LIKKUTEI TORAH · PARSHAS ACHAREI · MAAMAR 4

ביאור הדברים ע"פ כי ביום הזה יכפר הנ"ל,...

An explanation of the words on "For on this day He shall make atonement"

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The Kohen Gadol's white linen (bad) garments on Yom Kippur express G-d "alone" (badad): the simple, essential light above every vessel, like white, which is no dye but the thing itself. From there, above all the inner and encompassing lights that Torah and mitzvos draw down, comes the atonement that fills every flaw.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

The Kohen Gadol's white linen (bad) garments on Yom Kippur express G-d "alone" (badad): the simple, essential light above every vessel, like white, which is no dye but the thing itself. From there, above all the inner and encompassing lights that Torah and mitzvos draw down, comes the atonement that fills every flaw.

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

Why does the Kohen Gadol serve on Yom Kippur in white linen? Linen (bad) grows one stalk to a seed, a sign of singleness drawn from the World of Oneness, and badad, "alone," is G-d as before creation. White is no dye but the thing itself, as the lights before the vessels are simple, without the forms of Chesed or Gevurah that the vessels give them. Torah and mitzvos draw down inner light from Mocha Stima'ah and encompassing light from the Gulgalta of Arich Anpin. The Torah is called a "garment white as snow" because the beard of Arich Anpin, rooted above Abba and Imma, becomes their garment, just as words, parables and the beard itself are garments rooted higher than what they clothe. Opposite holiness, craving and honor are the inner and encompassing levels of Nogah. On Yom Kippur Atika Kadisha, the source of delights, is revealed and fills every flaw in Torah and mitzvos. Cravings can be raised up by prayer from the depths; pride must be wiped away. The atonement comes from the One with no known Name, "exalted above exalted," the Holy of Holies, which the linen garments draw down.

OUTLINE

1 **Linen and white** ¶1–5

The Kohen Gadol's Yom Kippur garments are of bad, linen, which grows singly from the World of Oneness, and white, which is no dye but the thing itself, like the lights before the vessels give them form; the vessels, in the image of man, exist so that light can reach the finite worlds.

2 **Torah, mitzvos and the garment** ¶6–13

Torah draws inner light from Mocha Stima'ah and mitzvos encompassing light from the Gulgalta; the Torah's "garment white as snow" is the beard of Arich Anpin, which, like words, a parable and the beard that grows at twenty, is a garment rooted higher than what it clothes.

3 **Nogah, opposite holiness** ¶14

Craving is the inner level and pride the encompassing level of Nogah, which is yesh, the opposite of self-nullification, the foundation of holiness; the mitzvos, which draw down from above to below, are called tzedakah.

4 **Atika Kadisha and the essence of delight** ¶15–18

Yom Kippur reveals Atika Kadisha, the source of delights above will and wisdom, which fills every flaw; the white linen garments express the essence of delight, and bad, from the four hundred worlds of yearning, "passes beyond" the encompassing lights.

5 **Two kinds of purification** ¶19–20

Pride and haughtiness, the encompassing levels of Nogah, are wiped away by the atonement, as the blood of the sacrifices arouses the Gevuros against them; cravings, which became the body's life-force, are raised up by prayer from the depths, as the fats were consumed by the fire from above.

6 **Exalted above exalted** ¶21–23

Above the vessels, inner and encompassing light do not apply; G-d alone, beyond even sovev kol almin, is the Holy of Holies, and the Kohen Gadol's linen garments draw down from there the light that fills every flaw.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר המאמרים תשל"ו • ש"פ אחרי, מבה"ח אייר, ה'תשל"ו • 5736 • ד"ה כתנת בד קדש ילבש P. 188

The Rebbe opens with the verse "He shall put on a holy linen tunic… linen breeches… a linen sash… a linen turban." Why does the Torah say bad (linen) separately for each garment, instead of simply calling them all linen garments? The Gemara learns from this repetition that they must be of the finest linen. He adds a second point: the priestly garments are exact, and nothing may be removed from them or added to them. So each garment has its own function, and there is also something that comes only from all four together.

He explains, following the earlier Rebbeim, that the four white garments correspond to the four letters of Havayah. The turban is Keser drawn into Chochmah and atones for pride. The sash joins the encompassing lights to the inner ones in the heart and atones for sinful thoughts. The tunic corresponds to the six or seven middos as they are in themselves, not as they are in Malchus, and atones for bloodshed. The breeches are Malchus and atone for forbidden relations. "Holy garments" means bittul, which flows from Chochmah. Bad, which grows one stalk to a seed, is the quality of the single One; in avodah it is emunah, "the tzaddik shall live by his faith," on which every level must rest. Emunah differs at each level: the person of intellect, the person of feeling, and the simple folk who are the "feet" of the generation before Moshiach. Moshe's emunah was emunah as it is in Chochmah, which is why he asked "Why have You done evil?" and was humbled before the simple faith of the last generation. So bad is said of each garment, because each level needs its own emunah, and all four together bring about "the finest of linen" and complete atonement. This service, once limited to Yom Kippur, is now open through teshuvah at all times.

The lesson: Every Jew, whatever his level of intellect or feeling, must base all his avodah on emunah in the form fitting his level, and Moshe's humility before the simple faith of others suggests that one should not look down on it. Teshuvah, the inner content of Yom Kippur, can be done at any time and brings immediate redemption.

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 begins from the Kohen Gadol's white linen garments on Yom Kippur: linen (bad) for the World of Oneness, and white for the simple light before any vessel gives it a color; the Rebbe's teachings take up both words. In Likkutei Sichos, vol. 15, on Kayin's offering of flax, he brings from the Mitteler Rebbe's Ateres Rosh that the oneness of bad is „יחידי בעצם" ("single in essence"), and explains from it why Kayin's offering fell short. In a Reshimah he writes that the linen hangings of the Mishkan's courtyard stand for „אמונה בדי אחד" ("faith in One G-d"), and cites this maamar. On white, a note in Likkutei Sichos, vol. 36, suggests that the linen sash of Yom Kippur is „פשיטות הא"ס עצמו" ("the simplicity of the Infinite One itself"), above Chesed and Gevurah; a note in vol. 9 applies the maamar's reason for the white garments to the manna, white because it whitens sins; and a note in his maamar of 11 Nissan 5738 sets the maamar's parenthesis, engraved letters as „קרוב" ("close") to white, beside the Name Havayah as the Name of the Essence. Together, perhaps, they show the maamar's oneness and simplicity reaching beyond the Holy of Holies: to an offering, to the faith of Israel, to the manna, to the letters of the Torah.

KEY CONCEPTS

Bad (linen) בד

Linen, which grows one stalk to a seed; it stands for singleness, the World of Oneness, and G-d "alone" (badad).

White לבן

Not a dye added to a thing but the thing's own nature; an image of the simple light before it enters vessels, and of the essence of delight.

Lights and vessels אורות וכלים

Divine light is simple in itself; the vessels give it the forms of the Sefiros, like dye on a plain cloth, so that it can reach the finite worlds.

Inner and encompassing light אור פנימי ואור מקיף

Light that enters a vessel and light that surrounds it from above; the Torah draws the first from Mocha Stima'ah, the mitzvos the second from the Gulgalta of Arich Anpin.

The tikkunim of the beard (tikkunei dikna) תיקוני דיקנא

The thirteen features of the beard of Arich Anpin, rooted in Mocha Stima'ah, which descend to become garments for Abba and Imma: the Torah's "garment white as snow."

Nogah נוגה

The kelipah opposite holiness, though far above the three impure kelipos of what is wholly forbidden: its inner level is physical craving, its encompassing level pride, and it is yesh, the opposite of self-nullification.

Atika Kadisha עתיקא קדישא

The level above the Gulgalta and Mocha Stima'ah, the source of delights, revealed on Yom Kippur to fill every flaw.

Exalted above exalted גאה על גאה

The Infinite One beyond even sovev kol almin, with no relation to worlds at all: G-d "alone," the Holy of Holies.

SECTION 1 • ¶1–5

Linen and white

1 ביאור הדברים ע"פ כי ביום הזה יכפר[1,2] הנ"ל, הנה נקדים ענין בגדי לבן דכה"ג [דכהן גדול] שעבודת יוהכ"פ [יום הכפורים][3] הוא בבגדי לבן.

An explanation of the words on the verse "For on this day He shall make atonement," mentioned above. Now, let us first introduce the matter of the white garments of the Kohen Gadol (High Priest), for the service of Yom Kippur is in white garments.

> The maamar presents itself as an explanation (biur) of the words on Leviticus 16:30, "For on this day He shall make atonement for you," the verse of the maamarim just before it in Likkutei Torah. It begins with a preliminary topic: on Yom Kippur the Kohen Gadol performed the central service of the day in white garments rather than in his golden ones.

והנה הן היו מפשתן דייקא וכמ"ש כתנת בד קדש[4] ילבש ומכנסי בד כו'. בגדי קדש הם.[5,6]

Now, they were of flax specifically, as it is written, "He shall put on a holy linen (bad) tunic, and linen breeches," etc. "They are holy garments."

> These white garments were made of flax, as the Torah prescribes for Yom Kippur: a holy linen (bad) tunic and linen breeches, which "are holy garments." The word bad, linen, becomes the key to the whole maamar.

2 וע' בזהר פ' ויחי דרי"ז א' ובפ' פקודי דף רל"ט א' ובגמרא בזבחים דף י"ח ב' דאמר קרא בד דבר העולה מן הקרקע בד בבד[7].

And see in the Zohar, Parshas Vayechi, page 217a, and in Parshas Pekudei, page 239a, and in the Gemara, in Zevachim, page 18b: the verse says bad, [meaning] "a thing that grows from the ground singly (bad bevad)."

> The Alter Rebbe points to two passages of the Zohar on the priestly garments and to the Talmud, which proves that the bad of the priestly garments is flax: it is "a thing that grows from the ground singly" (bad bevad). The word bad thus carries the sense of "one alone."

ופרש"י [ופירש רש"י / ופירוש רש"י] שם קנה יחידי מכל גרעין ואין ב' קנים עולים מגזע אחד,[8] משא"כ בשאר כל מיני צמחה כמו חטים ודגן[9] שכמה שבלים עולין מחטה אחת.

And Rashi explains there: a single stalk from each seed, and two stalks do not come up from one stem; which is not so with all other kinds of plants, such as wheat and grain, where several ears come up from one kernel of wheat.

> Rashi explains the Talmud's words: each flax seed sends up a single stalk, and two never grow from one root, whereas wheat and other grains send up several ears from a single kernel. Flax is a plant of singleness.

והענין לפי שבחי' בד היינו שנמשך מעולם האחדות,[10] ועד"ז יובן ענין קרבן קין[11,12] דכתיב ויבא קין מפרי האדמה[13] מנחה להי'[14] וארז"ל [ואמרו רבותינו זכרונם לברכה] זרע פשתן[15] היה.[16,17]

And the explanation is that the level of bad means that it is drawn from the World of Oneness. And in the same way one can understand the matter of Kayin's offering, as it is written, "And Kayin brought of the fruit of the ground an offering to Havayah," and our Sages, of blessed memory, said: it was flax seed.

> The inner reason is that bad, singleness, is drawn from the "World of Oneness," a level where there is no multiplicity. The same idea explains why Kayin's offering "of the fruit of the ground" was, as the Sages say, flax seed.

והיינו לפי שהוא בחי' בד (ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' קדושים באזהרת שעטנז והנה קין העלה כו' ובזח"ב [ובזהר חלק ב'] תצוה קפ"א ב' ובזח"ג [ובזהר חלק ג] קדושים פ"ז א').

And this is because it is the level of bad. (And see the Likkutei Torah of the Arizal, Parshas Kedoshim, on the prohibition of shaatnez: "Now, Kayin brought up," etc.; and the Zohar, Part II, Tetzaveh, 181b; and the Zohar, Part III, Kedoshim, 87a.)

> Kayin offered flax because flax is the level of bad. The parenthesis sends the reader to the Arizal's comments on the prohibition of shaatnez (wool and linen woven together) and to two passages of the Zohar, one of which says that Kayin's offering was flax and Hevel's was wool.

ולכן היה הכה"ג [הכהן גדול] צ"ל לבוש[18] ביוהכ"פ [ביום הכפורים] בעבודת היום[19] בבגדי בד דייקא כי אז הוא נכנס לפני ולפנים בעולם האחדות לכפר על כל פשעי בנ"י [בני ישראל] וכמ"ש ונסלח כו' והיינו בבגדי פשתן דוקא.

Therefore, on Yom Kippur, in the service of the day, the Kohen Gadol had to be clothed in linen (bad) garments specifically, for then he enters the innermost sanctum, into the World of Oneness, to atone for all the transgressions of the children of Israel, as it is written, "And it shall be forgiven," etc.; and this is in garments of flax specifically.

> This is why the Kohen Gadol wore linen specifically for the service of the day: on Yom Kippur he entered the innermost sanctum, and with it the World of Oneness, to win atonement for all Israel. The Tzemach Tzedek adds (Or HaTorah, Sukkos) that this World of Oneness is the source of forgiveness, which is why the Kohen Gadol must be clothed in linen garments, which come from there.

וזהו ענין הוי' בדד ינחנו.[20] פי' בדד הוא בחי' לבדו כמו קודם שנברא העולם וכמ"ש במ"א

And this is the meaning of "Havayah alone (badad) guided him." That is, badad is the level of "He alone" (levado), as before the world was created, as is explained elsewhere

> The verse "Havayah alone (badad) guided him" uses a word close to bad: badad means "alone." It describes G-d as He alone, as He was before the world was created, when nothing existed besides Him.

(ועמ"ש סד"ה וארא אל אברהם[21] בענין בחי' יחיד וסד"ה להבין הענין שתפלת הבעל עסק כו' יחוד או"א [אבא ואימא] כו' משא"כ למעלה מעלה בחי' אנכי כו' ועד בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט בהג"ה [בהגהה].

