



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 2

ויהי מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

“And It Came to Pass at the End of
Two Full Years” (second maamar)



The Torah sustains all the worlds, yet its true essence is G-d's own delight, far above them; a person who learns with that delight draws down a supernal love that protects the good of prayer, while one who lacks it has only a dot of G-dliness that his desires can soon consume.

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 Torah sustains all the worlds, yet its true essence is G-d's own delight, far above them; a person who learns with that delight draws down a supernal love that protects the good of prayer, while one who lacks it has only a dot of G-dliness that his desires can soon consume.

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 Torah dwells in the inner dimension of every Jewish soul, which, like G-d and the Torah, has a hidden side (its intellect) and a revealed side (its love and awe). Within the soul there is a holy "Pharaoh," the power to uncover hidden light, but uncovering requires removing coverings: the foreskin and the thin membrane of permitted desires, and above all arrogance. Humility, being "like dust" (פרעה has the letters of העפר), and even suffering, which comes to humble a person, reveal this light. The maamar then asks why David called the Torah's statutes "songs" and was punished for it. Through the verse "Many things have You done," it explains that since Sinai all the worlds live from the Torah below, and a single law outweighs them all; David rejoiced in this power, which he needed against his enemies. But the Torah's true praise is higher: it is G-d's own delight, "His song." Without that delight, "two years of days" end and "Pharaoh dreams": G-dliness in prayer is only a dot above the letters, and the good cows of love and awe are eaten by the bad. Delight in Torah draws a thread of kindness that prevents this.

OUTLINE

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|----------|---|------|
| 1 | The Torah in the soul's hidden and revealed levels | ¶1 |
| | The Torah dwells in every soul, which, like G-d, the Torah and Israel, has a hidden intellect and a revealed love and awe, corresponding to the four components of the Torah text. | |
| 2 | The holy Pharaoh and the way to uncover it | ¶2 |
| | Pharaoh means uncovering; the soul's light is revealed through circumcision, periah and above all humility, and suffering comes to break pride. The questions about David's "songs" are raised. | |
| 3 | "Many things have You done" | ¶3-4 |
| | The great worlds descended through countless levels into physical existence, all of which are nothing before G-d, so that Havayah should be "my G-d" through the Torah, His wisdom and will. | |

- 4 A single law sustains all the worlds** ¶5
Since Sinai the worlds live from Torah and mitzvos below; each law flows from supernal Chochmah and outweighs all the higher worlds, and G-d's "thoughts" are higher still.
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- 5 Why David was faulted** ¶6
David rejoiced in the Torah as the life of the worlds, which he needed against his enemies, but was faulted for praising it only in this way, since the Torah is G-d's own delight.
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- 6 The Sages' counsel and Pharaoh's dream** ¶7
Rising above opponents through Torah and lowering oneself like dust nullifies them; delight in Torah removes all obstacles, and without it G-dliness in prayer is only a dot above the letters.
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- 7 The cows and the thread of kindness** ¶8
Emotions from prayer alone can be consumed by later desires, but the song of Torah draws a supernal love from above that prevents the bad cows from appearing.
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KEY CONCEPTS

The holy Pharaoh פרעה שבקדושה

The power in the G-dly soul to uncover and reveal hidden light, named for the root pera, "to uncover."

Milah and periah מילה ופריעה

The two stages of circumcision, applied to the soul: removing gross evil, then the thin covering of permitted desires from kelipas nogah.

Coarseness of spirit גסות הרוח

Arrogance, regarding oneself as an independent existence; it forms the screen over the soul's G-dly light.

Ta'amim, nekudos, tagin, osiyos טעמים נקודות תגין אותיות

The cantillation notes, vowels, crowns and letters of the Torah, which have parallels in the soul; the ta'amim are the song and delight of the Torah.

Your wonders and Your thoughts נפלאותיך ומחשבותיך

The Supernal Wonder (Pele Elyon) and supernal Chochmah, which reach us through the Torah.

Delights שעשועים

The Torah as G-d's own delight in His wisdom, higher than its role as the life of the worlds.

A dot at the tops of the letters נקודה ברישי אותון

The cholem vowel; a spark of G-dliness that shines in the mind from above but does not enter the person.

Thread of kindness חוט של חסד

A supernal love drawn from above upon one who studies Torah with its song, greater than the soul's natural love.

SECTION 1 • 11

The Torah in the soul's hidden and revealed levels

1 ויהי מקץ^{1,2} שנתים ימים ופרעה חלם והנה עומד על היאור. הנה כתיב (רות ד) וזאת לפני ישראל³ ואין זאת אלא תורה⁴ כי הנה זאת התורה ישנה בבחי' פנימיות של כל נפש מישראל.

“And it came to pass at the end of two full years, and Pharaoh dreamed, and behold, he was standing by the River.” Now, it is written (Ruth 4), “And this was formerly in Israel,” and “this” means nothing other than Torah; for this Torah exists in the inner dimension of every Jewish soul.

The maamar opens with the verse of Pharaoh's dream, which it will interpret only at the end. It first sets out a principle: the Sages read the word “this” (zos) in the verse from Ruth as a reference to the Torah, and the Alter Rebbe adds that this Torah is present within the inner core of every Jewish soul.

כי יש לכל נפש בחי' פנימיות ובחי' חיצוניות דהיינו בחי' סתים וגליא.⁵

For every soul has an inner dimension (pnimiyus) and an outer dimension (chitzoniyus), that is, the aspects of the hidden and the revealed; for just as the Holy One, blessed be He, is hidden and revealed,

Every soul has two layers: an inner, hidden dimension and an outer, revealed one. This mirrors a pattern found in G-d Himself, who is both concealed and revealed.

כך אורייתא וכך ישראל כו'. ובחי' סתים היינו בחי' פנימיות חב"ד שבנפשו האלקית שאינו מושג ונראה לעין.⁶

so is the Torah, and so is Israel, etc. The hidden aspect is the inner dimension, Chochmah, Binah and Daas, in one's G-dly soul, which is not grasped or seen by the eye.

The same double structure of hidden and revealed runs through the Torah and through the Jewish people. In the soul, the hidden layer is its intellect, Chochmah, Binah and Daas, which works inwardly and cannot be seen by others.

ובחי' גליא הוא בחי' חיצוניות שבו שהוא בחי' אהוי"ר כו'⁷ ולכן כמו שיש טנת"א בתורה⁸ כך יש בחי' אלו בנפש האלקית⁹ כדלקמן.¹⁰

And the revealed aspect is its outer dimension, which is the level of love and awe, etc. Therefore, just as the Torah has ta'amim, nekudos, tagin and osiyos (cantillation notes, vowels, crowns and letters), so these levels exist in the G-dly soul, as [will be explained] below.

The revealed layer of the soul is its love and awe of G-d, the emotions that show outwardly. The four components of the written Torah, its cantillation notes, vowels, crowns and letters, have parallels in the G-dly soul, and the maamar will develop this below, especially the level of the ta'amim, the melody of the Torah.

SECTION 2 • 12

The holy Pharaoh and the way to uncover it

2 והנה כמו שיש פרעה בקליפה כך יש בקדושת נפש האלקית כמ"ש בזהר ויגש¹¹ דאתפריעו ואתגלו נהורין¹² כו.

Now, just as there is a Pharaoh in kelipah, so there is [a Pharaoh] in the holiness of the G-dly soul, as is written in the Zohar on Vayigash: "[where] the lights are uncovered (de'isparyu) and revealed," etc.

The name Pharaoh (Par'oh) is connected with the Aramaic root for "uncovering," used in the Zohar of lights that are revealed. So besides the Pharaoh of the kelipah, the forces opposed to holiness, there is a holy "Pharaoh" in the G-dly soul: the power by which hidden light is uncovered.

כי זה לעומת זה כו' שבהשתלשלות מבחי' פרעה שבקדושה למטה מטה נמשך בחי' פרעה התחתון שאמר לא ידעתי את¹³ ה' שהוא בחי' השכחה המשתלשלת מבחי' עלמא דאתגלייא פרעה שבקדושה כמ"ש רגליה יורדות מות.¹⁴

For "this opposite that," etc.: in the chain of descending worlds (hishtalshelus), from the level of the Pharaoh of holiness, further and further down, there is drawn the level of the lower Pharaoh, who said, "I do not know G-d." This is the level of forgetfulness, which descends from the level of the revealed world (alma de'isgalya), the Pharaoh of holiness, as it is written, "Her feet go down to death."

G-d made holiness and its opposite as mirror images. As the levels descend, the holy Pharaoh, which belongs to the revealed world, gives rise far below to the Egyptian Pharaoh who said he did not know G-d; that is, it gives rise to forgetfulness of G-d. The verse about the feet of the foreign woman going down to death describes how the lowest extension of a level can feed what opposes it.

אבל בסמוי מן העין עלמא דאתכסייא הברכה מצוייה¹⁵ ממקור הברכות. כמ"ש (משלי יא) ואת צנועים חכמה מקום הזכרון כמ"ש ולזכרון בין עיניך.¹⁶

But in what is "hidden from the eye," the hidden world (alma de'iskasya), "blessing is found," from the Source of blessings. As it is written (Proverbs 11), "But with the modest is wisdom": [this is] the place of remembrance, as it is written, "and for a remembrance between your eyes."

In contrast, blessing is found in what is hidden from sight, in the hidden world, which receives from the very Source of blessing. Wisdom rests with the modest, and the place between the eyes, where tefillin are worn "as a remembrance," is the level of memory, the opposite of the forgetfulness just described.

והנה לא שייך לומר דאתגלו כו' אלא מתוך מכסה שהיה עליהם בתחלה. דהנה כתיב מי יעלה לנו השמימה ¹⁷ ר"ת מילה וס"ת ¹⁸ הוי"ה ¹⁹ שבכדי שיאיר עלינו אור ה' בהתגלות

Now, one can speak of [lights being] “uncovered” only [as emerging] from within a covering that was over them at first. For it is written, “Who will go up for us to heaven?”, whose initial letters [spell] milah (circumcision) and whose final letters [spell] Havayah: so that the light of G-d should shine upon us in revelation,

Uncovering presupposes a covering that was there first. The verse “Who will go up for us to heaven?” hides two words in its letters: its initial letters spell milah (circumcision) and its final letters spell the Name Havayah, teaching that circumcision must come before G-dliness can shine openly.

ולא בציור אותיות לבד כ"א בעומק המחשבה בהתבוננות מהות ועצמות אני ה' לא שנית ²⁰ שיקבע במוחו ולכו שהוא בחי' מי יעלה לנו השמימה שהוא בחי' השגת אלקות צריך מתחלה בחי' מילה

and not only in the form of letters but in the depth of thought, in contemplation of the very being and essence [of] “I, Havayah, have not changed,” so that it is fixed in one’s mind and heart (this is the level of “Who will go up for us to heaven?”, the level of grasping G-dliness), there must first be the level of milah.

The goal is not merely to picture the letters of G-d’s Name but to contemplate deeply the essence expressed in “I, Havayah, have not changed,” until it is fixed in mind and heart. Such true grasp of G-dliness, “going up to heaven,” requires first a circumcision, the removal of what blocks it.

כי יש למעלה בחי' עונותיכם מבדילים ²¹ וצריך להסיר המונעים וכן למטה בנפש האדם הנה כתיב ומלתם את ערלת לבבכם. ²²

For above there is the level of “your iniquities separate,” and the obstructions must be removed; and likewise below, in the human soul, it is written, “You shall circumcise the foreskin of your heart.”

Above, sins create a barrier between a person and G-d, and that barrier must be removed. In a person’s inner life, this removal is the “circumcision of the heart” that the Torah commands.

אך אחרי כריתות הערלה יש עוד בחי' פריעה שהוא עור דק המכסה וחופף והוא בחי' תאוות גשמיים שמקליפת נוגה שהוא לדברים של היתר המכסים ומסתירים אור ה'.

But after the cutting away of the foreskin there is still the level of periah (uncovering), which is a thin skin that covers and overlays; this is the level of physical desires from kelipas nogah, which are for permitted things, and which cover and conceal the light of G-d.

In physical circumcision, after the foreskin is cut there is a second step, periah, uncovering a thin membrane. Spiritually, the foreskin is gross evil, while the thin membrane is the desire for permitted physical pleasures; these come from kelipas nogah, the neutral realm that can be raised to holiness, yet they still cover and hide G-d's light.

