to a lecture on the topic, without saying over the ideas verbally. In the case of the wisdom of the Torah, however, one needs to verbally recite the words in order to “acquire” the Torah’s wisdom.

וְנִקְרָא בְּחִינָה זוֹ “שַׂר הַמִּשְׁקִים” - שְׁבוּ שׁוֹאֵב הָרִיזָה מִשְׁקָה מְלִיחוֹת הַמּוֹחַ, **This aspect is called “the officer in charge of serving drinks,” since through it, the “windpipe,” the “lungs” draw out “liquid” from the “moisture of the brain,” i.e., from the spiritual aspect of water in it, in the mind, and uses it to cool off the overexcitement of the heart.**

In other words, the overheating of the emotions of the heart, the “aspect of fire,” needs to be balanced by the “waters” of knowledge of wisdom of Hashem.

Even though we said that in prayer itself it is possible to attain a level of love of Hashem like water (through the aspect of Chochma of the soul), nonetheless, this does not fully “quench” the fiery yearning for Hashem. The only way to fully “quench the thirst” for Hashem is through the “waters” of Torah wisdom. However, this is only possible when the words of Torah are actually recited. This is the idea of the “windpipe” that “draws out liquid,” i.e., when one says words of

Torah (and understands them), this draws down a revelation from Hashem that cools off the fiery yearning in the heart for Him.

(ב) Chapter 2

וַיְהִי עֵנָן הַחֲלוּם שֶׁל שֵׁר הַמִּשְׁקִים:
"וְהָיָה גֶפֶן לִפְנֵי וְגו', וְאֶשְׁחַט אֶת הָעֲנָבִים⁹
וְגו', וְאֶתַן אֶת הַכּוֹס עַל כַּף פְּרָעָה".

This is the idea of the dream of Pharaoh's butler: "Behold, there was a grape-vine before me... and I squeezed the grapes [into wine, which flowed into Pharaoh's cup] and I placed the cup on the palm of Pharaoh's hand."

פִּירוּשׁ: "גֶּפֶן" נִקְרָא כְּנֶסֶת־יִשְׂרָאֵל, שֶׁהִיא
כְּלֻלֹת כָּל נְשָׁמוֹת יִשְׂרָאֵל.

The meaning of a "grape-vine" is a reference to the level of Malchus of Atzilus, which is called "the Gathering of Yisroel," since it includes in itself all of the souls of the Jewish People.

וְ"הָעֲנָבִים" הֵם נִיצוּצֵי נְשָׁמוֹת, שֶׁכָּל
נִיצוּץ נִקְרָא בְּשֵׁם עֲנָב אֶחָד.

The "grapes" refer to the "sparks" of each specific soul, and each "spark," i.e., each Divine soul, is like one grape.

כִּי בְּכָל נִיצוּץ יֵשׁ בְּחִינַת יֵינ "הַמִּשְׁמַח
אֱלֹהִים וְאָנָשִׁים" (שׁוֹפְטִים ט, יג),

For, in each "spark," in each soul, there is contained "wine," which "causes Hashem and people to be happy" (see Shoftim 9:13).

שֶׁהוּא בְּחִינַת אֱהָבָה־מְסוּתֶרֶת לְשִׂמּוּחַ
בָּה',

This "wine" is the hidden love for rejoicing in Hashem,

וְהִיא יְרוּשָׁה לָנוּ מֵאַבּוֹתֵינוּ, אֲלָא שֶׁהִיא
מְסוּתֶרֶת מְאֹד כְּמוֹ יֵינ הַנִּסְתָּן בְּעֲנָבִים.

This "wine" is an inheritance from our ancestors, Avraham, Yitzchok, and Yaakov, however, it is very much hidden, like wine is hidden in grapes.

שֶׁהָעֲנָב הוּא עָגוּל וְחֹלֵק וּמְקִיף אוֹתוֹ מְכָל

Since the grape is completely round, and covers the wine inside of it from

⁹ (בְּרֵאשִׁית מ, ט-יא: "וְאֶקַּח אֶת הָעֲנָבִים וְאֶשְׁחַט אֹתָם").

צד, ואי אפשר להוציא ממנו יין כי אם על ידי סחיטה ודריכה בגת להסיר מעליו הקליפה הסובבת אותו;

all sides, therefore it is impossible to take out the wine except through squeezing and pressing it in a wine-press, in order to remove the “shell” that covers over the wine.

כך אי אפשר לגלות מצפוני האהבה כי אם על ידי בחינת מבטשים, “והוי שפל רוח בפני כל אדם”¹⁰.

So too, it is impossible to reveal the hidden love for Hashem except through crushing the ego, as it says (Pirkei Avos 4:10): “make yourself humble before every man.”

ולא שישפילוהו אחרים, כי אם “והוי שפל רוח”¹¹ – הוי בעצמך.

The meaning of the above statement of the Sages is **not** that other people should humble you, rather “make yourself humble” through your own efforts,

“ונפשי כעפר לכל תהיה” – באסקופה הנדרסת¹², כדי להסיר קליפת ערלה החופפת על הלב.

and as we ask Hashem in the end of the Amidah prayer: “let my soul be like dust to all,” like a doormat that everyone steps on, i.e., egoless, in order to remove the “thick covering” that surrounds the heart, meaning, the coarse ego that desensitizes the heart from feeling passionate about Hashem.

דהיינו, אפילו מי שלא פגם ונטמא בחטאות נעורים ממש,

Meaning, that even one who has not actually been defiled through “the sins of the youth,” i.e., immoral acts that are usually committed when one is young and foolish,¹³

¹⁰ [אדם: בכתב־יד 1174: האדם]

¹¹ (אבות ד, י).

¹² (לשון חז"ל ערובין צח, א וברש"י שם).

¹³ The term “sins of the youth” is usually a reference to the sin of the wasteful emission of semen. However, in a more general sense it could refer to any immoral acts, or statements, or thoughts, or looking at immoral images etc., and therefore, in a broader sense, could also apply to women also in terms of immoral

מִכָּל מָקוֹם צָרִיךְ הוּא לְמוֹל עֶרְלַת לְבוֹ,
כְּמוֹ שֶׁכָּתוּב (עֵקֶב י, טז): "וּמִלֵּיתֶם אֶת
עֶרְלַת לִבְבְּכֶם."

דְּהֵיינו מֵה שֶׁלִּבּוֹ בּוֹעֵר וּמִתְאַוֶּה
לְמוֹתָרוֹת,

וְנִקְרָא בְּחִינַת עֶרְלָה הַחוּפֶפֶת וּמִכְסָּה עַל
גִּילּוֹי אֱלֹהוּתוֹ יִתְבָּרַךְ בְּבְחִינַת הַסֵּתֶר
פָּנִים,

וְצָרִיךְ הוּא שְׁלֹא יִהְיֶה בְּבְחִינַת הַסֵּתֶר
פָּנִים, וְלֹא יִהְיֶה מָסַךְ מִבְּדִיל כָּלֵל, וְאִפִּילוֹ
קְרוֹם דָּק,

שֶׁהוּא בְּחִינַת עוֹר הַפְּרִיעָה.

וְעַל יְדֵי כֵן "וָאֵתָן אֶת הַכּוֹס עַל כַּף פְּרִיעָה"
– כְּמוֹ שֶׁכָּתוּב¹⁴ (יִשְׁעְיָה מֵט, טז): "עַל
כַּפַּיִם חִקוּתֶיךָ";

nonetheless, he needs to "circumcise
(open) his heart," as it is written
(Devarim 10:16): "and you should
circumcise the covering of your
heart,"

meaning, to remove the fact his
heart has a strong desire for things
that he does not need, i.e., for
physical objects or enjoyments that are
not needed,

this (desire for physical indulgence) is
called "the thick covering" that
covers over and conceals the
revelation of Hashem, so that it
conceals Hashem's Presence,

the person needs to work on himself
so that his physical desires should not
conceal Hashem's Presence, and
there should be no barrier
whatsoever dividing him from
Hashem's revelation, even a thin
covering,

which is like how in the physical
circumcision one needs to cut off even
the thin layer of skin covering the
place of circumcision.

Through this, "and I placed the cup
on the palm of Pharaoh's hand," as it
is written (Yeshaya 49:16): "[Hashem
says:] I have engraved you [the
Jewish People] on the 'palms' of My
'hands,'"

ובכתב¹⁵: "על כפיים כסה אור, ויצו עליו
במפגיע" - זו תפלה.

and it is written (Iyov 36:32): **"on the palms of his hands he covered light, and he commanded it to shine forth when requested" in prayer.**

In Toras Chayim, the Mittler Rebbe explains: As the maamar will continue to say, Pharoh was a powerful king of unholiness, and his level was opposite the "powerful king" of Holiness, which is Malchus of Atzilus. This level of Malchus, Hashem's Kingship, is the source of all revelation in the worlds.

The palms of the hands are used to hold a cup of wine. There are two functions of the cup: One is to drink, and is to pour it out for other people to drink. Both functions are accomplished through the hand, that holds the cup in the palm.

Similarly, if the souls of the Jewish People are the "grapes" that produce the "wine" of love and fear of Hashem, then it needs to be elevated through the letters of prayer, the "cup" and placed on the "palm of the hand of the king," the aspect of Malchus that takes our heartfelt prayers and takes them into Atzilus, like the king who takes the wine and drinks it.

Then, the "king" pours out "the cup of blessed wine" to all those present, meaning, that through Malchus, Hashem "pours out" divine revelation to us through the letters of Torah study that come after the heartfelt prayers.

