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TRANSLATED AND EXPLAINED

תּוֹרַה אָוֶר

פְּרִשְׁתָּוּ וַיֵּשֶׁב

דְּבוּר הַמְּתָחִיל

שִׁיר הַמְּעָלוֹת בְּשׁוֹב

“Serving Hashem with Dreams”

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ב"ה

Torah Or

תּוֹרָה אֹור

דָבָר הַמִּתְחִיל

שִׁיר הַמְּעֻלּוֹת בָּשָׁוֹב¹

פְּרִשָּׁת וַיַּשֶּׁב דָּף כח, ג - כט, א

“Serving Hashem with Dreams”

In this week's Parsha, the Torah speaks about Yosef's dreams, which he interpreted to mean that he would one day become a ruler. In the Parshios of Vayeishev and Mikeitz, we find dream interpretation to be of great importance in the life of Yosef and his family. Therefore, we see how vital dreams and their interpretations are to the entire future of the Jewish People.

The Alter Rebbe will explain the significance of dreams in our service of Hashem. He begins by quoting a verse that teaches us that our life in the time of Exile is analogous to a dreamlike state:

**שִׁיר הַמְּעֻלּוֹת בָּשָׁוֹב כו' הַיָּנוּ
בְּחֹלְמִים** (תהלים קכו, א):

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

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

¹ (נאמר שבת זERA, כ"ז טבת תקס"ה. הנחה אחרת - בספר המאמרים תקס"ה עמוד קפד. “תורת חיימ דבור המתחיל “ויהי מקץ” (השני). פירוש האצמה ערך לתהילים קאפייטל קכו.” - הערה בבוד קדושת ארמונו”ר בעזינום והערות. ואור התורה בראשית ברוך וך תחת, ב - המאמר עם הגהות ומתחיל: “להבין עניין החקלאות שהלחות נמשל לבחינת חלום.”)

הנה החולום הוא מחבר שני הפקבים במושא אחד, ומרכיב שני עניינים הפקבים כאלו הם לאחדים.

והיינו מפני כי בשינה נסתלק מוח השכל המבחן ולא נשאר רק כח המרומה.

ובח המרומה יכול להרכיב ב' עניינים הפקבים, כמו ספינה ריצה באוויר וכו', כמו שבתב הרמב"ם ב"שמונה פרקים".

רק שבתקין, שמתעורר כח השכל, הוא השולט על כח המרומה ואין מניחו להרכיב, לפי שרואה בעין שכלו שהם דברים נפרדים ואין מתחאחדים כלל.

וכבר הענין בגולות ניצוץ אלקות בנפש הארץ, שהוא בבחינת שינה והסתלקות המוחין, יכול הוא להרכיב ב' דברים הפקבים:

ל להיות כל היום ערוד במשאיותך "איש לבצעו מצעהו", זה פונה לזרתו וכו'.

A dream can combine two opposites into one thought and merge opposites together as if they were meant to be united.

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

The power of imagination can combine two opposite things. For example, one can imagine a boat flying in the air, which is not physically possible, as the Rambam writes in the introduction to his commentary on Pirkei Avos, known as "Shemonah Prakim."³

It is only when a person wakes up that the power of intellect is awakened and takes control over the power of imagination, not allowing it to combine opposites, since his intellect recognizes that opposite things cannot coexist.

So too, regarding the exile of the spark of divinity in the soul of man, which is "sleeping" and its power of intellect is hidden, then the person can merge two opposites:

On the one hand, he is occupied in his business all day, as it says in Yeshaya, (56:11) that "every man seeks to make a profit," "one person involved in his olive

(פרק א).

³ Literally translated as "Eight Chapters," since his introduction to his commentary on Pirkei Avos is eight chapters long.

⁴ (ישעיה נו, יא).

הַגֵּם שְׁבַתְּפָלָה מְעוּרָר אֶת הַאֲהָבָה
עַד שְׁתַחְפֹּצִי לְהַתְּפִשְׁט מִלְבָוֵשְׁךָ כֵּי,
לְרַבְקָה בָּו יַתְּבְּרַךְ מְחַמֵּת הַתְּבוֹגָנוֹת
בִּיחִזְקָא-עִילָּאָה וִיחִזְקָא-תִּתְּפָאָה,

tree business, and others involved in other businesses,” etc.

