

# 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

פרק מ' ב'

דבר הפתיחה

ויהי מ' [א]

Becoming Hashem's Butler

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ב"ה

**Torah Or****תורת אור**

דברו המתחילה

**ויהי מקץ א[ז]**

פרק מקץ ז' לג - לאב

**“Becoming Hashem’s Butler”<sup>2</sup>**

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

<sup>1</sup> (דברו המתחילה ויהי מקץ: תורה ח' ריש פ' פרשת מקץ. – ציון בבוד קדושת אדרמו"ר.

את זו דרש אדרמו"ר בשכבה [פרק מקץ], חנוכה, [ב' בטבת] דשנת תקנ"ג.

ראה ד"ה ולא זכר שר המשקדים "נדפס במאמרי אדרמו"ר הוזן הקעריהם ע' ב. אור התורה בראשית ברוך הוא תתקעא (וכאן עשינו חילוק לפרקים ע"פ המאמר שם), וקיצור ברוך תחת (מובא להלן בסוף המאמר). תורה מנהם ח' לה ע' 162, ד"ה ויהי מקץ תשל"ג.

<sup>2</sup> Some of the explanations in this translation are based on Torah Or Hamevuar, 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:

(א) Chapter 1

**"זִיהִי מֵקֵץ שְׁנַתִּים יְמִים וְפַרְעָה חֹלֶם וְגֹו"** (פְּרַשְׁתָנוּ מֵאָא, 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)

הנה פָּרָשָׁה זו מִחְוּבָּרָת לִפְרָשָׁה שֶׁלְפִנְיָה  
(וַיִּשְׁבַּת מִן, כג): "וְלֹא זָכַר שֶׁר הַמְשִׁקִים אַתָּה  
יֹסֵף וְגֹו",

**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 מִפְנֵי שׁ "לֹא זָכַר" נָתַתָּהוּ "זִיהִי מֵקֵץ".

**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?

**וביאור חָנָנִים:**

**The explanation of the matter:**

**כִּי כִּמו שָׁיַשׁ פְּרָעָה וְשֶׁר הַמְשִׁקִים  
בְּקַלְיָפָה,**

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

כִּי "זֶה לְעוֹמֶת זֶה עָשָׂה אֱלֹקִים"<sup>3</sup>, שְׁכִמּוֹ  
בְּנֵי בָּסְטָרָא-דְּקָרוֹשָׁה יֵשׁ גַּם בְּנֵי בְּחִינּוֹת  
אַלּוּ:

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

וְתִנְגַּה יֵשׁ דֵי יִסּוּדוֹת בְּנֶפֶשׁ הָאָדָם: אַשְׁר,  
רוּחַ, מִים, עַפְרָה.

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

יסוד הָאָשׁ מִשְׁבְּנוֹ בְּלֵב;

The spiritual elemental aspect of fire resides in the heart,

וּמִקּוֹר הַלְּיוֹחֹת - מִהְמֹוח, שָׁשֶׁם הוּא  
מִשְׁבְּן יִסּוּד הַמִּים,

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

וְהַרְיָה שׁוֹאַבְתִּי כָּל מִינֵּי מִשְׁקָה וּלְיוֹחֹת  
מִהְמֹוח עַל יָדֵי הַקָּנָה לְקַרְרָא תְּחֻם הַלְּבָב.

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.

<sup>3</sup> (קְהַלָּת זָ, יְד. וְשֶׁם: 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:

**וְכֹר בְּנֶפֶשׁ-אֱלֹקִיתָה:** So too in the Divine soul:

**יסּוּד הַמִּים בְּמַוחַת, הִיא בְּחִינַת חִכָּמָה  
וְדַעַת בְּעִבּוּדַת הַבָּמוֹחַ וּבְמַחְשָׁבַתָּו.**

The spiritual elemental aspect of water is in the brain, meaning, in the aspect of Chochma-Wisdom<sup>4</sup> and knowledge in the service of Hashem using his brain and thoughts (to contemplate on Hashem's greatness).

**וְאֶפְכִּי "לִית מַחְשָׁבָה תְּפִיסָא בֵּיהַ בָּלֶל",**

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?

**הַלֹּא בְתִיב (מִשְׁלֵי לָא, כָּג): "נוֹעַ  
בְּשַׁעֲרִים בַּעַלְהָ" -**

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

**"כָּל חָד לִפְוּם שִׁיעֻרָא דִילִיה" .<sup>5</sup>**

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

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

<sup>5</sup> זהר וירא קג, ב: 'נוֹעַ בְּשַׁעֲרִים בַּעַלְהָ' דָא קוֹדֵשׁ אֶבְרִיךְ-הַזָּא, דָא יְהוָה אֲתִידָע וְאַתְּדָבֵק לִפְוּם מָה דְמַשְׁעָר בְּלֹבַיהְ כָּל חָד, כִּמָה דִיכְלֵל לְאַדְבָּקָא בְּרוֹחָא דְחִכְמָתָא. וְלִפְוּם מָה דְמַשְׁעָר בְּלֹבַיהְ, הַכִּי אֲתִידָע בְּלֹבַיהְ).

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.

וְהִיינוּ הַתְּבֻנוֹנוֹת בְּבָחִינַת הַחַפְשָׁטוֹת  
גְּדוּלָתוֹ יְחִיבָרָה לְמַעַלָה עַד אֵין קָז וְלִמְטָה  
עַד אֵין תְּכִלָּת - “אֵין עוֹד מִלְבָדָו”  
(אתה נן 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 “בָּרוּךְ פִּיו כֹּל אַבָּאָם” (תְּהִלִּים לג, ו),  
וּ “כָּוּלָא קְמִיה - כֵּלָא חִשְׁיבָּב”;

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

וּכְמוֹ לְמַשֵּׁל דְּבוּרוֹ שֶׁל אָדָם, שֶׁהוּא בֶּטֶל  
אֵלָיו וּנְחַשֵּׁב בָּאֵין נְגָדוֹ.

