



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 1

ויהי מקץ שנתים ימים ופרעה חולם וגו'

“And it came to pass at the end of two
full years, and Pharaoh was dreaming”



The love of G-d awakened in prayer lasts only when it is held in
the vessels of Torah and aimed at G-d's purpose, a dwelling place
below; prayer that seeks its own experience forgets “Yosef,” and
its light fades like Pharaoh's dream.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

The love of G-d awakened in prayer lasts only when it is held in the vessels of Torah and aimed at G-d's purpose, a dwelling place below; prayer that seeks its own experience forgets "Yosef," and its light fades like Pharaoh's dream.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar reads the story of the chief butler and Pharaoh as a map of the G-dly soul. The soul has water in the mind (contemplating G-d's greatness) and fire in the heart (a burning thirst for Him), joined by the kaneh, the windpipe: the voice and letters of Torah and prayer. This is the holy "chief butler." In his dream, the vine is the Congregation of Israel, the grapes are the souls, and their wine is the hidden love of G-d, released only by the "crushing" of humility and offered up in prayer to the holy Pharaoh, the revelation of G-d. One who has sinned cannot reach this joyful wine; for him there is the intoxicating wine of bitterness, which, like the Zohar's truly righteous who think each day of departing the world, makes him forget worldly concerns and pray from the depth of the heart. Both wines must be "hidden away" in the Written and Oral Torah, for G-d's sake. When the butler forgets Yosef, this purpose, the Torah "ends" and prayer becomes a dream swallowed by the lean cows.

OUTLINE

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|----------|--|--------|
| 1 | The butler's forgetting and the holy counterparts
Miketz follows from the butler forgetting Yosef; Pharaoh and the butler have counterparts in holiness. | ¶1 |
| <hr/> | | |
| 2 | Water, fire and the windpipe
The four elements in the body and the G-dly soul: the mind's contemplation, the heart's fiery love, and the windpipe, the voice and letters of Torah, that joins them; this is the holy chief butler. | ¶2-7 |
| <hr/> | | |
| 3 | The butler's dream: the gladdening wine
The vine is Israel, the grapes are souls, the wine is the hidden love, released by humility and carried by the voice of prayer to the holy Pharaoh, the revelation of G-d. | ¶8-12 |
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| 4 | The intoxicating wine of bitterness
One who has sinned cannot reach joy in prayer; his counsel is the wine that dulls the mind, accepting the four death penalties sincerely. | ¶13-15 |

- 5 The truly righteous and the river of fire** ¶16-17
The Zohar's truly righteous think of departing the world in order to forget worldly matters and cleave to G-d; the lower river of fire is the dregs of the angels' love.
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- 6 Bitterness that becomes prayer** ¶18-20
Reflecting on his descent, a person becomes bitter, forgets his affairs, and prays "Blessed are You" from the heart, after first making himself lowly.
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- 7 Hiding the light in Torah: the level of Yosef** ¶21-22
The light of both wines must be stored in the Written and Oral Torah, the cup, and aimed at G-d's delight, a dwelling below.
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- 8 Forgetting Yosef, and Pharaoh's dream** ¶23-25
Prayer for one's own sake forgets Yosef; Torah ends, prayer becomes a dream, and the lean cows swallow the good feelings, while the level of Yosef is untouched.
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KEY CONCEPTS

The element of water in the mind יסוד המים שבמוח

Contemplation of G-d's greatness, how all is as nothing before Him; it descends like water and draws G-d's light down through Torah and mitzvos.

The element of fire in the heart יסוד האש שבלב

The burning thirst for G-d born of that contemplation, a love that rises like a flame and longs to leave the world.

The windpipe (kaneh), the holy chief butler קנה, שר המשקים

The voice and letters of Torah and prayer, which connect the mind's water to the heart's fire and carry the soul's love upward.

The gladdening wine יין המשמח

The hidden love of G-d inherited from the forefathers, revealed with joy in prayer by the upright, once humility has pressed it out.

The intoxicating wine יין המשכר

Bitterness over one's distance from G-d, which makes a person forget worldly concerns and pray sincerely; the way for one who has sinned.

Pharaoh in holiness פרעה בקדושה

The revelation of G-d, from peri'ah, uncovering, to which the love of prayer is offered.

Yosef יוסף

Service that "adds" delight and gratification before G-d, aimed at making Him a dwelling place below, by holding His light in the letters of Torah.

SECTION 1 • 11

The butler's forgetting and the holy counterparts

1 ויהי מקץ^{1,2} שנתיים ימים ופרעה חולם וגו'. הנה פ' זו מחוברת לפרשה שלפניה ולא זכר שר המשקים³ את יוסף וגו'.

“And it came to pass at the end of two full years, and Pharaoh was dreaming,” etc. Now, this portion is joined to the portion before it: “Yet the chief butler did not remember Yosef,” etc.

The maamar opens with the first verse of Parshas Miketz, where Pharaoh dreams two years after the chief butler was released from prison. The Alter Rebbe notes that this verse follows directly on the last verse of the previous portion, where the butler forgot Yosef, so the two must be read together.

כי מפני⁴ שלא זכר נתהוה ויהי מקץ. וביאור הענין כי כמו שיש פרעה ושר המשקים בקליפה כך זלעזי⁵ עשה אלקים⁶ שכמוי⁷ בסט' דקדושה יש גי' בחי' אלו:

For because he did not remember, “And it came to pass at the end” came about. The explanation of the matter: just as there is a Pharaoh and a chief butler in kelipah, so, “G-d made the one opposite the other,” so that likewise on the side of holiness there are also these levels.

The butler's forgetting is what caused the two further years to pass, the “end” with which Miketz opens. The Alter Rebbe will read the story as a map of the soul: every force in kelipah (the realm that conceals G-d) has a counterpart in holiness, so there is a holy “Pharaoh” and a holy “chief butler” as well.

SECTION 2 • 12-7

Water, fire and the windpipe

2 והנה יש ד' יסודות בנפש האדם ארמ"ע.⁸ יסוד האש משכנו בלב. ומקור הליחות⁹ מהמוח ששם הוא משכן יסוד המים. והריאה שואבת כל מיני משקה¹⁰ וליחות מהמוח ע"י הקנה לקרר את חום הלב.¹¹

Now, there are four elements in the human soul: fire, air, water and earth. The element of fire dwells in the heart. The source of the moisture is from the brain, for that is where the element of water dwells. And the lungs draw every kind of drink and moisture from the brain by way of the windpipe, to cool the heat of the heart.

The Alter Rebbe starts from the physiology of his day: the body is built of four elements, with fire seated in the heart and water in the brain. The lungs, by way of the windpipe, draw moisture down from the brain to cool the heart's heat, and this physical picture will become the model for the G-dly soul.

3 וכך בנפש¹² אלקית יסוד המים במוח¹³ היא בחי' חכמה ודעת בעבודת¹⁴ ה' במוחו ובמחשבתו. ואף

So too in the G-dly soul: the element of water in the brain is the level of Chochmah and Daas in the service of G-d, in one's mind and thought.

In the G-dly soul the "water in the brain" is Chochmah and Daas (wisdom and knowledge) applied to serving G-d: thinking deeply about Him. This is the soul's counterpart of the moisture that sits in the brain.

כי לית מחשבה תפיסא ביה כלל.¹⁵ הלא כתיב נודע בשערים בעלה¹⁶ כל חד לפום שיעורא דיליה.^{17, 18, 19}

And even though "no thought can grasp Him at all," is it not written, "Her husband is known in the gates": each one according to his own measure?

One might object that no thought can grasp G-d at all, so what is there to contemplate. The answer is the Zohar's reading of the verse "Her husband is known in the gates": G-d is known to each person according to the measure of his own understanding.

4 והיינו ההתבוננות בבחי'²⁰ התפשטות גדולתו ית' למעלה עד אין קץ ולמטה עד אין תכלית אין עוד מלבדו.²¹

That is, contemplation of the level of the spreading forth of His greatness, blessed be He, above without end and below without limit: "there is nothing else besides Him,"

The contemplation meant here is on how G-d's greatness extends without end above and below, so that nothing exists besides Him. This is the "water" of the mind described in the previous paragraph.

כי ברוח פיו כל צבאם²² וכולא קמיי כלא חשיב.²³ וכמו למשל דבורו של אדם שהוא בטל אליו ונחשב כאין נגדו.

for "by the breath of His mouth all their host" [were made], and before Him all is considered as nothing. It is like, by way of analogy, a person's speech, which is nullified to him and considered as nothing compared to him.

All the hosts of heaven come from "the breath of His mouth," and so they are as nothing before Him. The analogy is a person's speech: it is nothing compared to the person himself, who can speak endlessly without being diminished.

5 וזה כל אדם לפום שיעורא דיליה יכול לדעת ולהשיג כי אין עוד בשמים ממעל²⁴ וכל העליונים והתחתונים הם נמשכים מרוח פיו ית' ואין דבר חוץ ממנו.

And this every person, according to his own measure, can know and comprehend: that there is nothing else in the heavens above, and all the higher and lower beings are drawn from the breath of His mouth, blessed be He, and there is nothing apart from Him.

Everyone, each at his own level, can come to know that nothing exists besides G-d and that all beings, higher and lower, flow from His word. This is the knowledge the “water” of the mind provides.

ולכן הם ממש כלא חשיבי קמיה ויסוד האש הוא הצמאון שבלב המבין בהתבוננות בגדולתו ית' ואיך ממש כולא קמיה כלא חשיבי.

Therefore they are truly considered as nothing before Him. And the element of fire is the thirst in the heart of one who understands, through contemplating His greatness, blessed be He, how truly all is considered as nothing before Him.

From this contemplation comes the “fire” of the heart: a thirst for G-d that arises in one who truly understands that everything is as nothing before Him. The mind’s insight turns into the heart’s longing.

6 ולזאת כלתה נפשו²⁵ אליו ית' באהבה עזה כרשפי אש שלהבת²⁶ העולה מאליה להתכלל באור ה' ויחודו ית' ואינו חפץ להיות למטה כטבע אור האש שנמשך בטבעו מלמטלמ"ע.

Therefore his soul yearns for Him, blessed be He, with a fierce love like flashes of fire, a flame that rises of itself, to be absorbed in the light of G-d and in His unity, blessed be He; and he does not wish to be below, like the nature of the light of fire, which by its nature is drawn from below upward.

This fiery love makes the soul long to leave its place and dissolve into G-d's light, as a flame naturally leaps upward. It is a love that wants to rise away from the world, not to stay below.

משא"כ בחינת המים הוא מלמעלה למטה שהמים יורדים ממקום גבוה למקום נמוך²⁷ דהיינו שממשיך על נפשו אור ה' זו תורה ומצות להאיר על נפשו גם בהיותו למטה בבחי' בעל כרחך אתה חי²⁸ כו'.

It is not so with the level of water, which goes from above downward, for water descends from a high place to a low place. That is, he draws the light of G-d, namely Torah and mitzvos, upon his soul, to shine upon his soul even while he is below, in the mode of “against your will you live,” etc.