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

הַאֲהָבָה עַד שְׁתַחְפֹּצִי. שִׁיר הַשִּׁירִים ב, ז. ⁵

⁶ In the second part of the Tanya, titled Shaar Hayichud Vehaemuna, the Alter Rebbe gives a lengthy explanation to show how we can recognize and experience the truth of Hashem's Oneness. Besides being the only Creator and the only one who really runs everything in the world, Hashem is the only True Existence. The Alter Rebbe begins by quoting the Zohar, which states that the verse, “Shema Yisrael, Hashem Eloikeinu, Hashem Echad” is the “Higher Level of Unity,” and the verse, “Baruch Sheim Kvod Malchuso Leolam Vaed” is the “Lower Level of Unity.” He explains the concept that Hashem is constantly re-creating all of existence every moment. He also explains that even as we exist physically, we continue to exist in our spiritual source in Hashem (even though we don't feel it). He then continues to explain that these two levels of “Unity” are two levels in experiencing the reality of Hashem's Oneness. The Higher Level of Unity is how Hashem's Unity is experienced in the world of Atzilus, where the reality that we are included in our spiritual source is fully revealed. The divine soul relates to this experience, since it is from that spiritual level. The lower level of Hashem's Unity is how Hashem's Unity is experienced in the lower worlds, including the physical level, where we don't sense that we are always included in our spiritual source, but can at least appreciate that everything originally comes from Hashem. This is the level to which our animal souls relate.

אַף עַל פִּי כִּי אַחֲר הַתְּפִלָּה חֹלֵף
וַעֲבֹרַת הַאַהֲבָה, וְאַיְנוּ שֶׁם לְלִבּוּ פִּי
הַוָּא הַפּוֹךְ הַחַטְבָּנוֹת שְׁבַתְּפִלָּה,
וּמְרַמָּה בְּלֹבֶל לְהַרְכִּיב וְלַחֲבֵר שְׁנִי
עַיִינִים הַפְּכִים יַחֲד כְּאֹלֶה הַיָּה
לְאַחֲדִים, וּבָאַמָּת הֵם נְפִידִים
וּרְחוֹקִים זֶה מֶזֶה.

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

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

בַּיּוֹם דְּכַחֵב בְּתֹרוֹה (בְּהָר כָּה, ג):
"שְׁשׁ שָׁנִים תַּזְרִיעַ שָׁרָה,"

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

וּכְנַיְבָן בְּקָרְיָאת-שָׁמֵע (עֲקָב יָא, יְגִיד):
"וְלֹעֲבֹדוּ בְּכָל לְבָכְבָמָם כֵּי, וְנַתְתִּי מַטֵּר
אָרְצָכֶם כֵּי, וְאַסְפַּת דְּגַנְּךָ כֵּי;"

Similarly, in the Shema it is written, (Devarim 11:13-14) "And if you will serve Hashem with all of your heart... then I (Hashem) will give rain in your lands, ...and you will gather in your grain, wine, and oil." We see that Hashem wants us to gather crops and have our material needs.

הַנְּהָה הַכְּל הַוָּא עַל דָּרְךָ עַוְבָּדָה?
בִּזְדוֹעַ שְׁבָכֶל עַנְיָנִי עַולְמִיהָזָה יֵש
בְּהָם עַנְיָנִי עַבְדָּתָה:

The main intent of all those verses is the spiritual service of Hashem that can be accomplished in our physical life, as is

[נראה לי שצוריך להיות עבודה - הערת כבוד קדושת אדרמור. בՐפּוֹס רַאשׁוֹן: עַוְבָּד. באור הַתּוֹרָה וַיֵּשֶׁב דָּף תַּחַשׁ, ב' שְׁנִירָפֵס מְגֻוף קָטָב יְד קָדוֹשָׁה אַמְחָח-עַזָּק: עַוְבָּדָה].

known, that everything in this physical world contains a way to serve Hashem.