Thus, the idea that Hashem "engraved us on His palms" means that He accepted our heartfelt prayers into his level of Malchus, as they he took them in with His hands, as it were. The idea of "He covered the palms of His hands with Light," is how Hashem fills His Malchus with Light to pour down onto us, and "He commands it" shine upon our Torah study "when we request it" from Him in prayer.

כי בחינת פרעה בקדושה - "זה לעומת זה":

Because, the aspect of "Pharoh" in holiness, in the opposite corresponding aspect to unholiness:

כמו שפרעה בקליפה הוא קליפה קשה,

Just as Pharoh in unholiness was a powerful force of unholiness,

כך "זה לעומת זה" פרעה בקדושה הוא בחינת גילוי אלהותו יתברך, לשון

so too, in the opposite corresponding aspect of Pharoh of holiness is a very power revelation of Hashem, since

¹⁵ (איוב לו, לב. וּשְׁם: עֲלֶיהָ. תַּעֲנִית ז, ב.).

פְּרִיעָה וְהַתְגַּלּוּת דְּבַר ה',

the word “פְּרִיעָה-Pharoh” comes from the word “פְּרִיעָה-uncovering” and revelation of the “word of Hashem,” i.e., Malchus, referred to as “the Speech of Hashem,”

עַל יְדֵי בְּחִינַת שֵׁר הַמְּשָׁקִים, שֶׁהוּא בְּחִינַת קִנְיָה, שֶׁהִיא קוֹל מְעוֹרֵר הַכּוֹנֵנָה לְשִׁמוּחַ בֵּה' בְּתַפְלָתוֹ.

this process is accomplished through the “officer of serving drinks,” which is the aspect referred to as “the windpipe,” since “the sound of the voice awakens the persons concentration,” enabling him to rejoice in Hashem during prayer.

Since the sound of a person's voice when reciting his prayers helps him concentrate on his prayers, the source of the voice, which is the windpipe that blows the air into the vocal cords, is also called “the officer of serving drinks,” since it helps facilitate the “flow” of understanding into the heart, to make it rejoice, and helps the connect the mind and the heart.

וְזֶהוּ "וְאָתָּן אֶת הַכּוֹס", כִּי בְּחִינַת קִנְיָה הִנֵּ"ל הוּא הַמּוֹלִיךְ הַתְעוֹרְרוֹת הָאֵלֶּה לְמַעַל מֵעֵלָּה מֵהַשְׁגַּת בְּנֵי אָדָם.

This is the meaning of what the officer of serving drinks said: “**I placed the cup [onto the palm of Pharoh],” since the windpipe**, the part of the body that is the “officer of serving drinks,” **is what brings the awakening of love of Hashem**, the “cup” of spiritual “wine,” **above and beyond the limitations of a person's understanding**, to such a passionate level that it ascends to Malchus of Atzilus, to the “palm” of “the King” of holiness.

(ג) Chapter 3

אָדָם בְּחִינַת יֵין הַמְּשִׁיחַ הִנֵּ"ל, לֹא כָּל אָדָם זוֹכֶה לָזֶה רַק יִשְׂרָאֵל, כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים צו, יא): "וְלִישְׂרָאֵל לֵב - שִׂמְחָה",

However, this level of “wine that causes joy” described above, not everyone merits to experience it, only the “upright of heart,” as it is written (Tehillim 97:11): “and for the upright of heart - there is joy,”

דְּהֵיִינוּ מִי שֶׁהָלַךְ בְּדֶרֶךְ יֵשֶׁר כָּל יָמָיו.

meaning, someone who walked in the straight path of Torah and Mitzvos his entire life.

אָבֵל מִי שֶׁפָּגַם דְּרָכָיו וְנִטְמָא בַּחֲטָאוֹת נְעוּרִים אִי אֶפְשָׁר לוֹ לִשְׂמוּחַ בֵּה' בְּתַפְלָתוֹ, כִּי רַבּוֹת מַחֲשָׁבוֹת זָרוֹת מְבַלְבְּלוֹת אוֹתוֹ.

However, someone who perverted his ways, and became defiled with the “sins of the youth,” i.e., immoral acts, as explained above, it is impossible for him to rejoice in Hashem in his prayers, because of the many unholy thoughts that bother him.

וְלָכֵן זֹאת הָעֵצָה הַיְעוּצָה,

Therefore, for this person this will be the proper advice:

כִּי יֵשׁ עוֹד בְּחִינַת יַיִן וְהוּא בְּחִינַת יַיִן הַמְּשַׁכֵּר.

There is another type of “wine,” which is called “wine that intoxicates.”

כְּמוֹ שֶׁכָּתוּב (מִשְׁלֵי לֹא, ו־ז): "תֵּנוּ שִׁכָּר לְאוֹבֵד, וַיֵּינִן לְמָרִי נֶפֶשׁ - יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ"¹⁶ וְגו'.

As it is written (Mishlei 31:6-7): “Give strong drink to the one who is perishing and wine to those of bitter soul, let him drink and forget his poverty...”

וּבְמֵאמַר רַ"ז¹⁷ גְּבִי הַרוּגֵי בֵּית דִּין: שֶׁהָיוּ מְשַׁקֵּין אוֹתוֹ כּוֹס יַיִן קוֹדֵם הַמִּיתָה, כְּדִי שֶׁתִּטְרַף דַּעְתּוֹ עָלָיו, כְּדִי שֶׁיּוּכַל לִסְבּוֹל צַעַר הַמִּיתָה.

As our Sages say (Sanhedrin 43a) regarding those condemned to capital punishment by the Beis Din (Jewish Court): They would give him a cup of strong wine before execution, so that he would lose his mind, i.e., become intoxicated, so that he could handle the pain of death.

וְלָכֵן בְּקִרְיַת-שְׁמַע שֶׁעַל הַמָּטָה גַּם כֵּן,

Therefore, a similar concept applies to the recital of Shema before going to bed,

¹⁶ (רישׁוֹ - מִלְשׁוֹן רֵשׁ וְעֵנִי. מְצוּדַת צִיּוֹן).

¹⁷ (סְנֵהֲדִין מַג, א).

מִי שְׂרוּצָה לְקַבֵּל עָלָיו ד' מִיתוֹת בֵּית־
דִּין¹⁸ – כְּמוֹ שֶׁכָּתוּב בְּנוֹסַח הָאַרִיז״ל:

in regards to one who wishes to take upon himself the four manners of execution of the Beis Din, as it is written in the text of the above prayer according to the version of the Arizal,

"יהי רצון מלפניך ה' א-לקינו וא-לקי אבותינו שְׁאֵם חטאתי עויתי פשעתי לפניך ופָגַמְתִּי בְּאוֹת י' של שמך הגדול (י-ה-ו-ה) בביטול ק"ש ובאות (א) של (אדני) וְנִתְחַיֵּבְתִּי בבית דינך הצדק סְקִילָה או כיוצא בה הרי אני מקבל עלי סקילה והריני כאילו נסקלתי על ידי אות (א) של שם (אדני) בבית דין הגדול שבירושלים על דבר כבוד שמך."

where we say: "[May it be Your will before you Hashem, that] **if I have** [sinned before You and] **caused a blemish in the letter י'** [of Your great Name י-ה-ו-ה by neglecting to recite Shema, and thereby also caused a blemish in the letter 'א of Your Name אדני,] **and I have thereby become liable to the punishment of stoning** [or a similar punishment in Your righteous Beis Din, then I hereby accept myself the punishment of stoning, and it should be considered as though I was stoned through the letter 'א of the Name אדני in the Great Beis Din in Yerushalayim, for the sake of the glory of Your Name.]"

According to the teachings of the Kabbalah, when a person sins, he causes a blemish in the letters of Hashem's Name. This is because the letters of these Names correspond to the Sefiros of Atzilus. Since our Divine soul is rooted in the Sefiros of Atzilus, by causing a blemish in our Divine soul through sin, this blemishes the source of the soul in the Sefiros of Atzilus, the "letters of Hashem's Names."

Because of the great disrespect to Hashem that happens when His "Name" in Atzilus becomes "blemished" through our sins, it is as if we are liable to capital punishment for "blemishing the Name of the King."

This is not to be taken literally, since most sins do want warrant capital punishment in the physical sense, only for a handful of sins, such as murder and idol worship and incest. The concept here is that a person should realize the seriousness of his actions.

¹⁸ (ראה מאמרי אדמו"ר הזקן כתובים חלק א ע' נב).

In theory, if someone was in the presence of king and disrespected his name, then he would be liable for capital punishment. We are the close servants and children of Hashem, and we represent Hashem in this world. When we behave inappropriately or are lax in His service, this reflects badly on Hashem, as it were, and therefore is considered disrespectful to Hashem.

Now, Hashem does not ask of us to do more than we are capable of, and He created us with a Yetzer Hara, with physical desires and ego etc. that make it difficult to serve Him. Therefore, Hashem will not actually punish us according to His honor, but according to our situation and capabilities. Hashem will generally only punish someone if that person knowingly and intentionally is disrespectful to Him, that the person knows better and nonetheless chooses to go against Hashem out of sheer ego or spite. Even then, Hashem judges each person according to his situation and the causes that brought him to want to sin etc.

But for ourselves, we should consider even our “regular” sins, such as neglecting reciting Shema, or putting on Tefillin etc. as a serious problem. We should imagine as though we were being judged in the Heavenly Court for our actions, and punished for sins.