Water moves the other way, from high to low: it stands for drawing G-d's light down into one's life through Torah and mitzvos. This keeps the soul working below, in the body, in the spirit of “against your will you live.”

7 וכמו שהמים מכבין אש כך עיי' ירוה צמאון נפשו כמ"ש הוי כל צמא לכו למים ²⁹ כמ"ש במ"א. ³⁰

And just as water extinguishes fire, so through this he will quench the thirst of his soul, as it is written, "Ho, everyone who thirsts, come to the water," as is explained elsewhere.

As water puts out fire, the drawing down of G-d's light through Torah and mitzvos satisfies the soul's burning thirst. The verse "Ho, everyone who thirsts, come to the water" is read accordingly: the answer to the thirst for G-d is the water of Torah.

והיינו עיי' בחי' המחבר יסוד המים שבמוח עם בחי' יסוד האש שבלב הוא הקנה. והוא בחי' מקור

אותיות ³¹ התורה

That is, through the level that connects the element of water in the brain with the element of fire in the heart, namely the windpipe (kaneh). It is the level of the source of the letters of the Torah,

What links the mind's water to the heart's fire is the kaneh, the windpipe, through which the voice passes. In the soul it is the source of the letters of the Torah, since speech is formed as air passes through the windpipe.

כמ"ש קנה חכמה קנה בינה ³² ונק' בחי' זו שר המשקים שבו שואב הריאה משקה מליחות המוח מיסוד

המים שבו:

as it is written, "Acquire (kneh) wisdom, acquire understanding." And this level is called the chief butler, for through it the lungs draw drink from the moisture of the brain, from the element of water within it.

The verse "Acquire (kneh) wisdom, acquire understanding" plays on kaneh, linking the windpipe to wisdom. This connecting level is the holy "chief butler" (literally, the officer of drink), because it draws the "drink" of the mind down to the heart.

SECTION 3 • 118-12

The butler's dream: the gladdening wine

8 וזהו ענין החלום של שר המשקים והנה גפן לפני ³³ וגו' ואשחט את הענבים ³⁴ וגו' ואתן את הכוס על

כף פרעה. פי' גפן נק' כנס"י ³⁵ שהיא כללות כל נשמות ישראל.

This is the meaning of the chief butler's dream: "Behold, a vine was before me," etc., "and I pressed the grapes," etc., "and I placed the cup on Pharaoh's palm." Explanation: the vine is the name for the Congregation of Israel, which is the totality of all the souls of Israel.

The chief butler's dream now becomes a picture of the soul's service. The vine is the Congregation of Israel, the whole of all Jewish souls together, as the Talmud compares Israel to a vine.

9 והענבים הם ניצוצי נשמות שכל ניצוץ נק' בשם ענב אחד כי בכל ניצוץ יש בחי' יין המשמה³⁶ אלהים ואנשים שהוא בחי' אהבה מסותרת לשמוח בה' והיא ירושה לנו מאבותינו

And the grapes are the sparks of souls, for each spark is called one grape, since in each spark there is the level of “wine that gladdens G-d and men,” which is the level of the hidden love, to rejoice in G-d; and it is an inheritance to us from our forefathers.

Each grape is a spark of a soul, and inside each is “wine that gladdens G-d and men”: the hidden love, the natural love for G-d inherited from the forefathers. It is a love that brings joy in G-d.

אלא שהיא מסותרת מאד כמו יין הנטמן בענבים שהענב הוא עגול וחלק ומקיף אותו מכל צד וא"א להוציא ממנו יין כ"א

But it is very hidden, like wine concealed within grapes, for the grape is round and smooth and surrounds it on every side, and it is impossible to extract wine from it except

This love is deeply hidden, as the wine is sealed inside the round, smooth skin of the grape. Nothing comes out of it on its own.

ע"י סחיטה ודריכה בגת להסיר מעליו הקליפה הסובבת אותו. כך א"א לגלות מצפוני האהבה כ"א ע"י בחי' מבטשים.³⁷

by squeezing and treading in the winepress, to remove from it the peel (kelipah) that surrounds it. So too, it is impossible to reveal the hidden recesses of the love except through the level of crushing.

Just as wine is released only by pressing and treading the grapes to remove the skin, the hidden love is revealed only through “crushing,” breaking one’s own self-importance. The next paragraph explains what this crushing is.

10 והוי שפל רוח³⁸ בפני כל אדם³⁹ ולא שישפילוהו אחרים כ"א והוי שפל רוח הוי בעצמך ונפשי כעפר לכל תהי⁴⁰ כאסקופה הנדרסת כדי להסיר קליפת ערלה החופפת⁴¹ על הלב

“And be lowly of spirit before every man”: not that others should humble him, but “be lowly of spirit”: be so yourself; and “let my soul be as dust to all,” like a threshold that is trodden upon, in order to remove the husk of the foreskin that covers over the heart.

The crushing is humility: not being humbled by others, but making oneself lowly before everyone, like the dust or a doorstep that all walk on. This removes the “foreskin” that covers the heart, the coarseness that hides the love within it.

דהיינו אפילו מי שלא פגם ונטמא בח"נ ממש מ"מ צריך הוא למול ערלת לבו כמ"ש ומלתם את ערלת לבבכם⁴² דהיינו מה שלבו בוער ומתאוה למותרות.

That is, even one who has not actually blemished [himself] and become defiled through the sins of youth must nevertheless circumcise the foreskin of his heart, as it is written, "Circumcise the foreskin of your heart": that is, [the fact] that his heart burns and craves superfluous things.

Even a person who has not sinned grievously must "circumcise the foreskin of his heart." The foreskin of the heart is its burning desire for things beyond what one needs.

11 ונק' בחי ערלה החופפת ומכסה על גילוי אלהותו ית' בבחינת הסתר פנים וצריך הוא שלא יהיה בבחי' הסתר פנים ולא יהיה מסך מבדיל כלל ואפי' קרום דק שהוא בחינת עור הפריעה.⁴³

This is called the level of the foreskin that covers over and conceals the revelation of His G-dliness, blessed be He, in the mode of the hiding of the Face. And he must not be in the mode of the hiding of the Face, and there must be no separating screen at all, not even a thin membrane, which is the level of the membrane of peri'ah.

The "foreskin" of the heart is whatever covers and hides G-d's presence from a person, "the hiding of the Face." The goal is that nothing at all should separate him from G-d, not even the thin membrane that is removed in the second stage of circumcision (peri'ah).

12 ועי"כ ואתן את הכוס על כף פרעה.⁴⁴ כמ"ש על כפים חקותיך.⁴⁵ וכתוב על כפים כסה אור.

And through this, "and I placed the cup on Pharaoh's palm (kaf)," as it is written, "On [My] palms I have engraved you." And it is written, "With palms He covers the light."

Once the heart is uncovered, the "cup" can be placed on Pharaoh's palm. The word kaf, palm, recalls two verses: G-d's palms on which Israel is engraved, and the palms that "cover the light," which the Talmud reads as concerning prayer.

ויצו עליו במפגיע זו תפלה⁴⁶ כי בחי פרעה בקדושה זלע"ז כמו שפרעה בקליפה הוא קליפה קשה.

"And He commands it concerning the one who entreats (mafgia)": this is prayer. For the level of Pharaoh in holiness is one opposite the other: just as Pharaoh in kelipah is a harsh kelipah,

The Talmud reads mafgia, "entreat," as prayer. Just as the Pharaoh of kelipah is a harsh, hardened concealment, there is a holy counterpart.

כך זלע"ז פרעה בקדושה הוא בחי' גילוי אלהותו ית' לשון פריעה והתגלות דבר ה' ע"י בחי' שר המשקים שהוא בחי' קנה שהקול מעורר הכוונה לשמוח בה' בתפלתו.

so, one opposite the other, Pharaoh in holiness is the level of the revelation of His G-dliness, blessed be He, from the word peri'ah, [meaning] uncovering; and the revelation of the word of G-d [comes] through the level of the chief butler, which is the level of the windpipe, for the voice arouses the intention to rejoice in G-d in one's prayer.

The holy Pharaoh is the revelation of G-d, since Par'oh shares its root with peri'ah, uncovering. This revelation comes through the holy chief butler, the windpipe: the voice of prayer rouses a person's intention to rejoice in G-d.

וזהו ואתן את הכוס כי בחי' קנה הנ"ל הוא המוליך התעוררות האהבה למעלה מעלה מהשגת בני אדם:

This is "and I placed the cup," for the level of the windpipe mentioned above is what carries the arousal of love up, higher and higher, beyond the comprehension of human beings.

Placing the cup on Pharaoh's palm means that the voice of prayer carries the soul's awakened love upward, beyond what human beings can grasp. The love released from the grapes is offered up to the revelation of G-d.

SECTION 4 • ¶13-15

The intoxicating wine of bitterness

13 אך בחי' יין המשמח הנ"ל לא כל אדם זוכה לזה רק ישרי לב כמ"ש ולישרי לב שמחה^{47,48} דהיינו מי שהלך בדרך ישר כל ימיו.

However, not every person merits the level of the gladdening wine mentioned above, only the upright of heart, as it is written, "and for the upright of heart, joy": that is, one who has walked in an upright path all his days.

Not everyone reaches this "gladdening wine," the joyful love of G-d in prayer. It belongs to the upright of heart, those who have walked a straight path all their lives.

אבל מי שפגם דרכיו ונטמא⁴⁹ בח"נ א"א לו לשמוח בה' בתפלתו כי רבות מחשבות זרות מבלבלות אותו.⁵⁰

But one who has blemished his ways and become defiled through the sins of youth cannot rejoice in G-d in his prayer, for many foreign thoughts confuse him.

Someone who has damaged his ways through sins of youth cannot easily rejoice in G-d in prayer. Foreign thoughts crowd in and confuse him.

14 ולכן זאת העצה היעוצה כי יש עוד בחינת יין והוא בחי' יין המשכר. כמ"ש תנו שכר לאובד ויין למרי

נפש ישתה וישכח רישו⁵¹ וגו'.⁵²

Therefore this is the counsel that is given: there is another level of wine, namely the level of intoxicating wine, as it is written, "Give strong drink to one who is perishing, and wine to the embittered of soul; let him drink and forget his poverty," etc.

For such a person there is another kind of wine, the wine that intoxicates. Proverbs speaks of giving wine to the bitter of soul so that he forgets his poverty, and this will be the way for one who cannot reach joy.

וכמארז"ל גבי הרוגי ב"ד⁵³ שהיו משקין אותו כוס יין קודם המיתה כדי שתטרף דעתו עליו כדי שיוכל לסבול צער המיתה

And as our Sages, of blessed memory, said concerning those executed by the court, that they would give [the condemned man] a cup of wine to drink before the execution, so that his mind would be clouded, so that he could bear the pain of death.

The Talmud records that a person about to be executed by the court was given wine so that his mind would be dulled and he could bear the pain. The intoxicating wine is what lets a person bear what he must go through.