וכן אפי' בכדי שיתגלה עליו בחי' מרכבה פני אריה פני שור²³ כו' שהוא בחי' אהוי"ר טבעיים

Likewise, even in order for the level of the Chariot, "the face of a lion, the face of an ox," etc., which is the level of natural love and awe, to be revealed upon him,

The same applies to a person's natural love and awe of G-d, which are compared to the faces of the lion and the ox in the Chariot of Ezekiel's vision. Even for these emotions to be revealed, something must first be removed.

הנה כתיב (יחזקאל א) וארא כו' ומתוכה כעין החשמל²⁴ כו' חש מל²⁵ ומתוכה דמות ד' חיות²⁶ כו'.

it is written (Ezekiel 1), "And I saw," etc., "and from its midst, like the appearance of the chashmal," etc. (chash, mal), "and from its midst, the likeness of four living creatures," etc.

In Ezekiel's vision the chashmal comes before the four living creatures of the Chariot. The word chashmal is read as two words, chash (silent) and mal (circumcise, or speak): it is a barrier that must be cut through before the creatures, that is, love and awe, can appear.

והעצה היעוצה לזה הוא מה שאומרים ונפשי כעפר לכל תהי²⁷ כי פרעה אותיות העפ"ר²⁸ שע"יז יוכל להיות בבחי' פרעה שיפרע ויגלה המכסה אשר עליו.

The counsel given for this is what we say, "And may my soul be like dust to all"; for פרעה (Pharaoh) has the letters of העפר (the dust). Through this, one can be in the state of Pharaoh, so that he uncovers (yifra) and reveals the covering that is upon him.

The remedy is the humility we express at the end of the Amidah: "may my soul be like dust to all." The word פרעה (Pharaoh) contains the same letters as העפר (the dust), showing that by becoming like dust a person reaches the holy "Pharaoh" and uncovers what hides his soul's light.

וכמ"ש (במדבר ה) ופרע את ראש האשה. דכנ"י נק' אשה יראת²⁹ ה' וצריך לגלות אוצר של יראת שמים³⁰ ע"י שמשים נפשו כעפר לכל.

As it is written (Numbers 5), "And he shall uncover (u'fara) the woman's head." For the Congregation of Israel is called "a woman who fears G-d," and one must reveal the treasury of the fear of Heaven by making one's soul like dust to all.

The same root appears in the Torah's law of the sotah, where the priest "uncovers" the woman's head. The Jewish people are called "a woman who fears G-d," and it is through lowliness like dust that the hidden treasury of the fear of Heaven within the soul is uncovered.

ועי"ז יקרע המסך שעליו שהוא נמשך מבחי' גסות הרוח שמחמת גסות רוחו שמחשיב א"ע ליש ודבר בפ"ע הוא מתאוה תאוה וחפץ הוא שימלא רצונו דוקא.

And through this the screen that is over him will be torn. [That screen] derives from the level of coarseness of spirit: because of his coarse spirit, in that he regards himself as an existence and a thing unto itself, he craves desires and wants his will to be fulfilled, precisely.

Humility tears the screen over the soul because that screen comes from arrogance. A person who regards himself as a separate, independent existence develops cravings and insists that his will be done; this self-importance is the covering.

וצריך הוא לבטש גסות רוחו ועד"ז הוא יסורי עוה"ז הבאים לאדם כי לא מחמת עונש אינו ראוי לישב בשלות עוה"ז שהרי מצינו בנבוכדנצר (סנהדרין צו. ע"ש ועי' ילקוט)³¹

He must crush his coarseness of spirit. Along these lines are the sufferings of this world that come upon a person: it is not because of punishment that he is unworthy to dwell in the tranquility of this world; for we find regarding Nebuchadnezzar (Sanhedrin 96a; see there, and see the Yalkut)

Arrogance must therefore be crushed, and the Alter Rebbe explains the sufferings of this world in this light. They are not a sign that a person does not deserve comfort as a punishment; the Talmud's account of Nebuchadnezzar shows how much even a small act of honor to G-d earns.

בשביל שהלך ג' פסיעות לכבוד השי"ת פסקו לו מלוכה על כל העולם ולזרעו אחריו עד ג' דורות ואין לך אדם מישראל שלא כיבד המקום בכך³² וכל טוב עוה"ז כדאי הוא לו

that because he walked three steps in honor of G-d, blessed be He, they decreed for him kingship over the whole world, and for his descendants after him for three generations; and there is no Jew who has not honored the Omnipresent that much, so all the good of this world is fitting for him.

According to the Talmud, Nebuchadnezzar was rewarded with world dominion for three generations for running a few steps in G-d's honor. Every Jew has honored G-d at least that much, so every Jew deserves all the good of this world.

אלא היסורים באים לבטש את האדם להכניעו ולהשפיל גסות רוחו וכמשארז"ל (ברכות ז) טובה מרדות³³ א' כו'

Rather, the sufferings come to crush a person, to subdue him and to humble his coarseness of spirit, as our Sages, of blessed memory, said (Berachos 7), "One chastisement is better," etc.

The purpose of suffering is therefore to break a person's pride and humble him. The Sages say that a single inner chastisement is better than many lashes.

שכשעיניו רואות שיסורים באים עליו נשפל דעתו ונעשה נכנע והוא יקר בעיני ה' להיות עי"ז בחי' התגלות בחי' פרעה מן העפר.

For when his eyes see that sufferings come upon him, his mind is humbled and he becomes subdued; and this is precious in G-d's eyes, that through this there should be the revelation of the level of Pharaoh from the dust.

When a person sees suffering come upon him, he is humbled, and G-d values this humility because it brings out the holy Pharaoh from the dust. Lowliness uncovers the soul's hidden light.

והנה בתורה יש בחי' טנת"א³⁴ ובחי' טעמים שבתורה שבע"פ³⁵ הוא כמ"ש (תהלים מב) ובלילה שירה עמי³⁶ שבחי' השירה והטעמים שהם בחי' הניגון הוא עמי.

Now, the Torah has the levels of ta'amim, nekudos, tagin and osiyos; and the level of the ta'amim in the Oral Torah is as it is written (Psalms 42), "And at night His song is with me": the level of song and of the ta'amim, which is the level of melody, is "with me."

The Alter Rebbe returns to the four components of the Torah text. The ta'amim, the cantillation marks that give the verses their melody, correspond in the Oral Torah to the song of Torah, which the verse "at night His song is with me" describes as present with a person.

וביאור הענין הוא כמ"ש (תהלים קיט) זמירות היו לי חקך בבית מגורי³⁷. ולהבין זה איך הם זמירות

The explanation of the matter is as it is written (Psalms 119), "Your statutes were songs to me in the house of my sojourning." And to understand this: how are they songs?

King David said that G-d's statutes were songs to him during his wanderings. This raises the question of how laws and statutes can be called songs.

וגם למה נענש דוד על שקרא לד"ת זמירות.^{38,39} הנה אמרו (גטין ז')⁴⁰ השכם והערב⁴¹ עליהם לכהמ"ד והם כלים מאליהן.

And also, why was David punished for calling words of Torah “songs”? Now, [our Sages] said (Gittin 7), “Rise early and stay late at the house of study concerning them, and they will perish by themselves.”

The Talmud says that David was punished for calling words of Torah songs, which also needs explaining. The Alter Rebbe also cites the Talmud's advice that one who is troubled by enemies should go early and late to the house of study, and they will disappear by themselves.

והענין הוא דכתיב (תהלים מ) רבות עשית אתה ה' אלהי נפלאותיך ומחשבותיך אלינו אין ערוך אליך אגידה ואדברה עצמו מספר^{42, 43, 44, 45, 46}:

The matter is [as follows]. It is written (Psalms 40), “Many things have You done, You, Havayah my G-d; Your wonders and Your thoughts are toward us; none can be compared to You; were I to tell and speak of them, they are too numerous to recount.”

The key to both questions is a verse in Psalms: G-d has done many great things, yet His wonders and thoughts are directed toward us, beyond compare and beyond counting. The following paragraphs explain this verse phrase by phrase.

SECTION 3 • ¶3-4

“Many things have You done”

3 וביאור הכתוב רבות עשית. פי' רבות כל דבר שהוא רב ועצום דהיינו עולמות עליונים⁴⁷ הגדולות ונוראות⁴⁸

The explanation of the verse “Many things have You done”: “many” means everything that is great and mighty, that is, the great and awesome higher worlds,

The Alter Rebbe begins to explain the verse from Psalms. “Many” (rabbos) means things that are great and mighty, and so it refers to the lofty spiritual worlds.

עשית בבחי' עשיה גשמית שנשתלשלו מעילה לעלול במדרגות רבות ושונות כמו שאמר ⁴⁹ בפסוק אגידה ואדברה עצמו מספר ⁵⁰ עד שנתהוו בבחי' עשי' גשמית.

“You have done” [them] into the level of physical Asiyah (action), for they descended from cause to effect through many and diverse levels, as it says in the verse, “were I to tell and speak of them, they are too numerous to recount,” until they came into being in the level of physical Asiyah.

“You have done” means that these great worlds were brought down, stage by stage from cause to effect, until they reached physical existence (Asiyah). The verse’s words “too numerous to recount” describe how many stages this descent passed through.

וכמ”ש (שם קלה) למה יאמרו איה ⁵¹ אלקיהם ⁵² שהוא בבחי' אי”ה. שהוא מובדל ומכוסה ורחוק מהם כמ”ש רם על כו'. ⁵³

And as it is written (ibid. 135), “Why should they say, ‘Where (ayeh) is their G-d?’”, [meaning] that He is in the state of ayeh (“where?”), separate, covered and far from them, as it is written, “Exalted above,” etc.

Because of this long descent, G-d appears hidden and remote, so that the nations can ask, “Where is their G-d?” He seems exalted far above the world, separate and concealed.

ולא ידעו ולא יבינו כי כל אשר חפץ ⁵⁴ ה' עשה שנשתלשל חפץ ה' כ”כ עד שהוא בעשיה גשמית וכ”כ למה כדי שיהיה הוי”ה אלהי אלוה שלי ע”י

But they do not know and do not understand that “whatever G-d desired, He has done”: G-d’s desire descended so far that it is in physical Asiyah. And why so much? So that Havayah should be my G-d, my own G-d, through

What they fail to understand is that it was G-d’s own desire that brought the worlds all the way down into physical existence. The purpose of such a far descent is that Havayah, the transcendent G-d, should become “my G-d,” personally present to each person.

כי נפלאותיך ומחשבותיך אלינו כי אורייתא מחכמה נפקת ^{55,56} פ”י עיקר התגלותה הוא מחכמה. אבל באמת הוא רצונו של מקום והוא ורצונו אחד.

“Your wonders and Your thoughts are toward us”; for “the Torah issues from Chochmah,” meaning that its principal revelation is from Chochmah. But in truth it is the will of the Omnipresent, and He and His will are one.

This happens through the Torah, in which G-d’s wonders and thoughts come to us. The Torah is revealed from Chochmah, divine wisdom, but in truth it is G-d’s will, and His will is one with Him, so in the Torah one meets G-d Himself.

4 וזהו נפלאותיך מה שהוא מופלא ומובדל ומכוסה שאין בו השגה כלל פלא עליון.⁵⁷ ומחשבותיך הוא בחי חכמה עילאה נמשך אלינו ע"י התורה. אין ערוך אליך אגידה ואדברה עצמו מספר⁵⁸.

And this is [the meaning of] “Your wonders”: that which is wondrous, separate and covered, beyond any grasp at all, the Supernal Wonder (Pele Elyon). “And Your thoughts” is the level of supernal Chochmah, drawn down to us through the Torah. “None can be compared to You; were I to tell and speak of them, they are too numerous to recount.”

“Your wonders” refers to the Supernal Wonder (Pele Elyon), a level of G-dliness so hidden that it cannot be grasped at all. “Your thoughts” is supernal Chochmah, divine wisdom, which reaches us through the Torah; both come “toward us,” even though nothing can compare to G-d and the levels are beyond counting.