(And see what is written at the end of the discourse beginning "And I appeared to Avraham," on the level of Yachid (the Single One); and at the end of the discourse beginning "To understand the matter that the prayer of a businessman," etc.: the union of Abba and Imma (Chochmah and Binah), etc., whereas far, far higher is the level of Anochi ("I"), etc. And see Sefer Shel Beinonim (Tanya), Part II, chapter 9, in the gloss.

> A parenthesis of further reading. At the close of the Torah Ohr discourse "And I appeared to Avraham," the Alter Rebbe explains that Yachid, the Single One, is G-d's very essence, higher than His being "One" within the worlds, and that the Anochi ("I") of "which I command you" is that level; another discourse likewise sets the far higher Anochi above the union of Abba and Imma. The gloss in Tanya, Part II, chapter 9, explains that every contraction exists so that the Infinite Light can be enclothed in the vessels of the ten Sefiros, while without them He is far above even Chochmah.

וע' עוד מענין בד בלק"ת [בלקוטי תורה (להאריז"ל)] פ' צו גבי מדו בד[22] ובע"ח [ובעץ חיים] שער א"א פ"ה ועיין בר"ח [בראשית חכמה] שער התשובה פ"ג [פרק ג] ובמא"א אות ב' ס"ד ועיין מ"ש במ"א גבי עד הגל).[23,24]

And see further on the matter of bad in the Likkutei Torah of the Arizal, Parshas Tzav, on "his linen (bad) garment," and in Etz Chaim, Sha'ar Arich Anpin, chapter 5; and see Reishis Chochmah, Sha'ar HaTeshuvah, chapter 3, and Me'orei Or, the letter beis, §64; and see what is written elsewhere concerning "the mound is witness").

> More references on bad: the Arizal on "his linen garment" (Leviticus 6:3); Etz Chaim's chapter on Arich Anpin (the "long face," the outer configuration of Keser, the supernal will); the Reishis Chochmah, Rabbi Eliyahu de Vidas's classic of mussar and Kabbalah; and the Me'orei Or, a lexicon of Kabbalistic terms arranged by letter. The last reference, "the mound is witness," comes from the covenant between Yaakov and Lavan, whose name means "white"; the Kehot note suggests it means a discourse in the Siddur that explains the supernal Lavan, the supernal White.

ולכך הן בגדי לבן, כי בחי' הלובן אינו כשאר הגוונים. כי הוא בחי' עצמיות של הדבר ואין כאן דבר נוסף רק עצם הדבר לבד.

And therefore they are white garments, for the aspect of whiteness is not like the other colors. For it is the level of the thing's own essence, and there is nothing added here, only the essence of the thing alone.

> Now comes the reason for white. Whiteness is not a color like the others: a white garment shows the material itself, with nothing added to it.

משא"כ שאר הגוונים שהם צבע שצובעים בו אדום ירוק.[25] שהצבע אדום הוא דבר נוסף על עצם הדבר שהיה לבן עד"מ ועכשיו ע"י הצבע נעשה אדום,

Whereas the other colors are a dye with which [things] are dyed, red [or] green. For the red dye is something added onto the essence of the thing, which was, for example, white, and now through the dye has become red;

> Other colors are dyes applied to a material. Red is something added to a thing that was, for example, white, and has now been made red.

ונמצא זהו הרכבה על עצם הדבר משא"כ גוון לבן שהוא עצמי[26] ואינו צבע ומה שמכבסים בגדי פשתן בלשון אשכנז (בלייחט לאייוועט) היינו רק שע"י זה יתוסף ויתגלה עצם הלבנונית[27]

so it turns out that this is a compound upon the essence of the thing. Whereas the color white is essential and is not a dye. And the laundering of linen garments, called in the language of Ashkenaz (bleicht leivent, "bleaching linen"), is only so that through it the essence of the whiteness will be enhanced and revealed.

> A dyed color is therefore a compound, something laid over the thing itself, while white is the thing's own nature and not a dye. Even bleaching linen (bleicht leivent, in Yiddish) adds nothing new; it only brings out the whiteness the material already has, and the Tzemach Tzedek adds that it does so by removing what darkens it, through washing and the shining of the sun. In Torah Ohr, Vayetzei, the Alter Rebbe explains Lavan of holiness, the supernal White, the same way: the Infinite Light as it is in itself, which, like white, comes from no dye.

והנמשל מזה כי הנה ידוע ענין אורות וכלים שקודם שנאצלו הכלים לא שייך לומר על שפע אור א"ס שהוא קרוב לחסד יותר מחכמה.

And the analogue of this: it is known, regarding lights and vessels, that before the vessels were emanated, it cannot be said of the flow of the Infinite Light (Or Ein Sof) that it is closer to Chesed (kindness) than to Chochmah (wisdom).

> Here the analogy is applied. Before the vessels of the Sefiros were emanated, the flow of the Infinite Light had no particular character: one could not say it was closer to Chesed (kindness) than to Chochmah (wisdom).

כי לאו מכל מדות אלין[28] איהו כלל.[29] רק אחר שהכלי הגביל את האור נעשה התמונה בהאור להיות אור החסד או אור הגבורה שאז נק' הספירה בשם זה דוקא

For "He is not of any of these attributes at all." Only after the vessel has limited the light is the form made in the light, to be the light of Chesed or the light of Gevurah (restraint), for then the Sefirah is called by this name specifically.

> As the Tikkunei Zohar says of G-d, "He is not of any of these attributes at all." Only when a vessel limits the light does the light take on a form, as the light of Chesed or of Gevurah (restraint), and only then is that Sefirah called by its name.

משא"כ האורות בעצמן הן בחי' בלי מה[30] בלי מהות[31] כו' שהאור מעין המאור למעלה מעלה ממהות מדות ואפילו ממהות חב"ד [חכמה בינה ודעת] כו' כנודע.[32,33]

Whereas the lights in themselves are the level of "without what" (beli mah), without a defined nature, etc.; for the light is akin to the Luminary, far, far above the defined nature of the attributes (middos), and even above the defined nature of Chochmah, Binah and Daas, etc., as is known.

> The lights in themselves are "without what" (beli mah), the term Sefer Yetzirah uses for the Sefiros: they have no definable nature. The light is akin to its source, the Luminary, as the Alter Rebbe explains in Iggeres HaKodesh, section 20, and so it is far above the defined character of the emotive attributes, and even of Chochmah, Binah and Daas.

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

THE REBBE EXPLAINS

In a sicha on Rashi's comment that Kayin's offering „מפרי האדמה" ("of the fruit of the ground") was, according to an Aggadah, flax seed, the Rebbe asks what difficulty in the verse the Aggadah settles, and connects the story with the law that an offering must be the finest of its kind.

The Rebbe brings this paragraph: „דער אַלטער רבי איז מבאר אין לקו"ת" ("the Alter Rebbe explains in Likkutei Torah", note 42) that Kayin's flax offering is like the Kohen Gadol's white linen garments on Yom Kippur, which allude to the „עולם האחדות" (World of Oneness). He brings from Ateres Rosh of the Mitteler Rebbe (note 45) that the oneness of bad, a single stalk from each seed, is not unity made out of separate parts, like the four species of the lulav, which grow together yet are divided in their very growth, but „יחידי בעצם" ("single in essence"). So Kayin, reaching for the level of the Single One above all particulars, did not trouble to bring the finest of that species, a choice that already presumes division; but G-d's intent is 'One' within the world, which asks for the best of every species.

The Alter Rebbe: ועד"ז יובן ענין קרבן קין דכתיב ויבא קין מפרי האדמה מנחה לה' וארז"ל זרע פשתן היה

The Rebbe: דער ענין האחדות פון בד (וואָס זיין צמיחה איז אין אַן אופן פון "קנה יחידי מכל גרעין") איז ניט דער ענין פון "אחדות מן הפירוד"

Likkutei Sichos, vol. טו, p. 25 · יום שמח"ת תש"ל, משיחות ש"פ בראשית תשל"ה

BACKGROUND FROM THE REBBE

In one of his own notebooks (Reshimah 107) the Rebbe wrote about the courtyard of the Mishkan, set apart from the camp by hangings made only of linen.

Since the Sages call flax bad, a single stalk from each seed, the Rebbe writes that this is what sets Israel apart from the world: „אמונה בד' אחד" ("faith in One G-d"). That is why Israel is called „עם לבדד ישכון" ("a people that dwells alone"), citing this maamar for the word, and why Israel draws „גוי אחד בארץ" ("one nation in the land"), oneness even into earthiness. This paragraph reads 'Havayah alone (badad) guided him' as G-d alone, as before creation; the Rebbe cites it for the people that dwells badad.

The Alter Rebbe: וזהו ענין הוי' בדד ינחנו. פי' בדד הוא בחי' לבדו כמו קודם שנברא העולם

The Rebbe: וזהו המבדיל בין ישראל לעולם אמונה בד' אחד. שלכן גם ישראל נק' עם לבדד ישכון

Reshimos (second edition), vol. חוברת קז, p. 377 · רשימה (חוברת קז)

BACKGROUND FROM THE REBBE

In a sicha on the wool and linen in the priestly garments, which the Rambam calls permitted, the Rebbe's note 62 explains that in the Temple service the revealed simplicity of the Infinite Light makes Chesed and Gevurah, wool and linen, no longer opposed, though their distinction remains.

The Rebbe adds that on Yom Kippur the Kohen Gadol's sash was of linen alone, and suggests: „וי"ל שלמעלה לגמרי מהתחלקות חו"ג, שהוא פשיטות האי"ס עצמו" ("it may be said that it is the simplicity of the Infinite One itself, entirely above the division of Chesed and Gevurah"), pointing to this passage. All year the sash joined wool and linen, made one by the simplicity shining in them; on Yom Kippur, he suggests, it is that simplicity itself, for which he refers to this passage, where the lights before the vessels are neither Chesed nor Gevurah.

The Alter Rebbe: רק אחר שהכלי הגביל את האור נעשה התמונה בהאור להיות אור החסד או אור הגבורה

The Rebbe: דאבנט של כה"ג ביוהכ"פ הוא רק של בד לבד (אחרי טז, ד). וי"ל שהוא פשיטות האי"ס עצמו, שלמעלה לגמרי מהתחלקות חו"ג

Likkutei Sichos, vol. לו, p. 159 · משיחת ש"פ ויק"פ תש"נ

FROM THE REBBE'S MAAMAR ד"ה כתנת בד קדש ילבש, 5736

The Rebbe quotes the Alter Rebbe's Gemara and Rashi on bad almost word for word. The Alter Rebbe reads the single stalk as the World of Oneness that the Kohen Gadol enters. The Rebbe carries the same singleness into avodah: it is emunah, the single foundation on which Chavakuk based all the mitzvos, and every spiritual level must rest on it.

The Alter Rebbe: והענין לפי שבחי' בד היינו שנמשך מעולם האחדות

The Rebbe: שענין הבד הוי"ע של יחיד, ו(בעבודה) הוא מה דבא חבקוק והעמידן על אחת

FROM THE REBBE'S MAAMAR ד"ה כתנת בד קדש ילבש, 5736

The Alter Rebbe treats bad as one quality shared by all the garments. The Rebbe asks why the word is repeated for each one. He maps the four garments onto Chochmah-Binah, middos and Malchus, and onto the levels of the Jewish people. His answer is that emunah takes a distinct form at each level, from the intellectual faith of Moshe to the simple faith of the generation before Moshiach. Yet only all four together produce "the finest of linen" and complete atonement.

The Alter Rebbe: כתנת בד קדש ילבש ומכנסי בד כו'

The Rebbe: היות דצי"ל האמונה בכל אחד מהדרגות, ובכל אחד מהחלוקות הוא באופן מיוחד לפי ענינו

3 וזהו ענין ההפרש שבין גוון לבן לשאר הגוונים. שבחי' לבן שהוא גוון עצמי ואין כאן דבר זולת עצם המהות זה הוא למעלה בחי' האורות כמו שהם בעצמן קודם שנתלבשו בכלים

And this is the meaning of the difference between the color white and the other colors. For the aspect of white, which is an essential color, where there is nothing other than the essence itself, is, above, the level of the lights as they are in themselves, before they were enclothed in vessels.

> This is what the difference between white and the other colors teaches. White, the essential color, where there is nothing but the substance itself, corresponds above to the lights as they are in themselves, before they are enclothed in vessels.

שע"ז מורה המראה לבן שההארה והגילוי הוא אור א"ס ממש פשוט בתכלית הפשיטות,

To this the white appearance points: that the illumination and revelation is the very Infinite Light (Or Ein Sof), simple in utter simplicity.

> The white appearance shows that the illumination is the Infinite Light itself, utterly simple, without form or division.

אבל כשהאורות מתלבשים בכלים ונעשה בחי' אור בכלי החסד או בכלי הגבורה שהכלי מגבלת האור הפשוט ועושה בו תמונה

But when the lights are enclothed in vessels and become the level of light in the vessel of Chesed (kindness) or in the vessel of Gevurah (restraint), the vessel limits the simple light and makes a form in it,

> When the lights enter vessels, they become light within the vessel of Chesed (kindness) or of Gevurah (restraint). The vessel limits the simple light and gives it a form.

כמו הגוון והצבע ירוק או אדום הנעשה על דבר הפשוט כו' שנצבע אותו הדבר הפשוט. להיות ירוק סומק כו' אש ומים חו"ג [חסד וגבורה] כו'

like the color and dye, green or red, that is made upon a simple thing, etc., with which that simple thing is dyed, to be green [or] red (sumak), etc.: fire and water, Chesed and Gevurah, etc.

> This is like green or red dye applied to a plain material, coloring it. So the one simple light takes on contrasting forms, like fire and water, which stand for Gevurah and Chesed.

(ועמ"ש במ"א ע"פ אם בחקתי תלכו בענין ההפרש שבין אותיות החקיקה שהם מיניה וביה ובין אותיות הכתב שהדיו הוא דבר נוסף כו', דלכאורה זהו קרוב להפרש המבואר כאן בין לבן לשאר הגוונים ממש):[34]

(And see what is written elsewhere on the verse "If you walk in My statutes (bechukosai)," on the difference between engraved (chakikah) letters, which are of the thing itself and within it, and written letters, where the ink is something added, etc.; for apparently this is truly close to the difference explained here between white and the other colors.)