ולכן בק"ש שעל המטה ג"כ מי שרוצה לקבל עליו ד' מיתות ב"ד כמ"ש בנוסח הארז"ל אם פגמתי באות יי ונתחייבתי סקילה.

And therefore also in the Shema recited at bedtime, one who wishes to accept upon himself the four death penalties of the court [does so], as written in the Arizal's liturgy: "If I have blemished the letter yud, and become liable to stoning."

In the same spirit, the bedtime Shema in the Arizal's version includes accepting the four death penalties of the court for one's sins, such as "if I have blemished the letter yud, I am liable to stoning." The next paragraph explains how this acceptance works.

15 ובפרט כשרואה בעצמו שלבו מטומטם בקרבו והיה לאבן⁵⁴ זו היא בחי' סקילה שהוא חייב בודאי.

Especially when he sees in himself that his heart is stopped up within him and has become like stone: this is the level of stoning, for which he is certainly liable.

The four death penalties are applied to a person's inner state. A heart that has become closed and hard as stone corresponds to stoning, a penalty he can honestly see he deserves.

וכן כשלבנו בוער ומתאוה לדברים אסורים זו היא בחי' שריפה וכש"כ אם יודע בעצמו שפגם ונטמא בחי'נ וכן כל חד לפום שיעורא דיליה כי ידע אינש בנפשיה.

Likewise, when his heart burns and craves forbidden things, this is the level of burning; and all the more so if he knows in himself that he has blemished and become defiled through the sins of youth. And so each one according to his own measure, for a person knows his own soul.

A heart that burns with desire for forbidden things corresponds to burning, and all the more so if he knows he has actually sinned. Each person measures this for himself, since only he knows his own soul.

זאת היא עצה היעוצה שיוכל לקבל עליו די מיתות ב"ד בשלימות ישתה בחי' כוס יין הנ"ל.

This is the counsel that is given, so that he can accept upon himself the four death penalties of the court completely: let him drink the level of the cup of wine mentioned above.

To accept the four death penalties fully and sincerely, a person needs the "cup of wine" described above: the intoxicating wine that lets him bear the pain. The next paragraphs explain what this wine is in practice.

SECTION 5 • ¶16-17

The truly righteous and the river of fire

16 והענין דהנה איתא בזוה"ק זכאי קשוט⁵⁵ כל יומא מסתכלי בנפשיהו כאלו ההוא יומא מסתלקי מעלמא.

The explanation: it is stated in the holy Zohar, "The truly righteous, every day they regard themselves as if on that day they were departing from the world."

The Zohar says that the truly righteous regard each day as if it were their last in this world. The Alter Rebbe will use this to explain the intoxicating wine.

ולכאורה אינו מובן⁵⁶ כי זכאי הם צדיקים וזכאי קשוט הם יותר במעלה עליונה ואיך שיבא אותם במעלת ומדרגת יראת עונש לבד.

At first glance this is not understood, for the "righteous" are tzaddikim, and the "truly righteous" are of a still higher level; so how does it praise them for the quality and level of fear of punishment alone?

Read simply, thinking of one's death is a way to fear punishment, which is a low level of service. Why would the Zohar praise the highest tzaddikim for something so basic?

אלא הענין הוא כי אפי' צדיק גמור כשהולך לג"ע צריך טבילה בנהר די נור^{57, 58} והטבילה הוא להעביר כח הזוכר מזה העולם. כי אי"א לירש⁵⁹ מקומו בג"ע כל זמן שזוכר אפי' מקצת דמקצת⁶⁰ מעניני עוה"ז.⁶¹

Rather, the matter is that even a perfect tzaddik, when he goes to Gan Eden, needs immersion in the river of fire, and the immersion is to remove the faculty of memory of this world. For it is impossible to inherit one's place in Gan Eden as long as one remembers even the smallest fraction of the matters of this world.

The answer: even a perfect tzaddik entering Gan Eden must immerse in the "river of fire" to forget this world, because no one can take his place there while he still remembers the least part of worldly matters. Thinking of one's departure from the world means, for the tzaddik, letting go of all memory of this world.

17 וכן כשהולך מחיל אל חיל⁶² מדי חדש בחדשו ומדי שבת בשבתו⁶³ יבא כל בשר להשתחוות לפני⁶⁴ וגו' צריך עוד טבילה בנהר די נור אחר לשכוח גם ההשגה⁶⁵ שהשיג בג"ע התחתון ועליון.

Likewise, when he goes "from strength to strength," [as it is written,] "From New Moon to New Moon and from Shabbos to Shabbos all flesh shall come to bow before Me," etc., he needs a further immersion in another river of fire, to forget even the comprehension he attained in the lower and upper Gan Eden.

The soul keeps rising in Gan Eden, "from strength to strength," on each New Moon and Shabbos. At each ascent it needs another immersion, to forget even what it grasped at the level below.

וזאת ישים האדם אל לבו כי הנה ענין ג"ע הוא שנהנין מזיו השכינה⁶⁶ ואין זה אלא זיו כו'

And let a person take this to heart: the essence of Gan Eden is that [the souls] delight in the radiance of the Shechinah, and this is only radiance, etc.

Gan Eden is described as the souls' enjoyment of the radiance of the Shechinah, and that is only a radiance, not G-d Himself. A person should reflect on this.

ומה אם לא בא אלא ליהנות מזיו השכינה צריך הוא להסיר כח הזוכר מהעוה"ז. הבא לדבקה בו ית' ע"י תורה ותפלה על אחת כמה וכמה.⁶⁷

Now if one who comes only to delight in the radiance of the Shechinah must remove the faculty of memory of this world, then one who comes to cleave to Him, blessed be He, through Torah and prayer, how much more so!

If even this enjoyment of a mere radiance requires forgetting this world, then cleaving to G-d Himself through Torah and prayer requires it all the more. This is a kal vachomer, an argument from the lesser to the greater.

(וזהו כוונת הזוהר מסתכלי בנפשיהו כו' להסיר כח הזוכר מעיני עוה"ז כדי לדבקה בו ית' בתורה ותפלה).

(And this is the meaning of the Zohar, "they regard themselves," etc.: to remove the faculty of memory of the matters of this world in order to cleave to Him, blessed be He, in Torah and prayer.)

This is what the Zohar meant: the truly righteous think of departing from the world each day so as to set aside worldly matters and cleave to G-d in Torah and prayer. It is not fear of punishment but preparation for closeness.

והנה יש בחי' נהר די נור אחר למטה הנעשה מזיעתן של חיות הקדש.⁶⁸ פ"י חיות הקדש היא אהבה עליונה בבחינת יין המשמח.

Now there is the level of another river of fire below, which is formed from the sweat of the holy Chayos. Explanation: the holy Chayos are the supernal love, of the level of the gladdening wine.

There is also a lower river of fire, formed, as the Talmud says, from the sweat of the holy Chayos (the angels that carry the Divine Chariot). The Chayos are the supernal love, the gladdening wine.

וזיעתן הוא פסולת שלהן שבהשתלשלות האהבה למקום נמוך מאד נעשה שמרים ופסולת בירידתן לעוה"ז החומרי.

And their sweat is their waste: in the descent of the love, level by level, to a very low place, it becomes dregs and waste, in their descent to this material world.

Their sweat is the waste of that love: as love descends step by step into this material world, it leaves dregs behind. This prepares the point that a person can use even the "dregs" of love, the bitterness of his distance, to go forward.

SECTION 6 • ¶18-20

Bitterness that becomes prayer

18 וזאת ישים האדם אל לבו בחי' הירידה איך שירד מטה מטה מאד ויתמרמר לבו מאד ויצעק אל⁶⁹ ה' בצר לו

And let a person take this to heart: the level of the descent, how he has descended very, very low; and let his heart become very bitter, and let him cry out to G-d in his distress,

A person should reflect on how far he has fallen, until his heart becomes bitter and he cries out to G-d. This bitterness is the beginning of the intoxicating wine.

כמ"ש צעק לבם אל אדני.⁷⁰ עד שיצא מדעתו. פי' מדעתו ומחשבתו שהיה קשור בה כל היום.

as it is written, "Their heart cried out to the L-rd," until he goes out of his mind. Explanation: out of his mind and thought to which he was bound all day.

The cry should come from the heart, as the verse says, and go so deep that he "goes out of his mind." The Alter Rebbe explains: he leaves behind the thoughts and concerns he was bound up with all day.

19 ויתקע מחשבתו בחוזק בעומק במרירות נפשו עד שיסיר כח הזוכר מעניניו ומעסקיו. וזהו בחי' יין

המשכר וישתה וישכח רישו⁷¹ ועל ידי זה יוכל להתפלל ולומר ברוך אתה לנוכח מעומקא דלבא.

And let him fix his thought with strength and depth in the bitterness of his soul, until he removes the faculty of memory of his affairs and his dealings. This is the level of the intoxicating wine, "let him drink and forget his poverty." And through this he will be able to pray and say "Blessed are You," in direct address, from the depth of the heart.

By sinking his thought deeply into the bitterness of his soul, a person forgets his business and affairs. This is the intoxicating wine, "let him drink and forget," and it lets him say "Blessed are You" to G-d directly, from the depth of the heart.

כי ענין המרירות הוא על העבר כי מר נפשו על הסתר פניו ית' כי אילו היה גילוי אלהותו ית' עכ"פ כמורא בשר ודם. כמאמר רבן יוחנן בן זכאי⁷² לתלמידיו הלואי שיהי' מורא שמים עליכם וכו'.

For the bitterness is over the past: his soul is bitter over the hiding of His Face, blessed be He, for would that there were a revelation of His G-dliness, blessed be He, at least like the fear of flesh and blood, as Rabban Yochanan ben Zakkai said to his disciples, "May it be [His will] that the fear of Heaven be upon you," etc.

The bitterness is over the past, over G-d having been hidden from him, so that he has not felt even as much awe of G-d as one feels before a human being. Rabban Yochanan ben Zakkai blessed his disciples that their fear of Heaven be at least as great as their fear of flesh and blood.

20 ולכן כשישוב אל ה' יבקש גילוי אלהותו ית' מעומקא דלבא וזהו ברוך אתה כו' וכל התפלות ובקשות

הם מסודרים עדי"ז.⁷³

Therefore, when he returns to G-d, he will ask for the revelation of His G-dliness, blessed be He, from the depth of the heart; and this is "Blessed are You," etc. And all the prayers and requests are arranged in this way.

When he returns to G-d, what he asks for is that G-d be revealed to him, and this is the meaning of "Blessed are You," addressing G-d directly. All the prayers and requests are built on this.

וכן בקבלת מ"ש בק"ש באמת כי באמת רצונו וחפצו לדבקה בו ומר נפשו על ריחוקה מאור פני מלך⁷⁴

Likewise in the acceptance mentioned regarding the [bedtime] Shema, [it is] in truth: for truly his will and desire is to cleave to Him, and his soul is bitter over its distance from the light of the King's countenance.

So too his acceptance of the death penalties in the bedtime Shema is sincere, because he truly wants to cleave to G-d and is pained by his distance from the King's presence.