כי להיות השתלשלות וירידה גדולה כ"כ מבחי גבוה ונעלה מאד עד בחי מטה מאד⁵⁹ הוצרך להיות כמה מיני עולמות אין מספר מינים ממינים שונים

For there to be so great a chain of descent and lowering, from a very high and exalted level down to a very low level, there had to be many kinds of worlds without number, kinds upon kinds of different kinds,

For G-dliness to descend from the highest level to the lowest, the descent had to pass through countless kinds of worlds. Each kind contains many different sub-kinds.

וכמ"ש (איוב כה) היש מספר לגדודיו⁶⁰ וכתוב (דניאל ז) אלף אלפין ישמשונה ורבו רבבן⁶¹ כו' והוא מספר גדוד והיכל אחד והיכלות אין מספר.

as it is written (Job 25), “Is there any number to His troops?”, and it is written (Daniel 7), “A thousand thousands serve Him, and myriads of myriads,” etc.; and that is the number of one troop and one chamber (heichal), while the chambers are without number.

Two verses illustrate the vast number of spiritual beings: G-d's troops are beyond number, and “a thousand thousands” serve Him. Yet that enormous figure describes only one troop in one chamber (heichal) of the spiritual worlds, and the chambers themselves are countless.

ואעפ"כ כולם אין ערוך אליך שאפי' בחי הגבוה מאד שהוא שרש התחלות התהוות מ"מ לגבי

Nevertheless, none of them “can be compared to You”: even the very highest level, which is the root of the beginnings of coming into being, nevertheless, relative to

Despite all these levels, none of them can be compared to G-d. Even the very highest, the root from which all creation begins, is no exception.

מהותו ועצמותו ית' אין לו ערך כלל שאינו מערכו ולא ממהותו כלל מאחר שהוא בבחי' נברא או נאצל ויש לו התחלת גבול.

His being and essence, blessed be He, it has no comparison at all, for it is not of His order nor of His being at all, since it is in the category of the created or the emanated and has a beginning of limitation.

Compared with G-d's own essence, even the highest level has no relation at all, because it is created or emanated and so has a beginning and a limit. Whatever has a limit belongs to a different order from the Infinite One.

משא"כ בבורא ית' דכולא קמיה כלא ממש חשיב⁶² ואצלו נחשב הכל כאין בחי' הראשונה ובחי' אחרונה שבמדרגה תחתונה הכל שוה אצלו ואעפ"כ

This is not so with the Creator, blessed be He, before whom all is considered as truly nothing; to Him everything is considered as naught, [so that] the first level and the last level on the lowest rung are all equal to Him. Nevertheless,

Before G-d, everything is as nothing, and so the highest and the lowest levels are equally nothing to Him. In His eyes there is no difference between the loftiest world and the lowest rung.

להיות השתלשלות העולמות וירידת המדרגות הוצרך להיות מדרגות עצמו מספר שלא יבטלו העולמות ממציאותן וכל זה הוא בשביל שיהיה הוי"ה אלקי ונפלאותיך ומחשבותיך אלינו כנ"ל:

for there to be the chain of descending worlds and the descent of the levels, there had to be levels "too numerous to recount," so that the worlds would not be nullified out of existence. And all this is so that Havayah should be my G-d, and "Your wonders and Your thoughts [are] toward us," as mentioned above.

Even so, the descent needed countless intermediate levels, so that the worlds would not be dissolved by G-d's light and would be able to exist. The whole purpose of this graded descent is that Havayah should become "my G-d," and that His wonders and thoughts should reach us through the Torah.

SECTION 4 • 15

A single law sustains all the worlds

5 והנה קודם מ"ת היו עליונים ותחתונים ניוונים בחדו של הקב"ה דהיינו שהיה מזון עולמות עליונים ותחתונים וחיותם נמשך ממקורם וראשיתם מלמעלה למטה בנדבה וחסד פשוט באתערותא דלעילא לבד.

Now, before the Giving of the Torah, the higher and the lower [beings] were sustained by the kindness of the Holy One, blessed be He; that is, the sustenance and life-force of the higher and lower worlds were drawn from their source and beginning, from above to below, as a free gift and simple kindness, through an arousal from above alone.

Before the Torah was given at Sinai, all the worlds received their life purely as a gift from G-d, flowing from above to below. It came through an arousal from above alone, not in response to anything done below.

אבל אחר מ"ת הנה קיום חיות העולמות הוא ע"י מעשה התחתונים בתורה ומצות ממטה למעלה

But after the Giving of the Torah, the maintenance of the life-force of the worlds comes through the deeds of the lower beings in Torah and mitzvos, from below to above.

Since the Giving of the Torah, the life of the worlds depends on what people do below, through Torah and mitzvos. Their deeds raise up what sustains the worlds, from below to above.

וכמו למשל ארץ הלזו הגשמית שמצמחת כל מיני תענוגים והם מזון האדם וקיום חיותו וגם כשאדם אוכל מבע"ח

This is like, by way of analogy, this physical earth, which makes all kinds of delights grow, and they are the food of man and the maintenance of his life; and also when a person eats from animals,

The Alter Rebbe offers an analogy from nature. The physical earth grows all kinds of pleasant foods, which sustain human life, and even meat ultimately comes from the earth.

הנה עיקר גידולו וחיותו של הבע"ח ממה שאוכל מן הארץ נמצא שכל מזון וחיות האדם הוא ע"י בירור שנבחר הטוב הגנוז מן הארץ.

the main growth and life-force of the animal is from what it eats from the earth. It follows that all of man's food and life-force comes through a refinement, in which the good hidden in the earth is selected out.

An animal grows and lives from what it eats from the earth. So all human nourishment comes from a process of refinement, extracting the good hidden in the earth.

כך עדי"מ הנה מזון עולמות עליונים הוא ממה שמקבלים חיותם מן התורה שבעוה"ז השפל. והנה כתיב
(משלי ד)

So, by way of analogy, the sustenance of the higher worlds comes from their receiving their life-force from the Torah that is in this lowly world. Now, it is written (Proverbs 4),

In the same way, the higher worlds are nourished by the Torah studied in this lowly world. The Torah here below is like the earth, from which the upper worlds draw their food.

סלסלה ותרוממך⁶³ כאדם שמסלסל בשערו שיהיה כל נימא בפ"ע כך הוא בכל פרטי הלכות אין מספר
שיהיה בזה הענין הדין כך ובוזה הענין יהיה הדין כך נמשך מחכמה עילאה מבחי' נפלאותיך ומחשבותיך
הנ"ל.

"Exalt her (salseleha), and she will raise you up," like a person who curls (mesalsel) his hair so that each strand is by itself. So it is with all the countless details of the laws: that in this matter the law is thus, and in that matter the law shall be thus; [this] is drawn from supernal Chochmah, from the level of "Your wonders and Your thoughts" mentioned above.

The verse says to "exalt" (salsel) the Torah, a word related to curling hair so that each strand stands apart. So too each detail of Torah law is distinct, "in this case the law is thus, in that case thus," and each detail flows from supernal Chochmah, from G-d's wonders and thoughts.

וז"ש דוד המלך ע"ה (תהלים צב) מה גדלו מעשיך ה' מאד עמקו⁶⁴ מחשבותיך פי' גדלו

This is what King David, peace be upon him, said (Psalms 92), "How great are Your works, O G-d; Your thoughts are very deep." The meaning of "great"

The Alter Rebbe now reads another verse: "How great are Your works, O G-d; Your thoughts are very deep." He begins by asking what "great" means when said of G-d.

ע"ד שארז"ל במקום שאתה מוצא גדולתו⁶⁵ שם אתה מוצא ענותנותו כי לא שייך לפניו ית' בחי' גדולה
מאחר

is in line with what our Sages, of blessed memory, said: "Wherever you find His greatness, there you find His humility." For the level of greatness does not apply before Him, blessed be He, since

The Sages say that wherever G-d's greatness is mentioned, His humility is mentioned too. This is because greatness in the ordinary sense does not apply to G-d at all.

כי גדול ה' ומהולל מאד⁶⁶ ולגדולתו אין חקר ואינו בבחי' ערך ומדה ומקום כלל שיפול עליו לשון גדולי'.

“G-d is great and exceedingly praised, and His greatness is unfathomable,” and He is not in the category of comparison, measure and place at all, such that the term “greatness” could apply to Him.

G-d's greatness is unfathomable; He is beyond any comparison, measure or place. Words like “great” imply a scale, and G-d is not on any scale.

אלא לשון גדולי' הוא ענותנותו שנתלבש בבחי' ומדת גדולה להתפשט ולהתלבש תוך עלמין להחיותם וזהו מה גדלו מעשיך ה'

Rather, the term “greatness” [refers to] His humility, in that He en clothed Himself in the level and attribute of greatness, to spread forth and enclothe Himself within the worlds to give them life. And this is [the meaning of] “How great are Your works, O G-d.”

So what we call G-d's “greatness” is really His humility: He lowers Himself into the attribute of greatness in order to spread into the worlds and give them life. “How great are Your works” means how much He has condescended in His works.

כי מה שנמשך ונתפשט למטה דרך פרטי הלכה אחת הוא הוא מזון וקיום חיות כל העולמות עליונים ותחתונים וכל העולמות עליונים הם כלא ממש נגד מה שנמשך מפרטי הלכה אחת שהיא מקור חיותם וקיומם

For what is drawn down and spreads below by way of the details of a single law is itself the sustenance and maintenance of the life-force of all the worlds, higher and lower; and all the higher worlds are as truly nothing compared to what is drawn from the details of a single law, which is the source of their life-force and existence.

The light that flows down through the details of even a single law of the Torah is what sustains all the worlds, higher and lower. All the higher worlds together are nothing compared with the source that a single law contains.

כי כל הלכה היא המשכת והתפשטות אור מרצון העליון ב"ה וחכמה עילאה שהן מקור החיות לכל העולמות

For every law is a drawing-down and spreading-forth of light from the Supreme Will, blessed be He, and supernal Chochmah, which are the source of life-force for all the worlds.

This is because every law of the Torah is an extension of the Supreme Will and supernal Chochmah. These two are the source of life for every world.

ואם כך הוא בענין גדולת מעשיו א"כ עאכ"כ מאד עמקו מחשבותיך שהיא בחינה למעלה מעלה מבחי עלמין אלא מקיף וסובב עליהם ואינו מתלבש בתוכם.

And if this is so regarding the greatness of His works, then how much more so [does it hold that] "Your thoughts are very deep," which is a level far, far above the level of worlds; rather, it encompasses and surrounds them and does not enclothe itself within them.

If the "greatness" of G-d's works, His giving life to the worlds, is already so vast, then "Your thoughts are very deep" refers to something far higher still. It is a level that does not enter the worlds at all but encompasses them from beyond (sovev).

ומזה יתבונן המשכיל להיות בתורת ה' חפצו להיות שש ועלז בה כמ"ש (משלי ח) וכל חפצים לא ישוו בה שאפי' חפצים העליונים שהוא כענין שכתוב כל

From this the thoughtful person will contemplate [and come] to have his desire in the Torah of G-d, to rejoice and exult in it, as it is written (Proverbs 8), "And all desirable things cannot compare to her": even the higher desires, as in what is written, "All

A thoughtful person who contemplates this will come to desire the Torah and rejoice in it. The verse says that no desirable things compare to the Torah, and the Alter Rebbe applies this even to G-d's own "desires," the higher worlds.

אשר חפץ הוי"ה עשה בשמים ובארץ⁶⁷ ושמים הם העולמות העליונים ולא ישוו בה שכולם הם כלא ממש בערך הלכה אחת שהיא מבחי נפלאותיך ומחשבותיך הנ"ל.⁶⁸

that Havayah desired He has done, in the heavens and on the earth," and "the heavens" are the higher worlds, "cannot compare to her," for they are all as truly nothing relative to a single law, which is from the level of "Your wonders and Your thoughts" mentioned above.

"Whatever Havayah desired, He has done in the heavens," so the heavens, the higher worlds, are among G-d's desires. Yet they cannot compare to a single Torah law, because that law comes from G-d's wonders and thoughts.

SECTION 5 • ¶6

Why David was faulted

6 וכמ"ש באדרא שההלכות הן בחי' הנימין ושערות של מעלה וכל⁶⁹ נימא להיט לעלמין סתימין כו'.

As it is written in the Idra that the laws are the level of the strands and hairs above, and "each strand extends to hidden worlds," etc.

The Idra, a section of the Zohar, describes the laws of the Torah as the "hairs" of the supernal Countenance. Each strand reaches to hidden worlds, carrying life from a very high source.