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

וּזְהַ בָּל אָדָם “לִפְומַם שְׁיעֹרָא דִילִיה” יִכְּלָ  
לְדֹעַת וְלְהַשְׁגִּג כִּי “אֵין עוֹד” בְּשָׁמִים  
מִמְּעוֹל<sup>6</sup>,

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,”

וּכְלַ הָעֲלִיוֹנִים וְהַתְּחִתּוֹנִים הֵם נִמְשָׁכִים  
מִרְוחַת פִּיו יִתְּבָרָר,

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 דָּבָר חֹזֵן מִמְּנָגָן.

and therefore, there is nothing separate from Him.

וְלֹכֶן הֵם מִמְּשָׁש כֵּלָא חִשְׁיבָּב קְמִיה.

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

<sup>6</sup> (בְּשָׁמִים מִמְּעוֹל וּעַל הָאָרֶץ מִתְּחַת אֵין עוֹד). דברים ד, לט).

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.

**וַיֹּסֹד הָאָשׁ הוּא הַצְמָאוֹן שָׁבֵלֶב,**

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

**הַמְבִין בְּהַתְבוֹנוֹת בְּגָדוֹלָתוֹ יַחֲבֵרָה, וְאַזְרָקָה**  
**מִמְשׁ "כָּוָלָא קְמִיה בְּלֹא חִשְׁבִּיבִי",**<sup>7</sup>

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.

**וְלֹאֶת כְּלַתָּה נֶפֶשׁוֹ אֲלֵיו יַחֲבֵרָה בְּאַהֲבָה  
עֲזָה בְּרַשְׁפִּי אֶשׁ שְׁלַחְבָּתְ הָעֹלָה מְאַלְיָה,**

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

<sup>7</sup> זָהָר חָלֵק א. יא, ב - עַל פִּי דָנִיאֵל ד, לְב).

להתכלל באור ה' ויחוזו יתברר, איננו  
חפץ לחיות למטה;

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,

בטבע אור האש שגורם לטבעו מלמטה  
למעלה.

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

מה שאין בן בחינת המים הוא מלמעלה  
למטה, שהמים יורדים ממקום גבוה  
למקום נמוך.

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,

דרכינו שגורם על נפשו אור ה' זו תורה  
ומצוות, להאריך על נפשו גם בחיותו  
למטה,

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,

בחינת ב"על כרחך אתה כי כו".<sup>8</sup>

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

וכמו שהמים מכבין אש,

just as water extinguishes fire,

בר על ידי זה ירוה צמאן נפשו כמו  
שכתבו (ישעיה נה, א): “הוּא בְּלֹא צָמָא לְכָבוֹ  
למים”, כמו שג��EAR במקומות אחר.

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.

והיינו על ידי בחינת המחבר יסוד המים  
שברוח עם בחינת יסוד האש שבלב, הוא  
הקשר.

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

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

וְהוּא בְּחִינַת מִקּוֹר אָוֹתִיּוֹת 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.

בָּמוֹ שְׁפָתָה (מִשְׁלֵי ד, ה): “קֶנֶה חֲכָמָה,  
קֶנֶה בִּינָה.”

as it is written (Mishlei 4:5): “קֶנֶה-acquire wisdom, and קֶנֶה-acquire understanding.”

The same word “קֶנֶה” 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 “קֶנֶה” 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.

וּנְקָרָא בְּחִינַה זו “שֶׁר הַמְשִׁקִים” – שָׁבוֹ  
שׁוֹאֵב חָרֵיָה מְשֻׁקָה מְלִיחָות הַמָּוֹחַ,  
מִיסּוֹד הַמִּים שָׁבוֹ :

**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

וזהו עניין החלום של שר המשקיפים:  
"וְהַנֶּה גַּפְן לִפְנֵי אֶgo", וְאָשַׁחַט אֶת הַעֲנָבִים<sup>9</sup>  
אֶgo, וְאָתַן 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."

פירוש: "גַּפְן" נִקְרָא בְּנִסְתָּרִישָׁרָאֵל, שֶׁהִיא  
כָּלְלוֹת בְּלִנְשָׁמוֹת 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.

וְהַעֲנָבִים" הם נִצּוֹצִי נִשְׁמֹות, שֶׁכּל  
נִיעּזֵן נִקְרָא בְּשֵׁם עַבְדָּאֵחֶד.

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

כִּי בְּכָל נִצּוֹצִי יש בְּחִינַת יְהוָה הַמְשֻׁמְךָ  
אֶלְהִים וְאַנְשִׁים" (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).

שֶׁהָוָא בְּחִינַת אֶהָבָה-מְסֻוּתָּרָת לְשֶׁמוֹת  
, בָּהִ,

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

וְהִיא יְרֹשָׁה לָנוּ מֵאָבוֹתֵינוּ, אֶלְאֶתְהִיא  
מְסֻוּתָּרָת מִאֶד בְּמוֹ יְהוָה הַנְּטָמֵן 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.

שֶׁהַעֲנָב הָוָא עַגְול וְחַלְקָן וּמְקִיפָּה אָתוֹ מְכָל

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

<sup>9</sup> (בראשית מ, ט-יא: "וְאָקַח אֶת הַעֲנָבִים וְאָשַׁחַט אֶתְכֶם").

צד, וְאֵי אָפָּשָׁר לְהֹצִיאַ מִמְּנָוֹן בַּיְם אֶל  
יְדֵי סְחִיטָה וְדָרִיכָה בָּגָת לְהֹסִיר מַעַלְיוֹן  
הַקְּלִיפָה הַסּוֹבְבָת אֹתוֹ;

כִּי אֵי אָפָּשָׁר לְגַלּוֹת מַעֲפָוִי הַאֲהַבָּה בַּיְם  
אֶל יְדֵי בְּחִינַת מִבְטָשִׁים, "וְהִי שָׁפֵל  
רוּחַ בְּפִנֵּי כָּל אָדָם"<sup>10</sup>.