In that context, the Arizal writes that there are four mitzvos (reciting Shema, putting on Tefillin, wearing Tzitzis, and daily prayer) that correspond to the four letters of Hashem’s Names of Havaya and Adnai. When a Jewish man neglects the observance of one of these mitzvos, he “blemishes” a corresponding letter in those two Names of Hashem. The punishment for blemishing the four letters of these two Names corresponds to the four capital forms of punishment: stoning, burning, beheading, and strangulation. Each “blemished letter” corresponds to one of these four types of punishment as a correction for the “blemish.”

When reciting this prayer before going to sleep, if he “blemished” one of these letters through his mitzvah neglect, he should imagine that he is being judged in the Beis Din for this sin, and sentenced to one of the corresponding forms of capital punishment. Through accepting upon himself this punishment in his mind, and realizing that, theoretically, he should be liable to capital punishment, and imagining it happening to him, this atones and corrects the blemish caused by his neglect.

Now, in this prayer it only mentions four mitzvos, that are only obligatory for men. Nonetheless, the same concept applies to all mitzvos and to all types of sins, that each one corresponds to a specific letter of Hashem’s Name, and therefore the correction for blemishing that letter is connected to a corresponding form of capital punishment. Hence, this concept is essentially equally applicable to Jewish women as to Jewish men, even though they do not recite this particular prayer. The maamar will continue to give a few examples of how this concept could apply in our

spiritual service, even if we do not actually recite the words of this prayer, such as on days when Tachanun is not recited, or for women who never recite this prayer.

This process is called “accepting upon oneself the four forms of capital punishment during the bedtime recital of Shema.”

ובפֿרֿט: בְּשִׁרְוֹאָהּ בְּעֵצְמוֹ שְׁלֵבּוֹ מְטוֹמָטֵם
בְּקִרְבוֹ וְהִיא לֶאֱבֹן - זֶה הִיא בְּחִינַת
סְקִילָה, שֶׁהוּא חַיִּיב בְּוִדְאִי;

In particular: When someone sees in himself that his heart is blocked and covered over from having any feelings for Hashem, and has become like a stone, this is the idea of the spiritual punishment of “stoning,” and the person who experiences this is clearly “liable” in the sense that he brought this spiritual punishment upon himself.

In other places in Chassidus¹⁹ it explains:

The idea of being spiritually insensitive, with a heart of stone, corresponds to the physical punishment of stoning.

The physical punishment of stoning is for one who physically (or verbally) worships idols, G-d forbid, by bowing down to them or saying that he accepts their “power,” G-d forbid.

Similarly, one who removes his belief in Hashem as the Creator and Director of heaven and earth, and attributes his physical success or the lack thereof to other forces besides for Hashem, is a subtle form of idol worship. When a person attributes his success to his own strength and intelligence instead of Hashem, this is a subtle form of idol worship.

In fact, even when a person is serving Hashem, but he attributes his success in Torah study or the like to his own intelligence and not as a gift from Hashem, this is an even more subtle form of idolatry.

Since this egotistical approach to life, attributing his successes to himself instead of to Hashem, is the spiritual idea of idol worship, the punishment is the spiritual equivalent of stoning. That is, that his heart becomes hard and cold like a stone, and he is unable to awaken any feelings of love or fear of Hashem.

¹⁹ See Maamarai Admur Haemtzei, Devarim vol. 3, pag 1,085, Or HaTorah, Devarim vol. 3 pag 1,500, Shuva 5665, Ulekachtam Lachem 5707 (page 159 and onwards) and Shuva 5716 (chapter 6).

This corresponds to what is described in the above prayer, that one who “blemishes” the letter י by neglecting to recite Shema is liable to “stoning.” This means that someone (even a woman, who is not obligated to recite Shema at a specific time,) who neglects to listen to the message of Shema, to understand Hashem’s Oneness, and to attribute everything in his life to Hashem and not to himself or other people’s power, he brings upon himself “stoning,” that his or her heart becomes hard and cold like a stone.

וְכֵן כְּשֶׁלְבוֹ בּוֹעֵר וּמִתְאַוֶּה לְדָבָרִים
אֲסוּרִים – זוֹ הִיא בְּחִינַת שְׂרִיפָה;

So too, when a person’s heart is burning with desire for forbidden things, this is the spiritual idea of the punishment of “burning,”

וְכֵן שֶׁכֵּן אִם יוֹדֵעַ בְּעֶצְמוֹ שְׁפָגַם וְנִטְמָא
בְּחֻטָּאוֹת נְעוּרִים;²⁰

how much more so if one knows about himself that has become

²⁰ [בנוגע להפגם באותיות וי' והא' אחרונה, מצינו ביאור על זה במאמר אדמו"ר האמצעי, דברים ג, ע' א' פה:

"וכן עד"ז יש פגם רוחני הג' באות וי"ו שהן בחי' המדות הטובות כאהבה ויראה שנולידים מן השכל וההשגה שבמוח בינה הנ"ל שנפגמו ע"י המדות הרעות החומרי', שאע"פ שאיז בהם איסור תורה בתאוות האכילה שאוכל בתאוה שנק' אכילה גסה למלאות בטנו כהלעיטני דעשו כו' וכתאות המשגל אף בהיתר שהוא בחום גדול כבהמה, ויותר מזה האכזריות והרציחה לרדוף לחיי רעהו ולא לחוס על דל ואביון כלל וכה"ג, ועונש הרוחני לזה הפגם לתקן אותו הוא הסייף בהרג שאינו רק להסיר הראש שהוא המוח מן הלב כו', וברוחני' היינו מה שהובדל התפעלות ההשגה שבמוח מן הלב לגמרי, דגם שהאדם מתפעל בשכל והשגה אלקי' במוחו היטיב או שנתאמת האמת בהודאה במוח כו', עכ"ז אין זה נוגע ללב כלל וכלל כי אין אור אלקי הוזה שבמוח נמשך ללב כי הופרד הה"א דבינה מן וי"ו שהן המדות שבלב כפי חטאו ברוחני' שלא יגע ללב כל אשר מכיר ומשיג אלקות, והולך אחר תאוות לבו כבהמה כו' וד"ל.

והפגם הד' באות ה"א דשם הוי' שזהו בקבלת עול מלכות שמים באהבה או ביראה רק לקיים רצונו במצות ולהיות סור מרע על כל פנים, והפגם בזה שאין פחד אלקי' כלל לנגדו כי הולך בשרירות לבו בפריקת עול מלכות שמים לגמרי, וכן יש פגם בזה בה"א ע"י מניעת מעשה הצדקה ששרש הצדקה ג"כ בה"א אחרונה כידוע בפי' צדקה צדק ה"א, וכה"ג בשארי פגמי' פרטי' כפרטי' הצירופי' דשם הוי' שלכולן יש עונש רוחני שהוא במנגד ד"את זה לעומת זה" כו' שמקבל יניקה יתירה מפגם זה כידוע, והתיקון לכל הפגמים הנ"ל בכלל ובפרט הוא שהוסד בוידי זה דאם פגמתי כו' בק"ש שעהמ"ט בוידי דעל חטא בו' כמו בוידי דיוה"כ כדי לתקן הפגם בכל פרט ופרט כמשי"ת.

ובמאמר שובה ישראל תשט"ז לכ"ק אדמו"ר, אות ו':

"וכמו"כ ישנו הפגם באות וא"ו, דאות וא"ו הו"ע המדות, והפגם באות וא"ו הוא עי"ז שמגרה את היצה"ר ומכניס מדותיו בענינים הלא טובים, ומצד זה נתחייבתי בבית דינך הרג, שהוא ענין הפרדת הלב מן המוח. וכמו"כ ישנו הפגם באות ה"א (אחרונה), שהוא הפועל, ומצד זה נתחייבתי בבית דינך

spiritually defiled through immoral actions or thoughts, referred to as **“the sins of the youth,”**

As explained in the maamarim quoted above, the spiritual punishment of “burning” corresponds to the physical punishment of burning. The physical punishment of burning was for the sin of incestual relations with relatives. The spiritual punishment of “burning” desires for things that are forbidden are a usually a result of immoral thoughts, or looking at immoral things, or acting immorally.

The spiritual punishment for this subtle type of improper relationship is to be spiritually burned by forbidden desires, that constantly are bothering him, even when he wants to serve Hashem in Torah study and prayer. This is the idea of the second part of the prayer that “if I have sinned, and blemished the letter 'ה of Your Name by neglecting the mitzvah of Tefillin, then I accept upon myself the punishment of burning.”

The idea of Tefillin is to think about the fact that Hashem is One, and He took us out of Egypt, showing that He is All-Powerful. He commanded us to put on Tefillin on the head over the brain and on the arm next to the heart, so that we dedicate our mind and heart to Hashem, and thereby restrict our physical pleasure seeking.

In other words, besides for believing that Hashem is in charge and everything we have comes from Him, we also need to contemplate on His Power and Greatness, and fill our mind with the awareness of Hashem’s Presence in our life. When our mind is filled with the awareness of Hashem, and the knowledge that He is standing over us watching us, there will be no place for immoral thoughts, or immoral gazing or immoral actions. The fact that someone is involved in these immoral activities is because his head is empty from thinking about Hashem. This neglect of the idea of Tefillin is what brought about the possibility of his sinful behavior, which resulted in his being spiritually burned by desires for forbidden things. (Again, this concept of Tefillin is applicable to women, even though they do not physically put on Tefillin.)

In this maamar it does not explain the meaning of the other two forms of capital punishment, beheading and strangulation, which are punishments for blemishing the final two letters of Hashem’s Name, the 'ו and the second letter 'ה. In the maamar from the Mittler Rebbe (Maamarei Admur Haemtzei, Devarim, vol. 3, page 1,085, (quoted in short in the Rebbe’s maamar Shuva Yisroel 5716)):

חנק, שהוא העדר הפועל.”]

