MAAMAR · OIS BY OIS

בס"ד · י"ב תַּמּוּז ה'תשי"ז

ד"ה

הויי לִי בְּעֹזְרָי

"Hashem is with me among my helpers —
and I shall see, through my foes"

The Rebbe · Rabbi Menachem Mendel Schneerson נ"ע

delivered and edited by the Rebbe — מוגה

built on the Frierdiker Rebbe's maamar of 12 Tammuz 5687
the year of his liberation

Before We Begin

This maamar begins from a fact the Rebbe states plainly about his own life: there is someone who stands toward him as a שׂוֹנֵא — an adversary. He does not soften it, and he does not complain about it. He takes it as the opening of a teaching.

The thread he pulls runs from a single verse in Tehillim through the deepest questions in Chassidus: *What is the relationship between song and severance? Why is Torah-in-exile described as melody? When is it right to push an opponent away, and when must you instead reach inside him for the spark? And how can the very Name of Hashem hold both gestures at once?*

The answer, when it arrives, reframes the adversary entirely. The שׂוֹנֵא is not finally to be destroyed. He is to be a helper. The imprisonment — עוֹזֵר: and the spark found within him becomes, in the end, an *seen through* — becomes the liberation. This is the structure of 12 Tammuz itself.

We study it here ois by ois — six movements, each with the Hebrew anchor, an unfolding, a figure to hold the *kavanah* structure in the eye, and a to carry to the table.

אוֹת א׳

The Opening Move

?and what does it mean to "see through" him — שׂוֹנֵא Who is the

THE PEG VERSE · TEHILLIM 118:7

> הוי׳ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי
>
> ".Hashem is for me among my helpers, and I shall see in my foes"

helper." But the Frierdiker Rebbe, in his maamar of 12 Tammuz *my* as "Hashem is בְּעֹזְרָי The plain reading takes 5687, reads the plural with full weight: בְּעֹזְרָי — *among my helpers*. And he asks the sharp question: if Hashem alone is the true and only helper — לְבַדּוֹ הוּא הָעוֹזֵר וְהַמּוֹשִׁיעַ — helpers at *other* then how can the verse speak of all, as if Hashem were one among many?

The resolution is the first foundation of the entire maamar: they are the genuine — **the "other helpers" are real** — agents and circumstances through which help arrives (הקב"ה מצטרף עמהם). The meaning of בְּעֹזְרָי **them** *to* **and Hashem joins Himself** the chain of helpers, rather than *within* is precisely that He invests Himself it *through* bypassing it. Help does not descend around the world; it descends.

Now the second clause. וַאֲנִי אֶרְאֶה בְשֹׂנְאָי — "I shall see in my foes." On its face this is a request for vengeance, that the foe be seen brought low (שֶׁיִּרְאֶה נִקְמָה בְּשׂוֹנְאָיו). But the Rebbe overturns it: the deepest reading is that **the foes themselves are turned into lovers** — וְהַשּׂוֹנְאִים יֵהָפְכוּ לְאוֹהֲבִים. To "see in my foes" is not to watch them, to the point where what was opposed is converted *into* them fall; it is to see.

The Rebbe anchors this in Dovid's own conduct. Even though Dovid's hatred was directed only at the wicked — wicked *as* לְשׂוֹנְאֵי הוי׳, as it is written "those who hate You, Hashem, I hate" — nevertheless, when his enemies fell at his feet (בְּתִקּוּמֵךְ אֶתְקוֹטָט), he still longed for their *teshuvah*, not their ruin. For it is written יִתַּמּוּ חַטָּאִים — "let *sins* let" not "let *sinners* cease," meaning that the goal is the end of the *chet* cease, after which the foe himself is restored (וְהֶחֱזִירוּ אוֹתָם לְמוּטָב).

And the Rebbe brings this into the present: this was the very conduct of our Rebbeim — and most of *nesi'einu*, all the Baal HaGeulah, the Frierdiker Rebbe. Those who set themselves against him were, in the end, brought to act according to the divine intent. The 12 Tammuz liberation was not only release from a cell; it was the turning of opposition itself into instrument.