וְלֹא שִׁשְׁפִילוּהוּ אֶחָרִים, כִּי אֵם "וְהִי  
שָׁפֵל רֹוחַ"<sup>11</sup> - הִי בְעַצְמָךְ.

"וּנְפֵשִׁי בַּעֲפָר לְכָל תְּהִיה" - כְּאָסְקוֹפָה  
הַנְּדָרֶסֶת<sup>12</sup>, בְּדִי לְהֹסִיר קַלִיפָת עֲרָלָה  
הַחֹופְפת עַל חֶלְבָה.

דְּהַיָּנוּ, אָפִילוּ מֵ שָׁלָא פָגָם וּנְטָמָא  
בְּחִטָּאות נָעָרִים מִמְשָׁ.

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.

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.”

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,

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.

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,<sup>13</sup>

<sup>10</sup> [אך: בכתבייך 1174: הַאֲדָם

<sup>11</sup> (אבות ז, י).

<sup>12</sup> (לשון חז"ל ערובין צח, א ו ברש"י שם).

<sup>13</sup> The term “הַטָּאות נָעָרִים”-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

מִכֶּל מִקּוֹם צָרֵיךְ הוּא לְמוֹל עֲרָלָת לְבוֹ,  
בָּמוֹ שְׁבַתּוֹב (עַקְבָּ י, טז): "וּמְלַתָּם אֶת  
עֲרָלָת לְבָבָכֶם".

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

דְּהַיָּינוּ מֵה שָׁלַבּוּ בְּוּרָר וּמְתַאֲוָה  
לִמּוֹתְרוֹת,

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,

וּנְקָרָא בְּחִנַּת עֲרָלָה הַחֲוֹפֶפֶת וּמִכֶּסֶת עַל  
גִּילְוִי אֱלֹהָותָו יִתְבָּרֵךְ בְּבְחִנַּת הַסְּתָר  
פְּנִים,

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,

וּצְרִיךְ הוּא שֶׁלֹּא יִהְיֶה בְּבְחִנַּת הַסְּתָר  
פְּנִים, וְלֹא יִהְיֶה מִסְּךָ מִבְּדִיל בָּלְל, וְאַפִּילוּ  
קָרוּם דָּק,

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,

שֶׁהָוָא בְּחִנַּת עַור הַפְּרִיעָה.

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

וְעַל יָדֵיכֶן "וְאֶתְתָּנָא אֶת הַכּוֹס עַל בַּף פְּרִעָה  
- בָּמוֹ שְׁבַתּוֹב<sup>14</sup> (ישעיה מט, טז): "עַל  
פְּפִים חִקּוֹתִיר";

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,’”

behavior.

[ג] צְהֻן פְּתַחְגָּב .. תְּפִלָּה בְּכַתְבֵּיד חַגְלָל לִיהְיָא.

ובתיב<sup>15</sup>: "על **פְּנֵים** כְּסֵה אֹר, וַיֵּצֵן עָלָיו  
בְּמַפְגִּיעַ" - זו תְּפִלָּה.

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, Pharaoh 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.

כִּי בְּחִנִּית פְּרֻעָה בְּקָדוֹשָׁה - זו לְעוֹמָת  
זה:

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

כְּמוֹ שְׁפָרָעָה בְּקָלִיפָה הָוָא קָלִיפָה קָשָׁה,

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

כְּה "זו לְעוֹמָת זוּ" פְּרֻעָה בְּקָדוֹשָׁה הָוָא  
בְּחִנִּית גִּילִי אֱלֹהוֹתָנוּ יִתְבָּרֵךְ, לְשׁוֹן

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

<sup>15</sup> (איוב לו, לב. ושם: עלייה. תענית ז, ב.).

פְּרִיעָה וְהַתְּגִלּוֹת דְּבָר הָ',

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,”

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.

על ידי בְּחִינַת שֶׁר הַמְשִׁקִים, שֶׁהוּא בְּחִינַת קְנָה, שֶׁה”קּוֹל מַעֲוָרָה הַכּוֹנָה”

לְשֻׁמּוֹחַ בָּה' בַּתְּפִלָתוֹ.

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.

וַיֹּהֹו יְזַעַן אֶת הַכּוֹס, כִּי בְּחִינַת קְנָה  
הַגְּנָל הַוְּהָא הַמּוֹלִיךְ הַתְּעוּרָרוֹת הַאַהֲבָה  
לְמַעַלָה מִעַלָה מִהְשָׁגַת 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

אֵיךְ בְּחִינַת יְיָן הַמְשִׁמְמָחַ הַגְּנָל, לֹא כָל  
אָדָם זָוֶה לֹהֶה רַק יִשְׁרֵי לֵב, בָּמוֹ שְׁבַתּוֹב  
(תְּהִלִים צ', יא): “וְלִשְׁרֵי לֵב - שְׁמַחָה,”

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,”

דְּהַיָּנוּ מִי שָׁהַלְךָ בְּדַרְךָ יִשְׁרָאֵל יְמִינוֹ.

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

אֲבָל מִי שָׁפָגָם דַּרְכֵי וְנִטְמָא בְּחַטֹּאות  
נְעוּרִים אֵי אָפָּשָׁר לוֹ לְשִׁמּוֹחַ בָּה'  
בְּחַטָּאתוֹ, כִּי רַבּוֹת מִחְשָׁבּוֹת זָרוֹת  
מִכְלָלּוֹת אָתוֹן.

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.

וְלֹכֶן זֹאת הַעֲצָה הַיְעִזֶּה,

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

כִּי יְשַׁׁעַד עַד בְּחִינַת יִין וּ הוּא בְּחִינַת יִין  
הַמְּשִׁבְרָה.