שָׁשׁ שָׁנִים תַּזְרַע כֹּו' וּבָשָׂנָה
הַשְׁבִּיעִית כֹּו" (בָּהָר כָּה, גִּיד), וְהַוָּא
עַנֵּין הַבִּירּוֹרִים שְׁבִבְחִינָת "שָׁשׁ
שָׁנִים" וְהַהְעַלְמָה שְׁבִבְחִינָת הַשָּׁנָה
הַשְׁבִּיעִית, בָּמוֹ שְׁנַתְבָּאָר בָּמְקוּם
אַחֲרָה. וְאַחֲרָה בְּקוּנַת הַלְּבָב הַזֶּה
הַדְּבָרִים.⁸

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

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

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

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

אֲבָל לְבָב הַהֲמֹן הַנוּטִים אַחֲר בָּצָעַם⁹
לְהַטְּרִיף לְחַם חֹזֶקְמָה¹⁰ כְּפָשֹׁוטו,
לְבָבָם לֹא כִּן יִדְמָה¹¹, וְלְבָבָם לֹא נְכוֹן¹²
עַל פִּי הַכְּנוּנָה הַרְאוּיָה,

רַק כָּל יִשְׁעָם וְכָל חַפְצָם לְמִלְאֹות דֵי
מְחִסּוּרָם אֲשֶׁר יִחְסַר לְהַמָּן¹³ בָּצְרָבִי
גּוֹפָם, וְעוֹשִׁים מְצִרְבִּי הַגּוֹפָם עִקָּר.

וַיְהִי מִמְשָׁה הַפּוֹרָה הַהֲתֻוּרָה
שְׁבַתְּפָלָה לְהִיּוֹת נְקַבָּע בְּלִבְבוֹ הַאֲהַבָּה
לְהַלְּבָדָה בְּלִי מַעֲרֹבָת זֶר חַס
שְׁלָוָם כֹּו'.

However, most people intend to amass material profit just to attain their daily bread. Their hearts are not thinking about and focused on the proper intention of refining the material world by connecting it to Hashem.

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

This intention is entirely the opposite of the feelings that we awaken during prayer, entrenching in the heart a love for Hashem alone and nothing else, G-d forbid.

The question is, how do we explain this situation? During prayer, one only loves Hashem and seeks to do His Will, and after prayer, he prioritizes his own material needs above his fulfillment of Hashem's Will. Does that mean that the feeling of love for Hashem during prayer was an illusion?

וְהִנֵּה, גַם אַחֲרֵי הַדְּבָרִים וְהַאֲמָת
הָאֱלֹהָה¹⁴ לֹא יִפּוֹל לְבָב הָאָדָם עַלְיוֹ
לֹוּמָר: כִּי הַהֲתֻוּרָה שְׁבַתְּפָלָה
וְהַתְּבֹונָנוֹתָה הַדְּמִינָוֹת שָׁוֹא,

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

⁹ (סוטה מו, ב: "מִשְׁרָבו (וְחֹזֶקְלָל, לֹא): 'אַחֲרֵי בָּצָעַם לְבָם הַוְּלָג', רַבּו (ישעיה ה, כ): 'הָאָמָרִים לְדַע טוֹב
לְלַטְבָּרְעָ'").

¹⁰ (על פִּי מְשָׁלֵי ל, ח: "הַטְּרִיףִי לְחַם חֹקִי").

¹¹ (על פִּי יְשֻׁעָה י, ז: "וְהִוא לֹא כִּן יִדְמָה וְלְבָבוֹ לֹא כִּן יִחְשַׁב").

¹² (תְּהִלִּים עח, לו).

¹³ ("מְחִסּוּרָו אֲשֶׁר יִחְסַר לו". דברים טו, ח).

¹⁴ ("אַחֲרֵי הַדְּבָרִים וְהַאֲמָת הָאֱלֹהָה". דברי הַיּוֹם ב' לְב, א).

שְׁהִרְיִ הָוָ בְּמוֹ הַחְלּוּם, שְׁהָוָ בְּ
הַמְּדָמָה שְׁמַחְבֵּר בְּ הַפְּכִים:

בַּי הַנְּהָ מַאֲחָר שְׁרוֹאָה בְּנִפְשׁוֹ אַחֲרָ
הַתְּפִלָּה, שְׁחֹלְפָת וַעֲבָרָת הַאֲהָבָה
לְה' וּמַתְהַפֵּר לְאַהֲבָ אֶת גּוֹפֹו דָּוָקָא,
הַרִּי מַוְּנָן שָׁגַם בַּתְּפִלָּה לֹא בִּיטָּל
אֲהָבָת גּוֹפֹו מַכְלִי כָּל, וְהַתְּעוּרָרוֹת
שְׁבַתְּפִלָּה אֶת הַאֲהָבָה לְה' לְבָרָה
אַיִּנָה אָמִיתִית;