The Alter Rebbe adds a cross-reference to his discourse on "If you walk in My statutes (bechukosai)" in Likkutei Torah, Bechukosai, which reads bechukosai as chakikah, engraving: engraved letters are part of the stone itself, while written letters are ink, an addition laid on the white parchment, like vessels that are not of the essence of the simple light. He observes that this seems to be the very difference drawn here between white and the other colors.

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

BACKGROUND FROM THE REBBE

In a sicha on Rashi's reading of „תפל ולבן" ("Tofel and Lavan") in Moshe's rebuke as the complaint against the manna, which was white, the Rebbe asks why the verse hints at it by the manna's color.

The manna, 'bread from heaven', stayed in its heavenly essence even when it came down and fed the body, and its appearance was white, which shows simplicity (note 25 cites this passage); that is why every taste could be felt in it. In the same note the Rebbe suggests that this passage's reason why the Yom Kippur service was in „בגדי לבן" (white garments) also explains the Sages' saying that the manna was white „לפי שמלבין עוונותיהן" ("because it whitens their sins").

The Alter Rebbe: שע"ז מורה המראה לבן שההארה והגילוי הוא אור א"ס ממש פשוט בתכלית הפשיטות

The Rebbe: הטעם מה שעבודת יוהכ"פ היתה בבגדי לבן — י"ל, שזהו ג"כ מה שאמרו (יומא שם, א) שמה שהמן הי' לבן הוא לפי שמלבין עוונותיהן

Likkutei Sichos, vol. ט, p. 17 · ש"פ מטו"מ וש"פ דברים תשכ"ט, משיחות ש"פ דברים תשכ"ה

BACKGROUND FROM THE REBBE

In a maamar of 11 Nissan 5738 on the wise son's question about testimonies, statutes and laws, the Rebbe explains the Rebbe Rayatz's maamar of 5700 on the same verse, which reads chukim, statutes, as engraving (חקיקה): engraved letters, unlike written ones, are nothing added to the thing itself.

The maamar the Rebbe is explaining likens Keser to engraved letters. In note 37 he sets beside it the Name Havayah, called „שם העצם" ("the Name of the Essence") because it too is nothing added, and likened in Sefer HaMaamarim 5643 and Hemshech 5672 to white, „גוון עצמי" ("an essential color"); and then this parenthesis of the Alter Rebbe, with its word „קרוב" ("close") in quotation marks. In the body he goes on: „ע"י חקיקה נעשה שינוי בהדבר שחוקקין בו, והנה גם בחקיקה" ("even in engraving, the engraving makes a change in the thing engraved"), and the engraving is a hollow, something missing from the stone. Perhaps (biur b'derech efshar) this is why the Alter Rebbe calls the two differences only close.

The Alter Rebbe: דלכאורה זהו קרוב להפרש המבואר כאן בין לבן לשאר הגוונים ממש

The Rebbe: ובלקו"ת אחרי (כח, ג) שהחילוק שבין אותיות החקיקה ואותיות הכתב הוא "קרוב" להחילוק שבין גוון לבן לשאר הגוונים

Sefer HaMaamarim Melukat, vol. ד, p. ריח · (נדפס בקונטרס י"א ניסן תש"נ) י"א ניסן ה'תשל"ח

4 והנה התלבשות האורות בכלים הוא כדי שעי"ז יומשך מהאור התהוות העולמות ובעלי גבול וזהו רבות עשית[35] כו' נפלאותיך ומחשבותיך אלינו כו'

Now, the enclothing of the lights in vessels is so that through this the coming into being of the worlds and of limited beings may be drawn from the light. And this is [the meaning of] "Many have You made," etc., "Your wonders and Your thoughts toward us," etc.

Why do the lights enter vessels at all? So that finite worlds and limited beings can come into being from the light. The Alter Rebbe finds this in Psalms 40:6, "Many have You made… Your wonders and Your thoughts toward us."

פי' שכדי שיומשך מהאורות דע"ס שהם בחינת נפלאותיך ומחשבותיך אלינו דהיינו בבי"ע עצמו מספר רבוא רבבות הצמצומים והיינו בחי' הכלים כו' וכלים מכלים שונים[36] כו'.

That is: in order that there be drawn from the lights of the Ten Sefiros, which are the level of "Your wonders and Your thoughts," "toward us," that is, into Beriah, Yetzirah and Asiyah, "they are more than can be numbered": tens of thousands of myriads of contractions (tzimtzumim); and this is the level of the vessels, etc., "and vessels differing one from another," etc.

"Your wonders and Your thoughts" are the lights of the Ten Sefiros, and "toward us" means into the lower worlds of Beriah, Yetzirah and Asiyah. To bring them there takes contractions that, in the verse's closing words, "are more than can be numbered": these countless contractions are the vessels, each different from the next, "vessels differing one from another," in the words of the Book of Esther.

5 ודרך כלל הכלים הוא ציור אדם כמ"ש בצלמנו כדמותינו והיינו חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] ונה"י [ונצח הוד יסוד]. מתלבשים בעשייה

And in general, the vessels are the form of a man, as it is written, "In Our image, after Our likeness": that is, Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. And Netzach, Hod and Yesod are enclothed in the World of Asiyah (Action),

In general the vessels take the form of a human figure, as in "In Our image, after Our likeness": the Sefiros in three tiers, Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. The lowest tier, Netzach, Hod and Yesod, is enclothed in the World of Asiyah.

עד שעי"ז נמשך מחכמה דאצי' להתלבש ג"כ בעשייה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] טפה זו מה תהא עליה[37] חכם כו' והיינו ע"י רבבות צמצומים כנ"ל וכ"ז [וכל זה] אינו אלא לפי שהאור החכמה נתלבש בגוון וכלי.

until through this [light] is drawn from the Chochmah of Atzilus (Emanation) to be enclothed in Asiyah as well, as our Sages, of blessed memory, said: "This drop, what will become of it? A wise man," etc. And this is through myriads of contractions, as mentioned above. And all this is only because the light of Chochmah was enclothed in a color and a vessel.

> Through that lowest tier, light even from the Chochmah of Atzilus comes to be enclothed in Asiyah, as the Talmud says that the angel appointed over conception brings each drop before G-d and asks what will become of it, a wise man or a fool. Wisdom in a physical person is the end of myriads of contractions, and it is possible only because the light of Chochmah was clothed in a "color" and a vessel.

משא"כ האור כמו שהוא פשוט כו' וזהו ענין בגדי לבן כנ"ל. ולכן לענין אבל לא אסרו אלא כלים חדשים לבנים בלבד.[38,39] (וע' בלק"ת [בלקוטי תורה (להאריז"ל)] פ' ויחי):[40,41]

Whereas the light, as it is, is simple, etc. And this is the matter of the white garments, as mentioned above. And therefore, regarding a mourner, they forbade only new white garments. (And see the Likkutei Torah of the Arizal, Parshas Vayechi.)

> The light as it is in itself is simple, and that is what the white garments express. This is also why, in the ruling the Alter Rebbe cites, a mourner is forbidden to wear freshly pressed garments only when they are new and white: the Tzemach Tzedek, quoted in the Kehot notes, explains that pressing (gihutz) is forbidden in mourning only for white garments, since pressing brings their essential whiteness from concealment into revelation, while other colors are only dyes.

SECTION 2 • ¶6–13

Torah, mitzvos and the garment

6 ב והנה להבין ענין בגדי בד קודש לכה"ג [לכהן גדול] ביום הכפורים דייקא יום הסליחה. יש להקדים ענין הידוע שע"י קיום התורה ומצות ממשיכים אורות פנימים ואורות מקיפים,

2. Now, to understand the matter of the holy linen (bad) garments of the Kohen Gadol on Yom HaKippurim specifically, the day of forgiveness, we must first introduce the known matter that through fulfilling the Torah and mitzvos one draws down inner lights and encompassing lights.

> Chapter 2 asks why the Kohen Gadol needs holy linen garments precisely on Yom Kippur, the day of forgiveness. It starts from a known principle: through Torah and mitzvos a person draws down two kinds of light, inner lights, which enter and fill a vessel, and encompassing lights, which remain above it and affect it from beyond.

כי הנה אורייתא מחכמה נפקת[42] ושרשה ממו"ס [ממוחא סתימאה] דא"א שהיא נק' בחי' אור פנימי כמ"ש בע"ח [בעץ חיים] שער א"א פ"ד מו"ס [מוחא סתימאה] דא"א הנק' חכמה והוא סוד אור פנימי[43]

For "the Torah issues from Chochmah (wisdom)," and its root is from Mocha Stima'ah (the hidden brain) of Arich Anpin, which is called the level of inner light (or pnimi), as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 4: "The Mocha Stima'ah of Arich Anpin, which is called Chochmah, is the secret of inner light."

> The Torah, in the Zohar's words, "issues from Chochmah," and its root is in Mocha Stima'ah, the "hidden brain" of Arich Anpin, the configuration of Keser that is the supernal will. Etz Chaim calls this Mocha Stima'ah the Chochmah of Arich Anpin and "the secret of inner light," light that enters within.

והמצות הן נמשכות מגולגלתא דא"א שהוא בחי' אור מקיף (כמ"ש בע"ח [בעץ חיים] שם ובפרק ג' ועיין בע"ח [בעץ חיים] שכ"ב ספ"ו).[44]

And the mitzvos are drawn from the Gulgalta (skull) of Arich Anpin, which is the level of encompassing light (or makif) (as is written in Etz Chaim there, and in chapter 3; and see Etz Chaim, Sha'ar (Gate) 22, at the end of chapter 6).

> The mitzvos, by contrast, are drawn from the Gulgalta (skull) of Arich Anpin, the encompassing light that stays above and affects from beyond; Etz Chaim says so in the same chapter, calling the Gulgalta the greatest of the encompassing lights. The Kehot note says that the last reference, Sha'ar (Gate) 22, end of chapter 6, should read the end of chapter 1, which in our editions is in Sha'ar (Gate) 23.

ואע"ג [ואף על גב] שעל התורה נאמר לבושיה כתלג חיוור[45] הרי שהתורה היא ג"כ בחי' לבוש ומקיף. הענין כי לבושיה כתלג חיוור קאי על י"ג ת"ד [תיקוני דיקנא] שהם נעשים לבושים וחופפים על או"א [אבא ואימא]

And although of the Torah it is said, "His garment was white as snow," which shows that the Torah too is the level of a garment and an encompassing [light], the explanation is that "His garment was white as snow" refers to the thirteen tikkunim of the beard (tikkunei dikna), which become garments and hover over Abba and Imma (Chochmah and Binah).

> A difficulty: of the Torah it is said, "His garment was white as snow," words from Daniel's vision of the Ancient of Days, which would make the Torah a garment, an encompassing light, rather than inner light. The answer: these words refer to the thirteen tikkunim (features) of the beard of Arich Anpin, which become garments over Abba and Imma, the Chochmah and Binah of Atzilus.

שלכך נק' או"א [אבא ואימא] דאצי' הנסתרות להי'[46,47] וכנודע דהנסתרות היינו י"ה שהם או"א [אבא ואימא]

That is why Abba and Imma of Atzilus (Emanation) are called "the hidden things [that] belong to Havayah," as is known that "the hidden things" are the yud and hei, which are Abba and Imma.

That is why Abba and Imma are called "the hidden things" in the verse "The hidden things belong to Havayah our G-d, and the revealed things belong to us": the hidden things are the first two letters of the Name, yud and hei, which stand for Chochmah and Binah. In Likkutei Torah, Pekudei, the Alter Rebbe explains the verse the same way, the yud and hei as the hidden things and the vav and hei as the revealed.

ומה שנק' נסתרות היינו לפי שהם מחופים ומכוסים בדיקנא דאריך,

And they are called "hidden" because they are covered and concealed by the beard of Arich [Anpin].

They are called "hidden" because the beard of Arich Anpin covers and conceals them, as a garment hides the one who wears it.

ואע"פ [ואף על פי] שהדיקנא היא נמשכה ממו"ס [ממוחא סתימאה][48] [והרמ"ז [והרב משה זכות] בפ' בראשית דף ח' כ' [כתב] בשם הפע"ח [הפרי עץ חיים][49] שהדיקנא מאירה ומתכוננת מג' מוחין חב"ד [חכמה בינה ודעת] היושבין לעילא בגולגלתא כו' אשר כ"ז [כל זה] הוא למעלה מאו"א [מאבא ואימא] דאצילות]. אך עכ"ז [עם כל זה] השפלתה הוא יותר למטה להיות ג"כ לבוש לאו"א [לאבא ואימא] דאצילות.[50,51]

And although the beard is drawn from Mocha Stima'ah [and the Ramaz, on Parshas Bereishis, page 8, writes in the name of the Pri Etz Chaim that the beard shines and is formed from the three mochin, Chochmah, Binah and Daas, that rest above, in the Gulgalta, etc., all of which is above Abba and Imma of Atzilus], nevertheless its descent goes further down, to be a garment for Abba and Imma of Atzilus as well.

Yet the beard is drawn from Mocha Stima'ah, and the Ramaz (Rabbi Moshe Zacuto, in his notes on the Zohar), citing the Pri Etz Chaim, says it shines from the three mochin that rest in the Gulgalta, all above Abba and Imma; even so, the beard descends lower, to serve also as a garment for Abba and Imma of Atzilus. The Mitteler Rebbe, as the Kehot note points out, spells out the difficulty, how something higher than Abba and Imma can be their garment, and the next paragraphs answer it.

7 ופי' ועניו הלבוש היינו כמו עד"מ האותיות המלבישים את השכל שאע"פ [שאף על פי] שע"י האותיות מתגלה השכל שהרב מסביר לתלמידו השכל ע"י האותיות היינו פשוטו של השכל

And the meaning and substance of the garment is like, for example, the letters that clothe the idea: although through the letters the idea is revealed, for the teacher explains the idea to his student through letters, this is the plain sense of the idea;

What is a "garment"? It is like the letters, that is, the words, that clothe an idea. Through them a teacher conveys an idea to his student, but what comes across is its plain, surface sense.