The letter 'ו' corresponds to the six emotions. Blemishing the emotions means that he allows the emotions of the animal soul to go unrestrained. This means that he gives in to his physical desires, even permissible desires, without any self-restraint. Similarly, he fights with people out of sheer ego without considering the other person's situation or feelings. The punishment for this blemishing of emotions is the separation of the head from the heart. This means that his understanding of Hashem is unable to come into his heart on an emotional level.

The letter second letter 'ה' corresponds to action. This blemish of action is that the person is not careful that his actions should all be according to Halacha. In addition, it means that he does not go out of his way to do good things for other people, or give charity. The punishment for this blemishing of action is "strangulation." This is because a person who is gasping for air is unable to do anything, even though all the parts of the body are there, but since he is lacking oxygen, he doesn't have the power to do anything. This corresponds to the person making himself as though he is unable to do what Hashem wants in action.

In all the above types of spiritual blemishes, by regretting his action or attitude and accepting upon himself to improve, and imagining the physical capital punishment to him, he can remove the spiritual version of that type of punishment. (See Toras Shmuel 5631 vol. 1, p. 239.)

וְכֵן כָּל חָד לְפֻמֵּי שִׁיעוּרָא דִּילֵיהּ, כִּי יָדַע
אִינֶשׁ בְּנַפְשִׁיהּ;

and so too, each person according to his measure, that each person knows himself, what type of spiritual "punishment" he is suffering in his service of Hashem, resulting from his own personal improper behavior,

זֹאת הִיא עֲצָה הַיְעוּצָה שְׂיוּכָל לְקַבֵּל עָלָיו
ד' מִיתוֹת בֵּית דִּין בְּשְׁלִימוֹת - יִשְׁתָּה
בְּחֵינַת כּוֹס יַיִן הַנִּ"ל.

this is the correct advice to follow so he can wholeheartedly "accept upon himself the four capital punishments of the Beis Din" – he should "drink the up of wine" that intoxicates, i.e., the contemplation that leads to bitterness, **mentioned above**, as will be further explained:

וְהַעֲנִין, דְּהֵנָּה אֵיתָא בְּזוּהַר הַקָּדוֹשׁ:

Now, the idea will be understood based on **what it says in the Holy Zohar** (I, 220a):

"וְכַאֲשֵׁר קָשׁוּט, כָּל יוֹמָא מְסַתְבְּלִי
בְּנַפְשֵׁיהוּ כְּאֵלּוּ הָהוּא יוֹמָא מְסַתְבְּלִי
מֵעַלְמָא"²¹.

"The truly pure (righteous people), look at themselves every day as though that day they are going to leave this world (i.e., pass away)."

וְלִכְאוּרָה אֵינוּ מוֹבֵן: כִּי "וְכַאֲשֵׁר" הֵם
צְדִיקִים, וְ"וְכַאֲשֵׁר קָשׁוּט" הֵם יוֹתֵר בְּמַעֲלָה
עֲלִיוֹנָה, וְאִיךָ שִׁיבַח אוֹתָם בְּמַעֲלַת
וּמְדִרְגַּת יִרְאַת־עוֹנֶשׁ לְבַד?

Seemingly, this is not understood: The "pure" refers to Tzadikim (righteous people), and "truly pure" are on an even higher level, so why would the Zohar praise them that they only achieved the level of fear of punishment?

The assumption for this question: It would seem that the reason for looking at oneself as though he will pass away that day is so he will do teshuva for his past sins and refrain from sin today, so that when he passes away and comes to judgement he will not be punished. Even though a person should have a positive attitude about life, and hope that Hashem will continue to give him life (even in dangerous situations), nonetheless, remembering that he will be judged for his actions and punished accordingly, is a method for a person to control his Yetzer Hara, his unholy desires, since he will be afraid of sinning knowing the consequences.

This is in fact an approach mentioned in the Gemara Brachos, that a person who has a hard time controlling his Yetzer Hara, should remind himself that he will one day die and will be judged for all his actions.

But a righteous person, a Tzadik, and especially a truly righteous person, a true Tzadik, is on a very high level that surely has no problem from his Yetzer Hara in the first place. As is explained in the beginning of the Tanya, that a Tzadik has no temptations from the Yetzer Hara at all, and only a Beinoni has that struggle. Thus, why would a Tzadik need to remind himself of death?

אָלֹא הָעֲנִין הוּא: **However, the idea is** as follows:

כִּי אֲפִילוּ צְדִיק גָּמוּר, בְּשִׁהוּלָּהּ לְגַן־עֵדֶן
צָרִיךְ טְבִילָה בְּ"נְהַר דִּי נּוֹר"²².

Since, even a complete Tzadik, when he leaves this world and goes to Gan

²¹ [תְּרֻגוּם: צְדִיקִי אָמַת, כָּל יוֹם וְיוֹם מְסַתְבְּלִים בְּנַפְשָׁם כְּאֵלּוּ אוֹתוֹ יוֹם מְסַתְבְּלִים מֵהָעוֹלָם. בְּזוּהַר פְּרֻשַׁת וִיחִי דָף ר"כ, עֲמוּד א': "וְכַאֲשֵׁר חֲסִידִי . . מְסַתְבְּלִי בְּלִבִּייהוּ".]
²² (דְּנִיאל ז').

Eden, he needs to immerse in the spiritual “river of fire,”

וְהַטְבִּילָהּ הוּא לְהַעֲבִיר בַּח הַזִּכָּר מִזֶּה
הָעוֹלָם.

this “immersion” is needed to remove any memories of this world, and any mindset connected to physicality,

כִּי אֵי אֶפְשָׁר לִירֵשׁ מְקוֹמוֹ בְּגֵן-עֵדֶן כָּל זְמַן
שֶׁזִּכָּר אֶפִּילוּ מְקַצֵּת דְּמְקַצֵּת מַעֲנִינֵי
עוֹלָם-הַזֶּה.

since, it is impossible for him to inherit his place in Gan Eden as long as he remembers anything that has to do with the physical world.

וְכֵן בְּשֶׁהוֹלֵךְ "מִחִיל אֶל חִיל"²³, "מִדֵּי חֹדֶשׁ
בְּחֹדְשׁוֹ וּמִדֵּי שָׁבַת בְּשַׁבָּתוֹ - יָבֹא כָּל בָּשָׂר
לְהִשְׁתַּחֲוֹת לִפְנֵי יְיָ" (יִשְׁעִיָּה סו, כג),

Similarly, when he goes “from strength to strength,” i.e., from one level to a higher level in Gan Eden, like the verse says (Yeshaya 66:23): “every month on Rosh Chodesh, and every week on Shabbos, all flesh shall come to bow before Me [Hashem],” showing that every Shabbos and Rosh Chodesh there is a spiritual ascent for all souls to come closer to Hashem,

צָרִיךְ עוֹד טְבִילָה בְּנֶהֱרֵי נֹר אַחֵר,
לְשִׁכּוּחַ גַּם הַהִשְׁגָּה שֶׁהָיָה בְּגֵן-עֵדֶן
הַתַּחְתּוֹן וְעֵלְיוֹן.

he needs another “immersion” in the “river of fire,” so that he should even forget his previous level of understanding that he attained in the Lower and Higher Gan Eden.

The purpose of forgetting his current level of understanding is so that it will not disturb him when he enters an even higher level of Gan Eden to experience an incomparably higher level of understanding of Hashem.

An impure person can only enter the Beis Hamikdash after he purifies himself by immersion in the water of a mikveh. So too, the soul cannot enter the holy levels of Gan Eden without purifying itself through immersion in the “river of fire.”

This explanation of what is this “river of fire” will be discussed further in the maamar.

²³ (תְּהִלִּים פד, ח).

וְזֹאת יְשִׁים הָאָדָם אֶל לְבוֹ:

This is what a person should take to heart:

כִּי הִנֵּה עֲנֵן גַּן־עֵדֶן הוּא "שְׁנֵהֲנִין מִזֵּיו הַשְּׂכִינָה", וְאִין זֶה אֵלָּא זֵיו כּו'.

The idea of "Gan Eden" is a level of spiritual enjoyment from perceiving "the rays of the Light of the Shechinah (Hashem's Revelation)," meaning, that it is only the rays of Light of Hashem, but not Hashem's Essence and Being, and not even the Essential Light of Hashem, only a ray of the Light of Hashem that filters down into Gan Eden.

וְמָה אִם לֹא בָּא אֵלָּא לִיהֲנוּת מִזֵּיו הַשְּׂכִינָה צָרִיךְ הוּא לְהִסִּיר כָּח הַזִּכָּר מִהָעוֹלָם־הַזֶּה, הַבָּא לְדַבְּקָה בּוֹ יִתְבָּרַךְ עַל יְדֵי תוֹרָה וּתְפִלָּה עַל אַחַת כְּמָה וְכְמָה!

Now, if when someone only comes to enjoy the "rays of the Light of the Shechinah" in Gan Eden he needs to remove all traces of memory from this physical world so they should not distract him, how much more so if someone comes to connect to Hashem Himself through Torah study and prayer that he must first divest himself from all material thoughts and concerns so they do not distract him!