וכמ"ש בע"ה שכל הנימין ושערות הם מבירור רפ"ה ניצוצים כו' ותכלית הבירור הוא בעוה"ז כו'.⁷⁰

And as it is written in Etz Chaim that all the strands and hairs come from the refinement of the 288 sparks, etc., and the ultimate purpose of the refinement is in this world, etc.

The Arizal's Etz Chaim teaches that these strands and hairs come from the refinement of the 288 sparks that fell in the shattering of the vessels. That refinement is completed only in this world, through Torah and mitzvos.

וזהו זמירות היו לי חוקיך בבית מגורי שהיה שש ושמה בהם עד שהיו לו כמו זמירות ותענוגים אלא שנענש על שקראם זמירות.

And this is [the meaning of] "Your statutes were songs to me in the house of my sojourning": he rejoiced and was glad in them until they were to him like songs and delights; yet he was punished for calling them songs.

Now the verse about David is explained: the statutes of the Torah gave him such joy that they felt to him like songs and delights. Yet he was punished for calling them songs.

ולא על שלמד בענין זה אלא על ששיבחם⁷¹ בזו המעלה לחדוד שהוא מקור וחיות כל העולמות.

[He was punished] not for having learned in this way, but for having praised them with this quality alone, that it is the source and life-force of all the worlds.

David was not faulted for studying the Torah with joy. He was faulted for praising the Torah only for this quality, that it is the source of life for all the worlds, as though that were its highest virtue.

שבאמת הוא גבוה למעלה מעלה מבחי" קיום וחיות כל העולמות וכמ"ש (שם) ואהיה אצלו אמן ואהיה שעשועים יום יום⁷² ופי' במדרש (ב"ר פ"א) אמן מופלא שהוא מבחי" פלא העליון⁷³ בחינת נפלאותיך ומחשבותיך.

For in truth it is far, far higher than the level of maintaining and giving life to all the worlds, as it is written (ibid.), "And I was beside Him an amon, and I was delights day, day"; and it is explained in the Midrash (Bereishis Rabbah, ch. 1): amon [means] "wondrous" (mufla), which is from the level of the Supernal Wonder, the level of "Your wonders and Your thoughts."

In truth the Torah is far above even the role of sustaining the worlds. The Torah says of itself that it was an amon beside G-d, which the Midrash, as cited here, explains as "wondrous," connecting it with the Supernal Wonder, the level of G-d's wonders and thoughts.

וזהו יום יום נגד ב' בחינות שהם נפלאותיך ומחשבותיך וזהו ואהיה שעשועים שהיא שעשועים של הקב"ה כביכול בכבודו ובעצמו ולמשל

And this is [the meaning of] “day, day,” corresponding to the two levels, “Your wonders” and “Your thoughts”; and this is [the meaning of] “and I was delights”: it is the delight of the Holy One, blessed be He, as it were, in His glory and in His essence. By way of analogy,

The doubled “day, day” in the verse refers to the two levels, G-d’s wonders and His thoughts. “Delights” means that the Torah is G-d’s own delight, as it were, in His very essence.

כמו שאדם משתעשע בחכמתו כשאומר דבר חכמה כן ויותר מכן לאין קץ ותכלית באלף אלפים הבדלות הקב"ה משתעשע בחכמתו העליונה שאינה יכולה להתלבש תוך עלמין⁷⁴ כלל אלא שדוד המלך ע"ה היה צריך לפי שעה.

just as a person delights in his wisdom when he says something wise, so, and infinitely more, by a thousand thousand degrees of separation, the Holy One, blessed be He, delights in His supernal wisdom, which cannot enclothe itself within the worlds at all. But King David, peace be upon him, needed [this] for the time being:

Just as a person enjoys his own wisdom when he expresses a wise thought, G-d delights, infinitely more, in His supernal wisdom, which is too lofty to enter the worlds at all. David, however, needed the Torah’s life-giving power at that time.

בבית מגורי שהיו שונאין לו ואין דינים נמתקין אלא בשרשן דהיינו בשרש התהוות העולמות כשנתהווה ונמשך מאין המוחלט להתענג ולשמוח בחלקו אשר הוא ממשיך בתורתו

“in the house of my sojourning,” for they hated him, and severities are sweetened only at their root, that is, at the root of the worlds’ coming into being, when they came into being and were drawn from absolute nothingness; [so he needed] to delight and rejoice in his portion, which he draws down through his Torah

David was being persecuted by those who hated him, and the Sages teach that harsh judgments can be softened only at their root. That root is the source of the worlds’ creation from nothing, so David needed to rejoice in the part of the Torah that he draws down to give life to the worlds.

לקיום וחיות העולמות שעייז ממילא יתבטלו כל המונעים מאחר שמקבלים חיותם ממנה והם בטלים לגבה וכשמשיך אורה למטה תפול עליהם אימתה ופחד⁷⁵ והיו כלא היו.

for the maintenance and life-force of the worlds, so that through this all the obstructions will automatically be nullified, since they receive their life-force from it and are nullified before it; and when he draws its light down below, “terror and dread will fall upon them,” and they will be as though they had never been.

Since all opposing forces receive their life from the Torah, when a person draws its light down they are nullified before it by themselves. “Terror and dread” fall on them, and they become as if they had never existed.

SECTION 6 • ¶7

The Sages’ counsel and Pharaoh’s dream

7 וזו היא העצה שיעצו חז”ל השכם והערב עליהם⁷⁶ דהיינו שיהא בבחי’ עליהם מעלה מעלה וגבוה מהם

And this is the counsel that our Sages, of blessed memory, gave: “Rise early and stay late concerning them (aleihem),” that is, that one be in a state of “over them” (aleihem), far above and higher than them,

The Alter Rebbe returns to the Sages’ advice to go early and late to the house of study, and they will perish by themselves. He reads “concerning them” (aleihem) as “above them”: a person should rise to a level higher than his opponents.

דהיינו בבחי’ עסק התורה שהיא גבוה ונעלה מאד שהיא מקור חיותם. ולכן הם כלים ומתבטלין מאליהן וממילא נדחי.

namely, in the state of Torah study, which is very high and exalted, being the source of their life-force. And therefore “they perish” and are nullified “by themselves,” and are pushed away automatically.

That higher level is Torah study, since the Torah is the source from which even opposing forces draw their life. When a person is bound to their source, they fade away by themselves without a fight.

והערב עליהם היינו בבחי' נפשי כעפר לכל תהי' לידום⁷⁷ וליסבול כנ"ל שיהיה כעפר וארץ שממנה יצא לחם וכל ההשפעות ממטה למעלה אחר מ"ת כנ"ל

And "stay late concerning them" means the level of "may my soul be like dust to all," to be silent and to bear [it], as mentioned above, so that one be like dust and earth, from which comes forth bread, and all the influences from below to above after the Giving of the Torah, as mentioned above;

"Stay late" is the second approach: humility, "may my soul be like dust to all," keeping silent and bearing insults. Like the earth, which yields bread, a humble person becomes the ground from which, since Sinai, all influence rises from below to above.

דהיינו כשנברר הטוב מן הרע וכו' ואזי ממילא יפול הרע ויבוטל כמ"ש (ישעיה מא) יהיו כאין ויאבדו אנשי ריבך⁷⁸ כי אין להם חיות עוד.

that is, when the good is refined out of the evil, etc., then the evil automatically falls and is nullified, as it is written (Isaiah 41), "They shall be as nothing, and the men who strive with you shall perish," for they no longer have any life-force.

This is the work of refinement, separating good from evil, and once the good is removed, the evil falls away on its own. As Isaiah says, the opponents become as nothing, because they no longer have any life-force.

אבל באמת אין זו לבדה מעלת ושבח התורה כ"א כמ"ש ובלילה שירה עמי⁷⁹ שירו קרי דהיינו שעשועים של הקב"ה כמ"ש ואהיה אצלו כו' שעשועים⁸⁰ זה יהיה עמי וכמ"ש (תהלים קמט) ישמח ישראל⁸¹ בעושו.

But in truth this alone is not the virtue and praise of the Torah; rather, [it is] as it is written, "And at night His song is with me": it says "His song," that is, the delight of the Holy One, blessed be He, as it is written, "And I was beside Him," etc., "delights"; this shall be "with me." And as it is written (Psalms 149), "Let Israel rejoice in its Maker."

Yet giving life to the worlds and overcoming opponents is not the Torah's true praise. The verse calls the Torah "His song," G-d's own delight, and a person can share in that delight, as "Israel rejoices in its Maker."

והנה ע"י בחי' שמחה ותענוג הזה בתורת ה' יסיר כל מונע מבית ומבחוץ ואין רע יורד מלמעלה⁸² כלל

Now, through this level of joy and delight in the Torah of G-d, one removes every obstruction from within and from without, and no evil descends from above at all.

Through joy and delight in the Torah, every obstacle, inner and outer, is removed. Since no evil comes down from above, a person who is bound to that higher delight is protected from harm.

משא"כ כשאין לו בחי השעשועים הנ"ל⁸³ עליו נאמר ויהי מקץ שנתים ימים⁸⁴ פ"י שבחי שנתים ימים

But when one does not have this level of delight mentioned above, of him it is said, "And it came to pass at the end of two full years (shenasayim yamim)." This means that the level of "two years of days,"

Now the maamar's opening verse is explained. When a person lacks this delight in the Torah, the phrase "at the end of two full years" applies to him; "two years of days" hints at the "day, day" of the verse about the Torah's delights.

שהם בחי יום יום בחי השעשועים הנ"ל הם אצלו בקץ ותכלית⁸⁵ כלומר שאין לו בחי הנ"ל בעסק התורה ואז ופרעה חולם.

which is the level of "day, day," the level of delight mentioned above, is for him at an end and a limit; that is to say, he does not have the above level in his Torah study. And then, "Pharaoh dreams (cholem)."

For such a person, the delight of "day, day" has come to an end, meaning that his Torah study lacks this joy. Then "Pharaoh dreams": the word for dreaming, cholem, is also the name of the vowel written as a dot above the letters.

פ"י אע"פ שיש לו בחי פרעה שהוא בחי התגלות אלקות ע"י התפלה אע"כ אינו בבחי טעמים שהם בחי הנגון ושעשועים הנ"ל כ"א בבחי נקודה ברישי אתון

This means: even though he has the level of Pharaoh, which is the level of revelation of G-dliness through prayer, nevertheless it is not in the level of the ta'amim, which are the level of melody and the delight mentioned above, but only in the level of "a dot at the tops of the letters,"

Such a person still has a "Pharaoh," a revelation of G-dliness in his prayer. But it lacks the ta'amim, the melody and delight of the Torah; it is only like the cholem, a dot above the letters.

כי הנפש מלאה אותיות ואור ה' שמאיר בה הוא בחי נקודה קטנה בראשו לבד שמתנוצץ בשכלו הארת והמשכת אלקות אבל אינה מלובשת בתוכו כ"א בבחי מקיף עליו:

for the soul is full of letters, and the light of G-d that shines in it is only the level of a small dot at its top, in that an illumination and drawing-down of G-dliness sparkles in his intellect; but it is not en-clothed within him, only in the manner of something that encompasses him (makif).

The soul is full of "letters," its thoughts and faculties, and G-d's light touches it only like a small dot above them, a spark in the intellect. That light does not become part of the person but hovers over him from outside (makif).

SECTION 7 • 18

The cows and the thread of kindness

8 והנה עומד על היאור.⁸⁶ שממנו ג"כ נמשך בחיי המשכה לשבע פרות הטובות⁸⁷ שהם ז' מדות אהבה ויראה וכי'

“And behold, he was standing by the River (ye’or).” From it, too, there is drawn a flow to the seven good cows, which are the seven attributes, love and awe, etc.,

In the dream Pharaoh stands by the River, the Nile. The River represents a flow from above that also feeds the seven good cows, which are the seven emotional attributes, love and awe and the rest.

הטבעי שיהיה אחר התפלה מחמת זה בסור מרע ועשה טוב.⁸⁸ אך אחר זה הנה שבע פרות אחרות⁸⁹ כו'.

the natural [ones], so that after prayer, because of this, he will be [engaged] in “turning from evil and doing good.” But after this, “behold, seven other cows,” etc.