אבל פנימי' [פנימיות / פנימית] ועומק השכל אינו מתגלה ממש בהאותיות כ"א מוסתר ונעלם בהם בבחי' הסתר והעלם.

but the inner dimension and depth of the idea is not actually revealed in the letters; rather, it is hidden and concealed in them, in a state of hiddenness and concealment.

> The inner depth of the idea is not truly revealed in the words; it remains hidden within them. A garment conveys and conceals at once.

8 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] דלא קאים אינש אדעתי' [אדעתיה] דרביה[52] עד ארבעין שנין והיינו מפני שעומק השכל של השפעת הרב היה עדיין בבחי' הסתר והעלם ממנו

Therefore our Sages, of blessed memory, said that a person does not grasp his teacher's mind until forty years. And this is because the depth of the idea that the teacher imparted was still in a state of hiddenness and concealment from him.

> This is why the Sages say that a person does not grasp his teacher's mind until forty years have passed: the depth of what the teacher imparted was still hidden from the student.

אלא שאעפ"כ [שאף על פי כן] אחר ארבעים שנין קאים לפי שמ"מ היה דעתיה דרבי' [דרביה] בבחי' מקיף עליו שמוסתר ומלובש בתוך האותיות שקבל מרבו בבחי' הסתר והעלם.

Yet even so, after forty years he does grasp it, because in any case his teacher's mind was upon him in the manner of an encompassing [light] (makif), hidden and clothed within the letters he received from his teacher, in a state of hiddenness and concealment.

> Yet after forty years he does grasp it, because the teacher's mind was there all along, "encompassing" the student, hidden and clothed in the words he received. The words held more than the student could take in at the time.

9 ואחר מ' שנין נמשך מהעלם אל הגילוי. נמצא מובן מזה שהאותיות שהם לבושים היינו שמסתירים שהפנימי' [שהפנימיות / שהפנימית] לא יתגלה רק החיצונית נמשך ומתגלה.

And after forty years it is drawn from concealment into revelation. It follows, then, that the letters, being garments, are what conceal, so that the inner dimension is not revealed; only the outer dimension is drawn down and revealed.

> After forty years, what was hidden comes into the open. This shows that letters, as garments, conceal: the inner content is not revealed, only the outer.

ויובן זה עוד ג"כ מענין מארז"ל [מאמר רבותינו זכרונם לברכה] בסנהדרין דל"ה הטעם שאין דנין בע"ש [בערב שבת] וגומרין באחד בשבת משום דמינשי טעמייהו ואע"ג [ואף על גב] דשני סופרי הדיינים עומדים לפניהם וכותבין דברי המזכין ודברי[53] המחייבין, פרש"י [פירש רש"י / פירוש רש"י] דמ"מ לבא דאינשי לא כתבי כו' ונשכח מלבו ישובו לטעמו[54] כו',

This can be understood further from the saying of our Sages, of blessed memory, in Sanhedrin, page 35: the reason that one does not judge on Erev Shabbos and conclude on the first day of the week is that "their reasons would be forgotten." And although the two scribes of the judges stand before them and write down the words of those who acquit and the words of those who convict, Rashi explains that nevertheless "people's hearts they do not write down," etc., "and the settled understanding of his reasoning is forgotten from his heart," etc.

> The Talmud gives another example. A capital case is not begun on Erev Shabbos and concluded on Sunday, because the judges' reasoning would be forgotten in between; even though two court scribes write down the arguments for acquittal and for conviction, Rashi explains that what is in people's hearts is not written down, and even when the basis of an argument is remembered, its settled understanding is forgotten and cannot be set out as before.

והיינו לפי שפנימית הסברא אינו מתגלה כלל מתוך האותיות כ"א מוסתר ונעלם.

And this is because the inner dimension of the reasoning is not revealed at all from the letters; rather, it is hidden and concealed.

> The reason is that the inner reasoning is not revealed through the letters at all: written words carry the outside of an argument, while its inner sense stays hidden in them.

10 ועד"ז גם המשל מלביש השכל אלא שהוא לבוש המעלים יותר מהאותיות. וזהו ענין לבושיה כתלג[55] כמו השלג שנקפא המים ונעשה שלג ואח"כ חוזר ונמס והיה למים.

In the same way, a parable (mashal), too, clothes the idea, except that it is a garment that conceals more than the letters. And this is the meaning of "His garment like snow": like snow, where the water froze and became snow, and afterwards it melts again and becomes water.

> A parable (mashal) clothes an idea even more than words do, and so conceals more. This is the sense of "His garment like snow": snow is water that has frozen, and later it melts back into water.

כך הלבוש מעלים על פנימי' [פנימיות / פנימית] החכמה שאינו מתגלה להמקבל כי"א עומד עליו מלמעלה בבחי' הסתר ומקיף

So the garment conceals the inner dimension of the wisdom, so that it is not revealed to the recipient, but rather stands over him from above in a state of hiddenness and encompassing (makif),

> So too the garment hides the inner content of wisdom: it does not reach the recipient but stands over him from above, hidden and encompassing.

אלא שזהו בשעת ההשפעה, אמנם אח"כ יוכל להיות נמשך גם הפנימית מההעלם אל הגילוי.

except that this is at the time of the imparting; afterwards, however, the inner dimension too can be drawn from concealment into revelation.

> That is only at the moment of teaching. Later the inner content too can come out of concealment into revelation, as the snow melts back into water.

11 וכמשל התלמיד דאחר מ' שנין קאים אדעתיה דרביה כנ"ל. וזהו ענין שהשלג היה אח"כ למים כו' כבראשונה [ועמ"ש בפ' שלח לך בד"ה ויאמרו כו' טובה הארץ בענין עגולים ויושר].

As in the example of the student, who after forty years grasps his teacher's mind, as mentioned above. And this is [the meaning of] the snow afterwards becoming water, etc., as at first [and see what is written in Parshas Shelach Lecha, in the discourse beginning "And they said," etc., "The land is good," on the matter of circles and line (igulim veyosher)].

> This is like the student who grasps his teacher's mind after forty years: the snow becomes water again, as it was at first. The bracket refers to the discourse "And they said... The land is good" in Likkutei Torah, Shelach, which uses the same image: at first a teacher's idea surrounds the student as an undivided whole, the level called igulim (circles), and only when he has grasped it deeply does it enter him in its details, the level called yosher (line).

וזהו ענין שי"ג ת"ד נקי' לבושיה כתלג חיוור[56] שהם נעשים ג"כ לבושי' [לבושין / לבושים] לאו"א [לאבא ואימא] דאצילות.

And this is why the thirteen tikkunim of the beard are called "His garment was white as snow": because they too become garments for Abba and Imma (Chochmah and Binah) of Atzilus.

> This is why the thirteen tikkunim of the beard are called "His garment white as snow": like a parable, they are garments, here for Abba and Imma of Atzilus.

כי הנה אע"פ [אף על פי] שהלבוש הוא נשפל להיות נמוך יותר מהשכל אבל באמת שרשו מלמעלה מהשכל המלובש בו, וכמ"ש במ"א מענין שלמה ששבח גודל חכמתו היה מ"ש וידבר שלשת אלפים משל[58, 57] [עיין מזה ר"פ לך לך[59] בד"ה הנה אברם[60] כו' ע"ש.

For although the garment is lowered to be beneath the intellect, in truth its root is above the intellect enclothed in it, as is explained elsewhere concerning Shlomo, that the praise of the greatness of his wisdom was what is written, "And he spoke three thousand parables" [see on this at the beginning of Parshas Lech Lecha, in the discourse beginning "Behold, Avram," etc.; see there;

> A garment is lower than the intellect it clothes, yet in truth its root is higher than that intellect. Shlomo's wisdom was praised precisely for his three thousand parables; as the Torah Ohr discourse on Lech Lecha explains, only a great sage can bring his wisdom down and clothe it in things far below him.

12 ובד"ה והבדילה הפרוכת[61] ובפי' מקץ[62] בביאור על מארז"ל [מאמר רבותינו זכרונם לברכה] מזוזה מימין ונ"ח משמאל].[63] ולכך הדיקנא דאריך ששרשה ממו"ס [ממוחא סתימאה] שהיא למעלה מאו"א [מאבא ואימא] דאצי' היא דוקא שנעשית לבוש לאו"א [לאבא ואימא] כו',

and in the discourse beginning "And the curtain shall separate," and in Parshas Miketz, in the explanation of the saying of our Sages, of blessed memory, "The mezuzah on the right and the Chanukah lamp on the left"]. And therefore it is specifically the beard of Arich [Anpin], whose root is from Mocha Stima'ah, which is above Abba and Imma of Atzilus, that becomes a garment for Abba and Imma, etc.,

> The bracket lists further discourses on this theme: Torah Ohr's "And the curtain shall separate," which explains how the outer dimension of Binah, a higher level, encloses the Sefiros below it like a garment, and one in Miketz on the Sages' rule that the mezuzah is on the right and the Chanukah lamp on the left. The conclusion: precisely because the beard of Arich Anpin is rooted in Mocha Stima'ah, above Abba and Imma, it can become their garment.

וכמו בגשמיות הזקן מתחיל לצמוח אחר עשרים שנה לפי שאז מאירים המוחין דגדלות[64] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ולמכור בנכסי אביו[65] עד שיהיה בן עשרים שנה וכמ"ש במ"א.

just as, physically, the beard begins to grow after twenty years, because then the mature intellect (mochin degadlus) shines, as our Sages, of blessed memory, said: "and to sell his father's property, [he may not] until he is twenty years old," as is explained elsewhere.

> A physical parallel: the beard begins to grow only after twenty years, when the mature intellect (mochin degadlus) shines. The Sages likewise say that a young man may sell his father's property only once he is twenty; in Likkutei Torah, Bamidbar, the Alter Rebbe explains, following Etz Chaim, that at twenty the encompassing lights of Abba (Chochmah) enter a person.

נמצא שערות הדיקנא אף שהן בחי' שערות לבד עכ"ז [עם כל זה] הרי הן באין ונמשכין ממוחין דגדלות שלמעלה מהמוחין שיש לו בתחלה קודם עשרים שנה.[66]

It follows that the hairs of the beard, although they are only the level of hairs, nevertheless come and are drawn from the mature intellect, which is above the intellect he has at first, before twenty years.

> So the hairs of the beard, though they are only hairs, come from the mature intellect, which is higher than the intellect a person has before twenty. Something outward and lowly is rooted in something higher.

13 ולכן ג"כ הסריס אין לו זקן[67] לפי שאין בו כח ההולדה והיינו לפי שלהיות ההולדה וההשפעה הוא נמשך מהתחזקות המוחין והסריס שחסר בו כח זה אין לו זקן.

And therefore, too, a eunuch (saris) has no beard, because he does not have the power of begetting. That is: begetting and imparting come from a strengthening of the intellect (mochin), and the eunuch, who lacks this power, has no beard.

> The same link between the beard and the mature intellect explains why a eunuch (saris) has no beard: he lacks the power to beget. Begetting and imparting to another come from a strengthening of the intellect, and where that power is missing, the beard does not grow.

וכן נשים שדעתן קלות[68] אין להם זקן כו'. וזהו ענין שהתורה ששרשה ממו"ס [ממוחא סתימאה] נק' ג"כ לבושיה דהיינו בחי' הדיקנא שהיא לבוש לאו"א [לאבא ואימא] אבל מ"מ בשרש התורה במו"ס [במוחא סתימאה] היא בחי' או"פ [אור פנימי].

And likewise women, "whose minds are light," have no beard, etc. And this is why the Torah, whose root is from Mocha Stima'ah, is also called "His garment": that is, the level of the beard, which is a garment for Abba and Imma (Chochmah and Binah). But nevertheless, at the root of the Torah, in Mocha Stima'ah, it is the level of inner light (or pnimi).

> The Alter Rebbe adds, using the Talmud's expression "whose minds are light," that women likewise have no beard, keeping to the same analogy between the beard and the strengthening of the intellect. The conclusion: the Torah is called "His garment" in the sense of the beard, a garment for Abba and Imma, yet at its root in Mocha Stima'ah it is inner light, which answers the question raised in paragraph 6.

SECTION 3 • ¶14

Nogah, opposite holiness

14 והנה זה לעומת זה[69] התאוה והכבוד הם פנימיים ומקיפים דנוגה כי התאוה להיות בסובאי יין וזוללי בשר[70] זהו מזון ואו"פ [ואור פנימי] דנוגה.

Now, "one opposite the other": craving and honor are the inner and encompassing [levels] of Nogah. For the craving to be "among guzzlers of wine and gluttons of meat" is the food and inner light of Nogah.

> Opposite holiness stands its counterpart, as in "G-d has made the one opposite the other." In Nogah, the kelipah (husk) in which good and evil are mixed, physical cravings such as overindulgence in wine and meat are its "inner" light and food: they enter a person and become part of him.

והכבוד וגסות הרוח בלבישת בגדי כבוד זהו מקיפים דנוגה והוא זלעו"ז [זה לעומת זה] נגד הפנימיים ומקיפים דקדושה [ועמ"ש בד"ה זאת חנוכת המזבח כו' בענין הבו להי' כבוד] הנמשכים ע"י תורה ומצות

And honor and haughtiness of spirit, in wearing garments of honor, are the encompassing [levels] of Nogah. And this is "one opposite the other," against the inner and encompassing [lights] of holiness [and see what is written in the discourse beginning "This is the dedication of the altar," etc., on the matter of "Give honor to Havayah"], which are drawn down through Torah and mitzvos.

> Pride and the pursuit of honor, as in wearing showy garments, are the "encompassing" levels of Nogah: they surround a person's sense of self rather than entering him. These are the counterpart of the inner and encompassing lights of holiness, drawn down through Torah and mitzvos; the bracket refers to the discourse "This is the dedication of the altar" in Likkutei Torah, Nasso, which explains "Give honor to Havayah" as an encompassing light: the recognition that He alone truly exists and all before Him is as nothing.