רַק בְּדִמְיוֹן הַחְלּוּם שְׁמַחְבֵּר בְּ
הַפְּכִים, וְדוֹמָה לוֹ שְׁאֹהֵב אֶת ה' וְאֶת
עַל פִּי כֵּן אֹהֵב אֶת גּוֹפֹו הָגָם כִּי לֹא
צְדָקוֹ יְחִידָוּ, לְפִי שָׁוָה נַלְקָח מִפְּנָ
הַמְּדָמָה אֲשֶׁר יְכֹל לְדִמּוֹת דִּמּוֹנֹת
שְׁזַוְּנָא;

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

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

אֶרְך בְּאַמְתָה הַנְּהָ בְּחִינַת חֲלּוּם זֶה
שְׁרַשּׁו לְמַעַלָה וַיְסַדְתָו בְּהַרְיִ קָדְשָׁ
עַלְיוֹן.

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

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

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

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

¹⁵ על פִי תהילים יט, י: "מִשְׁפְּטִי ה' אָמָת צְדָקוֹ יְחִידָוּ".

וַיֹּוֹכֶן בְּהַקְדִּים מִהָּשְׁבַּתּוֹב (זְכַרְתָּה יָדָ ט): "בַּיּוֹם הַהוּא יְהִי הָאֶחָד וְשֶׁמֶוּ אֶחָד."

וּפְרִירָה בְּגִמְרָא (פָּסָחִים ג, א): "אָטוּ דְּאִידְנָא לֹא 'שֶׁמֶוּ אֶחָד' הָא?!" וּמְשִׁינָה: "לֹא כְּשָׁאַנִי נִכְתָּב אָנִי נִקְרָא כְּנָא".¹⁶

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

The Gemara (Pesachim 50a) asks, "Nowadays, is Hashem's Name not already One?" It answers, "Hashem's Name is not read the same way it is written."

Hashem's Name is written with the four letters of א-ד-ה-וּ but is pronounced א-ד-ה-וּ-וּ.

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

וְהַעֲנִין: כִּי "שֶׁמֶוּ" הוּא בְּבִחִינַת גָּלוֹת, וְלֹכֶן אִינוּ נִקְרָא בָּמוֹ שְׁנִכְתָּב רַק בְּלֹבֶשׂ וּנְרַתְּקָה כִּי.

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

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

¹⁶ ("נִכְתָּב אָנִי בַּיוֹד הָא וּנִקְרָא אָנִי בְּאַלְפָנִים דָּלִית").

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

וְהַנֵּה בָּגָלוֹת הַוָּא בְּבָחִינַת שִׁינָה
וְהַסְּתָלְקוֹת הַמּוֹחִין "תִּלְתָה בְּלִילָן
כֹּו",¹⁸

וְאֵז נִשְׁמַתוֹ מַוְשַׁבָת לוֹ חַיִם
מִלְמַעַלָה כֹּו.

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

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

¹⁸ ("תִּלְתָה בְּלִילָן גוֹ חַלְתָה" – שֶׁלַשׁ בְּלָוִים בְּתוֹךְ שֶׁלַשׁ. רָאָה זֹהֶר תּוֹסְפַתָא בְּשָׁלָחָנָה, סּוֹף עַמּוֹד א. עַז חַיִם שַׁעַר הַכְּלָלִים פָּרָק ב. וּרְאָה דָבָר הַמְתַחִיל "לְהַבִּין הַעֲנִין דְתִלְתָה בְּלִילָן גוֹ תִּלְתָה" תשכ"ג -תורת מנחים חלק לו עַמּוֹד.). (263

¹⁹ When a person is sleeping, his higher cognitive functions withdraw to the subconscious. This level of cognition is not revealed in the body. All that remains revealed in the body is the lower aspects of the intellect, which are needed to guide the emotions and actions. This is referred to in the Holy Zohar as “the three intellectual aspects as they are included in the three emotional aspects.” I.e., the level of intellect that just guides emotions and actions. This is like the level of intellect of a baby. He only knows how to eat, etc. and wants to be loved etc. But he has no higher comprehension. Similarly, the only aspects of intellect that remain while one dreams are the lowest levels that energize imaginary situations, actions, and feelings. Any high cognition is not active while dreaming. Therefore, when a person sleeps, there are two things happening with his intellect: 1- the higher cognitive functions of comprehension withdraw to the subconscious; 2- the lower aspects of intellect that remain, are limited to the situations, actions, and feelings that his imagination produces in dreams. See the Maamar of 19 Kislev 5713 for further explanation on this concept.