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

כְּמוֹ שָׁבְתּוֹב (מִשְׁלֵי לָא, וּז): “תַּנוּ שָׁבָר  
לְאוֹבָה, וַיַּן לִמְרִי נֶפֶשׁ - יִשְׁתַּחַת וַיִּשְׁבַּח  
רִישׁוֹ<sup>16</sup> וְגוּ.”

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...”

וְכָמָאָר רַזְלַל<sup>17</sup> גַּבֵּי חֲרוֹגִי בֵּית דִין: שָׁהַיִו  
מְשֻׁקֵּן אָתוֹן בּוֹסֵן יִן קָוְדָם הַמִּוְתָּה, כִּי  
שַׁתְּחַרְףּ דַעַתּוֹ עַלְיוֹ, כִּי שִׁוּכֵל לְסִבּוֹל  
צָעֵר הַמִּוְתָּה.

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.

וְלֹכֶן בְּקָרְיאַת-שְׁמָעַ שַׁעַל הַמְּטָה גַּם כֵּן,

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

<sup>16</sup> (רִישׁוֹ - מְלָשָׁן רַשׁ וְעַנִּי. מִצּוֹדָת צִוָּן).

<sup>17</sup> (סִנְהָדְרִין מִגְגָה א).

מֵ שָׁרוֹצָה לְקַבֵּל עַלְיוֹ ד' מִתּוֹת בֵּית  
דִּין<sup>18</sup> – כְּמוֹ שְׁבָתוֹב בְּנוֹסֶחֶת הַאֲרִיזָל:

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,

"**יְהִי רָצֵן** מִלְפְנֵיךְ אֶל-קַיְנוּ וְאֶל-קַיְנוּ אֲבוֹתֵינוּ שָׁאָם  
חֲטָאתִי עִוִיתִי פְשָׁעָתִי לְפָנֶיךְ וּפְגָנְמָתִי בְאֹתָהּ יְ 'שָׁל  
שְׁמָרְ הַגָּדוֹל (י-ה-ו-ה) בְבִיטָול ק"ש וּבְאוֹת (א) שְׁל  
(אָדָנִי) וְנַתְחַכְּמָתִי בְבֵית דִין הַעֲדָק סְקִילָה או  
כִּיּוֹצָא בְּהַרְוָה אָנָי מִקְבֵּל עַלְיוֹ סְקִילָה וְהַרְוָה נָאִילָו  
נְסַקְלָתִי עַל יְדֵי אֹתָהּ (א) שְׁל שְׁמָ (אָדָנִי) בְבֵית דִין  
הַגָּדוֹל שְׁבִירּוּשִׁים עַל דָבָר כְּבוֹד שְׁמָךְ."

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 'ה** [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 אָדָנִי] **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 אָדָנִי 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 not 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.

<sup>18</sup> (ראה מאמרי אדרמו"ר הוזן 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.”

ובפרט: **כשרוֹאָה בְּעַצְמוֹ שְׁלַבּוֹ מִתּוֹמָם**  
**בְּקָרְבּוֹ וְהִיא לְאָבָן - זוֹ הִיא בְּחִנִּית**  
**סְקִילָה, שֶׁהָוָא חַיִיב בְּזַדְאיִ;**

**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 Chassidus<sup>19</sup> 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.

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<sup>19</sup> See Maamarai Admur Haemtzei, Devarim vol. 3, pag 1,085, Or HaTorah, Devarim vol. 3 page 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 כְּשַׁלְבּוּ בּוּעָר וּמִתְאֹוָה לְדָבָרִים  
אָסּוּרִים – זו הִיא בְּחִינַת שְׁרִיפָה;

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 שָׁבֵן אִם יוֹדֵעַ בְּעַצְמוֹ שְׁפָגָם וּנְטָמָא  
בְּחִטָּאת נָעָרִים;<sup>20</sup>

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

[בנוגע להפוגם באותיות ויו' והא' אחרונה, מעצינו ביאור על זה במאמר אדרמור' האמצעי, דברים ח'ג, ע' א' פה:]

וְכֵן עַד זו יש פגם רוחני ה'ג' באות ויו' שהן בחו' המדות הטובות כאהבה ויראה שנולדים מן השכל וההשגה שבמוחו בינה הנ'ל שנפגמו ע' המדות הרעות החומריא', שאע'פ' שאיזו בהם איסור תורה בתאות האכילה שאוכל בתאותה שנק' אכילה גסה למלאות בטנו כהלועטני דעתשו כו' וכתאות המשgal אף בהיתר שהוא בחום גדול כבמה, יותר מזה האכזריות והרציחאה לרודף לחמי רעהו ולא לחס על דל ואבין כל וכח'ג, ועונש הרוחני לזה הפוגם לתקן אותו הוא הסיף בהרגו שאינו רק להסיר הרראש שהוא המוח מן הלב כו', וברוחני הינו מה שהובטל התפעלות ההשגה שבמוח מן הלב למגמי, דוגם שהאדם מתפעל בשכל והשגה אלקי' במוחו היטיב או שנחראמת האמת בהודאה במוח כו', עכ'ז אין זה נוגע לכלבו וכל כי אין אור אלקי' זהה שבמוח נ麝ר לב כי הופרר זה הא' דבינה מן ויו' שהן המדות שבבל כפי חטאנו ברוחני' שלא יגע לכלבו כל אשר מכיר ומשיג אלקות, והולך אחר תאונות לבו כבמה כו' וד'ל.