שיסוד הקדושה הוא בחי' ביטול לאור א"ס ב"ה והמצות הם בחי' המשכה מלמעלה למטה שלכך נק' כל המצות ע"ש צדקה. צדקת פרזונו בישראל. משמיא מיהב יהבי[71] כו' בחי' או"י [אור ישר]

For the foundation of holiness is the level of self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He; and the mitzvos are the level of drawing down from above to below, which is why all the mitzvos are called by the name of tzedakah (charity): "the righteous deeds (tzidkos) of His open towns in Israel"; "from Heaven they give," etc.: [this is] the level of direct light (or yashar).

> Holiness is founded on self-nullification (bittul) before the Infinite Light, and the mitzvos draw G-dliness down from above to below, which is why they are all called tzedakah, charity, a giving from above. Two sayings show this giving: "the righteous deeds (tzidkos, the plural of tzedakah) of His open towns in Israel," and the Talmud's "from Heaven they give"; this downward flow is direct light (or yashar).

וגם בחי' או"ח [אור חוזר] הוא ביטול עצמותו שמואס בחיי עוה"ז.

And the level of returning light (or chozer), too, is the nullification of one's very self, despising the life of this world.

> Returning light (or chozer), the ascent from below, is the nullification of one's very self, to the point of disdain for the life of this world.

משא"כ בחי' נוגה שהוא בחי' יש הפך הביטול וזהו התאוה והכבוד, ואצ"ל [ואין צריך לומר] דבר איסור גמור ח"ו [חס ושלום] שהם פנימים ומקיפים דג"ק [דגי קליפות] הטמאות שלמטה מטה מנוגה כו':[72]

Whereas the level of Nogah is the level of yesh (self-existence), the opposite of self-nullification; and this is craving and honor. And needless to say [this is so of] something entirely forbidden, G-d forbid: these are the inner and encompassing [levels] of the three impure kelipos, which are far, far below Nogah, etc.

> Nogah, by contrast, is yesh, a sense of independent existence, the opposite of bittul, and its forms are craving and honor. Things that are entirely forbidden belong to the three impure kelipos, which are far lower than Nogah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה כתנת בד קדש ילבש **5736,**
>
> The Alter Rebbe defines holiness as bittul in the course of contrasting holiness with Nogah. The Rebbe applies this definition to the words "they are holy garments": all four garments must carry bittul. He adds that holiness flows from Chochmah, which includes all the Sefiros, just as Anochi and Lo Yihyeh Lecha together include all Ten Commandments, with Anochi being Keser drawn into speech.
>
> The Alter Rebbe: שיסוד הקדושה הוא בחי' ביטול לאור א"ס ב"ה
>
> The Rebbe: בגדי קודש הם, דהכוונה שבכל הד' בגדים צ"ל ענין הקדושה, שהוא ענין הביטול

SECTION 4 • ¶15–18

Atika Kadisha and the essence of delight

15 ג והנה ענין יום הכפורים יום התשובה להיות מחילת עוונות הוא ע"י התגלות והמשכת הארה גדולה ועצומה מאור א"ס ב"ה מה שלמעלה מעלה אפילו ממקיפים ופנימיים הנמשכים ע"י תורה ומצות שעי"ז מתמלאים הפגמים שבתורה ומצות.

3. Now, the matter of Yom HaKippurim, the day of teshuvah (return), that there be forgiveness of sins, is through the revelation and drawing down of a great and tremendous illumination from the Infinite Light (Or Ein Sof), blessed be He, from what is far, far above even the encompassing and inner [lights] drawn down through Torah and mitzvos; and through this the flaws in Torah and mitzvos are filled.

> Chapter 3 turns to the heart of the matter. Yom Kippur brings forgiveness of sins through a tremendous illumination from the Infinite Light, from a level far above even the inner and encompassing lights drawn down by Torah and mitzvos, and that higher light fills in the flaws in one's Torah and mitzvos.

16 וענין הארה עצומה זו היינו כי הנה מבואר למעלה דהמקיפים ופנימיים נמשכים מגלגלתא ומוחא דא"א וזהו ענין ההמשכה ע"י התורה ומצות

And the matter of this tremendous illumination is as follows. It was explained above that the encompassing and inner [lights] are drawn from the Gulgalta (skull) and the Mocha (brain) of Arich Anpin, and this is the drawing down that comes through the Torah and mitzvos.

> As explained above, the inner and encompassing lights drawn down by Torah and mitzvos come from the Mocha (brain) and the Gulgalta (skull) of Arich Anpin.

אך ביוהכ"פ [ביום הכפורים] יום התשובה הוא התגלות עתיקא קדישא סתימא דכל סתימין שלמעלה מבחי' גלגלתא וכתר דא"א.

But on Yom Kippur, the day of teshuvah (return), there is the revelation of Atika Kadisha, "the most hidden of all hidden," which is above the level of the Gulgalta and Keser (the Crown) of Arich Anpin.

> On Yom Kippur, the day of teshuvah, something higher is revealed: Atika Kadisha, "the Holy Ancient One," the inner dimension of Keser, called "the most hidden of all hidden," which is above the Gulgalta and Keser of Arich Anpin.

ונקי מקור התענוגים וכמ"ש בזהר פ' אמור דק"א[73] א' כתיב כי עמך הסליחה[74] וכתיב כי עמך מקור חיים.[75, 76, 77]

And it is called the source of delights (taanugim), as is written in the Zohar, Parshas Emor, page 101a: it is written, "For with You is forgiveness," and it is written, "For with You is the source of life."

> Atika Kadisha is called the source of delights. The Zohar on Emor brings two verses together, "For with You is forgiveness" and "For with You is the source of life," and the Alter Rebbe reads the pairing to mean that forgiveness comes from "the source of life."

פי' מקור חיים הוא מקור התענוגים שלמעלה מבחי' גלגלתא ומו"ס [ומוחא סתימאה] שהוא בחי' הרצון עליון והחכמה עילאה.

That is: "the source of life" is the source of delights, which is above the level of the Gulgalta and Mocha Stima'ah, which are the level of the supernal will and the supernal Chochmah (wisdom).

> "The source of life" is the source of delights, higher than the Gulgalta, which is the supernal will, and higher than Mocha Stima'ah, the supernal Chochmah.

כי רק הארה מבחי' התענוג נמשך ומתלבש בהרצון והוא פנימית הרצון כו' (ועמ"ש ע"פ ואהיה אצלו אמון).[78]

For only a glimmer of the level of delight is drawn and enclothed in the will, and it is the inner dimension of the will, etc. (And see what is written on the verse "And I was beside Him as a nursling.")

> Delight is deeper than will: only a glimmer of it enters the will, as the will's inner dimension, the reason one wants anything at all. The parenthesis refers to the discourse on "And I was beside Him as a nursling."

ולכן בהגלות בחי' עצמות התענוג עליון ע"ק [עתיקא קדישא] הוא ממלא כל הפגמים שבמקיפים ופנימיים דגלגלתא ומו"ס [ומוחא סתימאה],

Therefore, when the level of the very essence of the supernal delight, Atika Kadisha, is revealed, it fills all the flaws in the encompassing and inner [lights] of the Gulgalta and Mocha Stima'ah.

> When the very essence of the supernal delight, Atika Kadisha, is revealed, it fills every flaw in the inner and encompassing lights of the Gulgalta and Mocha Stima'ah, since it is higher than both.

ועי"ז ארז"ל [אמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה[79] עומדין אין צדיקים גמורים יכולים לעמוד. ועיין בזהר ויקרא די"ו ע"א מאן ישוב, ישוב ע"ק [עתיקא קדישא] לאתגלייא כו'.[80]

And of this our Sages, of blessed memory, said: "In the place where baalei teshuvah (those who return) stand, the completely righteous cannot stand." And see in the Zohar, Vayikra, page 16a: "Who is it that 'will return'? Atika Kadisha will return to be revealed," etc.

> This is why baalei teshuvah stand where even the completely righteous cannot: their return reaches a level above the Torah and mitzvos through which the righteous serve. The Zohar reads "He will return" in the verse "He will return and have compassion on us" (Micah 7:19) as Atika Kadisha returning to be revealed.

17 וזהו ענין יוהכ"פ [יום הכפורים] ולכן הכהן גדול שעל ידו נמשך המשכה עליונה זו נאמר בו בד קדש ילבש.[81]

And this is the matter of Yom Kippur. And therefore of the Kohen Gadol, through whom this supernal drawing down comes, it is said, "Holy linen (bad) he shall put on."

> This is the inner meaning of Yom Kippur, and it is why the Kohen Gadol, through whom this supreme light is drawn down, is told, "Holy linen (bad) he shall put on."

והם בגדי לבן שהוא גוון עצמי[82] היינו גילוי עצמיות התענוג שהוא פשוט דהיינו שהוא למעלה מבחי' התענוג שמתצמצם להיות מלובש בחכמה,

And these are white garments, [white] being an essential color: that is, the revelation of the very essence of delight, which is simple; that is, it is above the level of the delight that contracts itself to be enclothed in Chochmah (wisdom).

> The garments are white, the essential color, which stands for the revelation of the very essence of delight, simple and undivided, higher than the delight that contracts itself to enter Chochmah. The Tzemach Tzedek (Or HaTorah) notes that this implies that white is in Keser, as Torah Ohr, Vayetzei, also explains of the supernal White.

וכמ"ש במ"א כי מקור התענוג הוא בחי' עצמותו ית' ואינו עד"מ התענוג שלמטה באדם שהתענוג הוא מאיזו דבר שחוץ ממנו כמו מלמידת חכמה או איזה מאכל

As is explained elsewhere, the source of delight is the level of His very essence, may He be blessed. It is not like, for example, the delight below in a human being, where the delight is from some thing outside him, such as from learning wisdom or some food.

> As the Alter Rebbe explains elsewhere, the source of delight is G-d's very essence. A human being's delight, by contrast, comes from something outside him, such as learning wisdom or a good meal.

משא"כ בו יתי שאין לך דבר שחוץ ממנו ובחי' התענוג שבו היינו שהוא עצמו בחי' תענוג.

Whereas with Him, may He be blessed, there is nothing outside Him, and the level of delight in Him is that He Himself is the level of delight.

> With G-d there is nothing outside Him, so His delight is not in anything else: He Himself is delight.

אלא שנמשך ע"י צמצום ומתלבש אח"כ בחכמה ולכן בחי' בגדי בד קדש זהו גילוי עצמיות התענוג שאז הוא פשוט שאינו מורכב ומלובש עדיין בשום דבר כו' עד"מ.

Only, it is drawn down through tzimtzum (contraction) and afterwards enclothed in Chochmah. Therefore the level of the holy linen (bad) garments is the revelation of the very essence of delight, which then is simple, not yet compounded with or clothed in anything, etc., by way of analogy.

> Only through a contraction does this delight descend and enter Chochmah. The holy linen garments express the revelation of the essence of delight before it is compounded with or clothed in anything, as white is before any dye.

18 ועוד זאת כמ"ש הלק"ת [הלקוטי תורה (להאריז"ל)] בד נמשך מתי עלמין דכסופין[83] שהם בחי' אורות שפע הענג העליון הנמשכים מע"ק [מעתיקא קדישא] כו'.

Furthermore, as the Likkutei Torah of the Arizal writes, bad is drawn from the four hundred "worlds of yearning" (almin dechisufin), which are the level of lights, the flow of the supernal delight drawn from Atika Kadisha, etc.

> The Arizal's Likkutei Torah adds that bad is drawn from the four hundred "worlds of yearning," which the righteous inherit in the World to Come: lights that are the flow of supernal delight from Atika Kadisha.

ונקי עובר[84] לסוחר[85] שהוא מבחינה שלמעלה מהכתר וגלגלתא שהוא בחי' מקיף לשון סחור והמשכה זו הוא מלמעלה יותר מהמקיפים הנ"ל. (וכמ"ש במ"א בד"ה וישלח יעקב הנ"ל).

And it is called "passing to the merchant" (over lasocher), for it is from a level above Keser (the Crown) and Gulgalta, which is the level of makif (encompassing), [socher] being the language of sechor, "around"; and this drawing down is from higher than the encompassing [lights] mentioned above. (As is explained elsewhere, in the discourse beginning "And Yaakov sent," mentioned above.)

> This is called over lasocher, from the verse about the four hundred shekels of silver (kesef) that Avraham paid, "passing to the merchant." The Alter Rebbe reads socher as sechor, "around," the encompassing Keser and Gulgalta, and over as passing beyond it: this light comes from above those encompassing lights. The parenthesis points to the discourse "And Yaakov sent"; in Torah Ohr, Vayishlach, the Alter Rebbe explains that the four hundred shekels of silver (kesef) are the four hundred worlds of yearning (kisufin), which come from above Keser and pass through it.

והכה"ג [והכהן גדול] שלובש בגדי בד קדש אשר הבגדים הם המקיפים היינו שמבחי' בד קדש שלמעלה מהמקיפים יומשך להיות בחי' מקיף

And the Kohen Gadol, who wears the holy linen (bad) garments, the garments being the encompassing [lights]: that is, from the level of holy bad, which is above the encompassing [lights], there is to be drawn down [light] to be the level of makif,

> The Kohen Gadol's garments are encompassing lights; by wearing holy bad, which is above the encompassing lights, he draws from that higher level a new encompassing light.

דהיינו מה שמשם ממש נמשך למלאות כל הפגמים שבמקיפים ופנימיים דקדושה כנ"ל וזהו כענין עובר לסוחר שעוברים ונמשכים בבחי' סוחר שהוא בחי' מקיף כנ"ל. וזהו ענין ויעבור דיג"מ [די"ג מדות] הרחמים.

that is, what is drawn from there itself to fill all the flaws in the encompassing and inner [lights] of holiness, as mentioned above. And this is like "passing to the merchant": they pass and are drawn into the level of socher, which is the level of makif, as mentioned above. And this is the meaning of "And He passed" (vaya'avor) of the Thirteen Attributes of Mercy.