These natural emotions, stirred during prayer, lead a person afterward to avoid evil and do good. But then come the seven other cows of the dream.

ותאכלנה כו'⁹⁰ ולא נודע כו'.⁹¹ שבערך זמן רב אחר התפלה יוכל להתעורר מדות ותאוות גשמיות ומשכחות לגמרי את מדות הטובות אהי"ר כו' שבשעת התפלה.

“And they ate,” etc., “and it was not known,” etc.: for some long time after prayer, physical attributes and desires may be aroused and make [him] forget entirely the good attributes, love and awe, etc., that were [his] during prayer.

In the dream, the bad cows ate the good ones, and it was not noticed that they had eaten them. So too, some time after prayer, physical desires can arise and erase the love and awe a person felt while praying.

משא"כ בבחי' הטעמים שהם בחי' שירה וזמרה הנ"ל. ע"ז אמרו (ע"ז ג) כל העוסק בתורה בלילה⁹² חוט של חסד נמשך עליו ביום

This is not so with the level of the ta'amim, which are the level of song and melody mentioned above. Of this they said (Avodah Zarah 3), “Whoever engages in Torah at night, a thread of kindness is drawn over him by day,

This does not happen with the ta'amim, the song of the Torah. The Talmud says that whoever studies Torah at night has a thread of kindness drawn over him by day.

שנאמר יומם יצוה⁹³ ה' חסדו⁹⁴ ובלילה שירה עמי שחוט של חסד ואהבה עליונה באה עליו מלמעלה אהבה חדשה יותר מכדי טבעו של נפש אלקות לדבקה

as it is said, 'By day G-d commands His kindness, and at night His song is with me.' [This means] that a thread of kindness and supernal love comes upon him from above, a new love, beyond the nature of the G-dly soul, to cleave

The Talmud bases this on the verse "by day G-d commands His kindness, and at night His song is with me." This "thread of kindness" is a new, supernal love that comes from above, greater than the natural love of the G-dly soul.

בו ית' בחי' אהבה בתענוגים ומשם נמשך יאור והמשכה לבחי' נקודה ברישי אתוון שהיאור הוא עומד על החולם וממשיך עליו הארה רבה ועצומה שלא יהיו פרות הרעות כלל כי אין רע יורד מלמעלה כו':

to Him, blessed be He, the level of love with delights; and from there a river (ye'or) and flow is drawn to the level of "a dot at the tops of the letters," for the River stands over the cholem and draws upon it a great and mighty illumination, so that there will be no bad cows at all, for "no evil descends from above," etc.

This is a love with delight, which feeds the "River" that flows down to the dot above the letters, the spark of G-dliness in the mind. The River stands over the cholem and gives it great strength, so the bad cows cannot arise at all, since no evil comes down from above.

IN ONE'S AVODAH

Make yourself "like dust to all": humility, even the humbling brought by suffering, uncovers the soul's hidden light. Study the Torah not only as the source of life and protection but with joy in it as G-d's own delight; that joy draws down a love from above that keeps the love and awe of prayer from being eaten up by the desires of the day.

QUESTIONS FOR DISCUSSION

1. How does the letter-play between פרעה and העפר connect humility with revealing hidden G-dliness?
2. According to the maamar, if suffering is not a punishment, what is its purpose?
3. Why is a single law of the Torah greater than all the higher worlds, and what is higher still than that?
4. What exactly was lacking in David's calling the Torah "songs," and why did he need that praise at the time?
5. What is the difference between the love and awe aroused in prayer and the "thread of kindness" drawn by the song of Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ידיה מקץ

The note refers the reader to the Rebbe's source notes printed earlier in the volume for further references on this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות באוה"ת כרך ה תתקע"ג, ב. קיצורים בכרך ו תתש, א (ושם מציין שהמאמר זה משנת תקנ"ה. וראה בסו"ס מאמרי אדה"ז הקצרים ע' תר"ז). ראה פלח הרמון פרשתנו קה, א.

2 ידיה מקץ

The Torah's account of Pharaoh's dream two years after Yosef's imprisonment. The whole maamar reads this verse as a description of the soul's service.

בראשית מ"א:11 Genesis 41:11

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חָלֵם וְהִנֵּה עֹמֵד עַל-הַיָּאָר:

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.

3 The verse describes the old custom of redemption and exchange in Israel. The Alter Rebbe cites it for the Sages' teaching that "this" (zos) refers to the Torah.

רות ד':7 Ruth 4:7

וְזֹאת לְפָנֶיךָ יִשְׂרָאֵל עַל-הַגָּאֵלָה וְעַל-הַתְּמוּנָה לְקַיֵּם כְּלִדְבָר שְׁלֹף אִישׁ נָעִלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל:

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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4 ואין זאת אלא תורה

The Talmud explains the word "this" in "this is the Torah" as a reference to the Torah itself. The Alter Rebbe uses it to identify the "this" in Israel with the Torah that lives in every soul.

עבודה זרה ב' ב:7-6 Avodah Zarah 2b:6-7

כְּלוּם יֵשׁ בְּכֶם מַגִּיד זֹאת? שֶׁנֶּאֱמַר: "מִי בְכֶם יִגִּיד זֹאת", וְאֵין "זֹאת" אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מִשָּׁה". מִיָּד יֵצְאוּ בְּפִי נֶפֶשׁ. יֵצֵאת מַלְכוּת רומי, וְנִכְנְסָה מַלְכוּת פָּרַס אֲחֵרֶיהָ. מֵאִי טַעְמָא דְהָא חֲשִׁיבָא בְּתֵרָה. וּמִנָּלָן? דְּכֵתִיב: "וְאָרוּ חֵיוָא אֲחֵרֵי תַנְיָנָא דְמֵיָא לְדָב", וְתַנִּי רַב יוֹסֵף: אֵלּוּ פְּרָסִיִּים, שְׂאוּכְלִין וְשׁוֹתִין כְּדוּב, וּמְסוּרְקִין [בְּשֶׁר] כְּדוּב, וּמְגַדְלִין שְׁעָר כְּדוּב, וְאֵין לָהֶם מְנוּחָה כְּדוּב.

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Zohar III, 81b זח"ג פא, 81b

KEHOT'S NOTE

ע"ז ב, ב. זח"ג פא, ב. ראה אגה"ק סי' ז. בלקו"ת נצבים מו, א מציין לכאן ולכמה מקומות בענין פנימיות וחיצוניות.

5 שקוב"ה סתים וגליא

The Zohar teaches that three levels are bound together, the Holy One, blessed be He, the Torah and Israel, and each is both hidden and revealed. The Alter Rebbe applies this to the inner and outer dimensions of the soul.

זח"ג עג, Zohar III, 73a

זח"ב רכו, Zohar II, 227b

KEHOT'S NOTE

זח"ג עג, א. זח"ב רכו, ב. ובכ"מ. ראה לקו"ת פנחס עה, ד. תבא מב, א. נצבים מט, ב. ר"ה סב, ד. תו"ח בראשית ה, א.

6 שו"ה סתים — מושג ונראה לעין

This manuscript adds that the hidden level is not grasped or seen by eyes of flesh, and that there is no person who lacks this inner level that cannot be grasped or seen.

KEHOT'S NOTE

בבוכ 633 נוסף: מושג ונראה לעיני בשר ואין לך אדם שאין לו בחי' זו בחי' פנימיות שאינו מושג ונראה: לעין.

7 שו"ה לעין — אהוי"ר כו

This manuscript adds that these two levels, the hidden and the revealed in the soul, are called Yisrael and Yaakov.

KEHOT'S NOTE

בבוכ 633 נוסף: ובי' בחי' אלו הם הנקי ישראל ויעקב הלכך: כמו.

8 טנת"א בתורה

Or HaTorah discusses the four components of the Torah text, ta'amim, nekudos, tagin and osiyos, which this paragraph introduces.

KEHOT'S NOTE

פרדס שער האותיות פ"ג. ושער הנקודות פ"ו, ושער הטעמים פ"ה. ראה אוה"ת וארא כרך ז ע' בתקנה, וע' בתקעב.

9 טנת"א . . בנפש האלקית

The note says that the parallel between ta'amim, nekudos, tagin and osiyos and the levels of the G-dly soul is explained there.

KEHOT'S NOTE

נתבאר באוה"ת שה"ש ע' תשל"ה ואילך. ראה לקו"ת ברכה צד, א.

10 ולכן כמו שיש טנת"א . . כדלקמן

In this manuscript the sentence comparing the four components of the Torah to the levels of the soul appears in parentheses, as an aside.

KEHOT'S NOTE

בבוכ 1824 בא בסוגריים (#).

PARAGRAPH 2

11 כמ"ש בוהר ויגש

The note quotes this maamar's reading of the Zohar: through drawing down Keser (Pharaoh), even the revealed lights within the chain of worlds become "uncovered," beyond limitation.

KEHOT'S NOTE

רי, א. וראה בד"ה ודוד עבדי תשל"ב [סה"מ מלוקט ו ע' עט]: "ויש לומר שפירוש הוא שע"י המשכת הכתר (פרעה), גם בגילויים (נהורין) דהשתלשלות הם באופן דאתפריעו למעלה מהגבלה, ע"ש.

12 כמ"ש בוהר ויגש דאתפריעו ואתגלו נהורין

The Zohar on Vayigash links the name Pharaoh to lights being uncovered and revealed. The Alter Rebbe uses this to speak of a holy Pharaoh in the soul.

Zohar, Vayigash 10:99-11:108 ח"א:ק"ה:צ"ט-צ"ז:יגש ויגש, ספר הזהר,

13 לא ידעתי את הוי

Pharaoh answers Moshe: "Who is G-d that I should listen to His voice? I do not know G-d." Here it stands for forgetfulness of G-d, the lowest descent of the revealed world.

שמות ה'ב:2:Exodus

ויאמר פרעה מי ה' אשר אשמע בקולו לשלח את ישראל לא ידעתי את ה' וגם את ישראל לא אשלח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

14 רגלי יורדות מות

Said of the foreign woman whose feet go down to death. It illustrates how the lowest extension of a level nourishes what opposes holiness.

משלי ה'ה:5:Proverbs

רגליה ירדות מות שאל צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

15 בסמוי מן העין . . הברכה מצויה

The Talmud teaches that blessing rests only on what is hidden from the eye. The Alter Rebbe applies it to the hidden world, which draws from the Source of blessing.

Taanit 8b:13-14 ח"ג:י"ג-י"ד:Ta'anit

ואמר רבי יצחק: אין הברכה מצויה אלא בדבר הסמוי מן העין. שנאמר: "יצו ה' אתה את הברכה באסמיה". תנא דבי רבי שמעאל: אין הברכה מצויה אלא בדבר שאין העין שולטת בו, שנאמר: "יצו ה' אתה את הברכה באסמיה". תנו רבנן: הנכנס למוד את גרנו, אומר: "יהי רצון מלפניך ה' אלקינו שתשלח ברכה במעשה ידנו". התחיל למוד, אומר:

יהי מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

"פרוך השולח ברכה בכרי תזה". מיד ואחר כך בירך — הרי זו תפלת שוא, לפי שאין הברכה ...

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Bava Metz'ia 42a:4-5 ח"ד:ה'4-5:Bava Metz'ia

ואמר רבי יצחק: אין הברכה מצויה אלא בדבר הסמוי מן העין, שנאמר: "יצו ה' אתה את הברכה באסמיה". תנא דבי רבי שמעאל: אין הברכה מצויה אלא בדבר שאין העין שולטת בו, שנאמר: "יצו ה' אתה את הברכה באסמיה". תנו רבנן: ההולך למוד את גרנו, אומר: "יהי רצון מלפניך ה' אלקינו שתשלח ברכה במעשה ידנו". התחיל למוד, אומר: "פרוך השולח ברכה בכרי תזה". מיד ואחר כך בירך — הרי זה תפילת שוא, לפי שאין הברכה ...

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KEHOT'S NOTE

ראה תענית ח, ב. ב"מ מב, א.

16 ולזכרון בין עיניך

The verse of the tefillin, "a remembrance between your eyes." It identifies the hidden level with remembrance, the opposite of the lower Pharaoh's forgetfulness.