וְשֶׁם הָוֹא בְּבִחִנַּת עֲגֹלִים, שָׁאַיְן בָּהֶם בְּבִחִנַּת מַעַלָּה וּמַטָּה, רַק הַכָּל בְּבִשְׁוֹאָה אַחֲת וּבְהַתְּכִלּוֹת וּבְהַתְּחִדּוֹת כֹּל הַעֲנִינִים בְּלִי שׁוֹם פִּירֹוד וּבְתְּחִלּוֹת, בְּנוֹךְעַמְּאָר רְנָן"ל (ערובין יג, ב): "אַלּו וְאַלּו דְּבָרִי אַלְקִים חַיִם".

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

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



רַק כִּשְׁנֶמֶשׁ דַּרְךְ קְוִים אֹזֵן יְשָׁהָה תְּחִלּוֹת קָוָן יְמִינֵן חָסֵד כָּיו.

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

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

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

מַה שָׁאֵין בָּן בְּרִחִינַת עֲגֹלִים אֵין שָׁם הַתְּחִלּוֹת כָּלָל, וְשָׁם כָּל הַדְּבָרִים הַמְּתֻפְּדִים לִמְתָּה מְחוּכָרִים וּכְלֹלִים יְחִיד, וְלֹא נְרָא שׁוֹם פִּירּוֹד וְהַתְּחִלּוֹת בִּינֵיהֶם.

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

A person's soul-powers operate on two levels: on a conscious level, and on a subconscious level. On the conscious level, his intellect flows into his emotions, which then flow into his practical mode of conduct. In addition, the different aspects of

intellect work together so that his abstract thinking flows into his logic and data-processing, which then flows into his perception of reality. In his emotions, kindness is the opposite of severity, and the desire for victory is the opposite of submission to authority.

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

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

The level called "Channels" is like the conscious level, which is the more revealed level. Hashem's ten attributes work together in an exact and defined manner, and some attributes act in opposition to other attributes.

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

אֶיךְ לְהִיּוֹת בְּחִינָה זו בְּגִילּוֹי לִמְטָה,
אֵינָהּ כִּי אָמַר עַל יְדֵי בְּחִינָת שִׁינָה
וְהַסְתְּלִיקוֹת הַמּוֹחֵן בְּגָלוֹת.

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

עַל זֶה נָאָמֵר (ישעיה ג, ג): "אַל בִּישׁ
שְׁמִים קְרוּת"

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

"שְׁמִים" הֵם בְּחִינָת עֲגָולִים, הֵם
מִלּוּבָשִׁים בְּבִחִינָת "קְרוּת" וְחִשָּׁר,
שַׁהְוָא הָעֵלָם וְהַסְתָּר,

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

שָׁאוֹן מְאִיר וּמְתַנוֹּצֵן מִלְמָעָלה,
מַעֲולִים הָעֲלִיוֹן שַׁהְוָא בְּבִחִינָת
עֲגָולִים, בְּבִחִינָת חָלוֹם, שַׁהְוָא פָּח
הַמְּדֻמָּה לְחַבֵּר שְׁנִי הַפְּכִים בְּנוֹשָׁא
אֶחָד בְּאֶלְוֹן הֵם אֶחָדִים מִמְּשָׁה.

At that time of spiritual concealment, there shines and glimmers from Above an expression of the high spiritual world called "Circles." This high level is expressed as a "dream" that has the power of imagination to combine

לְפִי שְׁבָאָמָת בְּשֶׁרֶשֶׁם בְּעַולְם הַעֲלִיוֹן
הֵם מִחוּבָּרִים וּמִיוֹחָדִים, כִּי שֶׁם הָוָא
בְּבָחִינָת עֲגָלוֹלִים כִּנְ"ל,

opposites together as if they were one thing.

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

Hashem creates everything with His speech and thought. However, prior to being individual and detailed thoughts, Hashem’s thoughts exist on a more abstract level, analogous to the subconscious level that precedes one’s revealed thoughts and feelings. In the subconscious, all the soul powers coexist and are interrelated, as in a circle, where all points are equally distant from the center and each point has direct access to every other point without needing to go through another. This means that everything that Hashem created in this world has a source in the abstract spiritual level called “Circles,” where even opposites can be together.