ואף כי באמת עדיין הוא רחוק מ"מ עכ"ז יש בחי' הבדלה מי הוא הרחוק כמ"ש במ"א.

And although in truth he is still distant, nevertheless there is a distinction [as to] who is the one that is distant, as is explained elsewhere.

Although he is still far from G-d, it matters who is far: one who is pained by his distance is not like one who does not care. The Alter Rebbe refers to his explanation of this elsewhere.

וגם בבחי' יין זה צריך מקודם הסחיטה לשום עצמו כשיריים במה שיעמיק במחשבתו ענין כל המעשים ודבורים ומחשבות שעברו עליו אשר לא לה' המה⁷⁵ ויהיה שפל רוח מאד:⁷⁶

And also with this level of wine, before the squeezing he must make himself like leftovers, by thinking deeply about all the deeds, words and thoughts that have passed over him that were not for G-d, and he should be very lowly of spirit.

Before the "squeezing" that yields this wine, too, he must make himself like leftovers, of no account, by thinking about all his deeds, words and thoughts that were not for G-d. This deep humility is the pressing of the grapes.

SECTION 7 • ¶21-22

Hiding the light in Torah: the level of Yosef

21 אך עוד אחת היא צריך לשית עצות בנפשו בבי' בחי' יין הנ"ל והוא מארז"ל על וירא אלקים את האור כי טוב כי טוב הוא לגנוז.⁷⁷

But there is one more thing: he must take counsel in his soul with regard to the two levels of wine mentioned above. And this is what our Sages, of blessed memory, said on "And G-d saw the light, that it was good": "that it was good to hide it away."

There is one more piece of counsel for both kinds of wine, the joyful and the bitter. The Sages said that G-d saw the light was "good to hide away," and so too the light a person reaches in prayer must be hidden away and kept.

וביאור הענין כמ"ש בקשתי את שאהבה נפשי וגו' אחזתיו ולא ארפנו עד שהבאתיו אל בית אמי ואל חדר הורתי.^{78,79}

The explanation of the matter is as it is written, "I sought him whom my soul loves," etc., "I held him and would not let him go until I brought him into my mother's house and into the chamber of her who conceived me."

The verse from the Song of Songs describes holding the beloved and bringing him into "my mother's house" and "the chamber of her who conceived me." The love found in prayer must be brought somewhere it can stay.

בית אמי זו תושב"כ חדר הורתי זו תושבע"פ שהם בחי' כלים להכניס בתוכם גילוי אלהותו ית' בחי' כוס פרעה.

"My mother's house" is the Written Torah; "the chamber of her who conceived me" is the Oral Torah. They are the level of vessels into which to bring the revelation of His G-dliness, blessed be He, the level of Pharaoh's cup.

"My mother's house" is the Written Torah and "the chamber" is the Oral Torah. They are the vessels that hold the revelation of G-d, and they are the "cup" of Pharaoh.

22 וכמ"ש כוס ישועות אשא⁸⁰ ואז מתקיים היין בתוכו משא"כ בבטול הכלים מסתלק האור כנודע.

As it is written, "I will lift up the cup of salvations"; and then the wine is preserved within it. Whereas when there are no vessels, the light departs, as is known.

The cup holds the wine, and without a vessel the light departs, as is known from the Kabbalah's teaching on lights and vessels. So the love of prayer lasts only when it is held in Torah.

ועוד יזכור לו ענין מעשיו שלא יהיה בשביל עצמו כ"א לעשות נח"ר לפניו ית' להיות מוכן לשבתו להיות לו דירה בתחתונים⁸¹

Further, let him keep in mind the matter of his deeds: that they not be for his own sake, but to bring gratification before Him, blessed be He, to be a fixed place for His abode, that He have a dwelling place among the lower realms.

A person should also remember that his service is not for himself but to give G-d gratification, to make this lower world a dwelling place for Him.

והיינו שיכין אורו בתוך אותיות התורה שהם כלים לאורו ית' וזהו בחי' יוסף פי' יוסיף תענוג ונח"ר לפניו ית'.

That is, that he set His light within the letters of the Torah, which are vessels for His light, blessed be He. And this is the level of Yosef, meaning “he will add” (yosif) delight and gratification before Him, blessed be He.

This happens when he sets G-d's light into the letters of the Torah, the vessels for that light. This is the level of Yosef, whose name means “he will add”: he adds delight and gratification before G-d.

SECTION 8 • ¶123-25

Forgetting Yosef, and Pharaoh's dream

23 וזהו שאמר הכתוב ולא זכר שר המשקים את יוסף ⁸² וישכחהו ⁸³ ויהי מקץ ⁸⁴ פי' כי ע"י

And this is what the verse says: “Yet the chief butler did not remember Yosef, and he forgot him,” “And it came to pass at the end.” The explanation [is as follows].

The Alter Rebbe returns to the verses he opened with: the butler forgot Yosef, and then came “the end.” He now explains them in terms of the soul.

ולא זכר בחי' יוסף שהוא להרבות תענוג ⁸⁵ לפניו ית' נתהוה ע"י ויהי מקץ לשון סוף ותכלה לבחי' שנתים ימים

Through “he did not remember” the level of Yosef, which is to increase delight before Him, blessed be He, there came about through this “And it came to pass at the end” (miketz), a term of end and cessation, of the level of “two years of days.”

When the “butler,” the voice of prayer, does not remember Yosef, the aim of adding delight before G-d, the result is miketz, an “end,” a cessation. What ends is the level called “two years of days.”

פי' שיכלה ח"ו אצלו בחי' התורה שהיא בחי' שנתים ימים כמ"ש ואהיה שעשועים יום יום ^{86, 87} אלפים שנה קדמה התורה לעולם. ^{88, 89}

Meaning that the level of Torah should, G-d forbid, cease for him, which is the level of “two years of days,” as it is written, “And I was [His] delight day [by] day”: the Torah preceded the world by two thousand years.

“Two years of days” is the Torah: the verse “I was His delight day by day” is read by the Sages as two “days” of G-d, two thousand years, by which the Torah preceded the world. So forgetting Yosef leads, G-d forbid, to Torah ceasing in a person's life.

24 והיינו כמ"ש בתיקונים⁹⁰ חכים ולא בחכמה ידיעא מבין ולא בבינה ידיעא בחי' חכמה תשב"כ בחי' בינה תשב"פ

And this is as it is written in the Tikkunim: "Wise, but not with a known wisdom; understanding, but not with a known understanding." The level of Chochmah is the Written Torah; the level of Binah is the Oral Torah.

The Tikkunei Zohar says G-d is wise, but not with a wisdom that can be known, and understanding, but not with an understanding that can be known. Chochmah corresponds to the Written Torah and Binah to the Oral Torah, the two "vessels" of the previous paragraphs.

כי מחמת שכוונתו בשביל עצמו אינו חושש לגנוז האור בכלי ודי לו בהתגלות האור לבד בתפלה.

For since his intention is for his own sake, he is not concerned to hide away the light in a vessel, and the revelation of the light alone in prayer is enough for him.

Someone who prays for his own sake is not concerned to hold the light in the vessel of Torah. The experience of revelation in prayer is enough for him.

אך במשך הזמן נעשה ופרעה חולם⁹¹ פי' שאפילו בחי' התגלות בחי' יין הנ"ל שיש לו אינן אמתיים כ"א דרך דמיון וחלום שגורם הסתלקות האור כו'.⁹²

But in the course of time there comes about "and Pharaoh was dreaming": meaning that even the revelation of the level of wine mentioned above that he has is not true, but only in the manner of imagination and a dream, which causes the departure of the light, etc.

Over time this becomes "and Pharaoh was dreaming": even the revelation he felt in prayer turns out to be imaginary, like a dream. Without a vessel the light departs.

25 ולכן נופל לבחינת מדות שהמדות הן נרגשות בנפשו שבע פרות הטובות⁹³ כו' ומיד עולות אחריהן שבע פרות אחרות ותאכלנה⁹⁴ כו'

Therefore he falls to the level of the emotive attributes, for the attributes are felt in his soul: "seven good cows," etc., and immediately after them there come up "seven other cows," "and they ate," etc.

Without the vessel of Torah, a person falls to the level of middos, the emotions, felt as his own experience. These are Pharaoh's "seven good cows," good feelings in prayer, which are soon swallowed by "seven other cows," bad feelings that rise after them.

ולא נודע כי באו אל קרבנה⁹⁵ פי' שנסתלק ונתעלם האור כ"כ עד שנדמה לו כאלו לא התפלל מעולם.

“And it was not known that they had come inside them”: meaning that the light has departed and been hidden so much that it seems to him as though he had never prayed.

As in Pharaoh's dream, where the lean cows ate the fat ones and showed no sign of it, the light of his prayer vanishes so completely that it is as if he had never prayed at all.

משא"כ בבחי' יוסף שהוא מוסיף ומרבה תענוג ונח"ר לפניו ית' להיות מכון לשבתו ולהיות לו

It is not so with the level of Yosef, who adds and increases delight and gratification before Him, blessed be He, to be a fixed place for His abode,

The level of Yosef is the opposite: his service is aimed at adding delight and gratification before G-d, to make a place for G-d to dwell. The next part completes the thought.

דירה בתחתונים ואז⁹⁶ אין המדות נרגשות בנפשו כלל לא שבע פרות הטובות כו' ומכש"כ שאין רע יורד מלמעלה⁹⁷ רק טוב גנוז בתוכו:

And that He have a dwelling place among the lower realms. Then the attributes are not felt in his soul at all, not [even] the “seven good cows,” etc.; and all the more so, since no evil descends from above, only good hidden within it.

One whose service is for G-d's dwelling below does not feel his emotions as his own experience at all, not even the good ones. And since no evil comes down from above, whatever seems bad in his service has good hidden within it.

IN ONE'S AVODAH

Before prayer, humble yourself so that the hidden love can come out; if joy is out of reach, let honest bitterness over your distance from G-d make you forget your affairs and pray from the heart. Then do not be satisfied with the feeling: hold the light in Torah study and do it all for G-d's sake, to make Him a dwelling below, so that it does not vanish like a dream.

QUESTIONS FOR DISCUSSION

1. How does the maamar connect the windpipe (kaneh) with the chief butler, and why is the voice the bridge between mind and heart?
2. What is the difference between the gladdening wine and the intoxicating wine, and who is each one for?
3. How does the Alter Rebbe answer the question on the Zohar's praise of the truly righteous who think each day of departing the world?
4. Why does the light of prayer need the vessels of Torah, and what does it mean to “hide it away”?
5. What does it mean that emotions are “felt in the soul,” and why is the level of Yosef free of this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויהי מקץ

The note sends the reader to the Rebbe's source notes printed earlier in the volume for further references on this maamar, which it dates to Shabbos Chanukah 5557 (1796).

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר הוא משבת חנוכה תקנ"ז.
ראה מאמרי אדה"י הקצרים ע' כ. וברשימת המאמרים שם. והמאמר שם הוא כעין ביאור לכאן. המאמר עם הגהות באוה"ת כרך ה תתקע"א, א. והוספה בכרך ו תתש, א.