שמות י"ג:9:Exodus

והיה לך לאות על ירך ולזכרון בין עיניך למען תהיה תורת ה' בפיך כי ביד תזקה הוצאך ה' ממצרים:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

17 מי יעלה לנו השמימה

Moshe says the Torah is not in heaven, that one should ask "Who will go up for us to heaven?" The Alter Rebbe reads its initial and final letters as milah and Havayah.

דברים ל':30:Deuteronomy

לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו אתה ונעשה:

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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18 מי יעלה לנו השמימה ר"ת מילה וס"ת הוי

That passage explains the foreskin as kelipas nogah, which separates holiness from the impure kelipos, and says that removing it allows the covenant to be revealed below as above.

KEHOT'S NOTE

ת"ז בהקדמה בתחלתה. תי כב. תי ע (קלא, א). ראה לעיל יג, ב.

19 מי יעלה לנו השמימה ר"ת מילה וס"ת הוי"ה

The Tikkunei Zohar notes that the initial letters of this verse spell milah and its final letters spell the Name

Havayah. The Alter Rebbe draws from this that circumcision precedes the revelation of G-dliness.

Tikkunei Zohar 131a:1 א"א: קל"א הזהר

... כל מלאכי חבלה ומקטרגין דלא יקרבו לגביה בגין דשמא דיהו"ה שריא עליה דתשכח לקה באליו תיבין מי יעל ה לנו השמא ה, ראשי תיבות מיל"ה, וסופי תיבות יהו"ה, בשמיה סליק לעילא נשמתי, ובהווא זמנא יתקיים בקה (שם כח ז) וראו כל עמי הארץ כי שם יהוה נקרא עליה וראו ממך, וכמא דאיהו מקבל עליה כל פקודין דעשה, בדהילו ורחימו, הכי אמליכין לקה לעילא תיילין ומשריין, על אליו עלמין דתקין לקה קודשא בריך הוא ...

Tikkunei Zohar - Vocalized (Public Domain)

20

אני ה' לא שנית

"I, G-d, have not changed." The Alter Rebbe presents it as the content of deep contemplation on G-d's unchanging essence.

Malachi 3:6 מלאכי ג': ו

כי אני ה' לא שנית ואמנם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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21

עונותיכם מבדילים

"Your iniquities have separated between you and your G-d." It describes the barrier above that must be removed.

Isaiah 59:2 ב"ש: ו

כי אם-עונותיכם היו מבדלים בינכם לבין אלקיכם וחסאותיכם הסתירו פנים מכם משמוע:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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22

ומלתם את ערלת לבבכם

The command to circumcise the heart. It is the inner counterpart of physical circumcision, the removal of what blocks G-dliness.

Deuteronomy 10:16 ו'ט"ז: דברים

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.

23

פני אריה פני שור

Ezekiel describes the faces of the living creatures of the Chariot, including a lion and an ox. The Alter Rebbe identifies them with natural love and awe.

Ezekiel 1:10 א"י: ו

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

יהיה מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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24

Ezekiel sees a storm wind and cloud, and from within it something like the chashmal. It shows a barrier that precedes the appearance of the living creatures.

Ezekiel 1:4 ד"ד: ו

וארא והנה רוח סערה באה מן הצפון ענן גדול ואש מתלקחת ונגהילו סביב ומתוכה כעין החשמל מתוך האש:

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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25

חשמל כו' חש מל

There the chashmal is explained as the curtain (parsa) that comes from the outer aspect of Binah and surrounds what lies within it, through which inner light is drawn down.

KEHOT'S NOTE

ראה לעיל יב, ד.

26

ומתוכה דמות ד' חיות

From within appeared the likeness of four living creatures. These are revealed only after the chashmal.

Ezekiel 1:5 ה"ה: ו

ומתוכה דמות ארבע חיות וזה מראיהן דמות אדם להנה:

And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man.

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27

ונפשי כעפר לכל תהי

The prayer of Mar son of Ravina, said at the close of the Amidah: "may my soul be like dust to all." It is the counsel of humility that uncovers the soul.

Berachot 17a:4 א"ד: ו

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, ובמצותך תרדוף נפשי. ותצילני מפגע רע. מיצר הרע, ומאשה רעה, ומפל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה תפר 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. ...

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KEHOT'S NOTE

סיום תפילת שמו"ע. ברכות יז, א.

28

פרעה אותיות העפ"ר

The note points to this Kabbalistic lexicon's entry on Pharaoh for the letter-play of פרעה and העפר.

KEHOT'S NOTE

ערכי הכינויים לבסה"ד ערך פרעה. וראה תו"ח כאן ר"ט, ב: "והוא שע"י עוצם השפלות כעפר לכל נגלה אוצר של יראת שמים הפנימי שמפני זה נק' כנ"י בשם אשה יראת ה'".

29

אשה יראת ה'

"A woman who fears G-d, she shall be praised." The Congregation of Israel is this woman, whose treasure is the fear of Heaven.

משלי ל"א:ל"א: Proverbs 31:30

שְׁקֵר הַחַן וְהַכֶּלֶל חִפִּי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלֵּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

30

אוצר של יראת שמים

The Talmud says the Holy One, blessed be He, has in His treasury only a treasure of the fear of Heaven. Here that treasure is hidden in the soul and uncovered through humility.

ברכות ל"ג ב:כ"ד: Berakhot 33b:24

אִשּׁוֹ יִרְאַת שָׁמַיִם מִיִּלְתָּא זֹוֹטְרֵתָא הִיא? וְהָאֵמֵר רַבִּי חֲנִינָא מְשֻׁם רַבִּי שְׁמַעוֹן בֶּן יוֹחִי: אִין לוֹ לְהַקְדֹּשׁ בְּרוּךְ הוּא בְּבֵית גִּגְיוֹ אֵלָא אוֹצֵר שֶׁל יִרְאַת שָׁמַיִם, שְׁנֶאֱמַר "יִרְאַת ה' הִיא אוֹצֵרוֹ".

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) !

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KEHOT'S NOTE

ברכות לג, ב.

31

ועי ילקוט

The note points to a talk of the Rebbe connected with the account of Nebuchadnezzar's reward.

KEHOT'S NOTE

שמעוני, מלכים רמז רמז. וראה לקו"ש חט"ו ע' 279.

32

ואין לך אדם מִיִּשְׂרָאֵל שֶׁלֹא כִיבַד הַמָּקוֹם בְּכָךְ

The note points to Maimonides' Epistle on Forced Conversion as a parallel to the claim that every Jew has honored G-d at least this much.

KEHOT'S NOTE

ראה אגרת השמד להרמב"ם פ"ג.

33

"One chastisement in a person's heart is better than many lashes." It supports the idea that suffering comes to hum-

ויהי מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

ble a person from within.

ברכות ז' א:כ"ב: Berakhot 7a:22

וְאָמַר רַבִּי יוֹחָנָן מְשֻׁם רַבִּי יוֹסִי: טוֹבָה מִרְדּוּת אַחַת בְּלִבּוֹ שֶׁל אָדָם יוֹתֵר מִכֶּמֶת מִלִּקְוִיּוֹת. שְׁנֶאֱמַר: "וְרִדְפָה אֶת מַאֲהָבֶיהָ וְגו' וְאָמְרָה אֵלֶיהָ וְאֶשׁוּבָה אֶל אִישִׁי הָרָאשׁוֹן כִּי טוֹב לִי אִזּוֹ מִעַתָּה". וְרִישׁ לְקִישׁ אָמַר, יוֹתֵר מִמַּאֲה מִלִּקְוִיּוֹת, שְׁנֶאֱמַר: "תַּחַת גְּעָרָה בְּמִבִּין מִהֲכּוֹת כֶּסֶל מֵאָה".

Further said R. Johanan in the name of R. Jose : One chastisement in the heart of a man is better than many lashes ; as it is said, "And she shall run after her lovers, but she shall not overtake them, and she shall seek them, but shall not find them ; then shall she say [in her heart], I will go and return to my first husband ; for then was it better with me than now " (Hos. ii. 9). R. Simeon b. Lakish said : It ...

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34

והנה בתורה יש בחי' טנת"א

The note says Or HaTorah quotes a passage from here and explains the four components ta'amim, nekudos, tagin and osiyos at length.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת שמות כרך ז ע' ב'תקעב ושם נתבאר בארוכה בענין טנת"א. וראה גם ברכה ע' איתג. ראה בהמשך זאת חנוכת המזבח תר"מ סעי' כא. [סה"מ תר"מ ע' עט]. באוה"ת שם מציינ: "ועיין באגה"ק סי' לו ד"ה דוד ומירות קרית להו, ובלקו"ת בד"ה ואהי אצלו אמן פ"ג [פ' במדבר] ובהביאור פ"ד".

35

ובחי' טעמים שבתורה שבע"פ

The note points to Or HaTorah for the idea that the ta'amim of the Torah correspond to the Oral Torah.

KEHOT'S NOTE

ראה באוה"ת שמות שם ע' ב'תקעב. פ' וזאת הברכה ע' איתגנח.

36

"By day G-d commands His kindness, and at night His song is with me." The Alter Rebbe identifies this song with the ta'amim, the melody of Torah.

Tehillim מ"ב:ט: Psalms 42:9

יוֹמָם יִצְוֶה ה' חֲסֵדוֹ וּבִלְיָלָה שִׁירָה עִמִּי תִפְלֶה לְאֵל חַיִּי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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37

David says G-d's statutes were songs to him in the house of his wanderings. The maamar asks how laws can be songs.

Tehillim קי"ט:נ"ד: Psalms 119:54

זְמֵרוֹת הָיוּ לִי חֻקֶּיהָ בְּבֵית מְגוּרֵי:

Thy statutes have been my songs in the house of my pilgrimage.

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38

למה נענש דוד על שקרא לד"ת זמירות

The Kuntres Acharon of Tanya discusses why David was punished for calling words of Torah songs, the same ques-

tion the maamar raises here.

סוטה ל"ד Sotah 34a

KEHOT'S NOTE

סוטה ל"ד, א. וראה קו"א לתניא ד"ה דוד זמירות כ"ו. ובליקוט פ"י ומ"מ לשם.

39 למה נענש דוד על שקרא לד"ת זמירות

The Talmud says David was punished for calling words of Torah "songs." The maamar will explain what was lacking in that praise.

סוטה ל"ה א"כ"א-כ"ב Sotah 35a:21-22

דרש רבא: מפני מה נענש דוד — מפני שקרא לדברי תורה "זמירות", שנאמר: "זמירות היו לי חקיה בבית מגורי". אמר לו הקדוש ברוך הוא: דברי תורה שכתוב בהן "התעורר עיניך בו ואיננו", אתה קורא אותן זמירות! הריני מכשילה בדבר שאפילו תינוקות של בית רבן יודעין אותו, דכתיב: "ולבני קהת לא נתן כי עבדת הקדש וגו'", ואיהו אתייה בעגלתא.

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40 גיטין ז

The note points to a footnote in this maamar that discusses the Talmud's advice in Gittin to go early and late to the house of study.

KEHOT'S NOTE

ע"א, וראה ד"ה הוי לי בעוזרי תשי"ז (סה"מ מלוקט-ב ע' גו) הערה 19.

41 Advice given to one troubled by enemies: go early and late to the house of study, and they will perish by themselves. The maamar later explains how Torah study nullifies opponents.

גיטין ז א"ז:7 Gittin 7a:7

שלח לקה: קא מצערי לי טובא, ולא מצניא דאיקום בהו. שלח לקה: "דום להי והתחולל לו" - דום להי, והוא יפילם לה חללים חללים; השכם והערב עליהן לבית המדרש, והן כלין מאליהן. הדבר יצא מפי רבי אלעזר, ונתנוהו לגניבא בקולר.

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42 The verse on which the following paragraphs are built. Its phrases explain both the life Torah gives the worlds and the higher delight it holds.

תהילים מ"ו:40 Psalms 40:6

רבות עשית אתה ה' אלקי נפלאותיה ומחשבתיה אלינו אין ערך אליה אנדה ואדברה עצמו מספר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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43 Kehot's note points to Zohar, Vayigash 1:1-12:135 for these words.

ספר הזהר, ויגש א"א-י"ב:קל"ה Zohar, Vayigash 1:1-12:135

44 In the sotah ritual the priest uncovers the woman's head. The Alter Rebbe uses the root pera, uncovering, which is

יהיה מקץ שנתיים ימים ופרעה חלם והנה עומד על היאור

shared by Pharaoh's name.