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

רַק לְמֵתָה, בְּתַחְלָקּוֹת הַקּוֹיָן עַל פִּי
חֲכָמָה וְדַעַת לְהִזְהִיר קֹוֶה בְּרַ וְהַכְּרַת
אָנָי נְרָאָה וְגִלְּהָה הַהְפּוֹרָה, שְׂזָה הַהְפּוֹרָה
מִזְהָה, וְאָנָי הֵם נְפִרְדִּים וּרְחֹקִים זֶה
מִזְהָה.

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

וְלֹכֶן אֵי אָפְשָׁר לְהִזְהִיר גִּילּוֹי בְּבָחִינָת
הַתְּחַבְּלָלוֹת בְּבָחִינָת גִּילּוֹי הַחֲכָמָה,
שֶׁהָיָה רָאשִׁית הַתְּחַלְּקּוֹת הַקּוֹיָן,

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

אֵלָא בְּבָחִינָת שִׁינָה וְהַסְּתָלָקוֹת
הַמּוֹחַזִין בְּגָלוֹת, אָנָי מַתְנַצֵּץ וּמַאֵיר

Only in the aspect of “sleep,” when the “intellect,” i.e., the revelation of

הָאֹר הַעֲלִיוֹן,

awareness of Hashem **withdraws back into its source during the time of Exile, at that time the Light from Above** in the world called “Circles” **shines and glimmers** into this world.

זהו מסתתר ומתקלם בבחינת
קיירות וחשך, דהיינו בבחינת
התלבשות הגלגלים כי, ולא בבחינת
גילוי.

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

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

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

So, even though in the time of Exile, there is an expression of the higher reality of the world of “Circles,” it is only an indirect expression of the way we see its effect in combining opposites. This is the meaning of saying it comes “clothed in darkness”, meaning we see it only indirectly in a way we can't understand.

בַּיְגִילּוֹן הוּא בְּבָחִינַת חֲכָמָה וְדָעַת
שֶׁהוּא עַל פִּי קָוִין.

Because revelation that we can understand directly is only through the Wisdom and Knowledge of Hashem as it comes to us through the “channels.”

The knowledge of Hashem that we can understand is the way it comes down from level to level through the system of “channels” until it comes down to a level that we are capable of understanding.

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

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

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

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

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

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

ולעתיד לבא כתיב (ישעיה ל, כ): “ולא
יבנֶה עוֹד מָרוּיךְ בְּבָנֶה וְלִבְשׂוֹ כֵּי,

However, regarding the Future Time after Moshiach comes, **it is written** in the Navi, (Yeshaya 30:20) “And your Master (Hashem) will no longer hide Himself in His ‘*Clothing*,’” meaning that He will no longer hide his true revelation in ‘clothing’ and ‘garments.’

Meaning, that the expression of His true Oneness and Infinity will be openly revealed, not like it is now that we only see it indirectly through the combination of opposites.

ולכן “בַּיּוֹם הַהוּא יִהְיֶה [. . . שָׁמוֹאֵל] – שָׁלֹא יִהְיֶה מִלּוּכָּה וּמִכּוֹסָה בְּנֶרֶתְךָ, וַיִּהְיֶה ”נִקְרָא כְּמוֹ שְׁנָכְתָּב כּוֹ,” “כִּי עַזְנֵינוּ בְּעֵינֵינוּ יְרָאָנוּ כּוֹ” (ישעיה נב, ח).

Therefore, it is specifically “**On that day** (when Moshiach comes) that Hashem will be One and **His Name will be One.**” This is because His Name, meaning His ultimate revelation, **will not be clothed and concealed in a “covering”** of the natural order and unholiness that exists in the time of Exile. **Instead, “His Name will be read the same way it is written,”** meaning it will be openly revealed, **and**, like it says in Yeshaya, (52:8) “**With our physical eyes we will see that Hashem is here watching us.**”

Meaning, not just intellectually, will we understand that Hashem is here, but we will see Hashem's revelation with our physical eyes since the Infinite revelation of Hashem allows impossibilities to happen, like physical objects seeing Divinity.

ואזִי נִאָמֵר (תְּהִלִּים קָכוּ, א): "בָּשׁוּב הַ
אֶת שִׁבְתְּ צִיּוֹן הַיּוֹנוֹ בְּחִלּוּמִים",

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

פִּירוֹשׁ: שִׁתְגַּלֵּה מִרְדָּגָה וּבְחִינָה זוּ
שֶׁל הַחֲלוּם, עַד אֲשֶׁר כָּלִם יְבִירוּ
וַיַּדְעֻוּ וַיְשִׁינוּ הַחַיוֹת הַנִּמְשָׁרֶךָ לָהֶם
בָּזְמַן הַגָּלוֹת שֶׁהוּא מִבְחִינַת הַחֲלוּם,
וְלֹכֶן יֹאמְרוּ: "הַיּוֹנוֹ בְּחִלּוּמִים".