(וְזֶהוּ כְּוִונַת הַזִּוְהָר "מִסְתַּכְּלִי בְּנַפְשִׁי־הוּ כּו' - לְהִסִּיר כָּח הַזִּכָּר מִעֲנֵינִי עוֹלָם־הַזֶּה כְּדֵי לְדַבְּקָה בּוֹ יִתְבָּרַךְ בְּתוֹרָה וּתְפִלָּה).²⁴

(This is the meaning of what the Zohar says: "[Every day] they look at themselves [as though they left this world]," meaning, they imagine that they have already left this world, so as to forget about all material matters of this physical world, in order for them to connect to Hashem properly in their Torah study and prayers.)

In other words, a Tzadik does not need to think about death to scare his Yetzer Hara into refraining from sin. Rather, in order to fully connect to Hashem in Torah

²⁴ [הִקְטַע הַמּוּבָא בְּסוּגְרִיִּים: (וְזֶהוּ . . . וּתְפִלָּה) לִיתָא בְּכַתְב־יַד הַג"ל].

study and prayer, he first fully divests himself from all material thoughts, as they he has already left the world and all its concerns.

וְהִנֵּה יֵשׁ בְּחִינַת נָהָר דִּי נּוֹר אַחֵר לְמַטָּה,
הַנִּעֲשֶׂה מִ"יֵּצֶתֶן שֶׁל חַיּוֹת הַקֹּדֶשׁ"²⁵:

Now, there is another “river of fire” that exists below, in this world, which is created from “the sweat of the holy חַיּוֹת-Chayos angels.”

In the Gemara Chagigah (13b) it describes the “river of fire,” saying that it comes from the “sweat” of the holy Chayos angels and flows down into Gehinnom on the head of the wicked.

The Mittler Rebbe explains in Toras Chayim (paraphrased and with additional sources):

In Tanya (chap. 10) the Alter Rebbe explains that love and hate are two sides of the same feeling. When a person truly loves something, he will hate the opposite. When someone truly enjoys something, he will he have pain if it is lacking. When someone is happy about something, he will be sad if that thing is missing. When someone experiences love of Hashem, and enjoyment and happiness in experiencing His revelation and closeness, then he will be equally filled with anger and hatred at anyone or anything that tries to stop him from connecting to Hashem, and to block and conceal Hashem’s Light.

Thus, the passionate love and excitement for Hashem has a “side result,” the hatred of unholiness. This “side result” of love is referred to as “sweat.” When one is filled with emotion, his body heats up and he starts sweating. This sweat is the body ridding itself of the possible negative effects of having too much emotion, such as overheating etc., (and possibly also to remove toxins from the body). Thus, sweating is a cleansing process for the body, which in the case of sweating from emotional overload, is cleansing also emotionally. This somewhat unpleasant “side effect” of emotional overload corresponds to the other unpleasant “side effect” of emotion, namely, that love of something will result in hate of its opposite. In that sense, the “sweat” of love of Hashem is the hate and anger at those that go against Hashem.

Because the Chayos angels are so passionate in their love for Hashem, the unpleasant result of that, the “sweat” resulting from that emotional overload, is the anger and hatred for unholiness. This anger at unholiness is so powerful it forms a “river” of energy to knock down and nullify anything that conceals Hashem. This

²⁵ (חגיגה יג, ב (וראה לעיל ל, ג סוף פרשת וישב)).

is why it flows into Gehinom, to cleanse the wicked from the unholiness that became connected to them in their lifetime through their sins.

This river can also cleanse anyone who wishes to remove any subtle aspects of concealment of Hashem that are attached to the person. This is why souls need to immerse in this river every time they want to reach a higher spiritual level, since, relative to the higher level, their current level is like a subtle concealment on Hashem's Light.

The name of the angels, "חיות-Chayos" can also be interpreted to mean "חיות-passion," (in fact, the name of the angels is connected to their passionate excitement about Hashem,) thus "חיות הקדש" can be interpreted as passionate excitement, about Holiness.

Based on this, the "sweat" of this excitement about Hashem exists not only in the angels Above, but also in people in this world. When a person gets very excited about Hashem, the "sweat," the unpleasant "side effect," is the bitterness that comes from realizing how far the person is from Hashem.

פירוש: "חיות הקדש" היא אהבה-
עליונה בבחינת "יין המשמח";

The term "holy חיות-Chayos" can also mean "holy חיות-passion," referring to the lofty level of love of Hashem, called "the wine the makes happy,"

ו"זיעתן" הוא פסולת שלהן,

and the "sweat" of this "חיות-passion" is the unpleasant result of this passion for Hashem,

שבהשתלשלות האהבה למקום נמוך
מאד נעשה שמרים ופסולת בירידתן
לעולם הזה החומרי.

when this love becomes expressed in a very low place, it becomes like the "dregs" and unwanted aspects, as it descends into this coarse material world.

Using the analogy of "wine" for love: Wine has the ability to make someone happy and excited, which is why we serve wine on Shabbos and Yom Tov and at weddings etc., to enhance the joy of the special occasion. However, every wine comes with dregs, that are not edible, and must be discarded. Similarly, even the edible part of the wine comes with a negative aspect, the possibility that drinking wine can make the person intoxicated, and bring out his anger and bitterness. Thus, even though wine is essentially a very good thing, enhancing a person's joy, it contains a negative potential, which is expressed in a person who is himself on a low level or in an unhealthy situation.

Similarly with love. Love is essentially a good thing, but it contains a negative aspect, the anger and hatred of whatever is opposite of the love. In our case, the anger and bitterness in the person over his distance from Hashem. Just as the dregs of wine must be discarded, this fixation on bitterness and anger is something negative that must ultimately be discarded. However, it is useful in getting the person to overcome his own coarseness and push himself to become more refined and serve Hashem better. (See Tanya chapter 26 and chapter 31, that bitterness in the service of Hashem is useful in the limited context of helping the person open his unfeeling heart so he should afterwards come to true joy, but otherwise is not healthy and should be avoided.)

וְזֹאת יְשִׁים הָאָדָם אֶל לְבוֹ:

This is what a person should take to heart:

בְּחִינַת הִירִידָה אִיךְ שְׂרִיר מְטָה מְטָה
מָאָד,

He should consider **how his soul descended to such a low level,**

וְיִתְמַרְמֵר לְבוֹ מָאָד וְיִצְעַק אֶל ה' בְּצַר
לוֹ,²⁶ כְּמוֹ שֶׁכָּתוּב (אֵיכָה ב, יח): "צִעַק
לָבָם אֶל אֲדֹנָי,"

and this should make his heart very bitter, and he should cry out to Hashem in his pain, as it is written (Eicha 2:18): "their hearts cried out to Hashem,"

עַד שְׂיֵצֵא מִדַּעְתּוֹ²⁷ - פִּירוּשׁ: מִדַּעְתּוֹ
וּמִחֲשַׁבְתּוֹ שֶׁהָיָה קָשׁוּר בָּהּ כָּל הַיּוֹם.

until he "goes out of his mind," meaning, he goes out his previous state of mind that he was connected to all day,

וְיִתְקַע מִחֲשַׁבְתּוֹ בְּחוּזָק בְּעוֹמֶק בְּמִרְרוֹת
נַפְשׁוֹ, עַד שֶׁיִּסְרֵר כָּח הַזּוֹכֵר מִעֲנִינָיו
וּמִעֲסָקָיו.

and he will firmly bind his thoughts to this deep bitterness of his soul, until he removes his entire mental capacity from dwelling on his physical matters.

וְזֶהוּ בְּחִינַת יַיִן הַמְּשַׁכֵּר, וְ"יִשְׁתֶּה וְיִשְׁכַּח
רִישׁוֹ".

This bitterness is called "wine that intoxicates," and when he "drinks" this, he will forget his spiritual poverty.

²⁶ ("וְיִצְעַק אֶל ה'" שְׁמוֹת טו, כה. "וְיִשָּׁב בְּצַר לוֹ עַל ה'" דְּבָרֵי הַיָּמִים ב' טו, ד).

²⁷ (ראה מאמרי אדמו"ר הזקן אתהלך ליאזנא ע' קיח).

This bitterness over his spiritual state has the power to take the person out of his material concerns, so that he can truly focus, with all his mental capacity, on only connecting to Hashem. This is the “river of fire” that the person makes for himself. By “immersing” himself in this “river” of bitterness, he can spiritually cleanse himself so that he can spiritually ascend to connect to Hashem.

וְעַל יְדֵי זֶה יוּכַל²⁸ לְהִתְפַּלֵּל וְלוֹמַר "בְּרוּךְ אַתָּה" - לְנוֹכַח, מֵעוֹמְקָא דְלִבָּא.

Through this, he can [afterwards] pray to Hashem, and say directly to Hashem Himself, from the depths of his heart “may You, Hashem, be “ברוך-blessed/drawn down and revealed.”

The word “ברוך-blessed” can also mean drawn down, like a “בריכה-pool of drawn water” that flowed down from a higher place. Thus, when we say “ברוך אתה”, it is not only a praise of Hashem, but also a request that Hashem should become drawn down and revealed.

This request is most meaningful to one who is bitter over the fact that in his life Hashem’s Presence is not drawn down and revealed.

כִּי עֲנִין הַמְרִירוֹת הוּא עַל הָעֵבֶר, כִּי מֵרַב נִפְשׁוּ עַל הַסִּתָּר פָּנָיו יִתְבָּרַךְ.

Because this bitterness is regarding his past, since he is bitter over the concealment of Hashem’s Presence in his life.