והפוגם הד' באות ה'א דשם הו' שזו בקבלה על מלכות שמיים באהבה או ביראה רק לקיים רצונו במצות ולהיות סור מרע על כל פנים, והפוגם בזה שאין פחד אלקי' כלל לנגדו כי הולך בשיריות לבו בפריקת על מלכות שמיים למגמי, ובין יש פגם בזה בה'א ע' מניעת מעשה הצדקה שרש הצדקה ג' בה'א אחרונה כדיוע בפי' עדקה עדך ה'א, וכח'ג בשארוי פגמי' פרט'י' כפרט היצרופי' דשם הו' שלכלוין יש עונש רוחני שהוא במגנד ד'את זה לעומת זה' כו' שמקבל יניקה יתרה מגומ זה כידוע, והתקין לכל הפגמים הנ'ל בכל ופרט הוא שהוסד ביזדיותה דאם פגמתי כו' בק' שעהמ'ט ביזדיות דעל חטא בר' כמו ביזדיותה'כ כדי לתקן הפגם בכל פרט ופרט ממשית'.

ובמאמר שובה ישראל תשט'ז' לכ'ק אדרמור, אות ר':

וכמו'כ' ישנו הפגם באות וא'ז, דאות וא'ז ה'ו'ע המדות, והפגם באות וא'ז הוא עי'ז שmagra את היעחה'ר ומכוnis מדותיו בענינים הלא טובים, ומצד זה נתחייבתי בבית דין הרוג, שהוא עניין הפרדה הלב מן המוח. וכמו'כ' ישנו הפגם באות ה'א (אחרונה), שהוא הפוועל, ומצד זה נתחייבתי בבית דין

**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 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 ‘נ’ 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 ‘נ’ 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)):

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.)

וְכֹן כָּל חֶדֶר לְפָום שִׁיעֻרָא דִילְיָה, כִּי יְדֻעַ  
אַיִלָּשׁ בְּנֶפֶשׁוֹ;

**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,**

זאת היא עצה היעוצה שיויכל לקבל עליו  
ד' מיתות בית דין בשלימות – ישתה  
בחינת כוס יין הנ"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:**

וְהַעֲנָן, דְהַנָּה אִיתָא בָזָהָר הַקָּדוֹשׁ:

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

"זַקְנִים קָשָׁוֹת, כֹּל יוֹמָא מִסְתְּפָלֵי בְּנֶפֶשׁ יְהוָה כְּאֵלָיו הַהוּא יוֹמָא מִסְתְּלָקֵי מַעַלְמָא".<sup>21</sup>

ולבאוֹרָה אִינּוּ מַוְּבָּן: בַּי "זַקְנִי" הֵם עֲדִיקִים, ו"זַקְנִים קָשָׁוֹת" הֵם יוֹתֵר בְּמַעַלְתָּה עַלְיוֹנָה, וְאֵיךְ שִׁיבַּח אָוֹתָם בְּמַעַלְתָּה וּמַרְגְּנָתָה יְרָאָת-עֲוֹנָשׁ לְבַד?

"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)."

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?

אֲלֹא חָנֵן הוּא: However, the idea is as follows:

בַּי אֲפִילוּ עֲדִיק גָּמָר, בְּשַׁהוּלָךְ לְגַן-עָדָן  
צָרִיךְ טְבִילָה בְּנַהֲרַדִּי נֹרָה.<sup>22</sup>

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

<sup>21</sup> [תַּرְגּוּם: עֲדִיקִי אַمְתָה, כֹּל יוֹם וָיּוֹם מִסְתְּכָלִים בְּנֶפֶשׁם כְּאֵלָיו אָוֹתָו יוֹם מִסְתְּלָקִים מִהָּעוֹלָם. בָּזָהָר פְּרִשְׁתָה וִיחֵי דָבָר בָּכָ, עַמּוֹד אָ': "זַקְנִי חֲסִידִי .. מִסְתְּפָלֵל בְּלֵבֵיהּוּ".]

<sup>22</sup> (דָנִיאֵל זָהָר).

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

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

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.

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,

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.

צָרֵיךְ עַד טְבִילָה בְּנֵר דַּי נָור אַחֲר,  
לְשִׁבּוֹת גַּם הַהֲשִׁגָּה שְׁהַשִּׁיג בְּגַן־עָדָן  
הַתְּחִתּוֹן וְעַלְיוֹן.

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.

<sup>23</sup> (תְּהִלִּים פָּד, ח).

וזאת ישים האדם אל לבו:

**This is what a person should take to heart:**

כִּי הַנֶּה עֲנֵנִי גָּנְעָן הוּא "שְׁנַחֲנֵנִין מִזֶּוּן הַשְׁכִּינָה", וְאֵין זוּ אֶלָּא זַיו כָּוּן.

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.

וּמָה אֵם לֹא בָּא אֶלָּא לִיהְנוֹת מִזֶּוּן הַשְׁכִּינָה צָרֵיךְ הוּא לְהַסִּיר כַּפָּח הַזּוֹכֶר מִהָּעוֹלָם-זֶהָה, הַבָּא לְדִבְקָה בּוֹ יִתְבְּרֹךְ עַל יְדֵי תּוֹרָה וּתְפִלָּה עַל אַחַת בְּמָה וּבְמָה!

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!

(זֶהוּ בְּנוֹנַת הַזּוֹהֶר "מִסְתְּכָלִי בְּנֵפְשֵׁיָהוּ כָּוּן" – לְהַסִּיר כַּפָּח הַזּוֹכֶר מִעֲנֵנִינוּ עַלְמָה-זֶהָה בְּקִידָּעַ לְדִבְקָה בּוֹ יִתְבְּרֹךְ בְּתוֹרָה וּתְפִלָּה).<sup>24</sup>

(This is the meaning of what the Zohar says: “[Every day] they look at themselves [as though the 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

<sup>24</sup> הַקְּטוּעַ הַמּוֹבָא בְּסָגָרִים: (זֶהוּ . . וּתְפִלָּה) לִיתְאַבְכְּתַבְּרִיךְ הַגְּלָל.