The Name That Holds Both

.Figure 1 — the arc the maamar will trace: the adversary, seen through, becomes a helper. We return to this in Ois Vav

KAVANAH FOR THE TABLE

Where in my life does someone who opposes me function — without intending to — as a hidden helper, forcing a clarity or a strength I would never have reached on my own? The verse asks me not to wish him gone, but to see .him through

(יְהַמּוּ חַמָּאִים) Tehillim 118:7 · Frierdiker Rebbe, Maamar 12 Tammuz 5687 (Sefer HaMaamarim Kuntreisim) · Tehillim 139:21–22 · Berachos 10a

אות ב׳

Zimiros in Exile

?חוֹק and why does that make it a — song Why is Torah-in-displacement called

DOVID'S DECLARATION · TEHILLIM 119:54

זְמִרוֹת הָיוּ לִי חֻקֶּיךָ בְּבֵית מְגוּרָי

".Your statutes were songs to me in the house of my sojourning"

בִּשְׁבַת חֱיוֹתוֹ נָע וָנָד — The Rebbe sets up the difficulty carefully. Dovid says these words while he was a sojourning, גֵּרוּת. from *mgurai* carries a double charge: it is מְגוּרָי wanderer, tossed and unsettled. And the word dread — "my house full of ,מָגוֹר from *mgurai* the dwelling of a stranger who does not truly belong; and it is fears" (מָלֵא פְּחָדִים), surrounded by מְשׂוֹנְאָיו וּמְרוֹדְפָיו, those who hate and pursue him.

songs that So the question stands at full height: a man hunted, frightened, and homeless calls the Torah's statutes :of all things? And the Rebbe presses harder ,*song* Why .(עֲרֵבִים וּמְתוּקִים לוֹ כְּמוֹ זְמִירוֹת וְנִגּוּנִים) *were sweet to him* of delight — why is the delight of Torah likened specifically to the delight of ,*oneg* there are many kinds of *music*, בִּזְמִירוֹת דָּוְקָא?

ג׳ סוּגִים: — To answer, he opens the structure of mitzvos. There are three categories

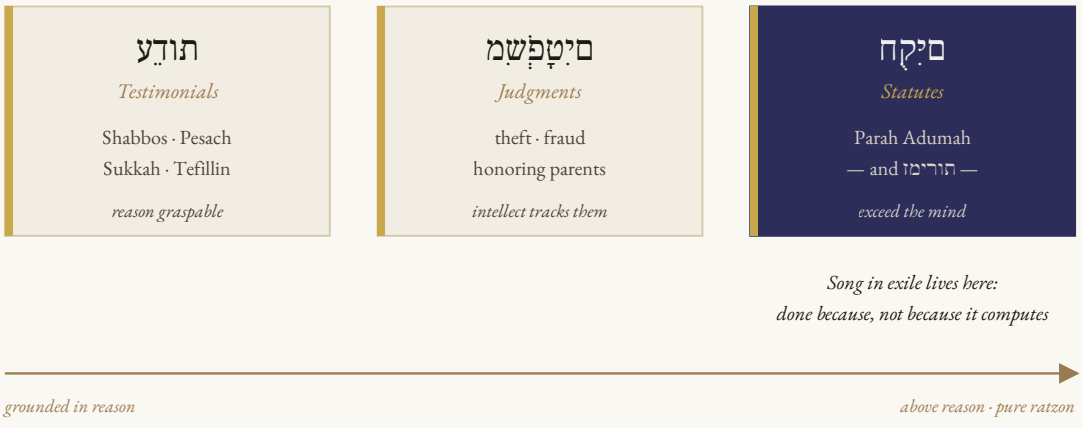
Rational commandments — the prohibitions of theft and fraud, the duty to honor **.judgments** — מִשְׁפָּטִים .its own The mind arrives at them on .(מְחוּיָבִים גַּם מִצַּד הַשֵּׂכֶל) *obligate even from the side of the intellect* parents — that