כִּי אִילוּ הָיָה גִילּוֹי אֱלֹהוֹתוֹ יִתְבָּרַךְ עַל כָּל פָּנִים כְּמוֹתָא בְּשׂוּר-וָדָם,

Since, if he would perceive Hashem’s presence at least as strongly as he perceives the presence of physical people, then he would never sin,

כְּמַאֲמַר רַבֵּן יוֹחָנָן בֶּן זַכַּי לְתַלְמִידָיו: "הֲלוֹאִי שִׁיְהִיָּה מוֹרָא שְׁמַיִם עֲלֵיכֶם וְכוּ"²⁹.

like Rabbi Yochanan ben Zakai told his students (Brachos 28b): “I wish you would at least have the fear of Heaven [as much as you fear physical people, since a person doesn’t sin when he knows other people are watching him.]”

²⁸ [בְּכַתֵּב יָד הַנִּזְכָּר נֻסֵּף: אַחֵר כֵּן].

²⁹ [”כְּמוֹתָא בְּשׂוּר וָדָם כּו’ . תִּדְעוּ, כְּשֶׁאַדָּם עוֹבֵר עַבְרָה אוֹמֵר שְׁלֹא יֵרָאֵנִי אָדָם כּו’” בִּרְכוֹת כח, ב].

וְלָכֵן כְּשִׁיָּשׁוּב אֶל ה' יִבְקֹשׁ גִּילּוּי אֱלֹהוּתוֹ
יִתְבָּרֵךְ מֵעוֹמְקָא דְלִבָּא.

Therefore, we he returns to Hashem, he will ask Hashem from the depths of his heart to give him the ability to perceive His Presence.

וְזֶהוּ "בְּרוּךְ אַתָּה כו'", וְכָל הַתְּפִלוֹת
וּבִקְשׁוֹת הֵם מְסוּדָרִים עַל דְּבַר זֶה³⁰.

This is what we ask when we say "ברוך אתה - may You, Hashem, be "drawn down and revealed," and all of the prayers and requests in the daily order of prayers are set up regarding this essential request- that we should perceive Hashem's Presence.

וְכֵן בְּקִבְלַת מַלְכוּת־שְׁמִים בְּקִרְיַת־שֹׁמֵעַ
בְּאַמֶּת,

Similarly, this will bitterness will inspire the person to truly accept Hashem's Kingship when he recites Shema,

כִּי בְּאַמֶּת רְצוֹנוֹ וְחִפְצוֹ לְדַבֵּקָה בּוֹ, וּמֵר
נִפְשׁוֹ עַל רִיחוּקָה מִ"אוֹר פְּנֵי מֶלֶךְ" (מִשְׁלִי
טו, טו).

since, in truth, his inner desire is to connect to Hashem, and his soul is bitter from his distance from "the Light of the Countenance of the King" (see Mishlei 16:15 and Rashi there).

וְאַף כִּי בְּאַמֶּת עֲדִיין הוּא רְחוּק,

Even though in truth he is still far from Hashem, despite his bitterness,

מִכָּל מְקוֹם עִם כָּל זֶה יֵשׁ בְּחִינַת הַבְּדֻלָּה
מִי הוּא הָרְחוּק, כְּמוֹ שֶׁנִּתְבָּאֵר בְּמְקוֹם אֲחֵר.

nonetheless, there is still a difference between the one who is far from perceiving Hashem and unconcerned about it, and the one who is far from perceiving Hashem and it bothers him, since the fact that it bothers him is already a certain connection to Hashem, as is explained elsewhere.

וְגַם בְּבְחִינַת יַיִן זֶה צָרִיךְ מְקוֹדֵם הַסְּחִיטָה

Regarding this "wine" of bitterness the person also, the person needs to

³⁰ [בגדפס: ועד"ז, ואולי הכוונה "ועל דרך זה"]

– לשום עצמו כשיריים³¹, first “squeeze” himself, as it were, meaning, **to consider himself like leftovers** that no one needs, i.e., he needs to squeeze out his ego that makes him think that the world revolves around him.

במה שיעמיק במחשבתו ענין כל המעשים ודבורים ומחשבות שעברו עליו אשר לא לה' המה, ויהיה שפל רוח מאד. :

How does he squeeze out his ego? **By thinking deeply into all his thoughts, words, and actions, that he performed in his life that were not for the sake of Hashem, so that he will be very humble.**

Realizing his own compromised spiritual status, he will have no reason to think he is better than anyone else. This process is discussed at length in Tanya chapter 29 and 30.

(ד) Chapter 4

אך עוד אחת היא, צריך לשית עצות בנפשו בב' בחינות יין הנ"ל,

However, there is one more thing a person needs to take into consideration regarding these two types of “wine” (of joy and of bitterness) mentioned above:

והוא מאמר רז"ל על "וירא אלקים את האור כי טוב" (בראשית א, ד) – "כי טוב הוא לגנוז".

It is the saying of our Sages (Zohar I, 45b) on the verse (Bereishis 1:4): “and He [Hashem] saw that the Light was good,” meaning “that it was good to hide [the Light.]”

וביאור הענין, כמו שכתוב (שיר השירים ג, א-ד): "בקשתי את שאהבה נפשי וגו', אחזתיו ולא ארפנו עד שהבאתיו אל בית אמי ואל חדר הורתי".

The explanation of this matter is: It is written regarding a Jew's connection to Hashem (Shir HaShirim 3:1-4): “I have sought the One that my soul has loved...I grabbed onto Him and I will not let Him go of Him, until I bring Him to the house

³¹ (מגילה טו, ב: 'לשאר עמו' (ישעיה בח, ה), למי שמשים עצמו כשירים. ראה תנאי אגרת הקדש סימן ב. תורה אור תצוה פא, ד. ובכמה מקומות).

of 'my mother,' and to the room of
"הורתי-my teacher,"

"בית אמי" זו תורה-שבכתב, "חדר
הורתי" זו תורה שבִּעַל־פה.

'the house of my mother' refers to the Written Torah (Tanach), which corresponds to the level of Bina of Atzilus, referred to as the "the mother" of Ze'eir Anpin and Malchus, and 'the room of הורתי-my teacher' refers to the Oral Torah (Mishna and Gemara), since the word "הורתי" (which literally means my parent) can also be read "הוראתי-the one who instructs me," (see Vayikra Rabbah 1:10).

In other words, when a Jew connects to Hashem in prayer, whether in a way of joy or bitterness, he needs to bring down that perception of Hashem into the "vessels" of the letters of the Torah.

שֶׁהֵם בְּחִינַת פְּלִים לְהַכְנִיס בְּתוֹכָם גִּילוי
אֱלֹהוּתוֹ יִתְבָּרֵךְ -

Since these letters of Torah are the
'vessels' that that can contain
Hashem's revelation,

בְּחִינַת³² "כּוֹס פְּרָעָה", וּכְמוֹ שֶׁכָּתוּב
(תְּהִלִּים קטז, יג): "כּוֹס יְשׁוּעוֹת אֲשָׂא",

they are the aspect of "the cup of
Pharoh," of Holiness, Malchus of
Atzilus, that receives the "wine" of
love and bitterness for Hashem, as it is
written (Tehillim 116:13): "I lift up
the cup of salvation,"

וְאִזּוֹ מִתְקַיֵּים הַיֵּין בְּתוֹכוֹ.

only then, in this "cup" will the
"wine" be able to last,

מִה שֶׁאֵין כֵּן בְּבִטּוֹל הַפְּלִים מִסְתַּלֵּק הָאוֹר
בְּנוֹדָע.

which is not the case if there are no
"vessels," then the "Light" will leave
the person, as in known.

³² [בְּחִינַת: בְּכַתְב־יָד הַנ"ל: בְּבִחִינַת].

If a person does not invest his holy feelings and awareness of Hashem into the action of mitzvos and letters of Torah, then this awareness and feeling will eventually leave the person.

וְעוֹד יִזְכּוֹר לוֹ עֲנִין מַעֲשָׂיו, שֶׁלֹּא יִהְיֶה
בְּשִׁבְלֵי עֲצָמוֹ, כִּי אִם לַעֲשׂוֹת נְחִת רוּחַ
לִפְנֵי יִתְבָּרֵךְ, לִהְיוֹת מְכוּן לְשִׁבְתּוֹ, לִהְיוֹת
לוֹ דִּירָה בְּתַחְתּוֹנִים.

A person should further remember the following concept: That his good deeds should not be performed only for the sake of his own spiritual self, rather, they should be performed in order to cause delight to Hashem, by becoming a “place for Him to dwell,” and a “home for Hashem in the lowest world,” i.e., in the physical world.

וְהֵינּוּ, שְׂיָכִין אֹרֹךְ בְּתוֹךְ אוֹתִיּוֹת הַתּוֹרָה
שֶׁהֵם כָּלִים לְאוֹרוֹ יִתְבָּרֵךְ.

Meaning, that he should establish Hashem’s Light in the letters of the Torah, which are the “vessels” for His Light.

וְזֶהוּ בְּחִינַת “יוֹסֵף”, פִּירוּשׁ: יוֹסִיף תַּעֲנוּג
וְנַחַת רוּחַ לִפְנֵי יִתְבָּרֵךְ.

This is an aspect referred to as “Yosef-Yosef,” meaning, that the person’s intention in his good deeds is “to increase” pleasure and delight for Hashem,

The name “Yosef” means to add or increase. Thus, his name represents a state of mind that the person wants to increase delight for Hashem through his good deeds.

וְזֶהוּ שְׂאֵמֶר הַפְּתוּב (וַיֵּשֶׁב מ, כג -
פָּרְשָׁתְנוּ מֵא, א): “וְלֹא זָכַר שׁוֹר הַמִּשְׁקִים
אֶת יוֹסֵף וַיִּשְׁכַּחְהוּ - וַיְהִי מִקֵּץ”,

This is what the verse says (see beginning of the maamar) “the butler [of Pharaoh] did not remember “Yosef” and forgot about him...and then it was at the end [of two years that Pharaoh had dreams...]”