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

וְהַנֵּה יְשֵׁב בְּחִינַת נֹהֶר דֵי נוֹר אַחֲר לְמַטָּה,  
הַנְּעַשֶּׂה מִזְעַתְנָשֶׂל חַיּוֹת הַקְדֵשׁ.<sup>25</sup>

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

<sup>25</sup> חגיגה יג,ב (וראה לעיל ל,ג סוף פרשנת יישב).

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, “**חַיּוֹת-Chayos**” can also be interpreted to mean “**חַיּוֹת-passion**,” (in fact, the name of the angels is connected to their passionate excitement about Hashem,) thus “**חַיּוֹת הַקָּדֵשׁ**” 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.

**פִּירּוֹשׁ:** **חַיּוֹת הַקָּדֵשׁ** הִיא אַהֲבָה;

**עַלְיוֹנָה בְּבִחִינַת** “**יְין הַמְשִׁמְחָה**”;

**וְזִיעַתָּן** הִיא פִּסְולָת שְׁלָהָן,

שְׁבַהֲשַׁתְלֵלָות הַאֲהָבָה לִמְקוֹם נָמוֹךְ  
מִאֵד נָעָשָׂה שְׁמָרִים וִפְסָולָת בִּירִידָתָן  
לְעוֹלָם הַזֶּה הַחֲמָרִי.

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

and the “sweat” of this passion is the unpleasant result of this passion for Hashem,

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.)

וזאת ישים האדם אל לבו:

**This is what a person should take to heart:**

בוחינת הירידה איך שירד מטה מטה  
מأد,

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

ויתתרמר לבו מأد ויצעק אל ה' בצר  
לו<sup>26</sup>, כמו שכתוב (איכה ב, יח): "צעק  
לכם אל אדני",

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,"

עד שיצא מדעתו<sup>27</sup> - פירוש: מדעתו  
ומתחשבתו שהיה קשור בה כל היום.

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

ויתקע מתחשבתו בחזק בעומק במרירות  
נפשו, עד שיסיר כת הzcיר מענינו  
וממעסיקו.

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.

וזהו בוחינת יין המשבר, ו"ישתה ותשכח  
רישו".

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

<sup>26</sup> ("ויצעק אל ה" שמות טו, כה. ישב בצר לו על ה" דברי הימים ב' טו, ד).

<sup>27</sup> (ראה מאמרי אדרמו"ר הוזן את הלהר ליאונה 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 יָדֵי זה יוּכֶל <sup>28</sup> לְהַתְּפִלָּל וְלֹוֶם "בָּרוּךְ אַתָּה" - לְנוּבָח, מַעֲמָקָא דְלֹבָא.

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

The word “בָּרוּךְ-blessed” can also mean drawn down, like a “בריכת-pool of drawn water” that flowed down from a higher place. Thus, when we say “בָּרוּךְ אַתָּה”, 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 עֲנֵן הַמְּרִירוֹת הָוְא עַל הַעֲבָר, כִּי מֵרָ נַפְשׁו עַל הַסְּתָר פָּנָיו יַתְּבִּרְךָ.

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

כִּי אִילוּ הִיה גִּלְוֵי אֱלֹהָתוֹ יַתְּבִּרְךָ עַל כָּל פְּנִים בְּמֹרְא בָּשָׁר וְדָם,

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,

כְּמַאֲמָר רַבֵּן יוֹחָנָן בֶּן זְבַּאי לְתַלְמִידיו: "הַלּוֹא יִשְׂהִיה מֹרְא שְׁמִים עַליכֶם יְכוּ".<sup>29</sup>

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.]”

<sup>28</sup> בְּכֹתֶב יְהוָה נָעָפָה: אַחֲר בָּה.

<sup>29</sup> [בְּמֹרְא בָּשָׁר וְדָם כֹּו]. תְּדֻעָה, כַּשְׁאָדָם עוֹבֵר עַבְרָה אָוָר שֶׁלֹּא יַרְאָנִי אָדָם כֹּו” בְּרָכוֹת כח, ב.

ולבן בשיישוב אל ה' יבקש גילוי אלְהוֹתוֹ  
יתברר מעומק אֶלְבָא.

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.

וזהו "ברוך אתה כו", וכל התפלות  
ובקשותיהם מוסדרים על דבר זה.<sup>30</sup>

This is what we are asking 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.

ובכן בקבלת מלכות-שמים בקריאת-שמע  
באמת,

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

כי באמת רצונו וחפכו לזכקה בו, ומר  
נפשו על ריחוקה מ"אור פנוי מלך" (משלי  
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).

ואף כי באמת עירין הוא רחוק,

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

מכל מקום עם כל זה יש בבחינת הבדלה  
מי הוא רחוק, כמו שנטבע במקומות אחר.

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.

ונם בבחינת יין זה עיריך מוקדם הסחיטה

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

[בנדפס: ועד"ז, ואולי הכוונה "על דרך זה"]<sup>30</sup>

לְשׁוֹם עַצְמוֹ בְּשִׁירִים<sup>31</sup>

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.

בָּמָה שִׁיעִמֵּיק בְּמַחְשְׁבָתוֹ עַנְנָן כָּל  
הַמּוֹעֲדִים וְדֹבְרִים וּמַחְשְׁבּוֹת שְׁעַבְרוֹ  
עַלְיוֹן אֲשֶׁר לֹא לְה' הַמָּה, וַיְהִי שְׁפֵל רוח  
מַאֲדָה :

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

אֲשֶׁר עוֹד אֶחָת הִיא, צְרוּךְ לְשִׁית עַצּוֹת  
בְּנֶפֶשׁ בְּבֵב' בְּחִינּוֹת יָין הַנְּלָאָלָה,

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:

וְהוּא מִאֵמֶר רָא"ל עַל "וַיַּרְא אֱלֹקִים אֲתָה  
הָאָרֶב בְּטֹב" (בראשית א, ד) – "בְּטֹב  
הוּא לְגַנּוֹן".