במדבר ח"י"ח:18 Numbers 5:18

והעמיד הכהן את האשה לפני ה' ופרע את ראש האשה ונתן עליה כפיה את מנת הזכרון מנת קנאת הוא וכיד הכהן יהיו מי המרים המארים:

And the priest shall set the woman before the L-RD, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of bitterness that causeth the curse.

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45 "With the modest is wisdom." It supports the idea that what is hidden and modest is the place of blessing and remembrance.

משלי י"א:ב' Proverbs 11:2

כא־זדון ויבא קלון ואת־צנועים חכמה:

When pride cometh, then cometh shame; But with the lowly is wisdom.

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46 The Talmud relates that Nebuchadnezzar ran a few steps to honor G-d and was rewarded with rule for three generations. The Alter Rebbe infers that every Jew deserves all the good of this world, so suffering is not punishment.

סנהדרין צ"ו א96a Sanhedrin 96a

PARAGRAPH 3

47 פ"י רבות . . דהיינו עולמות עליונים

Yahel Or, the Tzemach Tzedek's commentary on Psalms, cites the Zohar on Vayechi, which reads "many" (rabbos) as "great and lofty above all," as in "the outcry of Sodom is great." This supports reading "many" here as the great higher worlds.

KEHOT'S NOTE

ביהל אור ע"פ זה ע"י קנ מצייני ע"י: "ע"י זח"א ויחי רמ"ז ע"פ רבות בנות מאי רבות גדולות עילאין ורברבין על כולא כ"י ע"ש כמו זעקת סדום ועמורה כי רבה כמו גדלה". ראה גם בלקו"ת צו יב, ד. אחרי כן, א מצייני לכאן. מכאן מובא בד"ה כי תשא תרלי"ח סעי' ז. סה"מ תרלי"ח ע' סז. ושם מצייני לעיין בלקו"ת שה"ש בד"ה ששים המה מ, ב. דשם נתבאר שענין הבריאה אינו עו"ע ח"ו.

48 שו"ה דהיינו — הגדולות והנוראות

This manuscript reads "the great and the awesome," with the definite article on both words; the meaning is the same.

KEHOT'S NOTE

בכרך 1824: הגדולות והנוראות.

49 שו"ה עשיה — רבות ושונות כמו שאמר

This manuscript reads: "many and diverse, until they came into being in the level of physical Asiyah, as it is written, 'Whatever G-d desired, He has done,' which King David said in answer to the heretics, 'Why should the na-

tions say..." It ties the verses more closely to a reply to those who deny G-d's presence in the world.

KEHOT'S NOTE

בבוכ' 1824: רבות ושונות עד שנתהו בבה"י עשיי' גשמי' כמ"ש כל אשר חפץ ה' עשה שאמר דהע"ה לתשובות המיני' למה יאמרו הגוים ...

- 50 "Many things have You done, Havayah my G-d; Your wonders and Your thoughts are toward us." This paragraph explains its first words as the descent of the great worlds into physical being.

Psalms 40:6 מ:ר"ה תהילים

רבות עשית אתה ה' אלקי נפלאותיה ומחשבותיה אלינו אין ערה אלקי אנדיה ואדברה עצמו מספר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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- 51 למה יאמרו איה

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

KEHOT'S NOTE

בפסוק נוסף: "הגוים", ואולי נשמש מצד יראת הצענוור.

- 52 למה יאמרו איה אלקיהם

"Why should the nations say, 'Where is their G-d?'" The next verse answers, "Our G-d is in heaven; whatever He desired, He has done," which the Alter Rebbe draws on here.

Psalms 115:2 ב:י"ב תהילים

למה יאמרו הגוים איה-נא אלקיהם:

Wherefore should the nations say: 'Where is now their G-d?'

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- 53 רם על כו

"G-d is exalted above all nations; His glory is above the heavens." It describes G-d as seemingly remote from the world.

Psalms 113:4 ד:י"ג תהילים

רם עלי-כל-גוים ה' על השמים כבודו:

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד.

- 54 כל אשר חפץ ה' עשה

"Whatever G-d desired, He has done, in the heavens and on the earth." The Alter Rebbe reads it as G-d's desire reaching all the way down into physical existence.

Psalms 135:6 ר:י"ג תהילים

כל אשר-חפץ ה' עשה בשמים ובארץ בימים וכל-תהמות:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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יהיה מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

KEHOT'S NOTE

תהלים קלה, ו.

- 55 אורייתא מחכמה נפקת

The Zohar teaches that the Torah issues from Chochmah. The Alter Rebbe adds that its essence is G-d's will, which is one with Him.

Zohar II, 121a א"ב קכא,

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

- 56 אורייתא מחכמה נפקת

The Zohar here too speaks of the Torah coming forth from supernal Chochmah.

ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 4

- 57 מה שהוא מופלא . . שאין בו השגה כלל פלא עליון

The note says that the concept of Pele, the Supernal Wonder, is explained there.

KEHOT'S NOTE

ענין פלא נתבאר בביאורו"ז להצ"צ כרך א ע' תקכו. וראה בספר הליקוטים ממאמרי הצ"צ ערך פלא.

- 58 The continuation of the verse the maamar is explaining. Here it describes the countless levels of descent, none of which compare to G-d.

Psalms 40:6 מ:ר"ה תהילים

רבות עשית אתה ה' אלקי נפלאותיה ומחשבותיה אלינו אין ערה אלקי אנדיה ואדברה עצמו מספר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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- 59 שו"ה מאד — בחי' מטה מאד

This manuscript reads "a very, very low level," stressing further how far the descent reaches.

KEHOT'S NOTE

בבוכ' 1824: "בחי' מטה מטה מאד".

- 60 "Is there any number to His troops?" It illustrates the countless spiritual beings in the worlds.

Job 25:3 ג:י"ג איוב

היש מספר לגדודיו ועלמי לא-יקום אורחו:

Is there any number of His armies? And upon whom doth not His light arise?

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- 61 In Daniel's vision, thousands of thousands serve G-d and myriads of myriads stand before Him. The Alter Rebbe says this is the count of only one troop and one chamber.

דניאל ז':י"ד

נהר די־נור נגד ונפק מן־קדמוהי אֶלֶף אֶלְפִין יִשְׁמְשֹׁנָה וְרִבּוֹ רִבְבּוֹ
קְדֻמוֹהִי יְקוּמוֹן דִּינָא יִתֵּב וְסִפְרִין פְּתִיחוֹ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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- 62 דכולא קמיה כלא ממש חשיב
- The Zohar teaches that all before Him is considered as nothing. The Alter Rebbe uses it to show that the highest and lowest levels are equal before G-d.

ספר זוהר, הקדמה כ':קפ"ח-20:188-22:199
כ"ב:קצ"ט

R. Simeon then opened his discourse on the precepts of the Torah. He said: 'The precepts of the Torah which the Holy One has given to Israel are all laid down in the first chapter of Genesis in summary. In the Beginning G-d created.1The remainder of this chapter is more in the style of the Ra'yah Mehemnah than of the Zohar. This contains the first precept of all, to wit, the fear of the L-rd, as it is written: "The fear of the L-rd is the beginning of wisdom" (Ps. ...

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

PARAGRAPH 5

- 63 "Exalt her, and she will raise you up." The Alter Rebbe connects salsel with curling each strand of hair, like the separate details of Torah law.

משלי ד':ח-4:8

סִלְסְלָהּ וְתִרְוַמְמָךְ תִּכְבְּדְךָ כִּי תִחַבֶּקֶנָּה:

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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- 64 "How great are Your works, O G-d; Your thoughts are very deep." The two halves correspond to the Torah as the life of the worlds and the Torah as G-d's own thought, which is higher still.

תהילים צ"ב:6-92:6

מִה־גְּדֹלוֹ מַעֲשֶׂיךָ ה' מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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- 65 במקום שאתה מוצא גדולתו
- Rabbi Yochanan teaches that wherever Scripture mentions G-d's greatness, it mentions His humility. The Alter Rebbe

יהיה מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

reads G-d's "greatness" in the worlds as His humility.

מגילה ל"א א:י"ב-ג'12-31a:12

אָמַר רַבִּי יוֹחָנָן: כָּל מְקוֹם שֶׁאֵתָּה מוֹצֵא גְבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֵתָּה מוֹצֵא עֲנוּוֹתָנוּתוֹ. דָּבָר זֶה כְּתוּב בַּתּוֹרָה, וְשְׁנוּי בְּנִבְיָאִים, וּמְשוּלָּשׁ בְּכַתוּבִים. כְּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹהֶיכֶם הוּא אֱלֹהֵי הָאֱלֹקִים וְאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בַּתְּרִיה: "עוֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה". שְׁנוּי בְּנִבְיָאִים: "כֹּה אָמַר רִם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בַּתְּרִיה: "וְיָאֵת דָּבָא וְשִׁפְלָא רוּחַ", מְשוּלָּשׁ בְּכַתוּבִים, דְּכְתִיב: "סוּלוֹ לְרוּכַב בְּעֶרְבוֹת בִּקְהָ שְׁמוֹ", וּכְתִיב בַּתְּרִיה: "אֲבִי יְתוּמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. וראה הערת כ"ק אדמו"ר ז"ע בספר המאמרים ת"ש ע' 40.
תש"ד ע' 210. לעיל טז, א במ"מ.

- 66 גדול הוי' ומהולל מאד

"G-d is great and exceedingly praised, and His greatness is unfathomable." It shows that greatness in the ordinary sense cannot describe Him.

Psalms 145:3:ג'תהילים קמ"ה

גָּדוֹל ה' וּמְהַלֵּל מְאֹד וְלֹגְדָלְתוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

- 67 כל אשר חפץ הוי"ה עשה בשמים ובארץ

"Whatever G-d desired, He has done, in the heavens and on the earth." The heavens, the higher worlds, are G-d's desires, yet they do not compare to a single law.

Psalms 135:6:ו'תהילים קל"ה

כָּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַשָּׁמַיִם וּבָאָרֶץ וּכְלִי־תְהוֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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- 68 "All desirable things cannot compare to her," said of wisdom, the Torah. The Alter Rebbe applies it even to the higher worlds that are G-d's desires.

משלי ח':י"א-8:11

כִּי־טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשׁוּרֶבָּה:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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PARAGRAPH 6

69

והיו כלא היו

"And they will be as though they had never been." It describes the complete nullification of those who oppose holiness.

Obadiah 1:16 ט"ז:א' עובדיה

כי כַּאֲשֶׁר שְׁתִּיתֶם עַל־הַר קִדְשִׁי יִשְׁתּוּ כָּל־הַגּוֹיִם תָּמִיד וְשִׁתּוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ:

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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70

וכמ"ש באדרא . . ותכלית הבירור הוא בעוה"ז כו'

This whole passage, from the Idra through the refinement of the sparks in this world, is absent in this manuscript.

KEHOT'S NOTE

קטע זה ליתא בבוך 1824.

71

אלא על ששיבחה

The Kuntres Acharon of Tanya discusses why David was faulted for calling words of Torah songs, a parallel to this paragraph's answer.

Numbers 18:3 ג"ח:ג' במדבר

וְשָׁמְרוּ מִשְׁמֶרֶת וּמִשְׁמֶרֶת כָּל־הָאֱהָל אֶחָד אֶל־כְּלֵי הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרְבוּ וְלֹא־יָמְתוּ גַם־הֵם גַּם־אַתֶּם:

And they shall keep thy charge, and the charge of all the Tent; only they shall not come nigh unto the holy furniture and unto the altar, that they die not, neither they, nor ye.

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KEHOT'S NOTE

ראה קו"א ד"ה דוד ומירות (קס, א) ובלקוט פ"י שם. סה"מ תרכ"ז (הוצאת תש"ס) ע' רצד שמצינו לכאן. בלקו"ת אמור לו, ב. במדבר יח, ג מצוינו לכאן בענין שירה. ראה באוה"ת פ' וישב כרך ה תתק, ב. אוה"ת נ"ך כרך ב ע' תתקמא.

72

ואהיה אצלו אמן ואהיה שעשועים יום יום

The Torah, speaking as wisdom, says it was beside G-d as an amon and was His delight day by day. The Alter Rebbe reads it as the Torah being G-d's own delight, above the worlds.