פִּירוּשׁ: כִּי עַל יְדֵי “וְלֹא זָכַר” בְּחִינַת יוֹסֵף,
שֶׁהוּא לְהִרְבּוֹת תַּעֲנוּג לִפְנֵי יִתְבָּרֵךְ,
נִתְּהוּהָ עַל יְדֵי זֶה “וַיְהִי מִקֵּץ” - לְשׁוֹן סוֹף
וְתִכְלָה לְבְּחִינַת “שְׁנֵתִים יָמִים”.

Meaning, through the fact that he did not remember “Yosef,” i.e., that a person forgets to have the intention to increase enjoyment for Hashem through his good deeds, this brings about a situation that “

מִקֵּץ-it was at the end,” meaning this brings about an end and discontinuation of the aspect referred to as “שְׁנַתִּים יָמִים-two years,”

פִּירוּשׁ: שִׁכְלָה חֵס וְשְׁלוֹם אֲצִלוֹ בְּחִינַת הַתּוֹרָה, שֶׁהִיא בְּחִינַת “שְׁנַתִּים יָמִים”,

meaning, this causes that the person could G-d forbid cease to have the aspect of Torah study, which is called “שְׁנַתִּים יָמִים-two ‘years of days,’”

כְּמוֹ שֶׁכָּתוּב (מִשְׁלֵי ח, ל): “וְאֶהְיָה שְׂעִשׂוּעִים יוֹם יוֹם” - “אֲלֵפִים שָׁנָה קִדְמָה הַתּוֹרָה לְעוֹלָם”.

as it is written regarding the Torah (Mishlei 8:30): “**and I [the Torah] was a delight for Him [Hashem] day after day,**” which is interpreted by the Sages (Bereishis Rabbah 8:2) to mean “**the Torah existed two thousand years before the world.**”

The Sages interpret as follows: Since it says in Tehillim (90:4) that “a thousand years in Your eyes is like a day that has passed,” when the verse in Mishlei says that the Torah was delight for Hashem “day after day,” i.e., two days, it means Hashem’s “days” of a thousand year, thus two thousand years.

The maamar (seemingly based on the Zohar, Parshas Mikeitz 193b) is bringing this to interpret the verse “שְׁנַתִּים יָמִים-two ‘years of days,’” to mean a level referred to as “two days,” which is the Torah that is Hashem’s delight “day after day,” i.e., two “days” of Hashem, which are also two sets of human years, i.e., two sets of a thousand years.

וְהֵינּוּ כְּמוֹ שֶׁכָּתוּב בְּתִיקוּנֵינוּ: “חֲכִים וְלֹא בְּחֻכְמָה יִדְעָא, מִבִּין וְלֹא בְּבִינָה יִדְעָא”.

The meaning of these “two days” are two levels of the Torah, connected to the two Sefiros of Chochma and Binah, as is it written in the Tikunei Zohar (17b) “He [Hashem] has Chochma-Wisdom, but not wisdom that is knowable to us, He has Bina-Understanding, but not that understanding that is knowable to us.”

בְּחִינַת חֻכְמָה - תּוֹרָה שֶׁבִּכְתָּב, בְּחִינַת
בִּינָה - תּוֹרָה שֶׁבְּעַל־פֶּה.

The level of Chochma corresponds to the Written Torah, and the level of Bina to the Oral Torah.

In other words, the “two days” mentioned in Mishlei, or the “two years of days” mentioned in Parshas Mikeitz refer to two revelations of Torah, that of the Written Torah and the Oral Torah, which are derived from the two Sefiros of Chochma and Bina.³³

Thus, when one forgets “Yosef,” the proper intention to bring additional pleasure to Hashem through his service, he could come to end his “two years” of Torah study, he might stop learning the Written Torah and the Oral Torah.

כִּי מַחְמַת שְׂכּוּנָתוֹ בְּשִׁבְלֵי עֲצָמוֹ אִינוֹ
חוֹשֵׁשׁ לִגְנוֹז הָאוֹר בְּכָל־יָדָיו לֹא בְּהַתְגַּלּוּת
הָאוֹר לְבַד בְּתַפְלָה.

Because since his intention is only for his own spiritual benefit, he is not concerned with “investing the Light in the vessels” of the letters of the Torah, and he is satisfied with just experiencing the Divine Light during prayer.

אֲךָ בְּמִשְׁךְ הַזְמַן נַעֲשֶׂה "וּפְרַעַה חוֹלֵם":

However, after some time, this turns into “and Pharaoh was dreaming...”

פִּירוּשׁ: שֶׁאִפְּלוּ בְּחִינַת הַתְגַּלּוּת בְּחִינַת
יַיִן הַנֶּ"ל שֶׁיֵּשׁ לוֹ אֵינֶן אֲמִתִּיִּים, כִּי אִם דֶּרֶךְ

Meaning, that even his experience of the love of Hashem called “the wine

³³ [Translator’s note: We can ask the following: It was stated earlier that the Written Torah is the level of Bina, “my mother’s house” and the Oral Torah is Malchus “the room of my teacher,” and here the maamar says that the Written Torah is Chochma, and the Oral Torah is Bina? We can possibly answer that the idea of Written Torah and Oral Torah represents two aspects of Torah, that can exist in different levels and in different contexts. For example, the Mishna was “written” many years before the Gemara, and is the basis of the teachings of the Gemara. Relative to the Gemara, the Mishna is like the “Written Torah” compared to the Gemara, even though compared to the Chumash, the Mishna is the Oral Torah. Similarly, the Tanya is called “the Written Torah” of Chassidus relative to the other teachings, orally delivered teachings of Chassidus, even though, compared to the Chumash, the Tanya is also considered the Oral Torah, explaining how to fulfill the verse (Devarim 30:14) “for this matter is very close to you, in your mouth and in your heart, to fulfill it.” Perhaps we can say that Binah in comparison to Chochma is like the Oral Torah, explaining the lofty abstract level of Chochma, but in comparison to Malchus, the “lowest” of the Sefiros that is directly involved in creation, it is like the Written Torah. But further investigation is required.]

דמיון וחלום שגורם הסתלקות האור כו'.

that make people happy” mentioned above is not real, rather it becomes like imagination or a dream, since through his lack of Torah study he causes the Divine Light to depart, and even in prayer he is not actually experiencing Divine Light, rather just his own feelings.

ולכן נופל לבחינת מדות,

Because of this lack of Divine Light, he “falls” to the lower level of experiencing his own emotions, instead of experiencing Hashem’s Light,

שהמדות הן נרגשות בנפשו - “שבע פרות הטובות כו” (פרשתנו מא, כו).

that his emotions become strongly felt in his consciousness, which are represented by the “seven good [healthy] cows” of Pharaoh’s dream.

A person has seven emotional aspects, known in Hebrew as Chesed, Gevura, Tiferes, Netzach, Hod, Yesod, Malchus. The seven cows that Pharaoh saw in the dream represent the seven emotional aspects.

In this context, we are using Pharaoh’s dream as an analogy to understand the affect of “forgetting Yosef,” of forgetting to serve Hashem through Torah study. The result of this is brought out in three aspects of Pharaoh’s dream: 1-it was a dream, not reality, 2-he saw seven good and healthy cows, 3-he saw seven unhealthy and bad cows. This represents 1-the person’s experience of Hashem’s Light in prayer becomes not real, 2-he “sees” and becomes aware of his own emotions, “good cows,” instead of experiencing Hashem’s Light, 3-he sees and experiences unhealthy emotions, “bad cows,” as will be mentioned next in the maamar.

ומיד עולות אחריהן שבע פרות אחרות, "ותאכלנה כו', ולא נודע כי באו אל קרבנה"³⁴.

Immediately afterwards, there comes up a different set of “seven cows” (that are bad and unhealthy), and “they ate [the seven good cows,] but it wasn’t noticeable that they

³⁴ ("והנה שבע פרות אחרות עלות אחריהן דלות ורעות תאר מאד ורקות בשר . . ותאכלנה הפרות הרקות והרעות את שבע הפרות הראשונות הבריות. ותבאנה אל קרבנה ולא נודע כי באו אל קרבנה" בראשית מא, יט-כא).

swallowed them, [since their appearance was just as bad as before they ate the good cows.]”

In other words, after a person becomes aware of himself and his emotions instead of Hashem and His Light, his good and healthy emotions of love and fear of Hashem become “swallowed up” by bad and unhealthy feelings of love and fear for physicality, until his previous level of love and fear of Hashem is noticeable in him at all.

פירוש: שנסתלק ונתעלם האור כל כך עד שנדמה לו באלו לא התפלל מעולם.

Meaning, that he becomes so removed from the experience of Hashem’s Light until it appears as though he never experienced Hashem’s Light when he **prayed at all.**

מה שאין כן בבחינת יוסף – שהוא מוסיף ומרבה תענוג ונחת רוח לפניו יתברך להיות מכון לשבתו, ולהיות לו דירה בתחתונים,

This is not the case when he has the aspect of “remembering Yosef-Increase,” that he remembers to focus on **increasing pleasure and delight for Hashem, by becoming a “dwelling place for Him,” and “a home for Hashem in the lowest world,”** through increasing in Torah study and the action of mitzvos,

ואז אין המדות נרגשות בנפשו כלל, לא שבע פרות הטובות כו', ומכל שכן ש"אין רע יורד מלמעלה", רק טוב גנוז בתוכו. :

then his emotions do not fill his consciousness at all, not in a manner of “seven good cows” (good emotions), **and how much more so** not the “seven bad cows” of unhealthy emotions, since **“no bad comes from Above,” unless there is something good hidden in it,** but something truly unholy and bad cannot result from experiencing Hashem’s Light in prayer, which shines in him as a result of his increase in Torah study with the intention to make Hashem happy.