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.]”

וּבְיאָוֹר הַעֲנִין, כְּמוֹ שְׁבַתּוֹב (שיר הַשִּׁירִים  
ג, אַד): “בָּקַשְׁתִּי אֶת שְׁאַהֲבָה נֶפֶשִׁי וְגוּ’,  
אֲחַזּוֹתִיו וְלֹא אַרְפַּנִּו עַד שְׁהַבָּאתִיו אֶל בֵּית  
אַמְּנוֹן אֶל חַדְרֵר הַוּרְתִּי”:

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

<sup>31</sup> מגילה טו, ב: 'לְשָׁאָר עָמוֹ' (ישעיה כה, ה), לְמַי שְׁמַשִּׁים עַצְמוֹ בְּשִׁירִים. ראה תנייא אגראת הקדש סימן ב. תורה אור תז'וח פא, ד. ובבמה מקומותה).

of ‘my mother,’ and to the room of ‘הוֹרָתִי-my teacher,’”

**בֵּית אֶמְיִי** זו תּוֹרָה-שְׁבָכְתָב, “**חֶרֶר**”  
**הוֹרָתִי** זו תּוֹרָה שְׁבָעֵל-פָּה.

‘the house of my mother’ refers to the Written Torah (Tanach), which corresponds to the level of Bina of Atzilus, referred to as the “mother” of Ze’er Anpin and Malchus, and ‘the room of the teacher’ refers to the Oral Torah (Mishna and Gemara), since the word “הוֹרָתִי” (which literally means my parent) can also be read “הוֹרָאתִי” (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.

שְׁהָם בְּחִינַת פְּלִימִים לְהַכְנִיס בְּתוֹךְם גִּילּוּי  
 אֱלֹהָתוֹ יִתְּבַרְךָ -

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

בְּחִינַת<sup>32</sup> “פֹס פְּרֻעה”, וּכְמוֹ שְׁפָתוֹב  
 (תְּהִלִּים קְטוֹז, יג): “פֹס יְשׁוּעָת אֲשֶׁר”,

they are the aspect of “the cup of Pharaoh,” 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,”

וְאֹז מַתְקִים הַיּוֹן בְּתוֹכוֹ.

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

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

מַה שָׁאֵן בֵּין בְּבֹטּוֹל הַכְּלִים מִסְתַּלְקֵךְ אָז  
 בְּנוּךְ.

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 יוֹכֵר לוֹ עַנִּין מַעֲשָׂיו, שֶׁלֹּא יְהִי  
בְּשִׁבְיל עַצְמוֹ, כִּי אִם לְעַשׂוֹת נִיחַת רُוח  
לִפְנֵינוּ יִתְבֹּרֶךְ, לְהִיּוֹת מִכּוֹן לְשִׁבְתוֹ, לְהִיּוֹת  
לֹו דִּירָה בְּמִתְחַתּוֹנִים.

**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.**

וְהִיּוּ, שִׁיכְיַן אָרוּ בְּתוֹךְ אֹתִיּוֹת הַתּוֹרָה  
שְׁהַם כְּלִים לְאוֹרוֹ יִתְבֹּרֶךְ.

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

וְזֹה בְּחִינַת “יְוֹסֵף”, פִּירֹושׁ: יְוֹסֵף תְּעִנוֹג  
וְנִיחַת רُוח לִפְנֵינוּ יִתְבֹּרֶךְ.

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

The name “יְוֹסֵף-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.

וְזֹה שֶׁאָמַר הַכְּתוּב (וַיֵּשֶׁב מ, כג -  
פְּרַשְׁתָנוּ מֵא, א): “וְלֹא זָכַר שֶׁר הַמְשִׁיקִים  
אֶת יוֹסֵף וַיִּשְׁכַּחַו - וַיְהִי מִקְצָה”,

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

פִּירֹושׁ: כִּי עַל יְדֵי “וְלֹא זָכַר” בְּחִינַת יוֹסֵף,  
שַׁהְוָא לְהַרְבּוֹת תְּעִנוֹג לִפְנֵינוּ יִתְבֹּרֶךְ,  
נִתְהַווּה עַל יְדֵי זה “וַיְהִי מִקְצָה” - לְשׁוֹן סְוֻף  
וְתִבְלַח לְבָחִינַת “שְׁנַתִּים יָמִים”.

**Meaning, through the fact that he did not remember “יְוֹסֵף-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 “וַיְהִי**

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

**פִּירּוֹשׁ:** שִׁיבְלָה חַס וְשָׁלוֹם אַצְלָה בְּחִינִית הַתּוֹרָה, שַׁהְיָא בְּחִינִית "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,'"

בָּמוֹ שְׁבַתּוֹב (מִשְׁלֵי ח, ל): "וְאַהֲרֹן שְׁעַשְׂוָעִים יוֹם יוֹם" - "אֲלָפִים שָׁנָה קָרְמָה 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.

וְהִינוּ בָּמוֹ שְׁבַתּוֹב בְּתִיקְוּנִים: "חַפְים וְלֹא בְּחִכָּמָה יַדְעָא, מְבִין וְלֹא בְּבִינָה יַדְעָא."

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 חָכָמָה – תּוֹרָה־שְׁבָכְתָב, בְּחִינַת  
בִּינָה – תּוֹרָה שְׁבָעֵלְפָה.

**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.<sup>33</sup>

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 מְחַמֵּת שְׁבֹונָהוּ בְּשִׁבְיל עַצְמָוּ אֵינוֹ  
חוֹשֵׁשׁ לְגַנּוּן הָאָוֹר בְּכָלִי, וְרַי לֹּו בְּהַתְּגִלוֹת  
הָאָוֹר לְבָדְ בְּתִפְלָה.