2 ויהי מקץ

The opening verse of Parshas Miketz: two years later Pharaoh dreams by the Nile. The whole maamar interprets this verse.

בראשית מ"א:1

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיָּרֵד:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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KEHOT'S NOTE

בראשית מא, א. בכוך 2217 מתחיל: "ויהי מקץ, שנתים ימים וגו' והנה שבע פרות וגו', והנה פרשה זו מחוברת לפרשה שלמעלה ממנה ולא זכר שר המשקי' וגו' כי לבעבור זה לא זכר וגו' נתהווה ויהי מקץ, וביאור הענין כי כמו שיש פרעה ושר המשקים בקליפה כך זה לעומת זה עשה אלקים בקדושה ג"כ ויוכל ג"כ למצוא האדם בחי' אלו בנפש האלקית כי בצלם אלקים עשה את האדם".

3 ולא זכר שר המשקים

The last verse of Vayeshev: the butler did not remember Yosef and forgot him. The Alter Rebbe reads Miketz as the consequence of this forgetting.

בראשית מ"ג:23

וְלֹא־זָכַר שֶׁר־הַמְשָׁקִים אֶת־יֹסֵף וַיִּשְׁכַּחְהוּ:

Yet did not the chief butler remember Joseph, but forgot him.

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KEHOT'S NOTE

בראשית מ, כג.

4 שו"ה לפרשה — כי מפני

The manuscript reads "for on account of" instead of "for because"; the meaning is the same.

KEHOT'S NOTE

בכוך 1174: כי בעבור.

5 עשה אלקים

"G-d made the one opposite the other." Chassidus reads this as the principle that every level in holiness has its

counterpart in kelipah, and vice versa.

קהלת ז':י"ד Ecclesiastes 7:14

כִּיּוֹם טוֹבָה הָיָה כְּטוֹב וְכִיּוֹם רָעָה רָאָה גַם אֶת־זֶה לְעִמְתּוֹ עָשָׂה הָאֱלֹקִים עַל־דְּבָרָתָהּ שֶׁלֹּא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָּה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

6 שו"ה המשקים — עשה אלקים שכמו"כ בסטרא דקדושה יש ג"כ בחי' אלו

The manuscript reads: "G-d made the level of holiness too, and a person can find these levels in holiness as well, in the G-dly soul, for in the image of G-d He made man."

KEHOT'S NOTE

בכוך 1174: "עשה אלקים בחי' קדושה ג"כ, ויוכל האדם למצוא בחי' אלו ג"כ בקדושה בנפש האלקית, כי בצלם אלקים עשה את האדם".

7 שכמו"כ בסט' דקדושה יש ג"כ בחי' לו

The note observes that the maamar here does not go on to explain these counterparts in holiness directly, and sends the reader to the Or HaTorah version for that.

KEHOT'S NOTE

כאן אינו מבאר הענינים בקדושה, ראה אוה"ת בראשית כרך ה תתקע"א, א. ע"ש.

PARAGRAPH 2

8 ד' יסודות בנפש האדם ארמ"ע

There too water is seated in the brain and fire in the heart of the G-dly soul, and the mix of elements differs from person to person: in some the divine fire burns openly like glowing coals, in others it is a hidden spark that can be fanned into flame.

KEHOT'S NOTE

ראה לקו"ת אמור לב, ג.

9 ומקור הליחות

The manuscript reads "and the place of the water and moisture."

KEHOT'S NOTE

בכוך 633: ומקום המים והליחות.

10 והריאה שואבת כל מיני משקה

The Talmud lists the functions of the organs and says that the lung draws in all kinds of liquids. The Alter Rebbe uses this to describe how water from the brain reaches the heart.

ברכות ס"א ב:א' Berachot 61b:1

רִיאוֹה שׁוֹאֶבֶת כָּל מִינֵי מִשְׁקִין, כְּכֵד כּוֹעֵס, מְרָה זֹרֶקֶת בּוֹ טֶפֶה וּמְנִיחָתוֹ, טָחול שׁוֹחֵק, קֶרֶקֶבן טוֹחֵן, קִיבָה יִשְׁנָה, אֶף נְעוּר. נְעוּר הִישָׁן יִשָּׁן הַנְּעוּר

— נמוך והולך לו. תנא: אם שניהם ישנים או שניהם נעורים — מיד מת.

the lungs absorb all kinds of liquids, the liver arouses anger, the gall lets a drop fall upon it and stills it, the milt produces laughter, the large intestine grinds [food], the maw induces sleep and the nose awakens. Should the organ which induces sleep arouse from sleep, or should the organ which arouses from sleep induce sleep, the person pines away. It has been taught : Should both of them induce sleep or arouse from sleep simultaneously, one immediately dies.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות סא, ב. בבב"ב 2217 "כל המשקה".

11 לקרר את חום הלב

The Tikkunei Zohar (tikkun 25) describes the lungs as cooling the heat of the heart, the physical process the maamar applies to the soul.

Tikkunei Zohar, Tikkun 25 תקוני תיקון כה

Zohar III, 234a ח"ג רלד,

KEHOT'S NOTE

ראה ת"ז ת"י כה (ע, א). ח"ג רלד, א. וראה לקמן קד, ב בשם ספרי הרפואה. וראה גם באוה"ת נ"ך ע' קסג.

PARAGRAPH 3

12 וכך בנפש

The manuscript reads "and so it is in the soul."

KEHOT'S NOTE

בבב"ב 633: וכך הוא בנפש.

13 יסוד המים במוח

Tanya chapter 3 describes the G-dly soul's Chochmah, Binah and Daas as the contemplation of G-d's greatness that gives birth to love and awe, the same movement from mind to heart described here.

KEHOT'S NOTE

ראה תניא פרק ג.

14 בעבודת ה'

The manuscript reads "in the greatness of G-d" instead of "in the service of G-d."

KEHOT'S NOTE

בבב"ב 633: בגדולת ה'.

15 לית מחשבה תפיסא ביה כלל

From Elijah's prayer (Pesach Eliyahu) in the introduction to the Tikkunei Zohar: no thought can grasp Him at all. The Alter Rebbe raises it as an objection to contemplation.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א"י-כ"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון

ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

- 16 "Her husband is known in the gates," from the Woman of Valor. The Zohar reads the husband as G-d, known to each according to his own measure.

Proverbs 31:23 משלי ל"א:כ"ג

נודע בשערים בעלה בשבתו עם יקניאָרץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

17 נודע בשערים בעלה כל חד לפום שיעורא דייליה

Kehot's note points to Proverbs 13:23 for these words.

Proverbs 13:23 משלי י"ג:כ"ג

KEHOT'S NOTE

משלי יג, כג. זהר וירא קג, ד.

18 כל חד לפום שיעורא דייליה

There the Alter Rebbe explains the same Zohar: "no thought can grasp Him" refers to His essence, but each person can contemplate how G-d creates and renews all the worlds, and so kindle his heart according to the depth of his understanding.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

בתניא בהקדמה לקו"ת במדבר א, א מציין לזח"ג קג, ב. וראה גם זח"א קכט, ב.

19 נודע בשערים בעלה כל חד לפום שיעורא דייליה

The Zohar (Vayera) explains the verse: the Holy One, blessed be He, is known to each person according to what he measures in his heart. The Alter Rebbe uses it to show that contemplation of G-d is open to everyone.

Sofar Zohar, וירא ט:קנ"ג-קס"ד 9:153-164 Zohar, Vayera

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 4

20 והיינו ההתבוננות בבחי'

The manuscript omits the word "contemplation," reading simply "that is, the level of."

KEHOT'S NOTE

בבב"ב 265: והיינו בבחי'.

- 21 "There is nothing else besides Him." Chassidus reads it literally: nothing has true existence apart from G-d.

Deuteronomy 4:35 דברים ד':ל"ה

אִתָּה הָרְאִיתָ לְדַעַת כִּי הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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22 ברוח פיו כל צבאם

"By the word of G-d the heavens were made, and by the breath of His mouth all their host." Creation is G-d's speech, which is why it is nullified before Him.

Psalms 33:6 ויג:ו"ה תהילים

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

והלים לג, ו.

23 וכולא קמיי כלא חשיב

The Zohar's phrase "all before Him is considered as nothing," which the Alter Rebbe uses throughout his works.

ספר הזוהר, הקדמה כ:קפ"ח-20:188-22:199 זohar, Introduction כ"ב:קצ"ט

PARAGRAPH 5

24 אין עוד בשמים ממעל

"Know this day and take it to your heart that G-d is the L-rd in the heavens above and on the earth below; there is nothing else." The Alter Rebbe paraphrases it as the knowledge every person can reach.

דברים ד:ל"ט Deuteronomy 4:39

וידעת היום והשבת אלי-לכך כי ה' הוא האלקים בשמים ממעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 6

25 כלתה נפשו

"My soul longs, indeed it yearns (kalsah) for the courts of G-d." The word kalsah also suggests being consumed, the soul's wish to dissolve into G-d.

Psalms 84:3 ויג:ג תהילים

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירגנו אל אלי-הי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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26 כרשפי אש שלהבת

"Its flashes are flashes of fire, a flame of G-d," said of love that is fierce as death. The Alter Rebbe uses it for the soul's burning love.

Song of Songs 8:6 וי"ה השירים

שימני כחותם על-לבי כחותם על-זרועי כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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27 שהמים יורדים ממקום גבוה למקום נמוך

The Talmud compares Torah to water: as water leaves a high place and flows to a low one, Torah stays only with the humble. Here the image is of G-d's light flowing down into the soul.

Taanit 7a:15 וי"א תענית

ואמר רבי חנינא בר אידי: למה נמשלו דברי תורה למים, דכתיב: "הוי כל צמא לכו למים", לומר לה: מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

תענית ז, א.

28 בעל כרחך אתה חי

"Against your will you were born, and against your will you live." The Alter Rebbe uses it for the soul that stays below in the body to fulfil G-d's will, even though it longs to rise.

Pirkei Avot 4:22 וי"ב משנה אבות

... ואל יבטיחה יצרה שהשואל בית מנוס לה, שעל כרחיה אתה נוצר, ועל כרחיה אתה נולד, ועל כרחיה אתה חי, ועל כרחיה אתה מת, ועל כרחיה אתה עתיד לתן דין והשבון לפני מלך המלכים הקדוש ברוך הוא:

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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PARAGRAPH 7

29 **הוי כל צמא לכו למים**
 “Ho, everyone who thirsts, come to the water.” The Sages read water as Torah; here it answers the soul’s thirst for G-d.

ישעיהו נ"ה:א: Isaiah 55:1

הוי כל צמא לכו למים ואשר איך לכו שברו ואכלו ולכו שברו
 בלוא צמא ובלוא מחיר יין וחלב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישעיה נה, א.

30 **כמ"ש במ"א**
 The version there identifies “elsewhere” as the maamar on “When you go out to war against your enemies,” which explains two kinds of love: the fiery, thirsting love born of contemplation, from Binah, and the love within Chochmah, called the Chesed of Abba, which is self-nullification because the Infinite Light is revealed there.