[From the translator: This concept, that when we experience Hashem’ Light we stop being aware of our emotions as strongly, can be difficult to grasp. Seemingly,

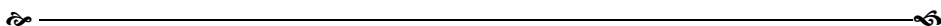
there is nothing wrong for a person to be aware of their own emotions, especially holy emotions of love and fear of Hashem. In fact, a person not being in touch with their emotions is usually considered a negative thing. However, the maamar is discussing this in the context of davening-prayer. During davening, a person can experience something outside of himself, which is Hashem's Light. This is a real thing, not something imaginary (when done properly).

Imagine you are sitting with your close friend, or your spouse, and instead of being aware of the other person and their feelings, you only feel yourself, as though, emotionally, you are the only one in the room. This is a very negative experience, since in that situation a person should want to experience a connection to something outside of himself.

The same thing is with davening. If a person is talking to Hashem and thinking about Hashem etc., and he only experiences his own emotions, instead of the Presence of Hashem, or the Light of Hashem, at least on some subtle level, then something is definitely missing. Davening is (mainly) not about getting in touch with your own emotions, its about getting in touch with the reality of Hashem's existence and presence. When a person experiences Hashem's presence, His Light, then he is so busy experiencing Hashem that he isn't focused and conscious as much of his own feelings, even his holy and good feelings.

Once a person loses touch of the experience of Hashem's reality, and is only conscious of his own feelings, even good and holy feelings, this will easily turn into being conscious of unhealthy (or unholy) feelings.

So, in conclusion, is it good to be aware of your own feelings? The answer in general is yes, but it is even more important to be aware of Hashem's existence and presence in your life, and especially during davening. When your emotions will be centered around your awareness of Hashem, then good things will come from them.]



Summary of the Maamar³⁵

(Based on the Tzemach Tzedek's summary of the maamar, quoted in the footnote.)

1- The idea of Pharoh's butler, the officer in charge of drinks, represents the windpipe, which draws out "moisture" (cool and calm collectedness) from the mind to cool off the heat of the emotions. Since, in the heart is where there is the intense fiery love for Hashem to the point of wanting to leave all physicality, and through bringing in the level of Chochma from the mind into the heart, he will be able to return to drawn down Hashem's Light into this world. This "windpipe" is the aspect that connects the mind and the heart, to bring the awareness of Hashem's mission for us in the world into the heart to channel the yearning for Hashem into action of Torah and Mitzvos.

2- This is the idea of the dream of the butler, "there was a grapevine before me, and I took the grapes and squeezed them into wine, which flowed in Pharoh's cup, which I placed in his hand." The Divine soul is compared to a "grape," since it has the love of Hashem hidden in it, just as the grape has wine hidden in it. Bringing out that hidden love into the open is through

³⁵ [באור התורה כרך ו' ע' תת"ש נמצא קיצור על מאמר ויהי מקץ [א] מת"א (כפי שהובא עם הערות בכרך ה' ע' תתקע"ג, א'):

קיצור: הנה, שר המשקים היא הקנה, שממשיך ליחות מיסוד המים וליחות שבמוח לקרר את חום הלב, והיינו כי בלב הוא בחי' אהבה ברשפי אש וצמאון בבחי' כלתה נפשי לה', וע"י המשכ' ממוח הוא מקרר להיות בבחי' שוב ולהמשיך האור למטה ע"י תומ"צ.

וזהו ההלום של שר המשקים ואסחט את הענבים, כי נשמה נק' ענב שיש בה בחי' אהבה מסותרת כמו היין המוסתר בענב, ויצאתה אל הגלוי הוא ע"י סחיטה ונפשי כעפר לכל תהי', ועי"ז ואתן את הכוס על כף פרעה, ל' פריעת מילת ערלת הלב וכמ"ש על כפיים כסה אור כו'.

אך בחי' יין המשמח אין כל אדם זוכה לזה, כי זהו מדרגת הצדיקים, לישרי לב שמחה, אבל מי שפגם בח"נ, זאת העצה שישתה יין המשכר, בחי' התפעלות ומרירות מצד הריחוק כו'.

ובב' מיני יין צריך לגנוז אח"כ האור בכלי ע"י תורה, כי טוב לגנוז, ויעשה רק בשביל נח"ר לפניו ית' שזהו ע"י דירה בתחתונים דוקא, אבל אם ח"ו ולא זכר שר המשקים את יוסף, כ"א לעשות בשביל עצמו, ואינו חושש לגנוז האור בכלי, עי"ז ויהי מקץ תכלה לשנתיים ימים שהיא התשב"כ ותשבע"פ שבנפשו, והסוף נמשך מזה עד שגם פרעה חולם, שמסתלק הגילוי ש[ו]הי' אצלו בתפלה, ונופל במדות, ז' פרות הטובות ומיד עולות ז"פ הרעות כו', משא"כ בחי' יוסף כי טוב לגנוז, הוא דבר המתקיים].

“squeezing” it, through squeezing out one’s ego, that “his soul should be like dust to all.”

Through this, we “put the cup of wine on Pharoh’s hand,” meaning, Pharoh of holiness, Malchus of Atzilus, accepts our loving heartfelt prayers, when we open and uncover our heart’s inner love for Him. This love of Hashem is called “the wine that makes people and Hashem happy.”

3- However, not everyone merits to experience this “wine that makes happy,” since the complete experience of this level is for the Tzadikim, as it says “for the upright of heart there is joy,” and to a certain extent, anyone who serves Hashem properly. But someone who blemished his soul through immoral behavior, is not able to experience this joy until he corrects the blemish.

The proper advice for one who blemished himself through immorality is to “drink the wine” of bitterness, by contemplating how far he is from His source in Hashem, how low he has fallen etc. Together with this, by the time of reciting Shema before sleep, he should “accept upon himself the four capital punishments of Beis Din.”

In addition to regretting his actions and accepting upon himself to not repeat that improper behavior, he should realize how he blemished Hashem’s Name (as explained in Igeres HaTeshuva), and as a result became spiritually liable to the spiritual version of the capital punishments mentioned in the Torah. By imagining himself receiving the punishment, together with his sincere Teshuva, he can cleanse himself of his spiritual blemish.

4- Now, both the “wine of bitterness” and the “wine of joy” cannot be truthfully experienced and remain with the person unless he takes those feelings of bitterness or joy and uses them as motivation to actually learn more Torah and do more mitzvos.

When a person remembers that his mission in life is to make Hashem happy by becoming a “dwelling” for Hashem in this world, then he will understand that every feeling of joy or bitterness needs to be translated into learning Torah and fulfilling mitzvos. Someone who enjoys the spiritual experience of prayer is represented by “the butler,” who serves the “wine” of feelings of joy or bitterness in prayer.

If he decides to “forget Yosef-Increase,” he forgets that his mission is to increase Hashem’s happiness, then he might be satisfied with just enjoying prayer and forget to be involved in actually learning Torah. If he does that, then he will end up “dreaming.” His love of Hashem in prayer, whether in joy or bitterness, will stop being real, it will be like a dream, since the Light of Hashem he felt in prayer will leave him. Instead, he will see “seven healthy cows,” his own good emotions, and that will lead to seeing “seven unhealthy cows,” he will come to unhealth and unholy emotions. However, if the “butler,” the one involved in prayer, will “remember Yosef-Increase,” to increase Hashem’s happiness through learning Torah, then the Light of Hashem he feels in prayer will continue to shine into him.

Likutay Torah English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

The Ma'amarim of LIKUTEI TORAH and TORAH OR are copyright by the Kehot Publication Society, a division of Merkos L'inyonei Chinuch Inc., and are reprinted here with special permission. To purchase the original visit www.Kehot.com.

I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, to R' Baruch Katz for creating and managing the website, and Rabbi Yitzchok Miller for editing.

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הק' שכל אחד ואחת ילמדו תורה אור ולקוטי
תורה שעיי"ז מזרזים הגאולה האמיתית והשלימה

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן ביילא איטא ולאה בת חנה דבורה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות
ולילך בדרכי החסידות, ויפוצו מעיינות אור החסידות

Sponsored by:

Rabbi Roberto and Margie Szerer,

in loving memory of

Gladys Szerer-Sarah Bat Shalom Z"L

Victor Sasson-Victor Chayim Ben Saul Z"L

Enrique Szerer-Hersh Ben Meyer HaCohen Z"L

Andrea Szerer-Leah Bat Chayim HaCohen Z"L

לזכות שה' ישמור עם ישראל בארץ הקודש, ויפדה
השבויים, וירפא כל הפצועים, ויתן לעמו נצחון גמור על
כל שונאינו, וימהר לגאלנו בקרוב ממש!!!

Every maamar from the entire Torah Or/Likutei Torah with
nekudos and punctuation is available on:

www.ChassidutBehirah.com

Did you enjoy this maamar? Please consider partnering in this
project making Likutei Torah/Torah Or available to many!

To partner by giving monthly (or one time) go to

www.DonorBox.org/LearnChassidus

To view previous maamarim translations, go to

www.LearnChassidus.com

To place a hakdasha in an upcoming maamar, contact me

lessonslikutaytorah@gmail.com