,Commandments that bear witness and memorialize — Shabbos, Pesach, Sukkah **.testimonials** — עֵדוּת once the Torah commands them, even if the (יֵשׁ לָהֶם מָקוֹם בַּשֵּׂכֶל) Tefillin. These have a place in the intellect .unaided mind would not have legislated them on its own

because the Torah decreed *only* The commandments the intellect cannot reach at all — done **.statutes** — חֻקִּים .Here the will precedes and exceeds all reason .(לוּלֵי צִיווּי הַתּוֹרָה לֹא הָיוּ מְחוּיָבִים) them

And this is the key. The .*Your statutes* — חֻקֶּיךָ He calls it .*edus* or *mishpatim* Dovid does not call the Torah level of Torah: the place in Torah that is above *chok* delight he found, in the house of fear, was the delight of the .*song* not because it computes. That is exactly why it is like ,*because* reason entirely, that is performed and loved Music moves a person beneath and beyond his reasons; it reaches the part of the soul that does not require an .pure will above intellect, is sweet in precisely that way ,*ratzon* argument. Torah from the level of

The Three Registers of Mitzvah



.Figure 2 — the three registers of mitzvah. Song in exile lives in the rightmost: above reason, done because commanded

Music reaches the part of the soul"
".that does not require an argument

KAVANAH FOR THE TABLE

a temporary dwelling, a place of sojourning. The zimiros we sing — beit megurai The Friday-night table is itself a here are chok-level: we sing because we sing. Not because it is the logical response to the week's fears. That is the .whole power of it

Tanya ch. 36 (background) · Likkutei Torah, Drushim L'Shavuos (cf. fn 3) · (עדות · משפטים · חוקים) Tehillim 119:54 · the three categories of mitzvos

אות ג׳

The Two Edges of Song

to cut down and to sing how one root means both — לְזַמֵּר עָרִיצִים

THE HIDDEN SECOND MEANING · YESHAYAHU 25:5

לְזַמֵּר עָרִיצִים

"to prune / cut down the tyrants" — the same root as זמירות

:opens in two directions, and Chassidus holds them in permanent productive tension ז־מ־ר The root

זְמִירָה I — song, melody, praise: זְמִירוֹת שַׁבָּת.

זְמִירָה II — cutting, pruning, severance: כֶּרֶם לֹא תְזֻמֹּר, "you shall not prune your vineyard" (Vayikra 25:3).

to prune away the ruthless, the way the shadow of a cloud — לְזַמֵּר עָרִיצִים :Yeshayahu 25:5 uses the second subdues the heat. A quiet, decisive severance of arrogant force. And the Midrash (Shir HaShirim Rabbah 2:12) Dovid's "songs" are also his "prunings." The two meanings .זְמִרוֹת הָיוּ לִי חֻקֶּיךָ already binds this verse to Dovid's .are not a pun; they are one act seen from two sides

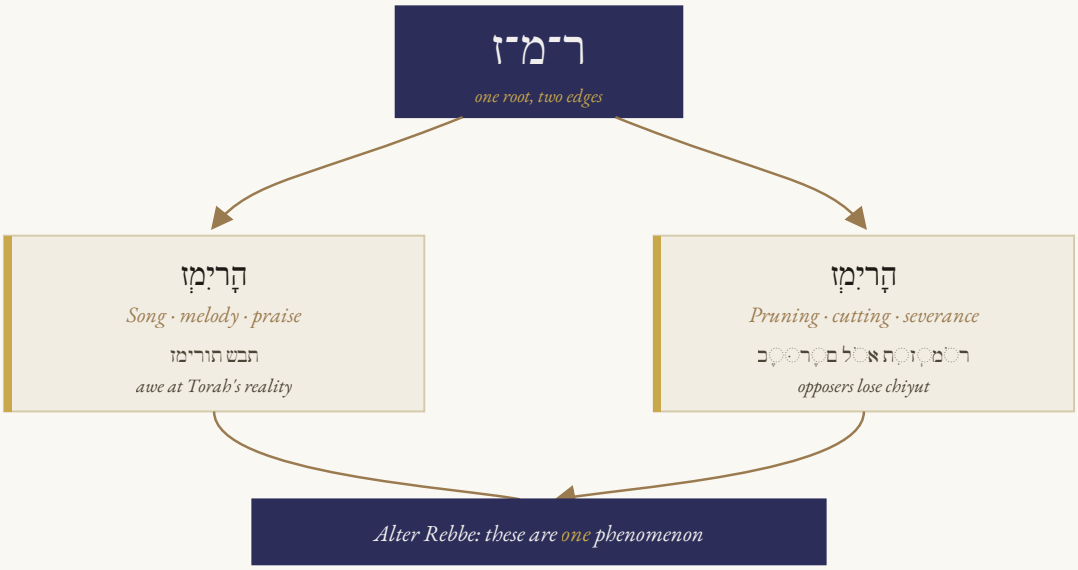
:sets out the two layers (*Dovid Zemiros* Kuntres Acharon, d"h) **Alter Rebbe** The

,Dovid experienced Torah from the level at which he felt, in his bones .*the song* ,שִׁבְחָא דְאוֹרַיְיתָא — *Layer one* one fine point — of Torah. To learn from that place is — *dikduk* that the vitality of all worlds hangs on a single .זמירה genuinely delightful, like music, even for a fugitive. This is the praise-edge of

his Torah was experienced at that absolute level — where all *because* Precisely .*the cut* ,לְזַמֵּר עָרִיצִים — *Layer two* its vital standing, and was ,*chiyus* to Torah lost its *opposed* worlds are nullified before a single ruling — everything

rise early" — הַשְׁכֵּם וְהַעֲרֵב עֲלֵיהֶן לְבֵית הַמִּדְרָשׁ וְהֵן כָּלִין מֵאֲלֵיהֶן: pruned away of itself. The Gemara (Gittin 7a) ".and stay late in the study hall, and they will perish of their own accord

.these are not two separate effects :And here is the Alter Rebbe's decisive move, which the Rebbe builds on *lezamer* the *produces* quality itself — the total awe at Torah's reality — that-*shvach* It is the **.They are one** the pruning. The melody of awe, sung *is* effect, automatically and without confrontation. The song *aritzim* .with enough truth, clears the field by itself



.Figure 3 — one root, two edges, converging. For the Alter Rebbe, song and severance are a single phenomenon

KAVANAH FOR THE TABLE

the force. The melody that rises out of genuine is Song is not the consolation prize for when force has failed. Song .awe at Torah prunes — without effort, without argument, without a fight — what would otherwise block the path .the week at the table. We need only to sing it true defeat This is why we do not need to

Alter Rebbe, Tanya Kuntres Acharon d"h Dovid Zemiros · Gemara Gittin 7a · Midrash Shir HaShirim · (כרם לא הזמר) Yeshayahu 25:5 · Vayikra 25:3 Rabbah 2:12

אות ד׳

The Pruner in Tefilla

Pesukei deZimra as the morning's clearing — the Maharash, the Rashab, the Frierdiker Rebbe

THE WORK OF THE LOWEST RUNG

> לְזַמֵּר עָרִיצִים — לְהַכְרִית הַחוֹחִים וְהַקּוֹצִים הַמּוֹנְעִים וּמְעַכְּבִים מִבַּיִת וּמִבַּחוּץ
>
> "to prune the tyrants — to cut away the thorns and brambles that obstruct and impede, from within and without."

Maharash The (Toras Shmuel) gives לזמר עריצים a precise station in the architecture of prayer. Tefilla is a ladder of four rungs — פְּסוּקֵי דְזִמְרָה → בִּרְכוֹת קְרִיאַת שְׁמַע → קְרִיאַת שְׁמַע → שְׁמוֹנֶה עֶשְׂרֵה — and the work of the first rung, Pesukei deZimra, is named explicitly in the language of the verse: *to prune the tyrants, to cut the thorns and brambles that block the ascent, from within and from without.*

The עָרִיצִים are not external enemies. The crucial reframing: They are the obstructions of the *nefesh* — *habehamis* — the coarseness, the scatter, the habitual smallness that the ordinary day deposits in a person. This is why *zimmer* Pesukei deZimra is the clearing work, the that makes the vineyard of tefilla accessible at all. The *cherev* tefilla is called a sword — but specifically a חֶרֶב שֶׁל שָׁלוֹם, a sword of peace: armed not to destroy but to clear a path.

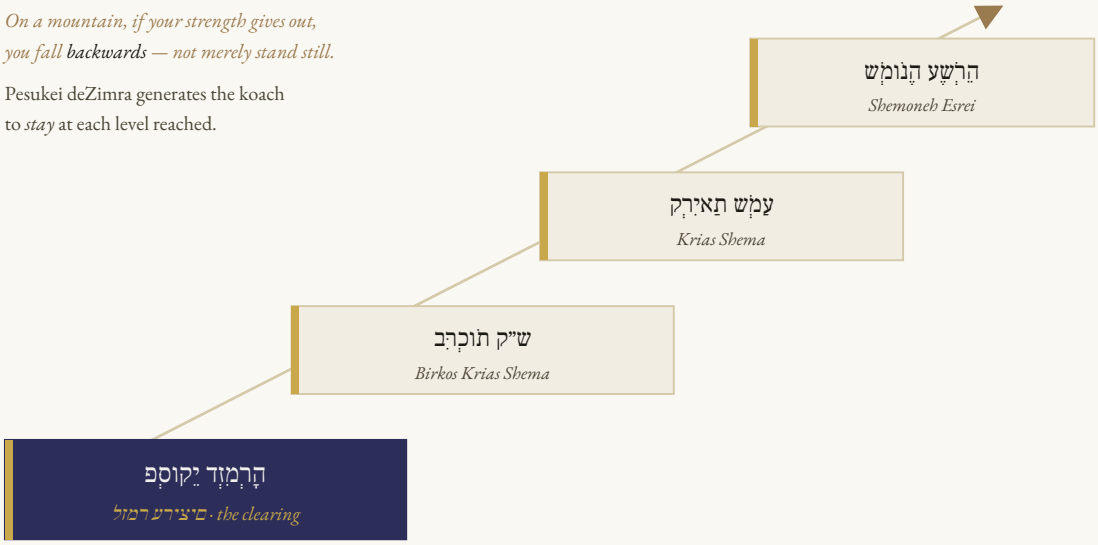
Rashab The (Maamarim 5672) sharpens the mechanism. The הִלּוּלִים וְתִשְׁבָּחוֹת of Pesukei deZimra are not mere warm-up. They are active — *birurim* refinements that cut the *kotzim*, the thorns of the *nefesh habehamis* that conceal the faculties of the *nefesh ha'elokis*. The zimmer does not merely it, by *enables* the ascent; it *precede* removing what hid the divine soul's own powers from view.

Frierdiker Rebbe The (Sefer HaMaamarim Kuntreisim) gives the metaphor that makes it physical. Climbing a mountain takes a different than walking on level ground. On flat ground, when you stop, you simply *koach* stand. **On a mountain, when your strength gives out, you fall backwards.** The work of Pesukei deZimra is each level already reached, so that a lapse does not become a slide. And the word עָרִיצִים is exact: the obstructions are not passive weeds sitting still — they are *hold* not only to ascend but to *koach* exactly this — generating the *hold*, *push*, they have to be actively pruned.

The Ladder of Tefilla — and the rung that clears the path

On a mountain, if your strength gives out,
you fall ***backwards*** *— not merely stand still.*

Pesukei deZimra generates the koach
to *stay* at each level reached.



.Figure 4 — the ladder of tefilla. Pesukei deZimra is the lowest rung and does the clearing the whole ascent depends on

KAVANAH FOR THE TABLE

When you sit to daven and feel heavy, scattered, small — that heaviness is not a sign you have failed before you .began. The zimiros come first because the clearing must come before the for. It is precisely what Pesukei deZimra is .climb. And on the mountain, standing still is already falling: the song is what holds you in place

Maharash, Toras Shmuel 5640 / 5642 (editorial status undetermined) · Rashab, Maamarim 5672 (undetermined) · Frierdiker Rebbe, Sefer HaMaamarim Kuntreisim vol. 2 (undetermined)

אוֹת ה'

Dovid Was Punished

and the vineyard that must bear fruit ,בֵּרוּרִים without דְּחִיָּה — The limit of pruning

THE MOST ARRESTING CLAIM IN THE MAAMAR

> לֹא תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ
>
> He did not create it as a wasteland — He formed it to be inhabited." (Yeshayahu 45:18)"

Here the Rebbe turns the teaching against its own apparent triumph. The Gemara (Sotah 35a; cf. Bamidbar How can he be .זְמִרוֹת הָיוּ לִי חֻקֶּיךָ for saying *punished* **Dovid HaMelech was** Rabbah 4:20) records that ?punished for so exalted a statement

mode, the pushing-away *dechiya* the — לְזַמֵּר עָרִיצִים at the level of *only* Because his Torah, in that moment, was the refinement and elevation :*birurim* **without simultaneously doing the work of** — of what opposes Torah .of the world's own buried sparks of G-dliness. To cut is not yet to build. To clear a field is not yet to plant it

The purpose of creation is not the .And this is the point the whole maamar has been moving toward He did not create the world to be a wasteland, cleared and — לֹא תֹהוּ בְרָאָהּ **.elimination of what opposes** the ,*dirah b'tachtonim* to become a dwelling. The ,*to be inhabited* He formed it — לָשֶׁבֶת יְצָרָהּ — abandoned .not only by repelling what stands against it ,*drawing G-dliness in* dwelling in the lowest realm, is built by

the registers that — *mishpatim* and *edus* So the two levels of Torah divide the labor. Torah from the level of ,work: it enters the world, finds the spark **drawing-in** engage the world on terms the intellect shares — does the work. The first without the second is **cutting** alone does the *chukim* and elevates it. Torah from the level of incomplete; but the second without the first — pure severance, the cut with no harvest — is what Dovid was .*Both are required* .held to account for

word. The *vineyard* The agricultural image carries the whole resolution, and it is no accident the root is a are עָרִיצִים The .*so that the vine can bear fruit* pruner does not cut to destroy. He cuts the wild, vigorous growth is not to be killed; it *nefesh habehamis* not weeds — they are strong, bold growth that is merely misdirected. The .its very force redirected toward fruit. This is an entirely different model from suppression — *pruned* is to be

Why Pruning Alone Was Not Enough

Dovid was punished for the cut without the drawing-in

.Figure 5 — the cut and the drawing-in must operate together. The goal is not a cleared field but an inhabited dwelling

.To clear a field is not yet to plant it"
".The vine is pruned so the vine can fruit

KAVANAH FOR THE TABLE

"?The question in my own avodah is not only "what am I cutting away?" but "what am I building in its place
The week I am clearing off at this table is not an enemy to be .dirah serves Dechiya .Pruning serves fruiting
.defeated and forgotten — it is raw material for a dwelling I am still building

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Yeshayahu 45:18 · Gemara Sotah 35a · Bamidbar Rabbah 4:20 · Tanya ch. 36 (dirah b'tachtonim) · Vayikra 25:3 (the vineyard root)

The Name That Holds Both

how one Name carries severance and indwelling at once, and the foe becomes a helper — הוי׳ אֶחָד

THE RESOLUTION · THE RETURN TO THE PEG VERSE

> הוי׳ לִי בְּעֹזְרָי — וַאֲנִי אֶרְאֶה בְשׂנְאָי
>
> the verse we began with, now read through the unity of the Name

The two modes — cutting and drawing-in — could seem to pull against each other. The Rebbe resolves them not by choosing between them but by locating both in a single Name: הוי׳, *Shem HaEtzem*, the essential Name, which holds two aspects at once.

Havayah as הָיָה הֹוֶה וְיִהְיֶה — "aspect *this* was, is, and will be," transcendent of all worlds, above time. From mode: Torah radiating from a level so far above the world that whatever opposes it לזמר עריצים comes the its standing, in the light of the *meziut*, simply has no ground on which to stand. The opposed loses its transcendent.

Havayah as מְהַוֶּה — the One who continuously *brings worlds into being*. From *this* aspect comes the *birurim* it — and therefore enters it, finds *makes* mode: the very same Name that transcends the world is the Name that its sparks, and elevates them. The maker of the dwelling is the one who comes to dwell.

The full Name holds both, and this is the meaning of הוי׳ אֶחָד. The Rebbe joins יָחִיד — absolute singularity above all worlds — with אֶחָד — one and the joining is accomplished — *even from the side of the manifold world* Shem HaEtzem, not in spite of the tension between them. Transcendence and indwelling are not two *through* compromises meeting in the middle; they are one essence showing two faces.

And now וַאֲנִי אֶרְאֶה בְשׂנְאָי resolves completely. The foe is not finally to be destroyed; the sparks, *nitzotzos*, within him are to be refined. And when those sparks are drawn out, **they become** עֹזְרָי **— helpers.** This is why the very same verse names both the helpers and the foes: הוי׳ לִי בְּעֹזְרָי. The *they are the same people, before and after the birur*. The opening clause and the closing clause are one motion. The Frierdiker Rebbe's conduct was its living proof — those who opposed him were, in the end, made to act according to the divine intent. The imprisonment became the geulah. The שׂוֹנֵא became the עוֹזֵר. That is 12 Tammuz.

The Name That Holds Both

.Figure 6 — the Name holds transcendence and world-making at once; the spark in the foe, refined, completes the circuit as a helper

,They are the same people"
".before and after the birur

KAVANAH FOR THE TABLE

The person who has stood against me most forcefully may carry the very spark that, when it turns, becomes my most powerful helper. I am not waiting for him to change. I am holding the Name that makes both modes true at ,once — the strength to clear, and the patience to draw in — and trusting that the foe and the helper are, finally .one

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Frierdiker Rebbe, Maamar 12 Tammuz 5687 · Rebbe, Maamar (יחיד / אחד) Tehillim 118:7 · Tanya, Sha'ar HaYichud VeHaEmunah ה' לי בעוזרי, י"ב תמוז תש"ז (מוגה)

The Whole in One View — סְכוּם

Mode	*Level of Torah*	*Effect*	*Aspect of the Name*
שִׁבְחָא דְאוֹרַיְיתָא *the song of awe*	Torah as absolute reality — all worlds hang on one dikduk	The world loses its grip on the person	Chukim · Shem HaEtzem
לְזַמֵּר עָרִיצִים *the pruning*	That same awe radiating outward	Opposers lose their chiyus — they perish of themselves	Havayah as היה הוה ויהיה (transcendent)
בֵּרוּרִים *the refinement*	Torah drawing G-dliness into the world	Sparks elevated; the world becomes a dwelling	Havayah as מהוה (world-making)
פְּסוּקֵי דְזִמְרָה *the daily clearing*	Pre-tefilla avodah — the morning's zimmer	Thorns cut; ascent enabled; each level held	The lowest rung of the ladder
שׂוֹנֵא ← עוֹזֵר *foe into helper*	The full Name holding both modes	The spark in the foe, refined, becomes a helper	יחיד + אחד — both at once

FOR THE SHABBOS TABLE · לְשֻׁלְחָן

level avodah — we sing-*chok* The zimiros we sing on Shabbos are not decoration around the meal. They are because we sing, not because we have worked out why it should help. That is the source of their power. And the Alter Rebbe tells us that the one who learns Torah and feels in his bones that all worlds depend on the matter with no effort and no confrontation. The song is ,*aritzim* before him — that person's learning itself prunes the .the sword of peace

of the Friday-night *beit megurei* guests, not permanent residents. The — *geirim* ,On Shabbos we are all, a little table is at once our dwelling and our sojourning, and the zimiros meet us exactly there: in the live tension .between exile and homecoming, between what opposes us and what helps us, between the cut and the fruit

,Do not wish him gone. Ask .שׂוֹנֵא So bring to the table this week the thought of someone you might call a instead, what spark he is carrying that you have not yet seen — and what it would take to draw it out. Then .begin the zimiros. Notice what shifts

METHOD

What this edition is

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COLOPHON

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