KEHOT'S NOTE

באוה"ת בראשית כרך ה תתקעא, א מציינ: "ובמקום אחר על פסוק כי תצא למלחמה על אויבך כו' נתבאר שם גם כן ענין זה והוא שיש בי מיני אהבה האי אהבה כרשפי אש ובחי צמאון הבאה מההתבוננות והיא מבחי בינה, והבי הוא בחי אהבה שבחכמה הנק' חסד דאבא שהחכמה הוא בחי ביטול לפי ששם גילוי אוא"ס". ע"ש בארוכה. ראה מאמרי אדה"ו הקצרים ע' ריו.

31 **שו"ה הוא הקנה — והוא בחי מקור אותיות**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הקנה והוא כ"ב אותיות.

32 **קנה חכמה קנה בינה**
 “Acquire wisdom, acquire understanding.” The Alter Rebbe plays on kneh (acquire) and kaneh (windpipe) to tie the windpipe to wisdom.

משלי ד:ה: Proverbs 4:5

קנה חכמה קנה בינה אלי תשכח ואלי תט מאמרי פי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

PARAGRAPH 8

33 **והנה גפן לפני**
 The chief butler tells Yosef his dream: a vine was before him. The maamar reads the dream as a description of di-

vine service.

בראשית מ"ט:9 Genesis 40:9

ויספר שרי המשקים את חלמו ליוסף ואמר לו בחלומי והנה גפן לפני:

And the chief butler told his dream to Joseph, and said to him: ‘In my dream, behold, a vine was before me;

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KEHOT'S NOTE

בראשית מ, ט.

34 **ואשחט את הענבים**
 “I took the grapes and pressed them into Pharaoh’s cup, and I placed the cup on Pharaoh’s palm.” Each detail will be explained in turn.

בראשית מ"א:11 Genesis 40:11

וכוס פרעה בנדי ואקח את הענבים ואשחט אתם אל כוס פרעה ואתן את הכוס על כף פרעה:

and Pharaoh’s cup was in my hand; and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.’

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35 **גפן נקי כנס"י**
 The Talmud interprets the vine of the butler’s dream as Israel. The Alter Rebbe calls the vine the Congregation of Israel, the sum of all souls.

חולין צ"ב א:ה: Chullin 92a:5-6

(בראשית מ, י) ובגפן שלשה שריגים אמר רב חייא בר אבא אמר רב אלו ג' שרי גאים היוצאים מישאל בכל דור ודור פעמים ששנים כאן ואחד בארץ ישראל פעמים ששנים בארץ ישראל ואחד כאן יהיבו רבנן עינייהו כרבנא עוקבא ורבנא נחמיה בני בריתיה דרב רבא אמר אלו שלשה שרי גוים שמלמדים זכות על ישראל בכל דור ודור

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין צב, א.

PARAGRAPH 9

36 **יין המשמח אלקים ואנשים**
 In Yosam’s parable the vine says, “Shall I leave my wine, which gladdens G-d and men?” The Alter Rebbe uses the phrase for the love of G-d that brings joy.

שופטים ט"ג:13 Judges 9:13

ותאמר להם הגפן החדלתי את תירושי המשמח אלקים ואנשים והלכתי לנוע עלי העצים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שופטים ט, יג.

37 **שו"ה כך א"א — מבטשים**
 The manuscript reads the Aramaic “mevatin lon” instead of “mevatshim” (crushing).

KEHOT'S NOTE

בבזך 1174: מבטין לזן.

PARAGRAPH 10

38 והוי שפל רוח

The note points to a talk in Likkutei Sichos that discusses this teaching of the Mishnah on being lowly of spirit.

KEHOT'S NOTE

אבות ד', י. ראה לקוי"ש ח"ד ע' 1212.

39 והוי שפל רוח בפני כל אדם

Rabbi Meir teaches, "Be lowly of spirit before every man." The Alter Rebbe stresses that one must humble oneself, not wait to be humbled.

משנה אבות ד': Pirkei Avot 4:10

רבי מאיר אומר, הוי ממצעט בעסק, ועסק בתורה. והוי שפל רוח בפני כל אדם. ואם בטלת מן התורה, יש לך בטלים הרבה כנגדך. ואם עמלת בתורה, יש לו שער הרבה לתן לך:

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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40 ונפשי כעפר לכל תהי

From the prayer "My G-d, guard my tongue" recorded in the Talmud: "let my soul be as dust to all."

ברכות י"ז א"ד: Berakhot 17a:4

מר בריה דרבנא כי הוה מסיים צלותיה אמר הכי: "אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע, מיצר הרע, ומאשה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי."

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

41 שו"ה ערלה — החופפת

The manuscript reads "that covers over and conceals," as in the next paragraph.

KEHOT'S NOTE

בבזך 1174: החופפת ומכסה.

42 ומלתם את ערלת לבבכם

"Circumcise the foreskin of your heart." The Alter Rebbe identifies it with the heart's craving for superfluous things.

דברים י"ט: Deuteronomy 10:16

ומלתם את ערלת לבבכם וערפכם לא תקשו עוד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז.

PARAGRAPH 11

43 בחי' עור הפריעה

The manuscript adds: "which is the level of nogah."

KEHOT'S NOTE

בבזך 265 נוסף: הוא בחי' נוגה. ובבזך 1174 נוסף: בחי' נוגה.

PARAGRAPH 12

44 ואתן את הכוס על כף פרעה

The last detail of the butler's dream, which the Alter Rebbe reads as offering up the soul's love in prayer.

בראשית מ': Genesis 40:11

וכוס פרעה בנדי ואקח את הענבים ואשקט אתם אליכוס פרעה ואתן את הכוס על כף פרעה:

and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.'

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45 על כפים חקותיך

"Behold, I have engraved you on My palms." G-d's bond with Israel, recalled here through the word "palm."

ישעיהו מ"ט ט"ז: Isaiah 49:16

הן על כפיים חקותיך חומתיה נגדי תמיד:

Behold, I have graven thee upon the palms of My hands; Thy walls are continually before Me.

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KEHOT'S NOTE

ישע' מט, טז.

46 על כפים כסה אור ויצו עליו במפגיע, זו תפלה

"With palms He covers the light, and He commands it concerning the one who entreats." The Talmud reads it as speaking of rain and prayer.

איוב ל"ו: Job 36:32

על כפיים כסה אור ויצו עליה במפגיע:

He covereth His hands with the lightning, And giveth it a charge that it strike the mark.

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Taanit 7b:12-13: תענית ז' ב' י"ב-י"ג

אמר רבי אמי: אין הגשמים נעצרים אלא בעון גזל, שנאמר: "על כפים כסה אור". בעון כפים — כסה אור. ואין "כפים" אלא חמס, שנאמר: "וימן החמס אשר בכפיהם", ואין "אור" אלא מטר, שנאמר: "יפיץ ענן אורו". מאי תקנתיה — ירכה בתפלה, שנאמר: "ויצו עליה במפגיע", ואין "פגיעה" אלא תפלה, שנאמר: "ואתה אל תתפלל בעד העם הזה וגו' ואל תפגע ביי".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

איוב לו, לב. תענית ז, ב.

PARAGRAPH 13

47 ולישרי לב שמחה

Kehot's note points to Psalms 94:15 for these words.

Psalms 94:15: תהילים צ"ד:ט"ו

KEHOT'S NOTE

תהלים צד, טו.

48 ולישרי לב שמחה

"Light is sown for the righteous, and for the upright of heart, joy." The Alter Rebbe reads it as limiting the joyful love of prayer to the upright.

Psalms 97:11: תהילים צ"ז:יא

אור ורע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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49 שו"ה אבל מי — שפגם דרכיו ונטמא

The manuscript reads: "but one who has made his ways crooked, and blemished and become defiled."

KEHOT'S NOTE

בכור 1174: אבל מי שעקם דרכיו ופגם ונטמא.

50 רבות מחשבות זרות מבלבלות אותו

The passage there speaks of the one who was far and has come near through teshuvah, and of a higher, encompassing light that gives strength to the soul's natural love.

KEHOT'S NOTE

ראה לקו"ת שמע"צ פד, ד.

PARAGRAPH 14

51 תנו שכר לאובד ויין למרי נפש ישתה וישכח רישו

"Give strong drink to one who is perishing, and wine to the embittered of soul; let him drink and forget his poverty." The Alter Rebbe reads it as the counsel for the one who has sinned.

Proverbs 31:6-7: משלי ל"א:ו-ז

תנו שכר לאובד ויין למרי נפש: ישתה וישכח רישו ועמלו לא יזכר עוד:

Give strong drink unto him that is ready to perish, And wine unto the bitter in soul; Let him drink, and forget his poverty,

and remember his misery no more.

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52 תנו שכר לאובד . . ישתה וישכח רישו וגו'

A further discussion by the Tzemach Tzedek of this verse from Proverbs.

Proverbs 31:6: משלי ל"א:ו

תנו שכר לאובד ויין למרי נפש:

Give strong drink unto him that is ready to perish, And wine unto the bitter in soul;

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KEHOT'S NOTE

משלי לא, ו-ז. ראה אוה"ת פי עקב עי תקטו.

53 וכמארו"ל גבי הרוגי ב"ד

The Talmud records that one going out to be executed was given wine with frankincense to cloud his mind, based on the verse in Proverbs.

Sanhedrin 43a:10: סנהדרין מ"ג א

ותו, הא דאמר רב חייא בר רב אשי אמר רב הסדא: היוצא ליהרג משקין אותו קורט של לבונה בכוס של יין כדי שתשרף דעתו, שנאמר: "תנו שכר לאובד ויין למרי נפש". ותניא: נשים יקרות שבירושלים היו מתנדבות ומביאות אותן. לא התנדבו נשים יקרות, משל מי? הא ודאי מסתברא משל צבור, כיון דקתיב "תנו" – מדידהו.

R. Chiya b. R. Ashi in the name of R. Chisda said: "The one who was going to be killed, they used to give a grain of frankincense in a cup of wine to drink in order to benumb his senses, as it is said (Prov. 31:6) Give strong drink unto him that is ready to perish, and wine unto those who have an embittered soul."

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KEHOT'S NOTE

סנהדרין מג, א.

PARAGRAPH 15

54 והיה לאבן

Said of Nabal: "his heart died within him, and he became like stone." The Alter Rebbe uses the phrase for a heart that feels nothing, which he pairs with stoning.

I Samuel 25:37: שמואל א כ"ה:ל"ז

ויקהי בבקר בצאת היין מנבל ותגדלו אשתו את הדברים האלה וימת לבו בקרבן והוא היה לאבן:

And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone.

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PARAGRAPH 16

55 איתא בוזה"ק זכאי קשוט

The Zohar describes the truly righteous, who each day consider themselves as if departing from the world. The

Alter Rebbe reads it as removing the memory of this world, not fear of punishment.