> From that very level comes the light that fills every flaw in the inner and encompassing lights of holiness: it "passes" into the level of socher, the encompassing. This is also the "And He passed" (vaya'avor, from the same root as over) that opens the Thirteen Attributes of Mercy.

SECTION 5 · ¶19–20

Two kinds of purification

19 והנה פי' יכפר עליכם לטהר אתכם[86] היינו מהמקיפים דנוגה כמו מהכבוד וגסות שמהם ליכא בירור והעלאה כי"א להיות מחיתי כעב פשעיך[87] וכענן חטאתיך כו',

Now, the meaning of "He shall make atonement for you, to purify you" refers to [purifying] from the encompassing [levels] of Nogah, such as honor and haughtiness, from which there is no refinement (birur) and elevation, but only that they be [as in] "I have wiped away your transgressions like a thick cloud, and your sins like a cloud," etc.;

> "He shall make atonement for you, to purify you" refers to the encompassing levels of Nogah, such as pride and haughtiness. These cannot be refined and raised up; they can only be erased, as in "I have wiped away your transgressions like a thick cloud."

משא"כ מבחי' הפנימיים דקליפה כמו התאוה בסובאי יין וזוללי בשר[88] מאחר שנעשה מזה חיות פנימי בגוף הנה יוכל להתעלות אח"כ כשמתפלל בעומקא דליבא כו',

whereas from the level of the inner [levels] of kelipah (the husk), such as the craving "among guzzlers of wine and gluttons of meat," since an inner life-force (chayus) in the body was made from this, it can be elevated afterwards, when one prays from the depth of the heart, etc.

> The inner levels of kelipah are different. A craving such as overindulgence in wine and meat becomes part of the body's inner life-force, and because it has become part of a person, it can later be raised up when he prays from the depth of his heart.

וע"ז נאמר מכל חטאתיכם תטהרו אתם לא כן מהמקיפים.

And of this it is said, "From all your sins you shall become pure": you [yourselves]. Not so from the encompassing [levels].

> Of this the verse says, "From all your sins you shall become pure," and the Alter Rebbe adds "you": here the person himself is purified, through his own prayer, and the craving is refined rather than erased. Not so the encompassing levels, which are only wiped away by the atonement from above.

20 ועד"ז היה ג"כ בקרבנות ב' דברים זריקת הדם והקטרת אימורים.

In the same way, there were also two things in the offerings: the sprinkling of the blood and the burning of the sacrificial portions (eimurim).

> The same two paths appear in the sacrifices: the sprinkling of the blood and the burning of the sacrificial portions (eimurim), the fats, on the altar.

הקטרת אימורים החלב עם היותו אסור להדיוט עולה ונכלל באלקות ע"י אש שלמעלה שהיה יורד בדמות אריה אור י"ה מבחי' שם מ"ה כו' וזהו ענין בירורי הפנימיים ע"י התשובה.

The burning of the sacrificial portions: the fat, though it is forbidden to an ordinary person, rises and is absorbed into G-dliness through the fire from above, which would descend in the form of a lion (aryeh), the light (or) of Kah, from the level of the Name Mah, etc. And this is the refinement (birur) of the inner [levels] through teshuvah (return).

> The fat, though forbidden to an ordinary person, went up and was absorbed into G-dliness through the fire from above, which the Sages describe as crouching on the altar like a lion (Yoma 21b): aryeh, read as or Kah, "the light of Kah," from the level of the Name Mah (the Name Havayah spelled out so that its letters total forty-five, mah). This is the refinement of the inner levels through teshuvah: what was lowly is raised up.

וזריקת הדם הוא בחי' התעוררות גבורות עליונות ממקור הגבורות דתהו להיות עי"ז כלייה להמקיפים דנוגה כו'.

And the sprinkling of the blood is the level of the arousal of the supernal Gevuros (powers of restraint) from the source of the Gevuros of Tohu, so that through this there will be annihilation of the encompassing [levels] of Nogah, etc.

> The sprinkling of the blood arouses the supernal Gevuros, powers of severity, from their source in the world of Tohu (chaos), the primordial world of overwhelming lights that preceded the ordered world of Tikkun; these annihilate the encompassing levels of Nogah, which are not refined but destroyed.

וזהו כי ביום הזה יכפר.[89] מאן דלית ליה שם ידיע והוא למעלה מבחי' סוכ"ע וממכ"ע [וממלא כל עלמין]. והיינו ע"י ממעמקים קראתיך[90] כו':

And this is "For on this day He shall make atonement": the One who has no known Name, who is above the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). And this is through "From the depths I called You," etc.

> This is "For on this day He shall make atonement," with "He" left unnamed: the One who has no known Name, above both sovev kol almin and memalei kol almin. It is reached through "From the depths I called You," a cry from the depth of the heart.

SECTION 6 · ¶21–23

Exalted above exalted

21 ולתוספות ביאור. בענין הארה עצומה זו שלמעלה ממקיפים ופנימיים דגלגלתא ומו"ס [ומוחא סתימאה]. הענין הוא כי הנה למעלה מהתהוות הכלים אין שייך בחי' א"פ [אור פנימי] וא"מ [ואור מקיף] כלל.

For further explanation of this tremendous illumination, which is above the encompassing and inner [lights] of the Gulgalta and Mocha Stima'ah: the point is that above the coming into being of the vessels, the levels of inner light (or pnimi) and encompassing light (or makif) do not apply at all.

> To explain further how this illumination is above the inner and encompassing lights of the Gulgalta and Mocha Stima'ah: above the level where vessels come into being, the very categories of inner light and encompassing light do not apply.

ששייכות ענין א"פ [אור פנימי] וגם אור מקיף הוא רק כשנתהוו בחי' הכלים אז שייך ענין א"פ [אור פנימי] המלובש בהכלי.

For the relevance of inner light, and also of encompassing light, is only when the vessels have come into being; then the matter of inner light, enclothed in the vessel, applies,

> These categories are defined only in relation to vessels. Inner light is light enclothed within a vessel.

22 ואור מקיף שהוא מקיף על הא"פ [האור פנימי] והכלי. משא"כ בלמעלה מהתהוות הכלים כו' אין שייך שם כלל בחי' א"פ [אור פנימי] וא"מ [ואור מקיף].

and of encompassing light, which encompasses the inner light and the vessel. Whereas above the coming into being of the vessels, etc., the levels of inner light and encompassing light do not apply there at all.

> Encompassing light is defined as what surrounds the inner light and the vessel; above the vessels, neither term applies.

וכמ"ש במ"א בפי' כי גאה גאה.[91] פי' גאה הוא מלשון התנשאות מה שלמעלה מן הכלים שאינו יכול להתלבש בשום כלי כלל כ"א מאיר בבחי' מקיף מלמעלה והוא בחי' סוכ"ע.

As is explained elsewhere on the meaning of "For He is exalted, exalted (ga'oh ga'ah)." That is: ga'ah is a term of being uplifted, [meaning] what is above the vessels, which cannot be enclothed in any vessel at all but rather shines as a makif (encompassing) from above; and this is the level of the light that encompasses all worlds (sovev kol almin).

> The Alter Rebbe brings his explanation of "For He is exalted, exalted (ga'oh ga'ah)" from the Song at the Sea. The first ga'ah, "exalted," means what is lifted above the vessels: it cannot enter any vessel and shines on them from above as an encompassing light, sovev kol almin, the light that encompasses all worlds. In Torah Ohr, Beshalach, he explains the doubled word the same way: ga'ah is sovev kol almin, and "exalted above exalted" is the Infinite One Himself, "You are Havayah, You alone."

אבל אעפ"כ [אף על פי כן] מאחר שנק' סוכ"ע הרי יש לו שייכות לבחי' עלמין דהיינו בחי' אור מקיף שיש לו שייכות עם הכלים

Yet even so, since it is called "encompassing all worlds," it has a relation to the level of worlds: that is, the level of encompassing light, which has a relation to the vessels.

> Yet sovev is still called "encompassing worlds," so it remains related to the worlds and to the vessels it surrounds.

אבל א"ס ב"ה הוא גאה על גאה שהוא רם ומתנשא על המקיף והפנימי סוכ"ע וממכ"ע [וממלא כל עלמין] כו' ואינו בגדר עלמין כלל.

But the Infinite One (Ein Sof), blessed be He, is "exalted above exalted": He is high and uplifted above the encompassing and the inner, sovev kol almin and memalei kol almin, etc., and is not within the bounds of worlds at all.

> The Infinite One Himself is "exalted above exalted": above both the encompassing and the inner, sovev and memalei, and not within the category of worlds at all. The doubled word points to this second, higher exaltation.

23 וזהו בחינת אתה הוא[92] ה' לבדך. לבדך דייקא שאין שייך לומר סובב לבחי' עלמין כו'.

And this is the level of "You are Havayah, You alone." "You alone" precisely: for one cannot say [of Him] "encompassing" with respect to the level of worlds, etc.

> This is the level of "You are Havayah, You alone." "Alone" is precise: of this level one cannot even say that it "encompasses" the worlds.

וע"ז נאמר ה' בדד ינחנו[93] בבחי' הוא לבדו הוא כמו קודם שנברא העולם כו'. מה שאין לו שייכות לבחי' עלמין וכלים לא בבחי' א"פ [אור פנימי] ולא בבחי' א"מ [אור מקיף].

And of this it is said, "Havayah alone (badad) guided him": in the manner of "He is alone," as before the world was created, etc.; that which has no relation to the level of worlds and vessels, neither as inner light nor as encompassing light.

> So too "Havayah alone (badad) guided him" describes G-d as He alone, as before the world was created: with no relation to worlds or vessels, neither as inner light nor as encompassing light. This brings back the badad of paragraph 2.

לכן הכה"ג [הכהן גדול] צ"ל ג"כ לבוש בגדי בד קדש להמשיך מבחי' בד קדש בחי' בגדי כהן מקיפים עליונים, וזהו ג"כ הענין שביוהכ"פ [שביום הכפורים] נכנס הכה"ג [הכהן גדול] לפני ולפנים לבית קדש הקדשים.

Therefore the Kohen Gadol must also be clothed in holy linen (bad) garments, to draw down from the level of holy bad the level of the priestly garments, supernal encompassing [lights]. And this, too, is why on Yom Kippur the Kohen Gadol enters the innermost sanctum, into the House of the Holy of Holies.

> That is why the Kohen Gadol wears holy linen (bad) garments: to draw down from the level of holy bad, the level of "alone," the priestly garments as supernal encompassing lights. It is also why on Yom Kippur he enters the innermost sanctum, the Holy of Holies.

אשר סוכ"ע נק' קדש ומובדל שאינו מתלבש כו' אכן קדש הקדשים הוא מה שלמעלה מבחי' סוכ"ע כו' וע"י גילוי מבחי' זו מתמלאים כל הפגמים שבמקיפים ופנימיים דקדושה כו':

For sovev kol almin is called "holy" (kodesh) and set apart, since it is not enclothed, etc.; but the Holy of Holies is what is above the level of sovev kol almin, etc. And through a revelation from this level, all the flaws in the encompassing and inner [lights] of holiness are filled, etc.

> Sovev kol almin is called "holy" (kodesh), set apart, because it does not enter the worlds; the Holy of Holies is what is above even sovev. A revelation from that level fills every flaw in the inner and encompassing lights of holiness, and this is the atonement of Yom Kippur.

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

FROM THE REBBE'S MAAMAR ד"ה כתנת בד קדש ילבש **5736**

The Alter Rebbe explains the Kohen Gadol's entry into the Holy of Holies as drawing from a level above sovev kol almin. The Rebbe frames it as the peak of holiness in soul (the Kohen Gadol), place (the Holy of Holies) and time (Yom Kippur, once a year). He adds that today, without the Temple, the "once a year" of teshuvah can happen at any moment, and Israel is redeemed immediately.

The Alter Rebbe: שביוהכ"פ נכנס הכה"ג לפני ולפנים לבית קדש הקדשים

The Rebbe: תכלית הקדושה בנפש, והעבודה היא בקה"ק, שהוא תכלית הקדושה בבחינת מקום

IN ONE'S AVODAH

The maamar draws two paths of teshuvah. Physical cravings, such as indulgence in food and drink, have become part of a person's life-force, and he can raise them up afterwards when he prays from the depth of his heart: "you shall become pure," you yourselves. Pride and the pursuit of honor cannot be refined; they must be wiped away, and this comes from the atonement of the day itself, drawn down through "From the depths I called You." Holiness itself is founded on self-nullification before G-d.

QUESTIONS FOR DISCUSSION

1. Why does flax's "growing singly" make linen the right garment for entering the Holy of Holies?
2. In what sense is white not a color, and how does that illustrate the lights before the vessels?
3. How can a garment be lower than what it clothes and yet rooted above it? Consider a parable, a teacher's words and the beard.
4. Why can bodily cravings be raised up through prayer, while pride can only be wiped away?
5. What is the difference between the first "exalted," sovev kol almin, and the Infinite One, "exalted above exalted"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור . . כי ביום הזה יכפר**

The note dates this maamar to the year 5570 and refers to the list of maamarim printed in that volume.

KEHOT'S NOTE

מאמר משנת תק"ע — ראה רשימת המאמרים בסה"מ תקס"ט ע' שמג. במאמרי אדה"א ויקרא-ב ע' תקטו שמיוסד על זה המאמר.

2 From the Torah's commands for Yom Kippur, given through Moshe: "For on this day He shall make atonement for you, to purify you; from all your sins before Havayah you shall be purified." Plainly, the day and its service bring Israel atonement; the verse does not say who atones, and the maamar later reads "He" as the One who has no known Name. The whole maamar explains the verse through the Kohen Gadol's white linen garments.

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.

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

3 **שעבודת יוהכ"פ בבגדי לבן**

The Gemara lists the five services of Yom Kippur and the garments of each: the morning daily offering in the golden garments, "the service of the day in white garments," and so on. It also derives the Kohen Gadol's immersions from "they are holy garments."