Meaning that at that time the level of "dreams" will become revealed to the extent that everyone will recognize, know, and understand the G-dly lifeforce that enlivened the Jewish People throughout the time of Exile. This level **comes from the level of "dreams," and therefore, they will all say "we were like dreamers,"** meaning that we all received life from the "subconscious" level of Divine revelation called "circles" which is the source of "dreams," where opposite ideas and forces can co-exist.

וּבָזָה יוֹבֵן מִעֵלָת וּמִרְדָּגָת יַעֲקֹב וּיְוֹסֵף
עַל יָדֵי הַחֲלוּמוֹת.

And with this, we can understand the great spiritual level of Yaakov and Yosef, who served Hashem with dreams.

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

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

We see that they served Hashem using dreams, which is why these dreams are recorded in the Torah. This shows that they were connected to the high spiritual world, which is the source of dreams, the world of "circles."

וַיְשַׁב בְּחִינּוֹת שִׁיטָּף הָוּא יוֹתֵר בְּמַעַלָּה מִמְּדִרְגַּת מֹשֶׁה רַבִּינוּ עֶלְיוֹן חִשְׁלּוּם.

Because of the great level that is the source of dreams, **there are some aspects in which Yosef was on an even higher level than Moshe Rabeinu:**

We see this in the fact that Moshe Rabeinu said that Aharon's two oldest sons, Nadav and Avihu, were on a higher level than them. He said that during the inauguration of the Mishkan when Nadav and Avihu died after offering Ketores without being commanded to by Hashem. Moshe said that Hashem wanted the Mishkan to be sanctified by having completely righteous people pass away at the time of the inauguration, and since Nadav and Avihu were chosen instead of himself, this proves that they were on a higher spiritual level than him (at least in some aspects).

Since Nadav and Avihu had some higher levels than Moshe Rabeinu, that means that Yosef also did, since Nadav and Avihu were a gilgul-reincarnation of the soul of Yosef. Because Yosef was on such a high level, that is why Nadav and Avihu- who each possessed an aspect his soul- were also on such a high level, even higher than Moshe Rabeinu.

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

וְנִדְרֵב וְאַבִיהוּא הַיּוֹנֵפֶשׁ רֹוחׁ שֵׁל יְוִסֶּף. Nadav and Avihu had the levels of 'nefesh' and 'ruach' of the soul of Yosef.²⁰

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

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

וְאַנְחָנוּ טָמֵאים לְנֶפֶשׁ אָדָם בְּהַעֲלוֹתָךְ ט, ז - זה אַבִיהוּא.²¹

"We are impure by touching the dead body of the **nefesh-soul** of a man." (Bamidbar 9:7) This nefesh-soul is referring to Avihu, who had the nefesh level of Yosef.

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

(סָופֶה כָּה, בָּ.)²¹

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

אֲבָל נִקְבַּה הִיא מִבְּחִינַת "רוּחַ", וְלֹא
הִי צְרִיכִים הַזֹּאת בְּשִׁבְילוֹ כֵּלֶל,

עַלְיוֹ נִאָמֵר (תְּהִלִּים נא, יד): "וְרוּחַ
נִדְיבָּה תִּסְמְכָנִי."

זֶהוּ שְׁבָתוּב (תְּהִלִּים פ, ב): "נֹהָג בְּצָאן
יַוְסֵּף", כִּי בָּמָן הַגָּלוֹת הַנְּהַגָּת יִשְׂרָאֵל
הָזָה בְּבִחִינַת יוֹסֵף, שֶׁהָזָה מִבְּחִינַת
חַלּוּם, מַעֲולָם הַעֲנוּלִים כַּי.

However, Nadav had the ruach of Yosef’s soul. Therefore, the people who touched his dead body did not need to be purified by having the ashes of the Para Aduma-Red Cow mixed with water sprinkled on them.