Zohar I, 220a רכ, זח"א

KEHOT'S NOTE

ראה זח"א רכ, א. וראה בלקו"ת מסעי צו, ב. מאמרי אדה"ז ענינים ע"י רלב. אוה"ת בראשית כרך ד תתכו, א. דרושים ליוהכ"פ ע' א'תקפד. סה"מ תרי"מ ע' תרעו.

56 שו"ה ולכאורה — אינו מוכן

The manuscript adds "according to its plain meaning": the difficulty arises only when the Zohar is read simply.

KEHOT'S NOTE

בבוכ 1174 נוסף: כפשוטה.

57 טבילה בנהר די נור

The Zohar describes souls immersing in the river of fire before entering Gan Eden, so that they are purified from this world.

Zohar II, 211b זח"ב ריא, כב

Zohar I, 201a זח"א רא, א

KEHOT'S NOTE

זח"ב ריא, ב. רמו, א. ראה זח"א רא, א. וראה לקמן פ' יתרו סט, ג. מג"א צו, א. ובמאמרי אדה"ז אתהלך לאזניא ע' קכו וע' קסח. ובאוה"ת פ' חיי שרה קלב, א.

58 טבילה בנהר די נור

Another passage of the Zohar on the immersion of souls in the river of fire, cited in the Kehot notes.

ספר זוהר, פקודי מ"ו:תק"ה-46:505-47:515 Zohar, Pekudei
מ"ו:תקט"ו

59 א"א לירש

The manuscript reads "it is impossible to see" instead of "it is impossible to inherit."

KEHOT'S NOTE

בבוכ הנ"ל: א"א לראות.

60 שו"ה מקומו — אפי' מקצת דמקצת

A later discourse that discusses the need to forget even the smallest trace of this world.

KEHOT'S NOTE

ראה בהמשך תרס"ו ע' טו. לקו"ש ח"כ ע' 318.

61 מעניני עוה"ז

The glosses there read "from the pleasure of this world" instead of "from the matters of this world."

KEHOT'S NOTE

באוה"ת מקץ כרך ה הגהות למאמר זה הגירסא: מעני עוה"ז.

PARAGRAPH 17

62 מחיל אל חיל

"They go from strength to strength; each one appears before G-d in Zion." The Talmud applies it to the soul's end-

less ascent.

Psalms 84:8 תהילים פ"ד:ח

יֵלְכוּ מִחֵיל אֶל־חֵיל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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63 כשהולך מחיל אל חיל . . ומדי שבת בשבתו

The note quotes it: these are the ascents of the souls from chamber to chamber, to delight in a greater elevation of the radiance of the Shechinah, like the ascent from the lower to the upper Gan Eden.

KEHOT'S NOTE

נתבאר בסה"מ תקס"ה ח"א ע' שצט "והוא עליות הנשמות מהיכל להיכל להתענג בעילוי יותר גדול בזיו השכינה כמו העליות מג"ע התחתון לג"ע העליון שעולין במעלה ומדרגת בבחי' זיו השכינה ביתר שאת".

64 מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחוות לפני

The prophet describes all flesh coming to bow before G-d on each New Moon and Shabbos. The Alter Rebbe uses it for the times of the souls' ascents.

ישעיהו ס"ו:כ"ג Isaiah 66:23

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי שַׁבָּת בְּשַׁבְּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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65 טבילה בנהר די נור . . לשכוח גם ההשגה בג"ע התחתון

A further discussion by the Tzemach Tzedek of forgetting the comprehension of the lower Gan Eden before rising higher.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' רלח.

66 שנהנין מזיו השכינה

The Talmud describes the World to Come: the righteous sit with crowns on their heads and delight in the radiance of the Shechinah.

ברכות י"א:א Berakhot 17a:12

מְרַגְּלָא בְּפֻמִּיהָ דְּרַב: לֹא כְּעוֹלָם הָזֶה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מְשָׂא וּמִתָּן וְלֹא קִנְיָא וְלֹא שְׁנָאָה וְלֹא תַחֲרוּת, אֲלָא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִים מִזֵּיו הַשְּׁכִינָה, שְׁנֶאֱמַר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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ומה אם . . ותפלה על אחת כמה וכמה

The passage there makes a similar argument from the lesser to the greater: if in the World to Come the soul delights in the radiance of the mitzvos, all the more must a person here, in the "corridor," draw that radiance into his service, through contemplating G-d filling all worlds and the awe of the angels.

KEHOT'S NOTE

ראה לקו"ת ראה כג, א. אוה"ת ויקרא כרך ב ע' תפד שזהו ק"ו ע"ש.

נהר די נור — מזיעתן של חיות הקדש

The Talmud teaches that the river of fire (Daniel 7:10) comes from the sweat of the Chayos. The Alter Rebbe reads the sweat as the dregs of the supernal love.

חגיגה י"ג ב:י"ד14b:13 Chagigah

מהיכן נפיק? מזיעתן של חיות. ולהיכן שפיה? אמר רב זוטרא בר טוביה אמר רב: על ראש רשעים בגיהנם, שנאמר: "הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול". ורב אחא בר יעקב אמר: על אשר קומטו, שנאמר: "אשר קומטו ולא עת נהר יוצק יסודם". תנא, אמר רבי שמעון הקסיד: אלו תשע מאות ושבעים וארבע דורות שקומטו להיכראות

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Bereshit Rabbah 78:1א:ח"ח:1 ברשית רבה

... אמר: מן הן דאיתבריינן. אמר לו: ומן אן הן איתבריינן? אמר לו: מן נהר דינור. אמר לו: ומה עסק דנהר דינור? אמר לו: כהדין ירדנא, דלא פסיק לא ביממא ולא בליליא. אמר לו: ומן אן הוא אתי? אמר לו: מן זיעתהון דחייאתא, דאינון מזיעין מן טעינון כורסאי דהקדוש ברוך הוא. אמר לו: סונקתדרון שלו, והא הדין ירדנא מהלך ביממא, ולית הוא מהלך בליליא. אמר: נטר הוינא בבית פער, כמה דהוה מהלך ביממא, מהלך בליליא. ר' מאיר ור' יהודה ור' שמעון, ר' מאיר אומר: מי גדול השומר או הנשמר? מן ...

"He said: Release me, as dawn has broken. He said: I will not release you unless you bless me" (Genesis 32:27). "He said: Release me, as dawn has broken" - it is written: "New each morning, great is Your faithfulness" (Lamentations 3:23) - Rabbi Shimon bar Abba said: From the fact that you renew us each and every morning we know that You have great faithfulness to revive the dead for us. Rabbi Alexandri said: From the fact that you renew us in the morning of the kingdoms, we know ...

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KEHOT'S NOTE

חגיגה יג, ב. ב"ר פעה"ח. ובכ"מ. לעיל ל, ד.

PARAGRAPH 18

ויעצק אל ה' בצר לו

"They cried out to G-d in their distress, and He saved them from their troubles." The phrase is adapted from this psalm of those in trouble who cry out.

Psalms 107:6ר"ז:ו:107 Psalms

ויעצקו אליה' בצר להם ממצוקותיהם יצילים:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

ע"פ תהלים קז, ו.

70

צעק לבם אל אדני

"Their heart cried out to the L-rd." The Alter Rebbe uses it for a cry that comes from the heart itself.

Lamentations 2:18י"ח:2 ב:י"ח

צעק לבם אל־אֲדֹנָי חֹמַת בִּתְצִיּוֹן הוֹרִידִי כְנָחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתְנִי פִּוּגַת לֶךְ אֶל־תִּדְמַם בִּתְצִיּוֹנָהּ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

PARAGRAPH 19

71

ישתה וישכח רישו

"Let him drink and forget his poverty." The bitterness of the soul is this wine, which makes a person forget his worldly concerns.

Proverbs 31:7ז':31 משלי

ישתה וישכח רישו ונעמלו לא זכר־עוד:

Let him drink, and forget his poverty, and remember his misery no more.

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72

וכמאמר רבן יוחנן בן זכאי

On his deathbed Rabban Yochanan ben Zakkai blessed his disciples that their fear of Heaven be like their fear of flesh and blood. The Alter Rebbe uses it to measure how hidden G-d has been from a person.

Berakhot 28b:8ט"ז:9 ברכות

וכשחלה רבי יוחנן בן זכאי נכנסו תלמידיו לבקרו. כיון שראה אותם התחיל לבכות. אמרו לו תלמידיו: "נר ישראל, עמוד הימני, פטיש החרק", מפני מה אתה בוכה? אמר להם: אילו לפני מלך בשך ודם היו מוליכין אותי, שהיום כאן ומחר בקבר, שאם כועס עלי אין כעסו כעס עולם, ואם אוסרני — אין איסורו איסור עולם, ואם ממיתני — אין מיתתו מיתת עולם, ואני יכול לפייסו בדברים ולשחדו בממון, אף על פי כן הייתי בוכה, ועכשיו שמוליכים ...

When Rabban Johanan b. Zakkai was ill, his disciples went in to visit him. On beholding them, he began to weep. His disciples said to him, "O lamp of Israel, right-hand pillar, mighty hammer! Wherefore dost thou weep?" He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כה, ב.

PARAGRAPH 20

73 שו"ה דלכא — וכל התפלות ובקשות הם מסודרים עד"ז

The manuscript lacks the words "and all the prayers and requests are arranged in this way"; the note suggests they may be an addition by the Tzemach Tzedek.

KEHOT'S NOTE

בכך 1174 ליתא. אולי זהו הוספת כ"ק הצ"צ.

74 מאור פני מלך

"In the light of the King's countenance is life." The soul is bitter over its distance from that light.

Proverbs 16:15 ט"ז:טו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעֵב מְלֻקָּשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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75 אשר לא לה' המה

"For they are not G-d's." The phrase is borrowed for the deeds, words and thoughts that were not for G-d.

Jeremiah 5:10 י"ד:ה

עֲלוּ בַּשְּׂרֻתֶיהָ וְשַׁחֲתוּ וְכָלָה אֶל־תַּעֲשֹׂה הַסִּירֹו נְטִישׁוּתֶיהָ כִּי לֹא לָהּ הַמָּה:

Go ye up into her rows, and destroy, But make not a full end; Take away her shoots; For they are not the L-RD'S.

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76 ויהי שפל רוח מאד

Tanya chapters 29-30 teach how a person should crush his coarse heart and become truly lowly of spirit, including by considering himself lower than others, the same humility asked for here.

KEHOT'S NOTE

כמ"ש בתניא פ' כט-ל.

PARAGRAPH 21

77 וירא אלקים את האור . . כי טוב הוא לגנוז

"And G-d saw the light, that it was good." The Sages read "good" as meaning good to be hidden away.