Proverbs 8:30 ל':ח' משלי

וְאֶהְיֶה אֶצְלוֹ אָמוֹן וְאֶהְיֶה שְׁעִשְׁוּעִים יוֹם יוֹם מִשְׁחֶקֶת לִפְנָיו כְּכֹל־עַתָּה:

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

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73

ופ"י במדרש (ב"ר פ"א) . . פלא העליון

The Midrash gives several meanings of amon, such as "tutor," "covered" and "hidden." The Kehot notes record that

ויהי מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

the reading "wondrous" quoted here is not found in the printed editions of this Midrash.

Bereshit Rabbah 1:1 א':א' ראשית רבה

רבי הושעיה רבה פתח, (משלי ח, ל): "וְאֶהְיֶה אֶצְלוֹ אָמוֹן וְאֶהְיֶה שְׁעִשְׁוּעִים יוֹם יוֹם וְגו'". "אָמוֹן", פְּדָגוֹג. "אָמוֹן", מְכֻסָּה. "אָמוֹן", מוֹצֵנֶעַ. וְאֵית דָּאָמֶר: "אָמוֹן", רִבְתָּא. "אָמוֹן", פְּדָגוֹג - הִיךְ מַה דָּאָתָּ אָמֶר (במדבר יא, יב): "כַּאֲשֶׁר יִשָּׂא הָאָמוֹן אֶת הַיֶּנֶק". "אָמוֹן" מְכֻסָּה - הִיךְ מַה דָּאָתָּ אָמֶר (איכה ד, ח): "הָאָמֻנִים עָלַי תוֹלַע חֲבָקוּ אֲשַׁפְּתוֹת". "אָמוֹן", מוֹצֵנֶעַ - הִיךְ מַה דָּאָתָּ אָמֶר (אסתר ב, ז): "וְהָיָה אִמֵּן אֶת הַדָּסָה". אָמוֹן, רבֵּתא - כִּמָּה דִּתִּימָא: (נחום ג, ח): "הִתִּישְׁכִּי מִנָּא אָמוֹן", וּמִתְרַגְּמִין: "הָאֵת טַבָּא מֵאֲלַכְסַנְדְּרִיא רַבְתָּא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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KEHOT'S NOTE

ראה הג"ה באוה"ת נ"ך כרך ב ע' תתקמא. ושם הלשון "ופי" במד"ר פ' בראשית פ"א אין מופלא נקרא מוחא סתימאה כי הוא הי' אמן לכל האצ"י שהוא מבחי' פלא העליון, ע"ש. ומצאתי בנוכחתי"ק כ"ק מהר"ש בדפוס בודדים (ואולי כבר נדפס?) וכתוב שם "בת"א פ' מקץ בד"ה ויהי מקץ השני פ"י ואהי אצלו אמן, אמן מופלא היינו בחי' פלא עליון, יום יום הם בחי' נפלאותיה ומחשבותיה, וצ"ע שבמד"ר פ' בראשית פ"א (כמו שנרשם שם) לא אמרו רק אמן פדגוג אמן מכוסה אמן מוצנע, ולא הזכיר כלל אמן מופלא, ואולי יש מדרש אחר שאמרו שם ג"כ אמן מופלא, אך צ"ע על שנרשם ב"ר פ"א, ואולי יש איזה גירסא במדרש רבה בדפוס אחר, וראיתי בדפוס אמשטרדם שקלאו גם בדפוסים ישנים שעם פ"י . . ופי' נוה"ק ופי' יפ"ת, וגם בהחדשים שנדפסו עם הענפי' ובכולם לא נא' רק פדגוג מכוסה מוצנע, ואית דאמרי רבתא."

74

שאינה יכולה להתלבש תוך עלמין

The note quotes Or HaTorah: this wisdom that cannot enter the worlds is the hidden Chochmah (Chochmah Stima'ah), while "You made them all with wisdom" refers to the Chochmah of Atzilus.

KEHOT'S NOTE

באוה"ת נ"ך שם "הוא בחי' חכמה סתימאה ומ"ש כולם בחכמה עשית בחכמה יסד ארץ זהו חכמה דאצילות".

75

תפול עליהם אימתה ופחד

From the Song at the Sea: "terror and dread will fall upon them." Here it describes how opposing forces are nullified when the light of the Torah is drawn down.

Exodus 15:16 ט"ז:ט' שמות

תפל עליהם אימתה ופחד בגדל זרועה ידמו כְּאֶבֶן עֲדִי־עֶבֶר עִמָּה Havayah עֲדִי־עֶבֶר עִסִּיזוֹ קִנְיָה:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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PARAGRAPH 7

76

השכם והערב עליהם

The advice to one troubled by enemies to go early and late to the house of study. The Alter Rebbe reads “early” as rising above them through Torah and “late” as humility.

Gittin 7a:7 ו' א: ד' גיטין

שָׁלַח לָקָה: קָא מַצְעָרִי לִי טוֹבָא, וְלֹא מַצְיֵנָא דְאִיקוּם בְּהוּ. שָׁלַח לָקָה: “דוּם לֹה” וְהִתְחַלֵּל לֹה” – דוּם לֹה, וְהוּא יַפִּילֵם לָךְ הַלָּלִים הַלָּלִים; הַשָּׁכֵם וְהָעֶרֶב עֲלֵיהֶן לְבֵית הַמִּדְרָשׁ, וְהֵן כְּלִין מֵאִילֵיהֶן. הַדָּבָר יֵצֵא מִפִּי רַבִּי אֶלְעָזָר, וְנִתְּנוּהוּ לְגַנְיָבָא בְּקוֹלָר.

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

77

נפשי כעפר לכל תהי לידום

The prayer said at the end of the Amidah: “To those who curse me, may my soul be silent, and may my soul be like dust to all.” It is the humility that makes a person like the earth.

Berakhot 17a:4 ד' א: ד' ברכות

מִר בְּרִיָּה דְרַבִּינָא כִּי הָוָה מְסִיִּים צְלוּתֵיהָ אִמְר הָכִי: “אֵלֶּי, נְצוּר לְשׁוֹנֵי מִרְעָ וְשִׁפְתוֹתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי תְדוּם, וְנַפְשִׁי כְעָפָר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְתַצִּילֵנִי מִפְּנֵעַ רָע, מִיִּצָּר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רְעוּת הַמִּתְרַגְּשׁוֹת לְבָא בְעוֹלָם. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה מִתְּהַרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשְׁבוֹתָם. יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ ה' צוּרִי וְגֹאֲלִי.”

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. ...

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78

“They shall be as nothing, and the men who strive with you shall perish.” Opponents cease to exist once their life-force is withdrawn.

Isaiah 41:11 א"א: י"א ישעיהו

הֵן יִבְשׁוּ וְיִכְלְמוּ כָל הַנִּתְּחָרִים בְּךָ יִהְיוּ כְּאִין וְיֵאָבְדוּ אֲנָשֵׁי רִיבָךְ:

Behold, all they that were incensed against thee Shall be ashamed and confounded; They that strove with thee Shall be as nothing, and shall perish.

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ובלילה שירה עמי

“At night His song is with me.” The Alter Rebbe reads “His

יהיה מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

song” as G-d’s own delight in the Torah.

Psalms 42:9 ט"ז: ט' תהילים

וְיֻמָּם יִצְוֶה ה' חֲסִדוֹ וּבְלִילָהּ שִׁירָה עָמִי תִפְלֶה לְאֵל חַיִּי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT’S NOTE

תהלים מב, ט.

80

ואהיה אצלו כו' שעשועים

The Torah was G-d’s delight day by day. Here that delight is what a person shares in when studying with joy.

Proverbs 8:30 ח' ל: י' משלי

וְאֶהְיָ אֶצְלוֹ אֲמוֹן וְאֶהְיָ שְׁעֵשׂוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכָל-עֵת:

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

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81

“Let Israel rejoice in its Maker.” It shows that the Jewish people can share in G-d’s own joy.

Psalms 149:2 ב' ט: ט' תהילים

יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹי בְּגִי-צִיּוֹן יִגִּילוּ בְּמִלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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ואין רע יורד מלמעלה

The Midrash teaches that nothing evil descends from above. The Alter Rebbe uses it to explain why delight in the Torah removes all harm.

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

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 נידונה 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. אגה"ק סי' יא.

83 בחי השעשועים הנ"ל

The note points to Or HaTorah on Miketz for further discussion of the Torah as G-d's delight.

KEHOT'S NOTE

ע' אוה"ת פ' מקץ שלט, א.

84 ויהי מקץ שנתים ימים

The opening verse of the maamar. "Two years of days" is read as the end of the Torah's "day, day" delight.

בראשית מ"א:א' Genesis 41:1

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

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 בקץ ותכלית

The note points to a talk of the Rebbe that discusses the phrase "at the end" in this verse.

KEHOT'S NOTE

ראה שיחת ש"פ מקץ תשכ"ה.

PARAGRAPH 8

86 והנה עומד על היאור

Pharaoh dreams that he is standing by the River. The River is read as the flow that nourishes the soul's emotions.

בראשית מ"א:א' Genesis 41:1

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

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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87 לשבע פרות הטובות

Seven cows, fine-looking and fat, come up from the River. They stand for the seven good emotions stirred during prayer.

בראשית מ"ב:ב' Genesis 41:2

והנה מן-היאור עלת שבע פרות מראה ובריאת בשר ותענינה באחו:

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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88 בסור מרע ועשה טוב

"Turn from evil and do good." It describes the conduct that the good emotions of prayer should lead to.

תהילים ל"ד:ט"ו Psalms 34:15

סור מרע ועשה טוב בקש שלום ורדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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89 הנה שבע פרות אחרות

Seven other cows, ugly and thin, come up after them.

They stand for the physical desires that arise after prayer.

בראשית מ"ג:ג' Genesis 41:3

והנה שבע פרות אחרות עלות אחריהן מן-היאור רעות מראה ודקות בשר ותעמדנה אצל הפרות על-שפת היאר:

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.

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90 ותאכלנה כו'

The ugly cows eat the good cows. So the desires can consume the love and awe felt in prayer.

בראשית מ"ד:ד' Genesis 41:4

ותאכלנה הפרות רעות המראה ודקות הבשר את שבע הפרות יפת המראה והבריאת וימקץ פרעה:

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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91 ולא נודע כו'

Pharaoh tells Yosef that it was not known that they had eaten them. The good emotions are erased without a trace.

בראשית מ"א:כ"א Genesis 41:21

ותבאנה אליקרבנה ולא נודע כי-באו אליקרבנה ומראיהן רע באשר בתחלה ואימקץ:

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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92 ע"ז אמרו . כל העוסק בתורה בלילה

That passage gathers sources on the "thread of kindness" in the Zohar and Midrash, and refers explicitly to Torah Ohr's maamar "Vayehi Miketz" for the explanation of the saying that a thread of kindness is drawn over him by day.

KEHOT'S NOTE

בלקו"ת קרח נה, ב. באוה"ת בראשית כרך ד תשד, א. יהל אור ע' קסו. וראה שם ע' קסח. וע' תשכט. בענין חוט של חסד — מבואר באוה"ת נ"ך כרך א ע' קטו. כרך ב ע' תתנו. ד"ה וסוכה תהי לצל סה"מ תרל"ב כרך ב ע' תקיט ואילך.

93 יומם יצוה ה' חסדו

The verse on which the Talmud bases the thread of kindness. The night's "song" is the delight of the Torah.

תהילים מ"ב:ט' Psalms 42:9

יומם יצוה ה' חסדו ובלילה שירה עמי תפלה לאל חי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

94 The Talmud teaches that whoever studies Torah at night has a thread of kindness drawn over him by day. The Alter

Rebbe reads this as a supernal love drawn down by the song of the Torah.

עבודה זרה ג' ב:י"ד Avodah Zarah 3b:14

אמר רבי לוי: כל הפוסק מדברי תורה ועוסק בדברי שיחה מאכילין לו גחלי רתמים, שנאמר: "הקטפים מלוח עלי שיח ושרש רתמים לחמם".
אמר ריש לקיש: כל העוסק בתורה בלילה הקדוש ברוך הוא מושה עליו חוט של חסד ביום, שנאמר: "יוםם יצוה ה' חסדו ובלילה שירה עמי". מה טעם "יוםם יצוה ה' חסדו"? משום דבלילה שירו עמי.

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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