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

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

Just like Yosef served Hashem with dreams, the entire Jewish People serve Hashem in a way that is likened to dreams during the time of Exile. This is why we are all called Yosef. Yaakov and Yosef had challenging lives and times when Hashem was very concealed from them. Nevertheless, they persevered and served Hashem with self-sacrifice. They served Hashem like a person who is dreaming, but is aware that he is dreaming. Such a person knows that he is connecting to a higher reality. So too, when the Jewish people are in exile, Hashem is in a state of concealment to us, so we serve Him in the manner of a “dream,” with self-sacrifice. Thus, we have the power to serve Hashem in ways that do not seem to make sense. It is because of this that we are even higher than Moshe Rabeinu in some ways, as

the Midrash states, that Moshe Rabeinu was humbled when he saw the self-sacrifice and dedication of the last generations of Exile (including our current generation), who serve Hashem even though they don't have any understanding and awareness, like one who is in a dream.

ולְכָן נִקְרָא (וַיַּחַי מֵת, כב) "בֶּן פֹּרֶת"
 - אֹתִיּוֹת פּוֹתֵר וַתּוֹפֵר - שְׁמַחְבֵּר
 כו'. ולכן היה פוטר חלומות :

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



Summary

Q1. Why does the verse compare the Jewish People in exile to one who exists in a dream-like state?

A1. When dreaming, one's conscious intellect is withdrawn from the brain, leaving only lower intellectual levels, in this case, imagination. The imagination has the ability to combine opposites, like imagining a flying boat, or a mixture of fire and water. During the time of Exile, our intellectual awareness of Hashem very limited. It is like the intellect that remains with someone while he is sleeping and dreaming. We can, therefore, love Hashem during prayer, and then immediately after prayer, we pursue our love for material needs, even though these two loves are contradictory.

Q2. Does that mean that our love of Hashem during prayer is only imaginary, since it does not affect our actions, and instead we pursue materialism?

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

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

A3. Now, we only see the great spiritual level of dreams indirectly. All we see now is that opposites can come together. Someone can go from a very low spiritual state to a very high one in only a short time. However, the source of this power for opposites to combine is from a very high level that we cannot understand. Only after Moshiach comes will the source of

“dreams” - the spiritual world of “Circles” - be fully revealed in a way that we perceive directly. At that time, our physical eyes will see Divine Revelation, and our physical brain will comprehend Divine Revelation.

Lessons in the Service of Hashem

- 1- A person should never be discouraged from coming close to Hashem. One should not think that they cannot feel any love for Hashem during prayer. Even someone who has a love of material things and thinks about materialism all day has the ability to swing himself to the other extreme and experience a genuine love of Hashem during prayer. The only condition necessary is that he sincerely applies himself and tries his best to reveal his love of Hashem during prayer. During Exile we are like dreamers that accomplish things that are normally impossible.
- 2- Hashem wants us to be involved in material occupations and professions, but for a higher purpose than just for the sake of making money. Even if we are working to make money to support our families, which is a noble cause, we need to remember that there is a much deeper purpose to our material occupations. The main purpose is to connect the physical world with Hashem by connecting it to a Jewish person who serves Hashem throughout the day. The money that they earn can then be used to help them serve Hashem. When we remember that our material occupation is ultimately meant to connect the physical world to Hashem and make it into a dwelling place for Him, then our physical work doesn't contradict our love of Hashem. We are then able to look at our physical life as another means of connecting to Hashem, and as a continuation of the love of Hashem that we experience during prayer.
- 3- A person may get discouraged that they don't have a highly developed understanding of Hashem's greatness. We see setbacks in our service of Hashem from things that happen that we cannot understand (like tragedies, G-d forbid, or just the fact that we are still in Exile). In exile, we cannot see the full picture. We are like someone who is dreaming. If someone has a terrible dream, that doesn't mean that reality is terrible; as soon as he wakes up, the difficulties he had in his dream will instantly vanish.

When Moshiach comes and Hashem becomes fully revealed, we will wake up from the non-reality of all the hardships and confusions of Exile that presently seem to be real. We will take with

us all the accomplishments of our service of Hashem. So, Exile is like a dream in the sense that the suffering and confusion and concealment will disappear forever. But it is not like a dream in the sense that everything that we accomplish in Torah and Mitzvos is real and eternal. It is even more real than what we can accomplish after Moshiach comes. This is because now is the time that requires self-sacrifice to live with the reality of Torah and Mitzvos, despite perceiving the false reality of the dream of Exile. When we realize that our suffering is only like a bad dream and a temporary distortion of reality, but our service of Hashem is infinitely real, this helps us stay strong in the last few moments of Exile.

Torah Or 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.

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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