Yoma 32b:5–6 יומא ל"ב ב:ה-ו

וְחָמֵשׁ עֲבוֹדוֹת הֵן: תָּמִיד שֶׁל שַׁחַר בִּבְגָדֵי זָהָב, עֲבוֹדַת הַיּוֹם בִּבְגָדֵי לָבָן, אֵילּוּ וְאֵיל הָעָם בִּבְגָדֵי זָהָב, כַּף וּמַחְתָּה בִּבְגָדֵי לָבָן, תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם בִּבְגָדֵי זָהָב. וּמִנַּיִן שֶׁכָּל טְבִילָה וּטְבִילָה צְרִיכָה שְׁנֵי קִידּוּשִׁין? תַּלְמוּד לוֹמַר: "וּפָשַׁט ... וְרָחַץ", "וְרָחַץ ... וְלָבַשׁ". הַאי בִּטְבִילָה כְּתִיב! אִם אֵינוֹ עִנְיָן לִטְבִילָה, דְּנָפְקָא לֵיקֵּה: מִ"בִּגְדֵי קֹדֶשׁ הֵם", תְּנֵהוּ עִנְיָן לְקִידּוּשׁ.

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

KEHOT'S NOTE

יומא לב, ב. ועוד.

4 **כתנת בד קדש**

G-d tells Moshe how Aharon is to enter the Holy of Holies on Yom Kippur: "He shall put on a holy linen tunic, and linen breeches shall be on his flesh... they are holy garments." Plainly, he serves there in simple white linen (bad) rather than in his golden garments; the maamar builds on the word bad.

Leviticus 16:4 ויקרא ט"ז:ד

כְּתֹנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנֹף בִּגְדֵי־קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם׃

He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on.

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KEHOT'S NOTE

ויקרא טז, ד.

5 **בגדי קדש הם**

In Parshas Vayechi the Zohar reflects on "they are holy garments": as there is a Kohen Gadol below, there is a Kohen Gadol above, and the garments of glory below correspond to garments of glory above. The Alter Rebbe refers to this passage at the start of the next paragraph.

Zohar, Vayechi 17:120–19:134 ספר הזהר, ויחי י"ז:ק"כ-י"ט:קל"ד

On many occasions we have pondered over the question, what holiness is there in these priestly garments? We have, however, been taught that there is holiness in every place, and that these garments are after the supernal pattern, as we have learnt:

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

6 **בגדי קדש הם**

In Parshas Pekudei the Zohar explains "the priest shall put on his linen (bad) garment": these garments are set apart for holiness, and bad means "single," singled out for holiness; it then quotes "they are holy garments." The Alter Rebbe cites it at the start of the next paragraph.

Zohar, Pekudei 40:353–363 ספר הזהר, פקודי מ':שנ"ג-שס"ג

PARAGRAPH 2

7 The Gemara asks how we know that the bad of the priestly garments is linen, and Rabbi Yosef son of Rabbi Chanina answers: "a thing that grows from the ground singly" (bad bevad); it also says that bad implies "each one by itself." The Alter Rebbe builds on this singleness.

Zevachim 18b:16 זבחים י"ח ב:ט"ז

מַמַּאי דְּהַאי "בַּד" - כְּתָנָא הוּא? אָמַר רַבִּי יוֹסֵף בְּרַבִּי חֲנִינָא: דָּבָר הָעוֹלֶה מִן הַקַּרְקַע בַּד בְּבַד.

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

8 **קנה יחידי מכל גרעין ואין בי קנים עולים מגזע אחד**

On "a thing that grows from the ground singly," Rashi explains: a single stalk from each stem, and two stalks never come up from one stem. The Alter Rebbe brings it for flax's singleness; his text reads "from each seed" where Sefaria's Rashi reads "from each stem."

Rashi on Zevachim 18b:16:1–17:3 רש"י על זבחים י"ח ב:ט"ז:א'-י"ז:ג'

העולה מן הקרקע בד בבד - קנה יחידי מכל גיזעי ואין בי קנים עולים מגזע אחד: ואימא עמרא - שאף הצמר עולה מן הבהמה בד בבד נימא

below as emissaries of the Most High, to open the gates, to shed light upon the ways, to kindle the radiance of the heavenly fire, to draw all things that are below near to them that are above, in order that all may become a unity. Therefore it is written: "And ye who cleave to the L-rd your G-d, ye are all alive to-day".' R. Simeon further said: 'In all ...

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

15 **וארז"ל זרע פשתן הי'**

That talk lists the sources for the saying that Kayin's offering was flax seed: Targum Yonasan on the verse, Pirkei DeRabbi Eliezer chapter 21, Tanchuma Bereishis 9, the Zohar III 87a and Tikkunei Zohar 59 (112a).

Bava Metzia 25a:14–16 בבא מציעא כ"ה א:י"ד-ט"ז

בָּעֵי רַבִּי יִרְמְיָה: כְּשֵׁיר, מַהוּ? כְּשׁוּרָה, מַהוּ? כַּחֲצוּבָה, מַהוּ? כְּסוּלָּם, מַהוּ? פְּשׁוֹט מֵהָא חֲדָא, דְּאָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: כֹּל שֶׁאֵילּוּ מַכְנִיס לָהֶן] קֵיסָם בֵּינֵיהֶן וְנוֹטְלָם בְּבַת אַחַת, חַיָּיב לְהַכְרִיז. בָּעֵי רַב אָשֵׁי:

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KEHOT'S NOTE

בלקו"ש חט"ו ע' 20 מציין: תיב"ע עה"פ. פדר"א, פכ"א. תנחומא בראשית ט. זח"ג פז, רע"א. ת"ז תנ"ט (קיב, א). ובראי"ם [ועד"ז בתוד"ה הא בכובא ב"מ כה, א. תוס' רבינו פרץ תוס' הרא"ש ושטמ"ק שם] הביאו בשם הב"ר, אבל בב"ר לפנינו (פכ"ב, ה) ליתא. וראה יפה תואר שם.

16 **זרע פשתן היה**

"The Rabbis say: it was flax seed," while Hevel brought from the firstborn of his flock; therefore wool and linen were forbidden together, for G-d said it is not right that the offering of the sinner be mixed with the offering of the innocent.

Midrash Tanchuma, Bereshit 9:1 מדרש תנחומא, בראשית ט':א'

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן וְגוֹ'. יֵשׁ מִקֵּץ שָׁנָה וְיֵשׁ מִקֵּץ שְׁנָתַיִם, וְיֵשׁ יָמִים, וְיֵשׁ אַרְבָּעִים שָׁנָה. אָמְרוּ חֲכָמֵינוּ זִכְרוֹנָם לִבְרָכָה, בְּנֵי אַרְבָּעִים שָׁנָה הָיוּ קַיִן וְהֶבֶל. וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה, מַהוּ? מִן מוֹתַר מַאֲכָלוֹ. וְרַבָּנָן אָמְרֵי, זֶרַע פִּשְׁתָּן הָיָה, וְהֶבֶל הֵבִיא גַּם הוּא מִבְּכוֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן לְפִיכָךְ נֶאֱסַר צֶמֶר וּפִשְׁתִּים, שֶׁנֶּאֱמַר: לֹא תִלְבַּשׁ שַׁעַטְנֵז וְגוֹ' (דברים כב, יא). וְאָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, אֵינוֹ דִין שֶׁיִּתְעָרֵב מִנְחַת הַחוֹטֵא עִם מִנְחַת הַזַּכַּאי לְפִיכָךְ נֶאֱסַר.

And in process of time it came to pass that Cain brought of the fruit of the ground (Gen. 4:3). The process of time (lit. "end of days") may imply either the end of a year, the end of two years, after a certain number of days, or after forty years. Our sages, of blessed memory, said that Cain and Abel were forty years old when Cain brought of the fruit of the ground. What did he bring as his offering? He brought only the leftovers of his meal. However, ...

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

17 **זרע פשתן היה**

Kayin brought the leftovers of his food, roasted grain, flax seed, and Hevel the firstborn of his flock. G-d said the offerings of Kayin and Hevel must never be mixed, not even

נימא לבדה: כיתנא נמי מיפציל - לפני טוויתו כותשים הגבעול והוא נחלק לנימין הרבה: מיפציל - הנימא מתפצלת ומתחלקת לשנים על גבי בהמה מאליה:

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9 **כמו חטים ודגן**

The note says the difference between flax and grains such as wheat, one stalk from each seed against many ears from one kernel, is explained there.

KEHOT'S NOTE

ההפרש מבואר בביאה"ז להצ"צ-א ע' רצד.

10 **שנמשך מעולם האחדות**

The note points there on the idea that bad is drawn from the World of Oneness.

KEHOT'S NOTE

ראה לקו"ש-טו ע' 25 הערה 43.

11 **ענין קרבן קין**

The note points to this talk on the matter of Kayin's offering.

KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 25.

12 **ענין קרבן קין**

In Parshas Kedoshim the Zohar says that Kayin's offering was flax and Hevel's was wool, which is why the two may not be joined. It adds that the priest's linen is called bad, "single," because flax is not to be joined with anything else.

Zohar, Kedoshim 18:118–19:127 ספר הזהר, קדושים י"ח:קי"ח-י"ט:קכ"ז

13 **ויבא קין מפרי האדמה**

The Torah tells that Kayin, Adam's firstborn, "brought of the fruit of the ground an offering to Havayah": plainly, produce of the field he worked. The Sages identify it as flax seed, and the maamar sees in it the singleness of bad.

Genesis 4:3 בראשית ד':ג'

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַה'

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the L-RD.

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KEHOT'S NOTE

בראשית ד, ג. ראה ביאה"ז להצ"צ-א ע' רצה. אוה"ת נ"ך-ב ע' א'מג. שה"ש-א ע' קסב.

14 **ויבא קין מפרי האדמה מנחה לה'**

In Parshas Tetzaveh the Zohar expounds this verse: Kayin brought his offering "at the end of days" (mikeitz yamim) and not "at the end of the right" (mikeitz yamin), and since it came entirely from the other side, it was not accepted.

Zohar, Tetzaveh 3:38–5:48 ספר הזהר, תצוה ג':ל"ח-ה':מ"ח

"From among the children of Israel", because only from there is unity possible, for the children of Israel stand here

in the weave of a garment, as it says, "You shall not wear shaatnez."

Pirkei DeRabbi Eliezer 21:5 פרקי דרבי אליעזר כ"א:ה'

הֵבִיא קֵין מוֹתַר מַאֲכָלוֹ קְלָיוֹת, זֶרַע פִּשְׁתָּן. וְהֵבִיא הֶבֶל מִבְּכוֹרוֹת צֹאנוֹ וּמֵחֶלְבֵיהֶן, כְּבָשִׂים שֶׁלֹּא נִגְזְזוּ לְצֶמֶר. וְנִתְעַב מִנְחַת קַיִן, וְנִרְצֵית מִנְחַת הֶבֶל, שֶׁנֶּאֱמַר: "וַיִּשַׁע ה' אֶל הֶבֶל וְאֶל מִנְחָתוֹ".

(Cain) brought the remnants of his meal of roasted grain, (and) the seed of flax, and Abel brought of the firstlings of his sheep, and of their fat, he-lambs, which had not been shorn of their wool. The offering of || Cain was precluded, and the offering of Abel was acceptable, as it is said, "And the L-rd had respect unto Abel and to his offering" (Gen. 4:4).

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

18 **ולכן הי' הכה"ג צ"ל לבוש**

This passage, that the Kohen Gadol had to wear linen garments for the service of Yom Kippur, is quoted there.

KEHOT'S NOTE

מכאן מובא באוה"ת סוכות ע' א'תשיז.

19 **בעבודת היום**

The Mitteler Rebbe explains there why the incense was offered in white garments.

KEHOT'S NOTE

במאמרי אדה"א דברים-ג ע' א'קלט מבאר מעשה הקטרת בבגדי לבן. עטרת ראש לז, ב.

20 **הוי' בדד ינחנו**

In his song Haazinu Moshe says of G-d's care for Israel in the desert: "Havayah alone (badad) guided him, and no strange god was with him"; plainly, G-d led Israel by Himself, with no foreign power beside Him. The Alter Rebbe reads badad as G-d alone, as before the world was created, and links the word with bad, the linen of the garments.

Deuteronomy 32:12 דברים ל"ב:י"ב

ה' בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר:

The L-RD alone did lead him, And there was no strange god with Him.

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KEHOT'S NOTE

דברים לב, יב.

21 **סד"ה וארא אל אברהם**

At the close of that maamar the Alter Rebbe explains that through the Torah G-d is revealed as Yachid, the Single One, His very essence, and not only as "One" (Echad) within the worlds; the Patriarchs, before the Torah was given, did not know Him so ("I Myself was not known to them").

KEHOT'S NOTE

תו"א נו, א.

22 G-d's command, through Moshe, for removing the ashes from the altar each morning: "The priest shall put on his linen (bad) garment." The Alter Rebbe refers to the Arizal's comment on this verse for more on bad.

Leviticus 6:3 ויקרא ו':ג'

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ:

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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23 **מ"ש במ"א גבי עד הגל**

The note suggests that "what is written elsewhere concerning 'the mound is witness'" may mean this page of the Siddur, which explains the supernal Lavan (White).

KEHOT'S NOTE

אולי הכוונה לסידור דף דש, ד דשם מבאר ענין לבן העליון. ודי"ה זה מצויין גם באוה"ת נ"ך-ב ע' א'מג ושם הכוונה להדרוש שבסידור.

24 **עד הגל**

Lavan says to Yaakov at the covenant they made in Gilead: "This mound is witness, and the pillar is witness" that neither will cross it to harm the other. Lavan's name means "white," and the Kehot note suggests the Alter Rebbe means a discourse in the Siddur that explains the supernal Lavan, the supernal White.

Genesis 31:52 בראשית ל"א:נ"ב

עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אָנִי לֹא־אֶעֱבָר אֵלֶיךָ אֶת־הַגַּל הַזֶּה וְאִם־אַתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגַּל הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרָעָה:

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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25 **משא"כ שאר הגוונים שהם צבע שצובעים בו אדום ירוק**

The Mitteler Rebbe raises a difficulty: some things are born red or green, like the scarlet thread, blood, or gold, which appears green, and even their smallest parts have that color.