**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.**

אֵך בְּמִשְׁרַ הַזָּמָן נָעָשָׂה וּפְרַעָה חֹלָם:

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

פִּירּוֹשׁ: שְׁאָפְילָו בְּחִינַת הַתְּגִלוֹת בְּחִינַת  
יְהִינָּה לְשִׁישׁ לֹא אִין אַמְתִּים, כִּי אִם דָּרָךְ

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

<sup>33</sup> [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.]

דְּמִיּוֹן וְחַלּוֹם שָׁגָורָם הַסְּתָלְקָוֹת הַאֲוֹר כִּי.

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.

ולֹכֶן נַפְלֵל לְבַחֲנִית מִדּוֹת,

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

שְׁהַמִּדּוֹת הָן נְרִגְשׁוֹת בְּנֶפֶשׁוֹ - “שְׁבֻעָה  
פְּרוֹת הַטּוֹבּוֹת כִּי” (פְּרִשְׁתָנוּ מָא, 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.

וְמִיד עֲולֹת אַחֲרֵיהֶן שְׁבֻעָה פְּרוֹת אַחֲרוֹת,  
וְתַאכְלֵנָה כִּי, וְלֹא נַזְעֵבְיָה בָּאָו אֶל  
קְרֵבָנָה<sup>34</sup>.

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

<sup>34</sup> (וְהַנֶּה שְׁבֻעָה פְּרוֹת אַחֲרוֹת עֲלֹת אַחֲרֵיהֶן דְּלוֹת וְרַעֲוָת תְּאַכְלֵנָה אֶל קְרֵבָנָה .. וְתַאכְלֵנָה הַפְּרוֹת  
הַרְקּוֹת וְהַרְעָוֹת אֶת שְׁבֻעָה הַפְּרוֹת הַרְאַשְׁנוֹת הַבְּרִיאָת. וְתַבְאַנָּה אֶל קְרֵבָנָה וְלֹא נַזְעֵבְיָה בָּאָו אֶל קְרֵבָנָה  
בְּרָאָשִׁית מָא, יְתִיכָא).

**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.

**פִירּוֹשׁ:** שָׁנְסַתְּלָקְ וְנַתְּעַלְּמָ הַאֲוֹרְ כָּל כָּךְ  
עַד שְׁנַדְמָה לוּ בְּאַלְוּ לְאַתְּפָלְלָ מְעוּלָם.

**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**.

מַה שָׁאֵין בֵּן בְּבִחִינַת יוֹסֵף – שַׁהְוָא מַוְסִּיף  
וּמְרַבָּה תְּעֻנוֹג וְנַחֲתִירוֹת לְפָנָיו יַחֲבִרָה  
לְהַיּוֹת מִכּוֹן לְשִׁבְתוֹ, וְלְהַיּוֹת לוּ דִּירָה  
בְּתִחְתּוֹנִים,

**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,

וְאֵין הַמִּדּוֹת נַרְגְּשׁוֹת בְּנֶפֶשׁוּ כָּלְלָ, לֹא  
שְׁבַע פָּרוֹת הַטּוֹבֹת כִּי”, וּמְכֹל שְׁבַן  
שׁ”אֵין רֵע יָוֶר מַלְמָעָלה”, רַק טֹב גָּנוֹן  
בְּתוּכוֹ:

**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.]

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### Summary of the Maamar<sup>35</sup>

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

1- The idea of Pharaoh'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 draw 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 Pharaoh'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

<sup>35</sup> [באוֹר הַתּוֹרָה כָּרָךְ ו' ע' תַּתְ"שׁ נִמְצָא קִיצּוֹר עַל מְאָמָר וַיְהִי מִקְצָה [א] מִתּוֹא] (כפי שהובא עם הערות בכרך ה' ע' תתקע"ג, א':)

קיצוֹר: הנה, שר המשקדים היא הקנה, שמשמש לחיות מיסוד המים וליחות שבמוח לקרו את חום החלב, והיינו כי בלב הוא בבח' אהבה ברשפי אש ועמאן בבח' כלתה נפשי לה', וע"י המשכ' ממוח הוא מקרר להיות בבח' שוב ולהמשיך האור למיטה ע"י תומ"ע.

זהו החלום של שר המשקדים ואסחט את הענבים, כי נשמה נק' ענב שיש בה בבח' אהבה מסותרת כמו הין המוסתר בענב, ויציאתה אל הגלוּי הוא ע"י סחיטה ונפשי בעפר לכל תחתי, וע"ז ואtan את הocus על כף פרעה, ל' פְּרִיעַת מִילַת עַרְלַת הַלְּבָב וּכְמַשׁ עַל כְּפִים כְּסָה אָוּר כ'.

אך בבח' יין המשמחה אין כל אדם זוכה לוֹה, כי זהו מדרגת העذرיקים, לישרילב שמחה, אבל מי שפוגם בח' נ', זאת העצה שישתה יין המשכבר, בח' התפעלות ומרירות מצד הריחוק כ'.

ובב' מניין ציריך לגנוֹ אָח' כ' האור בכל' ע"י תורה, כי טוב לגנוֹ, ויעשה רק בשבייל נח' ר' לפניו ית' שוהו ע"י דירה בחתונות דוקא, אבל אם ח'ו ולב שר המשקדים את יוסף, כ"א לעשות בשבייל עצמו, ואינו כושש לגנוֹ האור בכל', ע"ז ויהי מקץ תכללה לשנתאים ימים שהוא התשב' כ' ותשבע' פ' שבנפשו, והסוף נמשך מזה עד שגמ פרעה חולם, שמסתלק הגילוי [ש[י]ה' אצלו בתפלה, ונופל במדות, ז' פרות הטובות ומיד עלות ז' פ' הרעות כ'], משא' כ' בח' יוסף כי טוב לגנוֹ, 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 Pharaoh’s hand,” meaning, Pharaoh 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.

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