Genesis 1:4 ד'א:א

וַיֵּרָא אֱלֹקִים אֶת־הָאֹר וְכִי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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Chagigah 12a:10-11 י"א-י"ב:א

וְלָמִי גִנְזוּ — לְצַדִּיקִים לְעֵתִיד לְבָא, שֶׁנֶּאֱמַר: "וַיֵּרָא אֱלֹקִים אֶת הָאֹר כִּי טוֹב", וְאִין "טוֹב" אֶלָּא צְדִיק, שֶׁנֶּאֱמַר: "אָמְרוּ צְדִיק כִּי טוֹב". כִּיּוֹן שֶׁרָאָה אֹר שֶׁגִּנְזוּ לְצַדִּיקִים שְׁמַח, שֶׁנֶּאֱמַר: "אֹר צְדִיקִים יִשְׁמַח".

William Davidson, Vocalized Aramaic (CC-BY-NC)

ויהי מקץ שנתים ימים ופרעה חולם וגו'

KEHOT'S NOTE

בראשית א, ד. חגיגה יב, א.

78 בקשתי את שאהבה נפשי וגו' אחזתיו . . ואל חדר הורתי

"I sought him whom my soul loves." The soul's search for G-d.

Song of Songs 3:1 א'א:ג

עַל־מִשְׁכְּבִי בַּלַּיִלֹת בִּקְשָׁתִי אֶת שְׁאֵהְבָה נַפְשִׁי בִּקְשָׁתִי וְלֹא מָצָאתִי:

By night on my bed I sought him whom my soul loveth; I sought him, but I found him not.

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KEHOT'S NOTE

שח"ש ג, א. ד.

79 אחזתיו ולא ארפנו עד שהבאתני אל בית אמי ואל חדר הורתי

"I held him and would not let him go until I brought him into my mother's house." The Alter Rebbe reads the house and the chamber as the Written and Oral Torah.

Song of Songs 3:4 ד'ד:ג

כַּמְעֻט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֶת שְׁאֵהְבָה נַפְשִׁי אַחֲזִיתִי וְלֹא אָרַפְנוּ עַד־שֶׁבָּהִיתִי אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרְתִי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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PARAGRAPH 22

80 כוס ישועות אשא

"I will lift up the cup of salvations and call upon the Name of G-d." The cup is the vessel that holds the wine, the Torah that holds the light.

Psalms 116:13 ג"י:י"ג

כּוֹס־יִשְׁעוֹת אֲשָׂא וּבִשְׁם ה' אֶקְרָא:

I will lift up the cup of salvation, And call upon the name of the L-RD.

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KEHOT'S NOTE

תהלים קטז, יג.

81 להיות לו דירה בתחתונים

The Midrash teaches that G-d desired to have a dwelling place among the lower realms. The Alter Rebbe makes this the aim of one's service.

Midrash Tanchuma, Nasso 16:1 א'א:טז

... בְּאֵתִי לִגְנִי אַחֲוִיתִי כֹלָה (ש"ה ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָן, בְּשַׁעַר שֶׁבָּרָא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שְׁיָהָא לוֹ דִּירָה בְּתַחְתּוֹנִים כְּמוֹ שֵׁשׁ בְּעֵלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הִגֵּן אָכַל תֹּאכַל, וּמִעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-טז). וְעָבַר עַל צִוּיוֹ. אָמַר לָקַח הַקְּדוֹשׁ בְּרוּךְ הוּא, כֶּה הָיִיתִי מִתְאַוָּה שְׁיָהָא לִי דִירָה בְּתַחְתּוֹנִים כְּמוֹ שֵׁשׁ לִי בְּעֵלְיוֹנִים, וְדָבַר אַחַד צִוִּיתִי אוֹתָךְ וְלֹא שְׁמַרְתָּ אוֹתוֹ. מִיָּד סָלַק הַקְּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

PARAGRAPH 23

82

ולא זכר שר המשקים את יוסף

A further discussion by the Tzemach Tzedek of the butler forgetting Yosef.

KEHOT'S NOTE

ראה אוה"ת פי עקב ע"י תקטו.

83

ולא זכר שר המשקים את יוסף וישכחו

"Yet the chief butler did not remember Yosef, and he forgot him." Read here as prayer that forgets the purpose of adding delight before G-d.

בראשית מ':כ"ג

וְלֹא־זָכַר שֶׁר־הַמִּשְׁקִים אֶת־יוֹסֵף וַיִּשְ�כַּחְהוּ:

Yet did not the chief butler remember Joseph, but forgot him.

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84

ידיה מקץ

"And it came to pass at the end of two years." Read here as an end, G-d forbid, of the Torah in a person's life.

בראשית מ"א:י"א

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חָלֵם וְהִנֵּה עֹמֵד עַל־הַיָּר:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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85

שהוא להרבות תענוג

KeHOT's marei makom for these words (its note is below).

KEHOT'S NOTE

ע"י לקמן מד, א.

86

בחי' שנתים ימים כמ"ש ואהיה שעשועים יום יום

The Tzemach Tzedek discusses there the meaning of "two years of days."

KEHOT'S NOTE

ראה אוה"ת מקץ שלט, א. סה"מ תרל"ח ע"י לו "כי מקור יחוד וי"ה בחי' שנתים הוא ע"י יחוד י"ה יום יום".

87

ואהי' שעשועים יום יום

The Torah says, "I was His delight day by day." The Sages read the two "days" as two thousand years.

משלי ח':ל"ו

וְאַהֲבָה אֶצְלוֹ אֲמוֹן וְאַהֲבָה שְׁעִשְׂוּעִים יוֹם יוֹם מִשְׁחֶקֶת לִפְנֵי כָּל־עַתָּה:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל.

88

אלפים שנה קדמה התורה לעולם

The Midrash teaches that the Torah preceded the world by two thousand years, based on "day by day," since a day of G-d is a thousand years.

Midrash Tehillim 90:4

דבר אחר אמר רבי יהודה ב'ר' סימון בשם ריש לקיש למה נקרא שמו איש האלקים מה האיש אם מבקש להפך נדרי אשתו מפר ואם מבקש מקיים שנאמר (במדבר ל' יד) אישה יפירונו וגו'. כך כביכול משה אומר להקב"ה (שם י' לה-לו) קומה ה'. שובה ה':

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Bereshit Rabbah 8:2

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם? דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח'): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדורש, אלא (איוב כ'): מני שים אדם עלי ארץ. ר' אלעזר בשם סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a

KEHOT'S NOTE

ראה מדרש תהלים ד, כ. ב"ר פ"ח, ב. תנחומא וישב ד. ושי"ג. זח"ב מט, א. — הערת כ"ק אדמו"ר זי"ע בסה"מ תשי"ח ע' 272.

89

אלפים שנה קדמה התורה לעולם

The Tanchuma also teaches that the Torah preceded the world by two thousand years.

Midrash Tanchuma, Vayeshev 4:2

... אף כה, אמר אדם לפני הקדוש ברוך הוא, רבוננו של עולם, על שלא בראת עולמך קדם שני אלפים שנה, היתה תורה אצלך אמון, שכתב: וְאַהֲבָה אֶצְלוֹ אֲמוֹן וְאַהֲבָה שְׁעִשְׂוּעִים יוֹם יוֹם (משלי ח, ל), שני אלפים שנה, וכתב בה, זאת התורה אדם כי ימות ב'ה' (במדבר יט, יד). אלוהי שהתקנת מות לבריות, היתה כותב בה כה. אלא באת לתלות בי את העליה. הוי, נורא עליה על בני אדם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world,

as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

PARAGRAPH 24

90 כמ"ש בתיקונים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בהקדמה (פתח אליהו).

91 ופרעה חולם

"And Pharaoh was dreaming." Read here as revelation in prayer that turns out to be only imagination, like a dream.

בראשית מ"א:א' Genesis 41:1

ויהי מקץ שנתים ימים ופרעה חלם והנה עמד על-היאר:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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92 From Elijah's prayer (Pesach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is wise, but not with a known wisdom. The Alter Rebbe pairs Chochmah and Binah with the Written and Oral Torah.

Tikkunei Zohar 17b:2' ב: ב' תיקוני זוהר

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 25

93 שבע פרות הטובות

In Pharaoh's dream seven handsome, fat cows come up out of the Nile. Read here as the good feelings of prayer.

בראשית מ"א:ב' Genesis 41:2

והנה מן-היאר עלת שבע פרות יפות מראה ובקריאת בשר ותרגענה בָּחוּ:

And, behold, there came up out of the river seven kine, well-favoured and fat-fleshed; and they fed in the reed-grass.

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94 שבע פרות אחרות ותאכלנה

Seven other, lean cows come up after them and eat the fat ones. Read here as the bad feelings that swallow the good.

בראשית מ"א:ג'-ד' Genesis 41:3-4

והנה שבע פרות אחרות עלות אחריהן מן-היאר רעות מראה ודקות בשר ותעמדנה אצל הפרות על-שפת היאר: ותאכלנה הפרות רעות המראה ודקות הבשר את שבע הפרות יפות המראה והבקריאת וייעץ פרעה:

And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

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95 ולא נודע כי באו אל קרבנה

Pharaoh tells Yosef that after the lean cows ate the fat ones, no one could tell they had eaten them. The Alter Rebbe applies it to the light of prayer vanishing without a trace.

בראשית מ"א:כ"א Genesis 41:21

ותבאנה אליקרבנה ולא נודע כייבאו אליקרבנה ומראיהו רע כְּאֶשֶׁר בתחלה ואיקץ:

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. So I awoke.

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96 בתחתונים ואז

The manuscript adds: "among the lower realms, and all day he yearns, and then."

KEHOT'S NOTE

בבז' 633: "בתחתונים וכל היום הוא משתוקק ואז."

97 שאין רע יורד מלמעלה

The Midrash teaches that no evil descends from above. The Alter Rebbe draws from it that what seems bad has good hidden within it.

בראשית רבה נ"א:ג' Bereshit Rabbah 51:3

גפרית ואש הה"ד (תהלים יא) ימטר על רשעים פחים אש וגפרית וגו' פחים גומרים ומצדין אש וגפרית א"ר יודן מפני מה אדם מריח ריח גפרית ונפשו סולדת עליו למה שהיא יודעת שהיא נידונת בה לע"ל שנאמר מנת כוסם ר' ישמעאל בר נחמן משום ר' יונתן כפילי פיטרין לאחר המרחץ א"ר חנינא אין דבר רע יורד מלמעלה אתיבון והכתיב (תהלים קמח) אש וברד שלג וקיסור אמר להם רוח סערה היא שהיא עושה דברו מילתא דר"ש בן לקיש פליגא אהא דא"ר חנינא בן פזי (דברים כח) יפתח ה' לך את אוצרו הטוב ...

"Brimstone and fire" - that is what is written: "He will rain upon the wicked burning coal [pahim], fire and brimstone..." (Psalms 11:6). "Pahim" - [this means both] coals and traps. "Fire and brimstone" - why is it that when a person smells brimstone his soul becomes unsettled? It is because it knows that it will be sentenced with it in the future, as it is stated: "[Fire and brimstone...] will be their lot [menat kosam]" (Psalms 11:6). Rabbi Yishmael bar Nahman in the name of Rabbi Yonatan: Like a ...

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KEHOT'S NOTE

ב"ר נא, ה. להלן לב, א.



Likkutei Torah

THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok