LIKKUTEI TORAH · PARSHAS ACHAREI · MAAMAR 3

ביאור הדברים בענין לטהר תטהרו

An Explanation of "To Purify … You Shall Be Purified"

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Yom Kippur purifies in two ways: the outer "garment" of haughtiness is wiped away from above, while the inner sins are purified by a cry from the depth of the heart that reaches the Infinite above the Name Havayah. Behind this stands the contrast of Torah and mitzvos: Torah study is true self-nullification that joins the soul to the Infinite, while the mitzvos, rooted even higher, come down only as a garment, through the "hairs" of detailed law.

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

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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

This biur explains the preceding maamar on "to purify you … you shall be purified." Contemplating G-d's infinite greatness brings a "life of pain" at being far from Him, and its consolation is Torah study, in which the soul is clothed in G-d's own garment and joined with the Infinite Light under one encompassing light, like the covering that enables the union of Z'eir Anpin and Nukva. The maamar then explains "His garment is white as snow": the supernal Chashmal, through which the Infinite Light first enters Atzilus, "freezes" Divine wisdom like snow, so that it can descend divided and "melt" into wisdom that created beings grasp. From it come "the hairs," the detailed laws, such as the Yom Kippur service, which draw the Infinite Light down through bittul. Torah, true ayin, is free of time and place; the mitzvos, rooted in Gulgalta, come down only as a garment, and theirs is the bittul of a yesh, which depends on time and place: the Kohen Gadol entered the Holy of Holies only on Yom Kippur. Kelipah mirrors this with outer haughtiness and inner desire. On Yom Kippur the outer is wiped away "upon you," while inner sin is purified "before Havayah," as Malchus rises face to face into the Infinite.

OUTLINE

1 **Torah study as union with the Infinite** ¶1

The pain of distance from G-d is consoled by Torah study, in which one encompassing light joins the soul with the Infinite Light, as the covering from Abba and Imma joins Z'eir Anpin and Nukva.

2 **"His garment is white as snow"** ¶2

The supernal Chashmal "freezes" Divine wisdom like snow, or like a teacher's parable, so that it can descend divided and melt into wisdom for created beings.

3 **The hairs: detailed laws and the Yom Kippur service** ¶3–4

"The hair of His head" is the particular laws of physical deeds, such as the Kohen Gadol's service, which draw down the Infinite Light through bittul and mesirus nefesh.

4 **Torah and mitzvos** ¶5

Torah is true bittul and is free of time and place; the mitzvos, higher in their root, come down as a garment and the bittul of a yesh; kelipah is pure yesh, and honor can make a haughty yesh of one who lacks the koach mah of the wise.

5 **The two sides of kelipah** ¶6–7

Opposite Torah and mitzvos, kelipah has an inner side, desire, which can be transformed, and an outer side, haughtiness, which cannot.

6 **Two kinds of purification** ¶8

“Upon you” the outer is wiped away; “before Havayah” the inner is purified by a cry from the depths that reaches above the Name.

7 **The ascent of Malchus on Yom Kippur** ¶9

Malchus rises face to face into the Infinite; the Zohar’s two readings of “before Havayah” agree, and Malchus is cleansed first, then Israel.

THE MAAMAR IN THE REBBE’S LIGHT

Found by AI reading every place in the Rebbe’s works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

This maamar is the biur of the one before it, and two of the Rebbe’s teachings meet it at its two main points. The first is its statement that in their supernal root the mitzvos are higher than the Torah, after the previous maamar set the Torah above the mitzvos. In his maamar of Shabbos Acharei 5733, „כל ישראל יש להם חלק לעולם הבא”, the Rebbe notes both places and says that the Torah is higher „כמו שהתומ”צ נמשכו בגילוי” (“as Torah and mitzvos are drawn into revelation”), while „בשרשם, המצוות הם נעלים יותר” (“in their root the mitzvos are higher”); from this he explains why the body, to which the mitzvos mainly belong, is rooted higher than the soul. The second is the maamar’s reading of the verse: ‘upon you’, what is encompassing, is atoned, and the inner sins are purified by the person himself. In a maamar of the eve of 13 Nissan 5726 the Rebbe brings this reading beside the order of Taharos, which refines „המקיפים דקליפה” (“the encompassing side of kelipah”). With these two in hand, perhaps, a reader sees more clearly how the biur stands with the maamar it explains, and what its ‘encompassing’ fault is.

KEY CONCEPTS

His garment white as snow לבושיה כתלג חיוור

The supernal garment, the Chashmal that encompasses all of Atzilus, which “freezes” Divine wisdom so that it can descend and later “melt” into wisdom that created beings can grasp.

The hair of His head שער רישיה כעמר נקא

Narrow, contracted channels of Divine light; in the Torah, the particular laws of physical deeds.

Chashmal חשמל

An encompassing layer that surrounds and screens a level; the lower one divides Atzilus from the worlds below it, while the higher one encompasses all of Atzilus.

Makif מקיף

Encompassing light, which surrounds rather than enters; one makif over two levels unites them.

Nullification of yesh to ayin ביטול היש לאין

The submission of a self that remains a self, as in the mitzvos, contrasted with the true ayin of Torah study.

Koach mah כח מ"ה

Chochmah as "the potential of what": the self-nullification of true wisdom, which honor cannot turn into a yesh.

The ascent of Malchus עליית המלכות

On Yom Kippur Malchus rises face to face to receive the supernal face of the Infinite One, into Atik, above the Name Havayah.

From the depths ממעמקים

The cry from the depth of the heart, the infinite in the soul, which arouses the Infinite above the Name Havayah.

SECTION 1 • ¶1

Torah study as union with the Infinite

1 ביאור הדברים בענין לטהר[1] תטהרו. הנה חיי צער תחיה[2,3] היינו מהתבוננות מגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף כו' ממילא יחיה חיי צער על מה שרחוק מאור פניו ית'

An explanation of the matters concerning "to purify … you shall be purified." Now, "you shall live a life of pain": that is, from contemplating the greatness of the Infinite One (Ein Sof), blessed be He, who is as His name: He has no end, etc., he will as a matter of course live a life of pain over being far from the light of His countenance, may He be blessed.

> This maamar is a biur, a further explanation, of the preceding maamar, "For on this day He shall atone for you," taking up its words "to purify … you shall be purified"; the Kehot notes date it to 5570 (1809-10) and add that the Mitteler Rebbe wrote a long explanation based on it. It opens with the way of Torah in Pirkei Avos, "you shall live a life of pain," and reads that pain as what a person feels on contemplating that the Infinite One truly has no end: he sees how far he is from the light of His countenance.

ותהיה זאת נחמתו אשריך וטוב לך[4] בעוה"ז ע"י עסק התורה שהיא חכמתו ושם התלבשות אור א"ס ממש בחכמה

And this will be his consolation: "happy are you, and it is well with you" in this world, through occupying himself with the Torah, which is His wisdom; and there the very Infinite Light (Or Ein Sof) is clothed in Chochmah (wisdom).

> His consolation is "happy are you, and it is well with you" already in this world, through Torah study. The Torah is G-d's wisdom, and the Infinite Light itself is clothed in it.

ונמצא מתלבש גם הוא בלבושו של הקב"ה ונעשה יחוד א"ס בנפשו, וזהו יחוד קב"ה [קודשא בריך הוא] ושכינתי' וכמבואר בזהר בענין יחוד זו"נ [זעיר אנפין ונוקבא] שהמלאכים מכסים היחוד בגדפין

It follows that he too is clothed in the garment of the Holy One, blessed be He, and the union of the Infinite One is brought about in his soul. And this is the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), as is explained in the Zohar concerning the union of Z'eir Anpin and Nukva, that the angels cover the union with wings

> Since the Torah is G-d's "garment," one who studies it is clothed in that same garment, and the Infinite is united with his soul. The Alter Rebbe calls this the union of the Holy One, blessed be He, and His Shechinah, that is, of Z'eir Anpin and Nukva, and recalls the Zohar's image of angels covering that union with their wings.

(והובא בפע"ח [בפרי עץ חיים] שער הקדישים פ"א. ועיין בע"ח [בעץ חיים] שער הארת המוחין פ"ב [פרק ב'] ועיין מזה ג"כ במק"מ [במקדש מלך] סוף חלק א' בהשמטות ד"ה בראשית).

(This is cited in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 1; and see Etz Chaim, Sha'ar Haaras HaMochin, chapter 2; and see on this also the Mikdash Melech, at the end of Part I, in the Hashmatos, [on the passage] beginning "Bereishis.")

> The parenthesis gives Kabbalistic sources for the image of the covering wings: Pri Etz Chaim and Etz Chaim, the Arizal's teachings as recorded by his disciple Rabbi Chaim Vital, and the Mikdash Melech, a commentary on the Zohar, on the Hashmatos (passages printed apart from the main text of the Zohar). Pri Etz Chaim, in Sha'ar HaKaddishim on the Kaddish prayers, explains that at the union of Tiferes and Malchus all the worlds are made into "wings" around it; in the edition on Sefaria this is in chapter 1, as the text has it, while the Kehot notes give chapter 2 (the end of chapter 3). The Kehot notes also refer to Etz Chaim, Sha'ar Derushei HaTzelem, discourse 2 (the rules of Chassadim and Gevuros), rule 16.

וכיסוי זה הוא נמשך מבחי' או"א [אבא ואימא] כו' דהיינו שנמשך מקיף אחד לשניהם לצורך היחוד

And this covering is drawn from the level of Abba and Imma, etc.; that is, one encompassing [light] (makif) is drawn for the two of them, for the sake of the union.

> The covering over the union comes from above both partners: it is drawn from Abba and Imma, the configurations of Chochmah and Binah. A single encompassing light (makif) surrounds Z'eir Anpin and Nukva together, and this shared enclosure is what makes their union possible.

וכך הוא בעסק התורה נמשך מקיף עליון שמקיף גם את נפשו להתכלל בבחי' אור א"ס בבחי' יחוד ע"י מקיף א' הכולל ב' הבחי'.

And so it is with occupying oneself with the Torah: a supernal encompassing [light] is drawn, which encompasses his soul too, so that it be included in the level of the Infinite Light, in a state of union, through one encompassing [light] that includes both levels.

> Torah study works the same way: a higher encompassing light surrounds both the Torah and the learner's soul, so that the soul is included in the Infinite Light. Because one makif encloses both, the soul and the Infinite Light clothed in G-d's wisdom are joined in a true union.

SECTION 2 • ¶2

"His garment is white as snow"

2 ועתה נבוא לביאור לבושי' [לבושין / לבושים] כתלג חיוור איתא בזהר שהי"ג ת"ד [תיקוני דיקנא][5] נק' לפעמים ג"כ בשם לבושי' [לבושין / לבושים] כתלג חיוור.

Now we shall come to the explanation of "His garment is white as snow." It is stated in the Zohar that the thirteen tikkunim of the beard (tikkunei dikna) are sometimes also called by the name "His garment is white as snow."

> The maamar now explains the image from Daniel's vision of the Ancient of Days (Atik Yomin), "His garment is white as snow." The Zohar sometimes gives this name to the thirteen tikkunim (rectifications) of the beard, the channels of mercy in the Kabbalistic image of the supernal Head.

אך האמת הוא שעיקר הלבוש הוא החשמל ולא החשמל המפסיק בין אצילות לבי"ע כי זהו מחיצוניות בינה והוא בנוגה שמבחי' שבה"כ [שבירת הכלים] אלא הוא החשמל עליון המקיף כל האצילות

But the truth is that the main garment is the Chashmal; and not the Chashmal that separates between Atzilus and Beriah, Yetzirah and Asiyah, for that is from the outer dimension (chitzoniyus) of Binah (understanding), and it is in nogah, which is from the level of the shattering of the vessels (sheviras hakeilim); rather, it is the supernal Chashmal that encompasses all of Atzilus.

> Yet the main "garment" is the Chashmal, a word from Ezekiel's vision that the Kabbalah uses for an encompassing layer that surrounds and screens a level. The Alter Rebbe excludes the lower Chashmal that divides Atzilus from the three lower worlds, since it comes from the outer dimension of Binah and belongs to nogah, the mixed realm that arose from the shattering of the vessels; the garment meant here is a higher Chashmal that surrounds all of Atzilus.

דהיינו שהתלבשות גבורה דעתיק במו"ס [במוחא סתימאה] הוא ע"י [עתיק יומין] מקיף זה

That is, the enclothing of the Gevurah of Atik in Mocha Stima'ah (the hidden brain) is through this encompassing [light] (makif).

> This higher Chashmal is the encompassing layer through which the Gevurah of Atik, the innermost level of Keser, is clothed in Mocha Stima'ah, the "hidden brain."

(בלקוטי השי"ס [הששה סדרים] מהאריזי"ל [מהארי"י זכרונו לברכה] דטי"ז ד"ה לכי ומעטי[6] איתא וז"ל [וזה לשונו] כי יש מסך בין עולם לעולם כו' ויש בין הא"ק [האדם קדמון] לאצילות מסך וכן בין האצילות לבריאה כו' וכל המסכים נק' מקיפים עכ"ל [עד כאן לשונו],

(In Likkutei HaShas by the Arizal, of blessed memory, folio 16, [in the passage] beginning "Go and diminish," it is stated, and these are his words: "For there is a screen between one world and the next, etc.; and between Adam Kadmon and Atzilus there is a screen, and likewise between Atzilus and Beriah, etc.; and all the screens are called makifim (encompassing [lights])." End of quote.

> A long parenthesis supports this from the Arizal's Likkutei HaShas, his comments on passages of the Talmud, here on the story of the moon, which was told, "Go and diminish yourself." There the Arizal says that a screen separates each world from the next, from Adam Kadmon, the primordial level above Atzilus, downward, and that all these screens are called makifim, encompassing lights.

והנה הרמ"ז [הרב משה זכות] ר"פ אמור דפ"ח סע"ב [סוף עמוד ב] גבי כשמן הטוב[7] על הראש כתב שגם כתר אריך נחשב מעולם א"ס[8] כו' ועיקרו של אצילות מתחיל ממו"ס [ממוחא סתימאה] שהיא חכמה דאריך עכ"ל [עד כאן לשונו]

Now the Ramaz, at the beginning of Parshas Emor, folio 88, end of side b, on "Like the good oil upon the head," wrote that even the Keser of Arich [Anpin] is counted as [part] of the world of the Infinite One (Ein Sof), etc., and Atzilus proper begins from Mocha Stima'ah, which is the Chochmah of Arich [Anpin]. End of quote.

> The Ramaz (Rabbi Moshe Zacuto), commenting on the Zohar at the start of Emor, says that even Keser of Arich Anpin, the outer dimension of Keser, is counted as part of the world of the Infinite One, and Atzilus proper begins with Mocha Stima'ah, the Chochmah of Arich Anpin. In Likkutei Torah on the Song of Songs (23a), the Alter Rebbe quotes the same words of the Ramaz to show that Gulgalta, the outer dimension of Keser of Arich Anpin, stands higher than the Chochmah within Keser.

וא"כ ענין התלבשות גבורה דעתיק במו"ס [במוחא סתימאה] הוא ענין ההמשכה מאור א"ס בראשית האצילות וע"כ התלבשות זו הוא ע"י מקיף זה ומסך הנ"ל ואפשר שזהו ג"כ ענין קרומא דאוירא[9] כו' ע' [עיין] בע"ח [בעץ חיים] שער א"א פ"ז [פרק ז][10] שזהו ענין רקיע המבדיל בין מים למים[11]

If so, the matter of the enclothing of the Gevurah of Atik in Mocha Stima'ah is the matter of the drawing down from the Infinite Light (Or Ein Sof) at the beginning of Atzilus; and therefore this enclothing is through this encompassing [light] and the screen mentioned above. And possibly this is also the matter of the "membrane of air" (kruma de'avira), etc.; see Etz Chaim, Sha'ar Arich Anpin, chapter 7, that this is the matter of "the firmament that divides between water and water."

> It follows that the clothing of Atik's Gevurah in Mocha Stima'ah is the very point where the Infinite Light enters Atzilus, so it passes through a makif and a screen like those the Arizal describes. The Alter Rebbe suggests that this is also the "membrane of air" (kruma de'avira), which Etz Chaim calls the firmament that divides "between water and water"; the Kehot notes say the place is the beginning of chapter 6, not chapter 7 as printed.

ומזה יובן ג"כ ענין סלסלה ותרוממך[12] שנתבאר לעיל דענין ההתרוממות הוא מבחי' לבושי' [לבושין / לבושים] כתלג לבחי' ומדרגת שער רישי' [רישיה] כו' והיינו כי שער רישי' [רישיה] הוא מבחי' כתר אריך שהוא מעולם א"ס שלמעלה מהמסך ומהאצילות כו').

And from this will also be understood the matter of "Salseleha, and she will exalt you," explained above: that the exaltation is from the level of "His garment is like snow" to the level and rank of "the hair of His head," etc. That is, "the hair of His head" is from the level of the Keser of Arich [Anpin], which is of the world of the Infinite One, which is above the screen and above Atzilus, etc.)

> This also clarifies the previous maamar's teaching on "Salseleha, and she will exalt you." In its plain sense salseleha means "hold her dear," but the Talmud learned that the word also describes curling one's hair, and the previous maamar read it as separating the hairs, the detailed laws, through which a person is lifted from "His garment like snow" up to "the hair of His head." That is a real ascent, because "the hair of His head" stems from Keser of Arich Anpin, which belongs to the world of the Infinite One, above the screen and above Atzilus.

וע"ז נאמר לבושי' [לבושין / לבושים] כתלג חיוור כמו שלג שתחלת הווייתו ממים[13] ונקפא ונעשה שלג ואח"כ חוזר ונפשר ונמס והיה למים וזהו חכמה בראש חכמה בסוף,[14, 15]

And of this it is said, "His garment is white as snow": like snow, which first comes into being from water, and it freezes and becomes snow, and afterwards it thaws back and melts and becomes water. And this is "wisdom at the beginning, wisdom at the end."

> Back to the main line: the garment is like snow, which begins as water, freezes, and then melts back into water. So the Torah begins as Divine wisdom and ends as wisdom again, "wisdom at the beginning, wisdom at the end," with a frozen stage in between; the preceding maamar made the same comparison and called the "water" from which the Torah's garment comes Supreme Chochmah.

והוא ע"ד משל כמו משלי שלמה או כמו שהרב מסביר שכל להתלמיד ע"פ משל

And it is in the manner of a parable (mashal), like the parables of Shlomo (Mishlei), or as a teacher explains an idea to the student through a parable.

> The frozen stage is like a parable (mashal): the proverbs of King Shlomo, whose book is called Mishlei, "parables," or a teacher who conveys an idea through an analogy. The parable is how the idea reaches the student.

שכשעומד התלמיד על כוונת רבו במשל זה ומבין השכל עצמו הנה נעשה אצלו ג"כ בחינת חכמה כמו שהיה אצל רבו החכמה מתחלה רק שבאמצע נגלד ונקרש לפי שהחכמה לא היתה נתפסת בשכל התלמיד כמות שהיא בעצמה בשכל הרב רק ע"י משל,

When the student grasps his teacher's intent in this parable and understands the idea itself, then in him, too, it becomes the level of Chochmah (wisdom), as the wisdom was with his teacher at first; only, in the middle it froze and congealed, because the wisdom could not be grasped in the student's mind as it is in itself in the teacher's mind, but only through a parable.

> Once the student grasps his teacher's meaning and holds the idea itself, it becomes true wisdom in him, as it was in his teacher at the start. In between it was "frozen" in the parable, because the student could not take in the wisdom as it is in the teacher's own mind.

וכך הוא בחי' לבוש עליון הוא בבחי' שלג שנגלד ונקרש עצמיות החכמה לבלתי הגלות נגלות כמות שהיא בעצמה רק אח"כ חוזר ונמס והיה למים בחי' חכמה[16,17] אצל הנבראים

And so the level of the supernal garment is in the state of snow, in which the very essence of the wisdom froze and congealed, so as not to be openly revealed as it is in itself; only afterwards it melts back and becomes water, the level of Chochmah for created beings.

> The supernal garment works the same way: G-d's own wisdom is congealed like snow, so that it is not revealed as it truly is. Afterwards the snow melts into water, and the wisdom becomes Chochmah that created beings can receive; in the Kabbalah water is a name for Chochmah.

ועל ענין זה נאמר משליך קרחו כפתים כו' ישב רוחו יזלו מים מגיד דבריו ליעקב[18] שלהיות מגיד דבריו ליעקב שהוא מבחי' יזלו מים נעשה ע"י הקרח שנגלד ונקרש כעין הקרח

And of this matter it is said, "He casts forth His ice like crumbs," etc., "He makes His wind blow, the waters flow"; "He declares His words to Yaakov." That is, "He declares His words to Yaakov," which is from the level of "the waters flow," comes to be through "the ice": that which froze and congealed, like ice.

> The Alter Rebbe brings Psalm 147: G-d casts forth His ice "like crumbs," then makes His wind blow so that "the waters flow," and declares His words to Yaakov. He reads it as one process: the Torah reaches Israel as flowing water, Chochmah they can grasp, only because it first passed through the "ice," wisdom frozen like a parable.

וכך הוא בענין השלג, אלא שהשלג הוא בהתחלקות טיפין טיפין כי להיות יורד ההשפעה מוכרח להיות ע"י התחלקות

And so it is with snow, except that snow is divided drop by drop; for in order for the flow to descend, it must come through division.

> Snow is the same, except that it falls as many separate flakes, like the "crumbs" of the psalm. For any flow from above to come down, it must be divided into measured portions.

וכמו שנודע מגבורות גשמים[19] שיורדים[20] ע"י התחלקות שאל"כ [שאם לא כן] היו מבול[21] ח"ו [חס ושלום],

As is known of the "might of the rains" (gevuros geshamim): they descend through division, for otherwise they would be a flood, G-d forbid.

> So it is with rain, called "the might of the rains" (gevuros geshamim) at the opening of Tractate Taanis: it falls in separate drops, and if it came down undivided it would be a flood. The Talmud (Bava Batra 16a) says that G-d made a separate mold for every drop.

וגם י"ג ת"ד [תיקוני דיקנא] נק' בחי' לבושים על דרך זה שההארה היורדת דרך השערות שהם חלולים הנה השערות הם בחי' לבושים

And the thirteen tikkunim of the beard, too, are called the level of garments in this way: [as for] the radiance that descends through the hairs, which are hollow, the hairs are the level of garments.

> The thirteen tikkunim of the beard are called "garments" in the same sense. The light descends through the hairs, which are hollow channels, and so the hairs are its garments.

והן בבחי' פירוד והתחלקות בבחי' שלג ונק' חיוור ששרש ההשפעה עצמה היא בחי' חסד

And they are in a state of separation and division, like snow; and they are called "white" because the root of the flow itself is the level of Chesed (kindness).

> Like snow divided into flakes, the hairs divide the light into separate strands. They are called "white" because the root of their flow is Chesed, kindness, which the Kabbalah associates with white.

(וגם השלג יש בו תוקף הלבנונית יותר מבחי' עמר נקא וכמ"ש במ"א ע"פ הנותן שלג כצמר).[22,23] ומים שיורדים ממקום גבוה למקום נמוך (אלא שיורדים בבחי' צמצום והתחלקות ההשפעה לפירורים):[24,25,26,27]

(And snow, too, has a greater intensity of whiteness than the level of "clean wool," as is explained elsewhere on [the verse] "He gives snow like wool.") And [this is] water, which descends from a high place to a low place (except that it descends in a state of contraction and of division of the flow into fragments).

> Snow is even whiter than "clean wool," as is explained elsewhere on the verse "He gives snow like wool"; the Kehot notes identify that discourse as the one printed in the Siddur, 63b. The flow is also like water, which by nature descends from a high place to a low one, except that here it comes down contracted and divided into small portions.

SECTION 3 • ¶3–4

The hairs: detailed laws and the Yom Kippur service

3 ב והנה מבחי' לבושיה כתלג חיוור נמשך בחי' שער רישיה כעמר נקא[28] אלו הן פרטי ההלכות שבגשמיות

2. Now, from the level of "His garment is white as snow" is drawn the level of "the hair of His head is like clean wool": these are the particular laws concerning physical things,

> Section 2 turns from the garment to the hair. From "His garment white as snow" comes "the hair of His head like clean wool," which the maamar identifies with the particular laws that deal with physical things.

כמו כל מסכת יומא שכל הרעש של הכה"ג [הכהן גדול] שהוא פורש משאר העם ונכנס לפני ולפנים

such as the whole of Tractate Yoma, where all the stir over the Kohen Gadol (High Priest) is that he withdraws from the rest of the people and enters the innermost sanctum;

> Tractate Yoma is the example: its whole drama concerns the Kohen Gadol, who withdraws from the people and enters the Holy of Holies, the innermost sanctum.

והיה רק פעם א' בשנה והי' [והיה] צריך חמש טבילות ועשרה קידושין[29] וכל העבודה הוא שמזה מדם הפר ומדם השעיר באצבע אחת למעלה ושבע למטה ומונה אחת ואחת[30] כו'.

and this was only once a year, and he needed five immersions and ten sanctifications; and the whole service is that he sprinkles of the blood of the bull and of the blood of the goat with the finger, once upward and seven times downward, and counts "one and one," etc.

> This happened only once a year, with five immersions and ten washings of hands and feet (the Mishnah's "sanctifications"). At the heart of the service he sprinkled the blood of the bull and of the goat, once upward and seven times downward, counting each sprinkling aloud, "one; one and one"; all of this is detailed law about physical acts.

4 והנה כח זה שיש בגשמיות דם הפר והשעיר להיות נוגע להמשכת אור א"ס ב"ה הוא דרך בחי' שערות שהם המשכות מצומצמות

Now this power that the physical blood of the bull and the goat has, to bear upon the drawing down of the Infinite Light (Or Ein Sof), blessed be He, comes by way of the level of hairs, which are contracted drawings-down.

> How can physical blood affect the drawing down of the Infinite Light? The answer is that it works the way hairs do: hairs are narrow, contracted channels of light.

שהשערה היא המשכה להיות גילוי אור א"ס למטה ג"כ אך היינו דוקא ע"י ביטול ומס"נ [ומסירות נפש].

For a hair is a drawing-down, so that there be a revelation of the Infinite Light below as well. But this is specifically through self-nullification (bittul) and self-sacrifice (mesirus nefesh).

> A hair, narrow as it is, still draws the light down, so that the Infinite Light is revealed even below. But this happens only through bittul and mesirus nefesh, a person's complete surrender to G-d.

SECTION 4 • ¶5

Torah and mitzvos

5 ועל דרך זה היה לימוד תנאים ואמוראים וכל עסק[31] רשב"י [רבי שמעון בר יוחאי][32] היה בנגלה כ"ד קושיות וכ"ד פירוקים[33]

And in this way was the study of the Tannaim and Amoraim; and the whole occupation of Rabbi Shimon bar Yochai was in the revealed [Torah]: twenty-four questions and twenty-four answers.

> The Sages of the Mishnah and the Talmud studied in this way, through the particular laws, the "hairs." Even Rabbi Shimon bar Yochai, the master of the Zohar, was wholly occupied with the revealed Torah; the Talmud (Shabbat 33b) tells that he would resolve a difficulty in twenty-four ways. In Iggeres HaKodesh, epistle 26, the Alter Rebbe adds that he did so even in the cave, where their main study must have been the Mishnah, since the Zohar could have been completed in a few months. The maamar goes on to say that he was exempt from prayer. The Talmud (Shabbos 11a) teaches that colleagues engaged in Torah study do not interrupt it for prayer, and Rabbi Yochanan limits this to people like Rabbi Shimon bar Yochai and his colleagues, "whose Torah was their craft." The maamar reads this exemption as a sign that all of his Torah study was of this kind.

וגם בכל פרק[34] מפרקי המסכתות שבש"ס [שבששה סדרים] נזכר ר"ש [רבי שמעון] ואפילו בכלים ובנגעים ועוקצין והי' [והיה] פטור מתפלה לפי שכל עסק תורתו היה עד"ז וכמ"ש ודברי אשר שמתי בפיך.[35]

And also, in every one of the chapters of the tractates of the Shas, Rabbi Shimon is mentioned, even in Keilim and in Nega'im and Uktzin. And he was exempt from prayer, because all of his occupation with Torah was in this way, as it is written, "And My words which I have placed in your mouth."

> Rabbi Shimon is mentioned in every chapter of the tractates, even in Keilim, Nega'im and Uktzin, tractates of the order of Tohoros. He was exempt from prayer because Torah was his whole occupation (Shabbat 11a), and the verse "My words which I have placed in your mouth" describes him.

אך אין כח זה אלא בתורה עצמה, אבל המצות הן מצות המלך שהוא ביטול היש לאין שיהיה יש ויהיה בטל ומלי' נקי' בשם לבוש כמ"ש ה' מלך גאות לבש[36]

But this power is only in the Torah itself. The mitzvos, however, are the commands of the King, which is the nullification of yesh (something) to ayin (nothing): that he be a yesh and [yet] be nullified. And Malchus (sovereignty) is called by the name "garment," as it is written, "Havayah reigns; He is clothed in majesty."

> This power to reach the Infinite through detail belongs to the Torah itself. The mitzvos are different: they are the King's commands, and fulfilling them is the "nullification of yesh to ayin," of "something" to "nothing": a self that remains a self and yet submits. Malchus, kingship, is called a "garment," as in "Havayah reigns; He is clothed in majesty."

שלהיות בחי' מל' ועל מי מולך הלא כל עצמיות הנבראים וחיותם הוא מבחי' מל' ואיך שייך לשון מלוכה,

For as to being the level of Malchus: over whom does He reign? Surely the whole essence of the created beings and their life-force is from the level of Malchus; so how does the term "kingship" apply?

> Why must kingship be a garment? A king needs subjects who are other than himself, yet the essence and life of every creature come from G-d's Malchus, so there would be no one else to rule over.

אלא כל ענין מל' הוא למעלה רק בחי' לבוש שנעשה לבוש והסתר להיות בחי' מל'

Rather, the whole matter of Malchus Above is only the level of a garment: it becomes a garment and a concealment, so that there be the level of Malchus.

> So G-d's Malchus is a garment that conceals: it hides the Divine source of the creatures so that they feel separate, and only then can He be King over them.

וכמ"ש כי שמש ומגן[37,38] ה' אלקים שבחי' אלקים הוא בחי' המל' היא בחי' מגן שהיא בחי' לבוש

As it is written, "For Havayah Elokim is a sun and a shield": the level of Elokim is the level of Malchus; it is the level of a "shield," which is the level of a garment.

> The verse "Havayah Elokim is a sun and a shield" makes the same point. The Name Elokim is Malchus, the "shield" that covers the "sun" of Havayah, and a shield is a kind of garment.

(ועמ"ש בד"ה יונתי בחגוי[39] מענין יפתי ועי' סד"ה ועשית בגדי קדש[40] ובד"ה יביאו לבוש מלכות)[41]

(And see what is written in the discourse beginning "My dove, in the clefts," on the matter of "My fair one"; and see the end of the discourse beginning "And you shall make holy garments," and in the discourse beginning "Let them bring royal apparel.")

> The parenthesis sends the reader to three other discourses on Malchus as a garment: "My dove, in the clefts" in Likkutei Torah on the Song of Songs, on "My fair one," and two in Torah Ohr, "And you shall make holy garments" and "Let them bring royal apparel." In the last of these the Alter Rebbe explains that G-d "clothed Himself" in majesty to draw down His Malchus, the source of physical existence.

רק בשרש העליון המצות הם גבוהים יותר שהמצות הן מבחי' גולגלתא[42] ותורה היא בחי' מוחא,

Only, in the supernal root the mitzvos are higher, for the mitzvos are from the level of Gulgalta (the skull), and the Torah is the level of Mocha (the brain).

> Yet in their highest root the mitzvos are above the Torah. They stem from Gulgalta, the "skull" of the supernal Head, which surrounds the brain, while the Torah stems from Mocha, the "brain" itself, Divine wisdom; Iggeres HaKodesh, epistle 20, to which the text refers below, says the same: in Arich Anpin the mitzvos are in Gulgalta and the root of the Torah is in Mocha Stima'ah.

אלא שלפי שהמצות הם גבוהים יותר אינם יכולים להיות בבחי' התגלות כ"א בבחי' לבוש שהוא בחי' חיצוניות ומקיף,

But because the mitzvos are higher, they cannot be in a state of revelation, only in the state of a garment, which is the level of the outer dimension (chitzoniyus) and of an encompassing [light] (makif).

> Precisely because the mitzvos are higher, they cannot be revealed inwardly. They remain a garment, an outer and encompassing light, as the skull encloses the brain.

אבל התורה שהיא בחי' מוחא נעשית בחי' מזון ותורתך בתוך מעי[43] (ועי' באגהי"ק [באגרת הקודש] ד"ה איהו וחיוהי ועמ"ש בד"ה מזמור שיר חנוכת הבית[44] מענין מזון ולבוש כו').[45]

But the Torah, which is the level of Mocha, becomes the level of food: "And Your Torah is within my innards." (And see Iggeres HaKodesh, [the epistle] beginning "He and His life-forces"; and see what is written in the discourse beginning "A psalm, a song at the dedication of the House," on the matter of food and garment, etc.)

> The Torah, being wisdom, can be taken in like food: "Your Torah is within my innards." The parenthesis refers to Iggeres HaKodesh, epistle 20, and to the discourse "A psalm, a song at the dedication of the House" in Likkutei Torah, which explains that food becomes a person's inner life while garments only surround him: the Torah is food for the soul, and the mitzvos are its garments.

והנה כדי להיות המשכת המצות למטה הוא רק כמו כן בבחי' שערות ושער רישיה כעמר נקא שעי"ז נמשך למטה בכה"ג [בכהן גדול] כמו בסדר עבודת יוהכ"פ [יום הכפורים] הנ"ל

Now, for the drawing down of the mitzvos below, it is likewise only through the level of hairs, "the hair of His head is like clean wool," by which it is drawn down below, through the Kohen Gadol, as in the order of the Yom Kippur service mentioned above.

> To be drawn down below, the mitzvos too must pass through the "hairs," "the hair of His head like clean wool." This was done through the Kohen Gadol in the Yom Kippur service described above.

וגם זה הוא ע"י ביטול כי כה"ג [כהן גדול] נק' כהנא רבה בחי' ביטול רק לפי שזה הביטול הוא ביטול היש לכן תלוי בזמן ובמקום בקדשי קדשים דוקא,

And this too is through self-nullification (bittul), for the Kohen Gadol is called Kahana Rabba (the great priest), the level of bittul. Only, because this bittul is the nullification of the yesh, it therefore depends on time and on place: in the Holy of Holies specifically.

> This too works through bittul, for the Kohen Gadol is called Kahana Rabba, "the great priest," which the Alter Rebbe identifies with the level of bittul. But it is the bittul of a yesh, of a self that remains, so it is bound to a set time and a set place: only on Yom Kippur, and only in the Holy of Holies.

אבל התורה אע"פ [אף על פי] שהוא איש זר ולומד בלילה דלאו זמן הקרבה היא אעפ"כ [אף על פי כן] מעלה עליו הכתוב כאלו הקריב[46] בזמנו ובמועדו.[47]

But [with] the Torah, even though he is a non-kohen and learns at night, which is not the time of offering, nevertheless Scripture accounts it to him as if he had offered [it] at its time and in its season.

> Torah study has no such limits. Even a non-kohen who studies at night, when no offering may be brought, is regarded by Scripture as if he had brought an offering at its proper time, as the Talmud says at the end of Menachos.

לפי שהתורה היא בבחי' אין ממש והיינו לפי שעיקר לימוד התורה ברעותא דליבא תליא מילתא שיהיה בטל במחשבתו ודבורו וזה יכול להיות בעסקו בתורה,

For the Torah is on the level of true ayin. That is, because the essence of Torah study is [that] "the matter depends on the desire of the heart": that he be nullified in his thought and his speech; and this can be [so] in his occupation with Torah.

> The reason is that the Torah is on the level of true ayin, nothingness before G-d. Its essence "depends on the desire of the heart": that a person's thought and speech be nullified to G-d, and in Torah study this is possible.

אבל במצוה בעשיי' [בעשייה] גשמית ע"י הגוף העושה אין זה ביטול ממש רק ביטול היש לאין שהוא עושה ומקיים מצות המלך

But in a mitzvah, in physical action, by means of the body that performs [it], this is not true bittul, only the nullification of yesh to ayin, in that he does and fulfills the command of the King.

> A mitzvah, by contrast, is a physical act done by the body, and that cannot be complete bittul. It is the bittul of a yesh, a being that remains itself while it carries out the King's command.

שזהו בחי' עבד שהוא נפרד משא"כ עסק התורה הוא בבחי' בן, וזהו אם כבנים אם כעבדים[48] כו'.

And this is the level of a servant, who is separate; whereas occupation with Torah is on the level of a son. And this is "whether as sons or as servants," etc.

> One who does a mitzvah serves as a servant, who stands apart from his master, while Torah study is the closeness of a son. This is the phrase of the Rosh Hashanah Musaf prayer "Today the world was conceived": "whether as sons or as servants."

אך הנה זה לעומת זה עשה האלקים[49] וכל סטרא דקליפה הוא רק בחי' יש הקנאה והתאוה והכבוד[50] מוציאין את האדם מן העולם[51] וכבוד חכמים ינחלו.[52,53]

But "G-d has made the one opposite the other," and the whole side of kelipah (the husk) is only the level of yesh: "Envy, lust and honor drive a person out of the world." And "the wise shall inherit honor."

> Holiness has its counterpart: kelipah, the side opposed to holiness, is pure yesh, self-assertion. Pirkei Avos says that envy, lust and honor "drive a person out of the world," yet Proverbs says that "the wise shall inherit honor."

שמי שהוא בבחי' חכמה כח מ"ה [מה] אין הכבוד עושה אותו יש ולכן מפני שיבה תקום[54] וכן ועשית בגדי קדש לאהרן אחיך לכבוד[55] כו',

For one who is on the level of Chochmah, koach mah (the potential of "what"), honor does not make him a yesh. Therefore, "Before the hoary head you shall rise"; and likewise, "And you shall make holy garments for Aharon your brother, for honor," etc.

> The two fit together: the word chochmah, wisdom, is read as koach mah, "the potential of 'what'," the self-effacement of one who regards himself as nothing, so honor cannot make him a yesh. That is why honor is given to the wise: "Before the hoary head you shall rise," which the Talmud (Kiddushin 32b) reads as honor for a sage, and Aharon's garments are made "for honor."

משא"כ מי שאינו בבחי' כח מ"ה [מה] יכול להיות נמשך לבו אחר הכבוד ונעשה יש וגס רוח.

Whereas one who is not on the level of koach mah, his heart can be drawn after honor, and he becomes a yesh and haughty of spirit.

> One who lacks that bittul is drawn after honor, and it makes him a yesh, haughty of spirit.

וזהו עיקר ע"ז [עבודה זרה] שמחשיב א"ע [את עצמו] ליש דקרו לי' אלקא דאלהא ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] מי שיש בו גסות הרוח[56] כו'.[57]

And this is the essence of idolatry: that he considers himself a yesh, [though] they call Him "the G-d of gods." And therefore our Sages, of blessed memory, said, "One who has haughtiness of spirit," etc.

> This is the root of idolatry: idolaters too call G-d "the G-d of gods," but they treat other things as beings in their own right, and one who regards himself as a yesh does the same. That is why the Sages said that one who has haughtiness of spirit is as if he worshipped idols.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

A QUESTION THE REBBE RAISES

In a maamar of Shabbos Acharei 5733 explaining why the revelation of the time to come is given to all Jews and to souls in bodies, the Rebbe compares soul and body to Torah and mitzvos.

Here the Alter Rebbe says that in their supernal root the mitzvos are higher than the Torah, Gulgalta (גלגלתא) above Mocha, after the maamar before praised the Torah above the mitzvos. The Rebbe notes both places (note 23) and says how they fit: „דזה שהתורה היא למעלה מהמצוות הוא כמו המצוות הם נעלים יותר, אבל בשרשם, שהתומ״צ נמשכו בגילוי" ("the Torah is above the mitzvos as Torah and mitzvos are drawn down into revelation, but in their root the mitzvos are higher"), for the Torah is G-d's wisdom and the mitzvos His will, which is above wisdom. From this he explains why the body, chosen by G-d's Essence, is rooted higher than the soul.

The Alter Rebbe: רק בשרש העליון המצות הם גבוהים יותר שהמצות הן מבחי׳ גולגלתא ותורה היא בחי׳ מוחא

The Rebbe: דזה שהתורה היא למעלה מהמצוות הוא כמו שהתומ״צ נמשכו בגילוי, אבל בשרשם, המצוות הם נעלים יותר

Sefer HaMaamarim Melukat, vol. ד, p. קעט · מבה״ח אייר ה׳תשל״ג, ש״פ אחרי

SECTION 5 · ¶6–7

The two sides of kelipah

6 והנה כמו שבקדושה יש ב׳ בחי׳ תורה ומצות שהן פנימיות וחיצוניות כנ״ל כך ג״כ לעומת זה יש ב׳ דברים חיצוניות ופנימית

Now, just as in holiness there are two levels, Torah and mitzvos, which are the inner dimension (pnimiyus) and the outer dimension (chitzoniyus), as mentioned above, so too opposite this there are two things, an outer and an inner.

Holiness has two dimensions: the Torah is the inner one and the mitzvos the outer, as explained above. Opposite them, kelipah also has an outer and an inner dimension.

חיצונית היינו גסות בבחי׳ לבושים ומקיפים, ופנימית היינו תאוות זולל וסובא[58] והכל הוא בנוגה שחיצונית שלה רע ופנימית טוב ולפעמים עולה הכל ונכלל בטוב, ולפעמים להפך[59] כמ״ש בסש״ב [בספר של בינונים] פ״ז [פרק ז׳].

The outer is haughtiness, in the mode of garments and encompassing [lights] (makifim); and the inner is the lust of the "glutton and drunkard." And all of it is in nogah, whose outer [part] is evil and whose inner [part] is good; and sometimes the whole of it rises and is included in the good, and sometimes the reverse, as is explained in Sefer Shel Beinonim, chapter 7.

The outer is haughtiness, which works like garments and surrounding layers around a person. The inner is bodily lust, like the "glutton and drunkard" of the Torah; both belong to nogah, the realm that is outwardly evil and inwardly good, which can rise into holiness or fall the other way, as Tanya, chapter 7, explains.

7 והנה בחי' הפנימית יכולים להפך בעצמם מרע לטוב כמו איש אשר בסובאי יין וזוללי בשר[60] אם למחר מתפלל בכח האכילה הרי הרע עצמו מתהפך לטוב[61] ונעשה מרע טוב,

Now the inner level can itself be turned from evil to good. For example, a man who is among "guzzlers of wine and gluttonous eaters of meat": if the next day he prays with the strength of the eating, the evil itself is turned into good, and from evil it becomes good.

> The inner desires can themselves be turned to good. If one who overindulged in meat and wine then prays the next day with the strength that the food gave him, the very evil becomes good.

אבל החיצוניות ולבושי' [ולבושין / ולבושים] אינו נעשה מהם דבר טוב שיוכל לקבל הכבוד להיות נתפס בתוכו שלא יהיה יש.

But from the outer dimension and the garments nothing good is made that could receive the honor, holding it within itself without being a yesh.

> The outer side, haughtiness and its "garments," cannot be transformed this way: nothing good comes of it that could receive honor and hold it without becoming a yesh.

SECTION 6 · ¶8

Two kinds of purification

8 ולכן כי ביום הזה יכפר עליכם לטהר אתכם[62] עליכם דוקא מה שהוא בחינת מקיף יכפר יקנח ויעביר לגמרי ואת רוח הטומאה אעביר[63] כי תעביר ממשלת זדון.[64]

Therefore, "For on this day He shall atone for you (aleichem), to purify you": aleichem, "upon you," specifically, what is on the level of an encompassing [light] (makif), "He shall atone": He shall wipe [it] away and remove [it] completely. "And the spirit of impurity I will remove"; "for You will remove the dominion of arrogance."

> This explains the verse. "He shall atone for you (aleichem)" is read literally as "upon you": what lies on a person's outside, the encompassing level of haughtiness. Of that the verse says yechaper, which also means "wipe away": it is wiped away and removed entirely, as in "the spirit of impurity I will remove" and the prayer of the Days of Awe, "for You will remove the dominion of arrogance."

אבל מכל חטאתיכם פנימית שבכם לפני הוי' תטהרו בעצמיכם והיינו לפני הוי' דהיינו ממעמקים קראתיך[65] הוי'

But "from all your sins," the inner [sin] that is in you: "before Havayah you shall be purified," in your very selves. That is, "before Havayah" means "From the depths I call You, Havayah."

> The inner sins, those of desire, are purified "before Havayah," in the person's very self, since the inner side can itself be turned to good. "Before Havayah" refers to "From the depths I call You, Havayah."

כאדם הקורא לחבירו שיבא אצלו כך קוראין וממשיכים בחי' הוי' ע"י ממעמקים עומקא דליבא שצועק הלב בקרבו והיא בחינת א"ס שבנפשו שע"ז מעורר בחי' א"ס שממעמקים למעלה משם הוי'.

Like a person who calls his fellow to come to him, so one calls and draws down the level of Havayah through "from the depths," the depth of the heart (umka deliba), in which the heart cries out within him. And this is the level of the Infinite One (Ein Sof) that is in his soul, through which he arouses the level of the Infinite One of "from the depths," which is above the Name Havayah.

> As one person calls another to come to him, a cry from the depth of the heart calls and draws down the level of Havayah. That depth is the infinite in the soul, and through it a person arouses the Infinite One, the "depths" that are above the Name Havayah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In a maamar for the hundredth yahrzeit of the Tzemach Tzedek, 13 Nissan 5726, the Rebbe explains the Sages' reading of „והי' אמונת עתיך חוסן ישועות חכמת ודעת" as the six orders of the Mishnah, and reaches 'knowledge', the order of purities.
>
> Impurity, he says, comes from the encompassing side of kelipah, and purity from refining it through Daas, which reaches the inner dimension of Keser. So the order of purities brings about „אלא גם בירור בחי' המקיפים דקליפה, שכללותם הוא בחי' הפנימיות דקליפה, לא רק בירור ד' אבות נזיקין" ("refinement not only of the four primary damagers, the inner side of kelipah, but also of kelipah's encompassing side"). He compares this paragraph, naming Likkutei Torah, Acharei: „עליכם" ("upon you"), what is encompassing, is atoned, while 'from all your sins', the inner side, you yourselves are purified.
>
> The Alter Rebbe: עליכם דוקא מה שהוא בחינת מקיף יכפר יקנח ויעביר לגמרי
>
> The Rebbe: ועי"ז נעשה לא רק בירור ד' אבות נזיקין, שכללותם הוא בחי' הפנימיות דקליפה, אלא גם בירור בחי' המקיפים דקליפה
>
> Sefer HaMaamarim (bilti mugah), new edition, vol. תשכ"ו, p. קסח · מוצש"ק פ' צו (הנחה בלתי מוגה) אור ל"ג ניסן ה'תשכ"ו

SECTION 7 • ¶9

The ascent of Malchus on Yom Kippur

9 והיינו דוקא ביום הזה הוא יוהכ"פ [יום הכפורים] עליית המל'[66, 67] להיות פב"פ [פנים בפנים] שהמל' היא מקור הנבראים ומחיה אותם

And this is specifically "on this day," which is Yom Kippur, the ascent of Malchus to be face to face. For Malchus is the source of the created beings and gives them life.

> Why "on this day"? Because Yom Kippur is the ascent of Malchus to be "face to face," receiving directly from the levels above it. Malchus is the source of the created beings and gives them life, so ordinarily it faces toward them.

ועתה היא עולה לקבל פנים עליונים דא"ס את פניך[68] הוי' אבקש, ולכן אין עולים לתורה ביוהכ"פ [ביום הכפורים] רק ששה[70, 69] לפי שהמלי' שהיא בחי' שביעית עלתה למעלה.[71]

And now it rises to receive the supernal face of the Infinite One (Ein Sof): "Your face, Havayah, I will seek." Therefore on Yom Kippur only six are called up to the Torah, because Malchus, which is the seventh level, has risen above.

> On Yom Kippur Malchus rises to receive the supernal face of the Infinite One, as in "Your face, Havayah, I will seek." This is why only six are called to the Torah on Yom Kippur: Malchus, the seventh level, has risen above; in Likkutei Torah on Masei the Alter Rebbe brings Pri Etz Chaim's explanation that it rises into the inner dimension of Imma, above Z'eir Anpin, the six attributes, which has not yet risen there.

(ועיין בפי' לפני[72] הוי' בזהר ח"ג [חלק ג'] ס"ז א' וע"פ פי' המק"מ [המקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל] מובן כמשנ"ת [כמו שנתבאר] כאן דלפני היינו למעלה יותר כו',

(And see the explanation of "before Havayah" in the Zohar, Part III, 67a; according to the explanation of the Mikdash Melech there, in the name of Rabbi Chaim Vital, it is understood as was explained here, that "before" means higher, etc.

> A parenthesis weighs two readings of "before Havayah" in the Zohar. The first, in the Zohar on Acharei (3:67a), says that only the Kohen Gadol would pronounce "you shall be purified"; the Mikdash Melech, in the name of Rabbi Chaim Vital, reads "before" there as higher, in agreement with this maamar.

אכן בזהר תרומה דק"ע ע"ב פי' כי מלפני הוא בחי' שלמעלה משם הויה אבל לפני היינו בחי' מלכות שהיא בחינת שקודם לשם הויה מלמטה למעלה,

However, in the Zohar on Terumah, 170b, it explains that "from before" (milifnei) is the level that is above the Name Havayah, whereas "before" (lifnei) is the level of Malchus, which is the level that precedes the Name Havayah [counting] from below upward.

> The second, in the Zohar on Terumah (2:170b), distinguishes two words: milifnei, "from before," is the level above the Name Havayah, while lifnei, "before," is Malchus, the level that comes just before Havayah when one counts upward from below. There the Zohar explains lifnei as the one who stands before the Holy One and serves Him, and milifnei as the World to Come, the supernal channel.

וגם לפי' ההוא אין סתירה למש"כ [למה שכתוב] דהוא בחי' ממעמקים שלמעלה משם הוי' כי הנה יוהכ"פ [יום הכפורים] הוא עליי' [עלייה] המל' בעתיק. א"כ ב' הפי' עולים בקנה אחד שהבחי' מל' שהיא לפני שם הוי' ממטה למעלה עולה ביוהכ"פ [ביום הכפורים] לבחי' א"ס שלמעלה משם הוי' ולכן עי"ז תטהרו גם אתם

Yet even according to that explanation there is no contradiction to what was written, that it is the level of "from the depths," which is above the Name Havayah; for Yom Kippur is the ascent of Malchus into Atik. If so, the two explanations agree as one: the level of Malchus, which is "before" the Name Havayah from below upward, rises on Yom Kippur to the level of the Infinite One, which is above the Name Havayah; and therefore, through this, you too "shall be purified."

> Even so there is no contradiction, because on Yom Kippur Malchus ascends into Atik, the innermost level of Keser. So both readings are true together: Malchus, which is "before Havayah" counting from below, rises on Yom Kippur to the Infinite above the Name, and through this ascent the people too are purified.

והיינו כמ"ש בזהר תצוה דקפ"ה ע"ב ע"פ כי ביום הזה[74, 73] יכפר. יכפר ביום הזה וינקי ליה בקדמיתא וכל דא עליכם ופי' במק"מ [במקדש מלך] תחלה יתוקן מדת המל' שנק' היום הזה ואח"כ ישראל והיינו שע"י עליי' [עלייה] המל' בא"ס ע"י"ז יתוקנו כל הפגמים כי אנת הוא שלימותא דכולהו)[75]

And this is as is written in the Zohar on Tetzaveh, 185b, on [the verse] "For on this day He shall atone": "He shall atone on this day and cleanse it first, and all of this is 'for you.'" And the Mikdash Melech explains: first the attribute of Malchus, which is called "this day," is rectified, and afterwards Israel. That is, through the ascent of Malchus into the Infinite One, through this all the blemishes are rectified, for "You are the completion of them all.")

> The Zohar on Tetzaveh asks why the verse says "on this day" and reads it as atoning for and cleansing "this day" first, and all of it "for you," for Israel's sake. The Mikdash Melech explains that Malchus, called "this day," is rectified first and then Israel, since its ascent into the Infinite repairs every blemish: as Eliyahu says to G-d in his prayer in the introduction to the Tikkunei Zohar, "You are the completion of them all."

(ועיין עוד ע"פ כי ביום הזה כו' בזהר ויקרא ט"ו ב' ובפ' אחרי ס"ב ב' ס"ד א' ובפ' אמור דק"ב האזינו דר"צ סע"ב [סוף עמוד ב]):[78, 77, 76]

(And see further on [the verse] "For on this day," etc., in the Zohar on Vayikra, 15b; and in Parshas Acharei, 62b [and] 64a; and in Parshas Emor, folio 102; [and in] Haazinu, at the end of 290b.)

> The maamar closes with further passages of the Zohar on "For on this day," in Vayikra, Acharei, Emor and Haazinu. In one of those on Acharei, the Zohar says that out of His great love G-d gave Israel one day a year to cleanse them of all their sins.

IN ONE'S AVODAH

Contemplating G-d's infinite greatness should make a person feel how far he is from Him, and his consolation is Torah study with true self-nullification, so that his thought and speech are clothed in G-d's own garment. Bodily desires can be turned to good, as when one prays with the strength the food gave him; haughtiness and the pursuit of honor cannot be turned to good and must be removed, which Yom Kippur does "upon you." And the inner sins are purified by crying out to G-d from the depth of the heart.

QUESTIONS FOR DISCUSSION

1. Why does the "life of pain" over distance from G-d find its consolation specifically in Torah study?
2. How do the analogies of snow and of a teacher's parable explain the way Divine wisdom reaches created beings?
3. If the mitzvos are rooted higher than the Torah, why is Torah study the truer self-nullification?
4. Why can bodily desire be transformed into good while haughtiness can only be removed?
5. How do the two readings of "before Havayah" in the Zohar fit together on Yom Kippur?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים בענין לטהר**

The note dates this maamar to 5570 and points to the list of maamarim on p. 342 of this volume for its place among the Alter Rebbe's discourses.

KEHOT'S NOTE

מאמר דשנת תק"ע. ראה רשימת המאמרים בסה"מ תקס"ט ע' שמב. ראה סידור סג, ב. ראה להלן בהוספות להערות וציונים השוואות לד"ה זה. ובאוה"ת ויקרא-ד ע' אינה. ביאור ארוך מאדהא"א מיוסד על מאמר זה במאמרי אדה"א ויקרא-ב ע' תצא.

2 **חיי צער תחי'**

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

KEHOT'S NOTE

אבות ו, ד.

3 **חיי צער תחיה**

The baraisa describes the way of Torah: bread with salt, water by measure, sleeping on the ground, "and you shall live a life of pain," ending "happy are you in this world, and it is well with you in the World to Come." The Alter Rebbe reads the "life of pain" as distress at being far from G-d, and the happiness in this world as the consolation of Torah study.

Pirkei Avot 6:4 משנה אבות ו':ד'

כַּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה, פַּת בְּמֶלַח תֹּאכַל, וּמַיִם בִּמְשׂוּרָה תִּשְׁתֶּה, וְעַל הָאָרֶץ תִּישַׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אַתָּה עָמֵל, אִם אַתָּה עֹשֶׂה כֵן, (תהלים קכח) אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה וְטוֹב לָךְ לָעוֹלָם הַבָּא:

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

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4 The psalmist blesses the one who fears G-d and lives from his own work: "When you eat the labor of your hands, happy are you, and it is well with you." Pirkei Avos quotes the phrase for one who toils in Torah, and here it names the consolation that the Torah learner has in this world.

Psalms 128:2 תהילים קכ"ח:ב'

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ:

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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PARAGRAPH 2

5 **שהי"ג ת"ד**

The note points there for the thirteen tikkunim of the beard being called "His garment white as snow."

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' נז.

6 **לכי ומעטי**

The Talmud tells that the moon complained that two kings cannot share one crown, and G-d told it, "Go and diminish yourself." The Arizal's comment on this passage in Likkutei HaShas is the one quoted here, on the screens between the worlds.

Chullin 60b:2–3 חולין ס' ב:ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

Wikisource Talmud Bavli (CC-BY-SA)

7 David likens brothers dwelling together to the good oil on the head that runs down the beard, the beard of Aharon, onto his garments. The Ramaz's comment on the Zohar's discussion of this verse is cited for the point that Keser of Arich Anpin belongs to the world of the Infinite One.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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8 **הרמ"ז ר"פ אמור . . כתר אריך נחשב מעולם א"ס**

That discourse quotes the same words of the Ramaz, that Keser of Arich Anpin is counted as the world of the Infinite One and Atzilus proper begins from Mocha Stima'ah, and refers to this explanation of "For on this day He shall atone." From this it shows that Gulgalta, the outer dimension of Keser of Arich Anpin, stands higher than the Chochmah within Keser, which is why the deed of the mitzvos is primary although the Torah is the inner dimension.

KEHOT'S NOTE

ראה גם להלן שה"ש כג, א. אוה"ת פ' נצבים ע' אירעד.

9 קרומא דאוירא

In the Gate of Arich Anpin, Etz Chaim lists the kruma de'avira, the "membrane of air," among the tikkunim of the skull of Arich Anpin, set between the skull and the brain, and calls it "the firmament that divides between water and water." The Kehot notes say that the text's "chapter 7" follows the Shklov printing of 5560 (1800) and should read the beginning of chapter 6.

Sefer Etz Chaim 13:6:1 עץ חיים י"ג:ו':א

... וזהו מאמר הזוהר קכ"ח מוחא דשקיט ויתיב ושכיך כחמר טב על דורדייא כי הוא סוד יין על שמריו רק שהם נכפין כאן והת"ת הוא מתלבש בהאי קרומא דאוירא שהוא תיקון הג' שהוא סוד רקיע המבדיל בין מים למים והוא נתון בין גלגלתא ומוחא שהם ח"ג והקרום בנתיים והוא סוד ת"ת המבדיל בין ח"ג ומכריע בנתיים ונ"ה יש בהם ב' בחי' א' הוא סוד היותן סתומים שהם סוד תרין ביעין דדכורא והרמז להם הם ב' אזנים דעתיקא ולהיותן ב' ביעי שהם סתומים לכן לא נזכר אזנים כלל בעתיקא לא באד"ר ...

Sefer Etz Chaim (Public Domain)

10 בע"ח שער א"א פ"ז

According to the note, this reference to Etz Chaim is cited there.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. צ"ל (רפ"ו). [כ]. מובא באוה"ת ויקרא-ב ע' תקצא. המשך תער"ב ח"ב ע' תתקסא.

11 רקיע המבדיל בין מים למים

On the second day of creation G-d made a firmament to divide "between water and water." Etz Chaim applies the phrase to the "membrane of air" set between the skull and the brain of Arich Anpin.

Genesis 1:6 בראשית א':ו'

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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12 סלסלה ותרוממך

Shlomo recalls his father's counsel about wisdom: "Salseleha, and she will exalt you," in its plain sense, hold her dear and she will raise you up. The Talmud (Rosh Hashanah 26b) learned that the word also describes one who curls his hair, and the previous maamar read salseleha as separating the hairs, the detailed laws; here the Alter Rebbe explains why that raises a person so high. (context: Steinsaltz Tanakh)

Proverbs 4:8 משלי ד':ח'

סַלְסְלֶהָּ וּתְרוֹמְמֶךָּ תְּכַבֶּדְךָ כִּי תְחַבָּקֶנָּה׃

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

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13 כמו שלג שתחלת הווייתו ממים

The preceding maamar makes the same comparison: snow forms from water that congeals and returns to water when it melts, and so the Torah's garment comes from "water," Supreme Chochmah.

KEHOT'S NOTE

נסמן לעיל כז, א.

14 חכמה בראש חכמה בסוף

The phrase "wisdom at the beginning, wisdom at the end" is found in the Zohar, where the two yuds of vayyitzer ("He formed") are the two wisdoms; the Kehot notes add that Chassidus often cites it in the name of Sefer Yetzirah. Here it describes the Torah, which begins and ends as Divine wisdom, like water that becomes snow and then water again.

Zohar I, 26b זח"א כו, ב

KEHOT'S NOTE

זח"א כו, ב. זח"ג רלח, סע"א. מובא בדא"ח בכמה מקומות בשם ספר יצירה. ראה סידור שער בהמ"ז קיב, סע"ב. ובכ"מ. נתבאר במאמרי אדה"א ויקרא-ב ס"ע תצה.

15 חכמה בראש חכמה בסוף

A second place in the Zohar, on Pinchas: Pinchas merited the yud of the Name Havayah through his thought and the yud of the Name Ado-nai through his deeds, and these are "wisdom at the beginning and wisdom at the end."

Zohar, Pinchas 78:481–79:489 ספר הזהר, פנחס ע"ח:תפ"א-ע"ט:תפ"ט

16 למים בחי' חכמה

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכינויים בערכו.

17 למים בחי' חכמה

Pardes Rimmonim's lexicon of Kabbalistic terms (Sha'ar Erchei HaKinuyim), under "water," brings the view that the upper waters are Chochmah. The Kehot notes point here for water as the level of Chochmah.

Pardes Rimmonim 23:13:39 פרדס רמונים כ"ג:י"ג:ל"ט

... וז"ל מן הבינה תוצאות מי"ם התחתונים הוא. ועליונים הם מים העליונים התלוים במאמר. והיא הרקיע המבדיל בין מים למים חכמה וחסד והפסוק מורה על זה כדרך המאמרות היא הטפה שהוגלדה והם המים אשר מעל השמים. ואמרו רז"ל מים עליונים זכרים מים תחתונים נקבות. ורוב המקובלים אמרו כי ה' ספירות הראשונות הם מים העליונים והי' תחתונים הם מים תחתונים. על דרך זה תפארת נצח הוד יסוד מלכות. ואינו מתישב יפה מכמה טעמים. והמדקדק בעומק הקבלה יבין מעצמו והרי הם שבעתים מכלל הבנין. ועניני כבוד הם המים התחתונים המתגברות ופותחות פיהם ...

Pardes Rimonim (Public Domain)

18 **משליך קרחו . . ישב רוחו . . מגיד דבריו ליעקב**

The psalmist praises G-d who casts forth His ice "like crumbs," then sends His word to melt it and His wind so that "the waters flow," and declares His words, the Torah, to Yaakov. The Alter Rebbe reads it as one sequence: the Torah's wisdom is first "frozen" in its garment, then "melted" so that it reaches Israel. (context: Steinsaltz Tanakh)

Psalms 147:17–19 תהילים קמ״ז:י״ז-י״ט

מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד: יִשְׁלַח דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם: מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:

He casteth forth His ice like crumbs; Who can stand before His cold? He sendeth forth His word, and melteth them; He causeth His wind to blow, and the waters flow. He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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KEHOT'S NOTE

תהלים קמז, יז-יט.

19 **מגבורות גשמים**

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

KEHOT'S NOTE

תענית בתחלתה.

20 **מגבורות גשמים שיורדים**

The Mishnah at the opening of Taanis speaks of mentioning "the might of the rains" (gevuros geshamim) in prayer, and the Talmud explains that they are so called because they come down with might. The Alter Rebbe cites the phrase for rain, which must come down divided.

Taanit 2a:1–2 תענית ב׳ א:א׳-ב׳

מַאימָתַי מַזְכִּירִין גְּבוּרוֹת גְּשָׁמִים? רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִיּוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: מִיּוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: הוֹאִיל וְאֵין הַגְּשָׁמִים אֶלָּא סִימַן קְלָלָה בָּחָג, לָמָּה הוּא מַזְכִּיר? אָמַר לוֹ רַבִּי אֱלִיעֶזֶר: אַף אֲנִי לֹא אָמַרְתִּי לִשְׁאוֹל אֶלָּא לְהַזְכִּיר "מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם" בְּעוֹנָתוֹ. אָמַר לוֹ: אִם כֵּן, לְעוֹלָם יְהֵא מַזְכִּיר!

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21 **גשמים . . התחלקות . . מבול**

Expounding G-d's answer to Iyov, the Talmud says that He created many drops in the clouds and a separate mold for each one, for if two drops came from one mold they would ruin the earth. This is the background to the point that rain must come down divided.

Bava Batra 16a:9 בבא בתרא ט״ז א:ט׳

אָמַר רַבִּי לֵוִי: שָׁטָן וּפְנִינָה לְשֵׁם שָׁמַיִם נִתְכַּוְּונוּ. שָׁטָן - כֵּיוָן דְּחַזְיָא לְהַקָּדוֹשׁ בָּרוּךְ הוּא דְּנָטְיָה דַּעְתֵּיהּ בָּתַר אִיּוֹב, אָמַר: חֵס וְשָׁלוֹם מִינְּשֵׁי לֵיקוּ לְרַחְמָנוּתֵיהּ דְּאַבְרָהָם. פְּנִינָה - דִּכְתִיב: "וְכִעַסְתָּה צָרָתָהּ גַּם כַּעַס, בַּעֲבוּר הַרְעִימָהּ". דַּרְשֵׁהּ רַב אַחָא בַּר יַעֲקֹב בְּבַפְּוּנְיָא. אֲתָא שָׂטָן, נַשְׁקֵיהּ לְכַרְעֵיהּ.

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KEHOT'S NOTE

ראה ב״ב טז, א.

22 **ע״פ הנותן שלג כצמר**

The note identifies the discourse on "He gives snow like wool," to which the text refers, as the one printed in the Siddur, 63b.

KEHOT'S NOTE

בסידור עם דא״ח סג, ב. סה״מ תקס״ז ע׳ קכח.

23 **הנותן שלג כצמר**

The psalmist praises G-d "who gives snow like wool," snow white as wool. The text refers to another discourse on this verse for the whiteness of snow compared with wool.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר:

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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24 **פע״ח . . פ״א**

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

KEHOT'S NOTE

פ״ב (ספ״ג). ע׳ [ע״ח] ש׳ דרושי הצלם דרוש ב׳ [כללים של חו״ג] כלל ט״ז. [כ].

25 **מעלה עליו הפסוק כאילו הקריב**

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

KEHOT'S NOTE

מנחות בסופה.

26 **מים יורדים מגבוה לנמוך**

The Talmud compares words of Torah to water: as water leaves a high place and flows to a low one, so the Torah endures only in one who is humble. The maamar uses the image for the flow that descends from above.

Taanit 7a:15 תענית ז׳ א:ט״ו

וְאָמַר רַבִּי חֲנִינָא בַּר אִידִי: לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה לְמַיִם, דִּכְתִיב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם", לוֹמַר לָךְ: מָה מַיִם מַנִּיחִין מָקוֹם גָּבוֹהַ וְהוֹלְכִין לְמָקוֹם נָמוּךְ, אַף דִּבְרֵי תוֹרָה אֵין מִתְקַיְּימִין אֶלָּא בְּמִי שֶׁדַּעְתּוֹ שְׁפָלָה.

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KEHOT'S NOTE

תענית ז, א. [כ].

27 In Daniel's night vision thrones are set and the Ancient of Days (Atik Yomin) sits in judgment, "His garment white as snow, and the hair of His head like clean wool." The maamar reads the garment as the supernal Chashmal, which "freezes" G-d's wisdom like snow, and the hair as the particular laws of the Torah.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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PARAGRAPH 3

28 **שער רישיה כעמר נקא**

In Daniel's vision, "the hair of His head is like clean wool." The maamar reads the hair as the particular laws that flow from the supernal garment.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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29 **חמש טבילות ועשרה קידושין**

The Mishnah states that on Yom Kippur the Kohen Gadol immerses five times and sanctifies (washes) his hands and feet ten times. The maamar cites it as an example of the particular laws of the service.

Mishnah Yoma 3:3 משנה יומא ג׳:ג׳

אֵין אָדָם נִכְנָס לָעֲזָרָה לְעֲבוֹדָה, אֲפִלּוּ טָהוֹר, עַד שֶׁיִּטְבֹּל. חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִדּוּשִׁין טוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַיּוֹם, וְכֻלָּן בַּקֹּדֶשׁ עַל בֵּית הַפַּרְוָה, חוּץ מִזּוֹ בִלְבָד׃

A man may not enter the Temple courtyard or to worship even if he was clean until he immerses himself. Five immersions and ten sanctifications did the high priest perform on that day. And all in sanctity in the Bet Haparvah with the exception of this one alone.

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30 **אחת למעלה ושבע למטה ומונה אחת ואחת**

The Mishnah describes the sprinkling of the blood in the Holy of Holies, once upward and seven times downward, and how the Kohen Gadol counted, "one; one and one; one and two." These exact details are the "hairs" of the Torah.

Mishnah Yoma 5:3 משנה יומא ה׳:ג׳

נָטַל אֶת הַדָּם מִמִּי שֶׁהָיָה מְמָרֵס בּוֹ, נִכְנַס לַמָּקוֹם שֶׁנִּכְנַס, וְעָמַד בַּמָּקוֹם שֶׁעָמַד, וְהִזָּה מִמֶּנּוּ אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, וְלֹא הָיָה מִתְכַּוֵּן לְהַזּוֹת לֹא לְמַעְלָה וְלֹא לְמַטָּה, אֶלָּא כְּמַצְלִיף. וְכָךְ הָיָה מוֹנֶה, אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וָשֵׁשׁ, אַחַת וָשֶׁבַע. יָצָא וְהִנִּיחוֹ עַל כַּן הַהֶבֶל שֶׁבַּהֵיכָל׃

He would take the blood from the one who was stirring it, and enter [again] into the place where he had entered, and stand [again] on the place on which he had stood, and sprinkle once upwards and seven times downwards, and he wouldn't intend to sprinkle either upwards nor downwards but rather like one who cracks a whip. And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven. Then he would go …

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PARAGRAPH 5

31 **וכל עסק הרשב״י הי׳ בנגלה**

The note points there for the statement that all of Rabbi Shimon bar Yochai's occupation was in the revealed Torah.

KEHOT'S NOTE

ראה לקו״ש חכ״ב ע׳ 328.

32 **וכל עסק רשב״י**

The note points there for Rabbi Shimon bar Yochai's occupation with the revealed Torah.

KEHOT'S NOTE

ראה לקו״ש ח״ז ע׳ 343 בהע׳ התנא הגדול. אגה״ק סכ״ו קמג, א.

33 **כ״ד קושיות וכ״ד פירוקים**

Kehot's note points to Shabbat 33b for these words.

Shabbat 33b שבת ל״ג ב

KEHOT'S NOTE

שבת לג, ב.

34 **וגם — בכל פרק**

As the Kehot note summarizes it, the Rebbe asks how the text can say "every chapter" when some chapters do not mention Rabbi Shimon, and answers that the Tosefta and the Gemara are meant as well as the Mishnah.

KEHOT'S NOTE

ראה הערת כ״ק אדמו״ר בהערות וציונים לעיל יט, א. לכאורה, כמה פרקים ישנם שלא נזכר בהם — אלא הכוונה לאו דוקא במשנה, כי״א גם בתוספתא וגמרא. ומה שלא נזכר ר״ש בכל פרק שבמס׳ תמיד מדות קנים, אין למדים מן הכללות ואפילו במקום שנאמר בהם חוץ. ואם יחסרון מפרקי השי״ס פרקים אחדים — בכ״ז ראית הלקו״ת חזקה היא.

35 **ודברי אשר שמתי בפיך**

G-d promises, through Isaiah, those of Israel who return from sin that His spirit and "My words which I have placed in your mouth" will not depart from their mouths or from their descendants' forever. Here it describes Rabbi Shimon bar Yochai, all of whose Torah was G-d's words in his mouth. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ״ט:כ״א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה׳ מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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36 **ה׳ מלך גאות לבש**

The psalm opens, "Havayah reigns; He is clothed in majesty; Havayah is clothed, girded with strength": G-d's

kingship is pictured as a robe He puts on. The maamar learns from it that Malchus is called a garment.

Psalms 93:1 תהילים צ״ג:א׳

ה׳ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה׳ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

37 **כי שמש ומגן ה״א**

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

KEHOT'S NOTE

שם פד, י׳ב.

38 **כי שמש ומגן ה׳ אלקים**

In a psalm of the sons of Korach, the psalmist praises "Havayah Elokim" as "a sun and a shield": He gives light like the sun and protects like a shield. The Alter Rebbe reads Elokim, Malchus, as the shield that covers the sun of Havayah, and a shield is a kind of garment.

Psalms 84:12 תהילים פ״ד:י״ב

כִּי שֶׁמֶשׁ וּמָגֵן ה׳ אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה׳ לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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39 **בד״ה יונתי בחגוי**

There "My dove, in the clefts of the rock" describes the exile: the wings of love and awe are caught in the snare of the body and in worry over a livelihood, so that only a hidden natural love remains, "in the covert of the cliff." The note adds that the text there also refers to the two Torah Ohr discourses cited here, and to the discourse "Blow the shofar on the New Moon" on "Havayah reigns; He is clothed in majesty": Malchus is called a garment, and G-d's being King of the world is drawn down through the mitzvos.

KEHOT'S NOTE

לקו״ת שה״ש יז, ב. בלקו״ת שם מציין גם לשני המקומות שבתו״א דלקמן, אבל מקודם מוסיף "ועמ״ש בד״ה תקעו בחדש שופר [לקו״ת ר״ה נג, ד] מענין ה׳ מלך גאות לבש כו׳ שבחי׳ מלכות נקרא לבוש ושההמשכה להיות מלך העולם הוא ע״י המצות כו׳ וע׳ מזה בד״ה בשעה שהקדימו ישראל נעשה לנשמע גבי עושי דברו כו׳".

40 **יונתי — סד״ה ועשית בגדי קדש**

At the end of that discourse, the third level is the plain doing of the practical mitzvos by all Israel, even from hidden natural love; it still draws down a supernal garment, the "royal garment," through full acceptance of the yoke of Heaven.

KEHOT'S NOTE

תו״א פב, ד.

41 **ובד״ה יביאו לבוש מלכות**

There, for a physical world to come into being, G-d "clothed Himself" in the attribute of majesty to draw down His Malchus, the source of physical existence; this leads into "Let them bring royal apparel."

KEHOT'S NOTE

תו״א צ, ג.

42 **שהמצות הן מבחי׳ גולגלתא**

The Idra Rabba describes the Gulgalta, the "skull" of the Ancient One: the hairs that cover it, each a channel drawn from hidden springs that issue from Mocha Stima'ah, and its forehead, called "the will of wills." The Kehot notes give it as the source for the mitzvos' root in Gulgalta.

Zohar III, 129a זח״ג קכט, א

KEHOT'S NOTE

זח״ג קכט, א.

43 **ותורתך בתוך מעי**

David says, "I desire to do Your will, my G-d; Your Torah is within my innards": G-d's teaching has entered his innermost being. The maamar reads it as the Torah taken in inwardly, like food. (context: Steinsaltz Tanakh)

Psalms 40:9 תהילים מ׳:ט׳

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

44 **בד״ה מזמור שיר חנוכת הבית**

That discourse, "A psalm, a song at the dedication of the House, by David," begins on this page with three levels: food, which becomes a person's inner life; garments, which surround him closely; and houses, which surround him from further away.

KEHOT'S NOTE

לקו״ת ברכה צח, ד.

45 **באגה״ק בד״ה איהו וחיוהי**

the passage shares nothing with the note

KEHOT'S NOTE

סי׳ כ דף קלא, א.

46 **ולומד בלילה דלאו זמן הקרבה היא אעפ״כ מעלה עליו הכתוב כאלו הקריב**

At the end of Menachos the Talmud says that Torah scholars who study at night are regarded by Scripture as if they were engaged in the Temple service, and that one who studies the laws of an offering is as if he had offered it. The

Alter Rebbe uses this to show that the Torah is not bound by time or by who may serve.

Menachot 110a:8–9 מנחות קי״א:ח׳-ט׳

(תהלים קלד, א) שיר המעלות הנה ברכו את ה׳ כל עבדי ה׳ העומדים בבית ה׳ בלילות מאי בלילות אמר ר׳ יוחנן אלו תלמידי חכמים העוסקים בתורה בלילה מעלה עליהן הכתוב כאילו עסוקים בעבודה (דברי הימים ב ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה מזבח בנוי ומיכאל שר הגדול עומד ומקריב עליו קרבן

Wikisource Talmud Bavli (CC-BY-SA)

47 **ועוד**

The Rebbe explains that the text speaks of Rabbi Shimon's study of the laws, in questions and answers, and that tractates such as Avos, Tamid and Middos are not about laws, which is also why some do not count Avos among the sixty tractates.

KEHOT'S NOTE

בלקו״ת מדבר עד״ז שעסק ר״ש בנגלה בקושיות ופירוקים כו׳ ומס׳ הנ״ל אין ענינם הלכות, כי אם מדות בנ״א וכיו״ב, שלכן לכמה מפרשים אין אבות נכנסת במנין סמ״ך מסכתות הש״ס. וכן תמיד ומדות — אינם אלא סיפור כו׳ וכמ״ש בהקדמת פיה״מ. (ועפ״ז מתורץ ג״כ שלא יחלוק הסמ״ג שמונה ס״ג מס׳ על שהש״ר (ו, ט) שמונה סי׳ מס׳ של הלכות). ומה שמוסיף שנזכר ר״ש ואפילו ״בכלים ובנגעים ובעוקצין״ — במה נשתנו מסי׳ אלו, אשר, לכאורה, בהם לא הי׳ צ״ל נזכר ר״ש, ומחדש דאפילו בהם נזכר. י״ל דהחידוש בכלים הוא, כי היא כבר היתה סדורה מקודם לזמן ר׳ יוסי בן דורו של ר׳ שמעון, וכדמוכח מדברי ר״י (סוף כלים): אשריך כלים כו׳. ונגעים (והראשון דלי המורגל בש״ס ״נגעים ואהלות״ נקט. וגם לאהלות כוונתו, ואטו כי רוכלא ליזל וליחשוב) — שהוא לימוד קשה ביותר. וכדמשמע בב״מ (נט, א). ועי״ג״כ חגיגה (יא, א. יד, א) סנהי (פז, א). ובעוקצין — מסכת שלימודה אינו מצוי. וכדמשמע בהוריות (יג, ב). ועי״ג״כ ברכות (כ, א). ועצ״ע בכ״ז (ממכתב כ״ק אדמו״ר).

48 **אם ככנים אם כעבדים**

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

KEHOT'S NOTE

פיוט היום הרת במוסף דר״ה.

49 **זה לעומת זה עשה האלקים**

Koheles says that G-d made the good day and the bad day "the one opposite the other." The maamar applies it to the side of kelipah, which mirrors holiness.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

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

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50 **הקנאה והתאוה והכבוד**

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

KEHOT'S NOTE

אבות פ״ד, מכ״א.

51 **הקנאה והתאוה והכבוד מוציאין את האדם מן העולם**

Rabbi Elazar HaKappar teaches that envy, lust and honor drive a person out of the world. The Alter Rebbe cites it as the mark of kelipah, which is yesh.

Pirkei Avot 4:21 משנה אבות ד׳:כ״א

רַבִּי אֶלְעָזָר הַקַּפָּר אוֹמֵר, הַקִּנְאָה וְהַתַּאֲוָה וְהַכָּבוֹד, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם׃

Rabbi Elazar Ha-kappar said: envy, lust and [the desire for] honor put a man out of the world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

52 **וכבוד חכמים ינחלו**

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

KEHOT'S NOTE

משלי סוס״י ג. [כ].

53 **וכבוד חכמים ינחלו**

Shlomo contrasts the wise, who "shall inherit honor," with fools, whose lot is disgrace. The maamar takes it to show that honor itself is not evil: it belongs to one who is truly wise, whom honor does not turn into a yesh.

Proverbs 3:35 משלי ג׳:ל״ה

כָּבוֹד חֲכָמִים יְנְחָלוּ וּכְסִילִים מֵרִים קָלוֹן׃

The wise shall inherit honour; But as for the fools, they carry away shame.

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54 **מפני שיבה תקום**

The Torah commands, "Before the hoary head you shall rise, and honor the face of the elder." The Talmud (Kiddushin 32b) reads "elder" as a sage, one who has acquired wisdom, so the maamar cites it as honor given to the wise, in whom honor does not create a yesh.

Leviticus 19:32 ויקרא י״ט:ל״ב

מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹקֶיךָ אֲנִי ה׳

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לב.

55 **ועשית בגדי קדש לאהרן אחיך לכבוד**

G-d tells Moshe to make holy garments for his brother Aharon, the Kohen Gadol, "for honor and for glory." The maamar cites it as honor given to holiness and held in bittul.

Exodus 28:2 שמות כ״ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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56 **אמרז"ל מי שיש בו גסות הרוח**

The Talmud says that whoever has haughtiness of spirit is as if he worshipped idols. The maamar explains why: both treat something as a yesh apart from G-d.

Sotah 4b:8–9 סוטה ד' ב:ח'-ט'

וּמַאי "וְאִשָּׁה אִישׁ נֶפֶשׁ יִקָּרֶה תָּצוּד"? אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ — לְבַסּוֹף נִכְשָׁל בְּאִשָּׁה אִישׁ, שֶׁנֶּאֱמַר: "וְאִשָּׁה אִישׁ נֶפֶשׁ יִקָּרֶה תָּצוּד". אָמַר רָבָא: הַאי "נֶפֶשׁ יִקָּרֶה" — "נֶפֶשׁ גְּבוֹהָה" מִיבָּעֵי לֵיהּ. וְעוֹד: "הֱיֵא תָּצוּד" מִיבָּעֵי לֵיהּ! אֶלָּא אָמַר רָבָא: כָּל הַבָּא עַל אֵשֶׁת אִישׁ, אֲפִילּוּ לָמַד תּוֹרָה דְּכָתִיב בַּהּ "יִקָּרֶה הֱיֵא מִפְּנִינִים", מִכֹּהֵן גָּדוֹל שֶׁנִּכְנָס לִפְנֵי וְלִפְנִים, "הֱיֵא תְּצוּדֶנּוּ" — לְדִינָּהּ שֶׁל גֵּיהִנֹּם.

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

KEHOT'S NOTE

סוטה ד, ב. [כ].

57 **והי' פטור מן התפלה**

Kehot's note points to Shabbat 11a for these words.

Shabbat 11a שבת י"א א

KEHOT'S NOTE

שבת יא, א.

PARAGRAPH 6

58 **זולל וסובא**

The parents of the rebellious son tell the elders of the city that he is "a glutton and a drunkard." The maamar uses the phrase for the inner desires of kelipah.

Deuteronomy 21:20 דברים כ"א:כ'

וְאָמְרוּ אֶל־זִקְנֵי עִירוֹ בְּנֵנוּ זֶה סוֹרֵר וּמֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ זוֹלֵל וְסֹבֵא:

and they shall say unto the elders of his city: 'This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard.'

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59 **בנוגה שחיצונית שלה רע ופנימית טוב ולפעמים עולה הכל ונכלל בטוב, ולפעמים להפך**

Tanya, chapter 7, explains kelipas nogah, intermediate between the impure kelipos and holiness: sometimes it is included in the impure kelipos and sometimes it rises and is included in holiness. The Alter Rebbe refers to it for the two directions in which nogah can go.

Tanya, Likkutei Amarim 7 תניא, חלק ראשון; ליקוטי אמרים ז'

PARAGRAPH 7

60 **בסובאי יין וזוללי בשר**

Shlomo warns his son, "Do not be among guzzlers of wine, among gluttonous eaters of meat." The maamar uses the phrase for one who overindulged and then raises that strength through prayer.

Proverbs 23:20 משלי כ"ג:כ'

אַל־תְּהִי בְסֹבְאֵי־יָיִן בְּזֹלְלֵי בָשָׂר לָמוֹ:

Be not among winebibbers; Among gluttonous eaters of flesh;

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61 **אם למחר מתפלל . . הרי הרע עצמו מתהפך לטוב**

The Mitteler Rebbe asks how the transformation can go in two opposite ways: once good has turned to evil, how can that evil become good, and once one has prayed with the strength of the food, how does the food still nourish him? He answers that when the inner good prevails, the outer evil is included in it and all becomes good, and when the outer evil prevails, the inner is included in it and all becomes evil, until refinement leaves the evil part apart and the good part apart.

KEHOT'S NOTE

במאמרי אדה"א ויקרא-ב ע' תקיא מקשה "איך יוכל להיות ההתהפכות בשני אופנים הפכיים, כי אחר שנתהפך הטוב לרע איך יוכל אח"כ להתהפך הרע לטוב, וכן להיפך אחר שהתפלל בכח האכילה ההיא איך יזין לו המאכל", ומפרש "משום דפנימי' הטוב כשגובר ונכלל בו בחי' חיצוניות הרע ומתהפך כולו לטוב וכשחיצוניות הרע גובר יכלל בו בחי' הפנימיות ונעשה כולו רע . . כשמתברר ונופל החלק הרע ונבדל בפ"ע וחלק הטוב [הוא] בפ"ע" ע"ש.

PARAGRAPH 8

62 **כי ביום הזה יכפר עליכם לטהר אתכם**

The Torah's verse for Yom Kippur: "For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified," in its plain sense, the day brings atonement and Israel is purified. The maamar reads aleichem, "for you," literally as "upon you," the outer layer, which yechaper, "atone," also read as "wipe away," removes entirely, while "before Havayah you shall be purified" is the purification of the inner sins. (context: Steinsaltz Tanakh)

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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63 **ואת רוח הטומאה אעביר**

Zechariah prophesies that on the day of redemption G-d will cut off the names of the idols and remove the false prophets and "the spirit of impurity" from the land. The maamar uses it for the outer kelipah, which is removed entirely rather than transformed. (context: Steinsaltz Tanakh)

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריי יג, ב.

64 **כי תעביר ממשלת זדון**

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

KEHOT'S NOTE

תפלת ימים נוראים.

65 **ממעמקים קראתיך הוי'**

The psalmist cries, "From the depths I call You, Havayah": out of deep trouble, and from deep within himself. The maamar reads "the depths" both as the depth of the heart and as the depth above, the Infinite One above the Name Havayah, which that cry arouses. (context: Steinsaltz Tanakh)

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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PARAGRAPH 9

66 **יוהכ"פ עליית המל'**

There, on "Havayah is G-d," said seven times at the close of Yom Kippur, the Alter Rebbe quotes the Kabbalah that Havayah, Z'eir Anpin, becomes "Elokim" when it rises to Atik, since next to Atik it counts only as Elokim.

KEHOT'S NOTE

פע"ח שער יוה"כ ספ"א. לקמן שבת שובה סה, ד. מאמרי אדהאמ"צ דברים-ג ע' איקה. ועוד.

67 **יוהכ"פ עליית המל'**

Pri Etz Chaim describes how Malchus begins to rise on the night of Yom Kippur and is raised, prayer by prayer, through the levels of Imma up to its Keser. The Kehot notes cite it for the ascent of Malchus on this day.

Pri Etz Chaim, Gate of Yom Kippur 1:12–15 פרי עץ חיים, שער יום הכפורים א:י"ב-ט"ו

68 **את פניך הוי' אבקש**

David's heart echoes G-d's call, "Seek My face," and he answers, "Your face, Havayah, I will seek." The maamar applies it to Malchus rising on Yom Kippur to receive the supernal face. (context: Steinsaltz Tanakh)

Psalms 27:8 תהילים כ"ז:ח

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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69 **ביוהכ"פ רק ששה**

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

KEHOT'S NOTE

מגילה פ"ג מ"א. פוסקים בהלי יו"כ.

70 **ביוהכ"פ רק ששה**

The Mishnah lists how many are called to the Torah: on a festival five, on Yom Kippur six, on Shabbos seven; the Kehot notes add the halachic authorities on the laws of Yom Kippur. The Alter Rebbe explains the six of Yom Kippur by the ascent of Malchus, the seventh.

Megillah 21a מגילה כ"א א

71 **בחי' שביעית עלתה למעלה**

There the Alter Rebbe brings the explanation of Pri Etz Chaim that on Yom Kippur Malchus, the seventh, rises into the inner dimension of Imma, above Z'eir Anpin, which has not yet risen there.

KEHOT'S NOTE

ראה לקמן פ' מסעי צ, ג. וראה אוה"ת פ' אחרי ע' פט.

72 **לפני הוי'**

The Zohar asks why the verse adds "before Havayah" after "from all your sins," answers "before Havayah, actually," and says that only the Kohen Gadol would pronounce the words "you shall be purified." The text notes that the Mikdash Melech, in the name of Rabbi Chaim Vital, reads "before" there as higher.

Zohar, Achrei Mot 31:193–33:203 ספר הזהר, אחרי מות ל"א:קצ"ג-ל"ג:ר"ג

When all was linked together, all faces were illumined. Then all fell on their faces and trembled and said, "Blessed be the name of his glorious kingdom for ever and ever". Their voices joined that of the priest and he replied, "Ye shall be clean" (v. 30); only the High Priest said this, not the other priests or the people. FROM ALL YOUR SINS SHALL YE BE CLEAN BEFORE THE L-RD. It has been taught: From the beginning of the (seventh) month the books are opened and the judges sit …

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

73 **כי ביום הזה**

The Zohar on Acharei says that out of His great love G-d gave Israel one day a year to cleanse them of all their sins, "For on this day," so that they be pure in this world and the next.

Zohar, Achrei Mot 18:110–19:118 ספר הזהר, אחרי מות י"ח:ק"י-י"ט:ק"י"ח

Now Israel are G-d's portion, and from His great love for them He gave them one day in the year to cleanse and purify them from all their sins, and therefore on this day they are crowned and are safe from all executioners and all hostile emissaries.

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

74 **כי ביום הזה**

Another passage of the Zohar on Acharei: after the offerings of the day Israel remains pure of all their sins, "For

on this day He shall atone for you," and on that day many gates open to receive their prayers.

Zohar, Achrei Mot 21:130–23:144-ספר הזהר, אחרי מות כ"א:ק"ל-כ"ג:קמ"ד

AND OF THE CONGREGATION OF THE PEOPLE OF ISRAEL HE SHALL TAKE TWO HE-GOATS FOR A SIN-OFFERING. This offering was to be taken from all of them, so as to make atonement for all of them, and it was not sufficient that it should be taken from one individual. From whence, then, was it taken? They used to take the money for it from the boxes in the Temple court,1v. Mishnah, Shekalim, iv, 2. which contained the contributions of all. On that day many doors were opened facing Israel to …

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

75 **אנת הוא שלימותא דכולהו**

In Eliyahu's prayer in the introduction to the Tikkunei Zohar (Patach Eliyahu), he says to G-d, "You are the completion of them all": without Him all the Sefiros and their Names are like a body without a soul. Here it explains why the ascent of Malchus into the Infinite repairs every blemish.

Tikkunei Zohar 17b:2–3-תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

76 Kehot's note points to Zohar, Terumah 85:821-822 for these words.

Zohar, Terumah 85:821–822-ספר הזהר, תרומה פ"ה:תתכ"א-תתכ"ב

77 In Terumah the Zohar distinguishes lifnei, "before," the one who stands before the Holy One, blessed be He, and serves Him, from milifnei, "from before," which it explains as the World to Come, the supernal channel. The Alter Rebbe shows that this reading also fits, since on Yom Kippur Malchus rises above.

Zohar, Terumah 84:813–85:821-ספר הזהר, תרומה פ"ד:תתי"ג-פ"ה:תתכ"א

78 The Zohar on Tetzaveh asks why the verse says "on this day" and answers that the Sanctuary above is cleansed first: He atones for and cleanses "this day" first, and all of this is "for you," for Israel's sake. The Mikdash Melech explains that Malchus is rectified first, and then Israel.

Zohar, Tetzaveh 13:111–14:118-ספר הזהר, תצוה י"ג:קי"א-י"ד:קי"ח

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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