KEHOT'S NOTE

"יש דברים שנולדו בגוון אדום או ירוק כמו חוט השני שנתהווה בגוון אדום או הדם שהוויתו במראה אדום או הזהב שהוויתו במראה ירוק, וגם אם יחתוך אותו לחלקים קטנים ביותר ימצא בכולן גוון האדום או הירוק להיותן טבעיים בתחלת הוויתן ותולדותן וא"כ לכאורה אין הפרש כלל בין מראה אדום למראה לבן בזה, אך מ"מ יש הפרש גדול כי הגם שהאדמימות של הדם נולד עם הדם מתחלת הוויתו, מ"מ אין האדמימות עיקר מהות עצם הדם רק שנולד עמו יחד, אבל הוא דבר נוסף על עצמו, וגם שנכנס בתוך כל חלקי הקטנים בטבע התולדה מ"מ הוא דבר נוסף על כל החלקים . . משא"כ מראה צמר כבש לבן אינו נקי מראה וגוון להיות נוסף על עצם הצמר . . כי הלבנונית אינו דבר בפ"ע" — מאמרי אדה"א ויקרא-ב ע' תקטו. וראה גם סה"מ תקס"ג-ב ע' תקלג. סה"מ תרס"ו ע' שעג ואילך. וראה בארוכה בעטרת ראש שער יוהכ"פ ע' 64 ושם מבאר שבמראה אדום יש כמה רבוי מזיגות הרכבות שנוטים למראה אחרת כמו מראה הזהב שהוא אדום ונוטה לירוק וכו', אבל במראה לבן לא ימצא בו הרכבות שינוי אופנים ע"ש.

26 **גוון לבן שהוא עצמי**

There "Lavan rose early in the morning" is read of the holy Lavan, the supernal White: the light of the very essence of the Infinite One, like white, which unlike all colors did not come about through dye but is the thing's own essence.

KEHOT'S NOTE

ראה תו"א כד, ב. אוה"ת דרושים לסוכות ע' א'תשיז. לקו"ש ח"ט ע' 17.

27 **ויתגלה עצם הלבנונית**

There the Tzemach Tzedek adds that this whiteness "is already in it" and appears "by removing what darkens it, through laundering and the shining of the sun."

KEHOT'S NOTE

באוה"ת סוכות ע' א'תשיז נוסף ביאור "שיש בו מכבר ע"י שמסירים את דבר המחשיך ע"י כיבוס וזריחת החמה כידוע".

28 **לאו מכל מדות אלין**

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

KEHOT'S NOTE

ת"ז בהקדמה.

29 **לאו מכל מדות אלין איהו כלל**

In Eliyahu's opening prayer (Patach Eliyahu), after describing the Sefiros through which the world is conducted, the Tikkunei Zohar says that G-d has no known righteousness or mercy, "nor is He of any of these attributes at all." The Alter Rebbe applies it to the light before the vessels.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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30 **בלי מה**

Sefer Yetzirah speaks of "ten Sefiros beli mah," "without what": without anything that can be grasped. The Alter Rebbe uses the phrase for the lights before they are enclothed in vessels.

Sefer Yetzirah 1:2 ספר יצירה א:ב'

עשר ספירות בלי מה ועשרים ושתים אותיות יסוד שלש אמות ושבע כפולות ושתים עשרה פשוטות:

They consist of a decade out of nothing and of twenty-two fundamental letters. He divided the twenty-two consonants into three divisions : 1) three אמות mothers, fundamental letters or first elements ; 2) seven double ; and 3) twelve simple consonants.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

31 **בלי מה בלי מהות**

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

KEHOT'S NOTE

ספר יצירה פ"א מ"ב.

32 **ונסלח גו'**

Said of the offering for a sin the whole community committed unknowingly: "And it shall be forgiven the whole congregation of the children of Israel." The Alter Rebbe brings it for the forgiveness of all Israel that the Kohen Gadol achieves when he enters the innermost sanctum.

Numbers 15:26 במדבר ט"ו:כ"ו

KEHOT'S NOTE

במדבר טו, כו. באוה"ת סוכות ע' א'תשיז מוסיף "שמשם הוא מקור הסליחה, ואז צ"ל מלובש בבגדי בד דוקא שהם באים ונמשכים משם".

33 **שהאור מעין המאור . . כנודע**

Iggeres HaKodesh 20 explains that "the light is like the Luminary," the very being and essence of the Emanator, whose existence is from His own essence, which is why He alone can create something from absolute nothing; and so that created beings have limit and measure, the Infinite Light is enclothed in the vessels of the ten Sefiros of Atzilus.

KEHOT'S NOTE

ראה אגה"ק סי' כ.

PARAGRAPH 3

34 G-d's promise that opens the blessings of Bechukosai: "If you walk in My statutes and keep My commandments..." The Alter Rebbe's discourse on it in Likkutei Torah reads bechukosai, "My statutes," as chakikah, engraving, and contrasts engraved letters with written ones.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 4

35 David praises G-d: "Many things have You done, Havayah my G-d, Your wonders and Your thoughts toward us; none can compare to You; were I to tell and speak of them, they are more than can be numbered." Plainly, G-d's wonders and plans for Israel are too many to recount; the Alter Rebbe reads "Your wonders and Your thoughts" as the lights of the Sefiros, "toward us" as their descent into the lower worlds, and "more than can be numbered" as the countless contractions that bring them there.

Psalms 40:6 תהילים מ':ו'

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none

to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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36 **וכלים מכלים שונים**

At Achashverosh's feast the drinks were served in golden vessels, "vessels differing one from another," each unlike the next. The phrase is borrowed for the endless variety of the vessels of the Sefiros.

Esther 1:7 אסתר א:ז

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ׃

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

אסתר א, ז.

PARAGRAPH 5

37 **טפה זו מה תהא עליי**

The angel appointed over conception takes the drop, sets it before the Holy One, blessed be He, and asks: "This drop, what will become of it? Mighty or weak, wise or foolish, rich or poor?" The Alter Rebbe brings it to show that even Chochmah is drawn down into the physical.

Niddah 16b:12 נדה טז"ז ב:י"ב

וְרֵישׁ לָקִישׁ, הַאי קְרָא דְּרַבִּי יוֹחָנָן מַאי דָּרֵישׁ בֵּהּ? מִבָּעֵי לֵיהּ לְכְדְרֵישׁ רַבִּי חֲנִינָא בַּר פָּפָּא, דְּדָרֵישׁ רַבִּי חֲנִינָא בַּר פָּפָּא: אוֹתוֹ מַלְאָךְ הַמְמוּנֶּה עַל הַהֶרָיוֹן יִלְיָלֶה״ שְׁמוֹ, וְנוֹטֵל טִפָּה וּמַעֲמִידָהּ לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאוֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, טִפָּה זוֹ מָה תְּהֵא עָלֶיהָ? גִּבּוֹר אוֹ חַלָּשׁ? חָכָם אוֹ טִיפֵּשׁ? עָשִׁיר אוֹ עָנִי?

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KEHOT'S NOTE

נדה טז, ב.

38 **ולכן לעניין אבל . . לבנים בלבד**

The Tzemach Tzedek writes there: "Therefore in mourning pressing is forbidden only in white garments, for through pressing the essence of the white appearance is revealed from concealment to revelation, whereas in other colors there is no prohibition of pressing, for they are only colors and not essence like the color white."

KEHOT'S NOTE

"ולכן באבל אסור גיהוץ רק בבגדים לבנים שע"י הגיהוץ נתגלה עצם המראה הלובן מהעלם אל הגילוי, משא"כ בשאר צבעים אין איסור הגיהוץ כי הם רק גוונים ולא עצם כמו גוון לבן" — אוה"ת שה"ש-א ע' קסב.

39 **לא אסרו אלא כלים חדשים לבנים בלבד**

On wearing pressed garments during the thirty days of mourning, Rabbi Elazar son of Rabbi Shimon rules: "They forbade only new white garments." The Alter Rebbe sees in this law that white alone is the garment's own essence.

Moed Katan 23a:8 מועד קטן כ"ג א:ח'

תָּנוּ רַבָּנַן: כָּל שְׁלֹשִׁים יוֹם לְגִיהוּץ, אֶחָד כֵּלִים חֲדָשִׁים וְאֶחָד כֵּלִים יְשָׁנִים יוֹצְאִין מִתּוֹךְ הַמַּכְבֵּשׁ. רַבִּי אוֹמֵר: לֹא אָסְרוּ אֶלָּא כֵּלִים חֲדָשִׁים בִּלְבָד. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: לֹא אָסְרוּ אֶלָּא כֵּלִים חֲדָשִׁים לְבָנִים בִּלְבָד.

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40 **ועי' בלקו"ת פ' ויחי**

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

KEHOT'S NOTE

להאריז"ל. בטעמי המצות שם.

41 G-d's words at the creation of man: "Let us make man in Our image, after Our likeness." The Alter Rebbe takes the human form as the general shape of the vessels of the Sefiros.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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PARAGRAPH 6

42 **אורייתא מחכמה נפקת**

The Zohar teaches that the Torah issues from Chochmah; the Kehot note cites this place, among others. The Alter Rebbe uses it to root the Torah in Mocha Stima'ah, the inner light.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א ועוד.

43 **והוא סוד אור פנימי**

Etz Chaim describes the three "heads" of Arich Anpin: the Gulgalta, called Keser, the greatest encompassing light; below it the Avira, a lesser encompassing light; and the Mocha Stima'ah, called the Chochmah of Arich Anpin, "the secret of inner light."

Sefer Etz Chaim 13:4:1 עץ חיים י"ג:ד':א

... הוא מקיף קטן שהוא מקיף לאו"פ ותחתיו יש רישא תליתאי הנקרא מ"ס דא"א הנקרא חכמה דא"א והוא סוד או"פ והנה אלו הג' רישין הם בחי' נר"ן שבא"א כי גולגלתא הוא נשמה ואוירא הוא רוח וחכמה סתימאה היא נפש. ואחר שנתבאר ג' רישין אלו בכללות נבאר כ"א מהם בפרטות והוא כמ"ש בסוד הכללות שהם ג' בחי' וגם כ"א וא' מאלו הג' כלול מג' בחי' אלו ג"כ וזהו פרטן. הנה ברישא עלאה הנקרא נשמה ונקרא כתר דא"א ונקרא גולגלתא דיליה ונקרא או"מ הגדול הנה יש בו ג"כ ג' בחי' אלו עצמן ...

Sefer Etz Chaim (Public Domain)

44 **ע"ח שכ"ב ספ"ו**

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

KEHOT'S NOTE

צ"ל ספ"א לפננו שכ"ג. [כ].

45 **לבושיה כתלג חיוור**

In a night vision Daniel sees thrones set in place and the Ancient of Days (Atik Yomin) seated: "His garment was white as snow, and the hair of His head like pure wool." Plainly, it portrays G-d enthroned in judgment, robed in white; the Kabbalah reads Atik Yomin as a level of Keser, and the Alter Rebbe explains this "garment" as the thirteen tikkunim of the beard.

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג 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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46 **הנסתרות לה'**

Kehot's note points to Deuteronomy 28:29 for these words.

Deuteronomy 28:29 דברים כ"ח:כ"ט

וְהָיִיתָ מְמַשֵּׁשׁ בַּצָּהֳרַיִם כַּאֲשֶׁר יְמַשֵּׁשׁ הַעִוֵּר בָּאֲפֵלָה וְלֹא תַצְלִיחַ אֶת־דְּרָכֶיךָ וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל כָּל־הַיָּמִים וְאֵין מוֹשִׁיעַ׃

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not make thy ways prosperous; and thou shalt be only oppressed and robbed alway, and there shall be none to save thee.

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KEHOT'S NOTE

דברים כח, כט.

47 **הנסתרות לה'**

Moshe, sealing the covenant on the plains of Moav: "The hidden things belong to Havayah our G-d, and the revealed things belong to us and to our children forever." Plainly, sins done in secret are for G-d to judge, while the community answers for what is done openly; the Alter Rebbe reads "the hidden things" as Abba and Imma, the yud and hei of the Name. (Kehot: Deuteronomy 28:29)

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַיהוָה אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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48 **ואע"פ שהדיקנא היא נמשכה ממו"ס**

The Mitteler Rebbe takes up the difficulty this passage raises: "Is not the level of the beard higher than the level of 'Havayah our G-d'? How then can it be a garment for them?" On p. 519 he discusses the question at length.

KEHOT'S NOTE

במאמרי אדהי"א ויקרא-ב ע' תפו מבאר הקושיא "הלא בחי' הדיקנא גבוה למעלה מבחי' ה' אלקינו ואיך יהי' בחי' לבוש להם". וראה שם ע' תקיט הקושיא בארוכה.

49 **בשם הפע"ח**

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

KEHOT'S NOTE

ע' ש' הסליחות (פ"ה). [כ].

50 **הנסתרות דהיינו י"ה**

At the start of its second chapter, the first maamar of Pekudei explains that the yud and hei of the Name are higher than the vav and hei: "The hidden things belong to Havayah our G-d" are the yud and hei, and "the revealed things" are the vav and hei.

KEHOT'S NOTE

ע"ל ר"פ פקודי רפ"ב (ג, ב) ושי"נ [כ].

51 **הלבוש — עד"מ האותיות המלבישים את השכל**

The note observes that our text, comparing the garment to letters that clothe an idea, implies that the lights too pass through a partition (parsa), whereas that maamar explains the matter differently.

KEHOT'S NOTE

ראה ד"ה וספרתם תרס"ו ע' רטז דכאן משמע שגם האורות הן ע"י פרסא ושם מפרש באופן אחר, ע"ש. קטע מכאן בסה"מ תרל"ח ע' י'.

PARAGRAPH 8

52 **דלא קאים אינש אדעתי' דרבי'**

After forty years in the desert Moshe told Israel, "Havayah has not given you a heart to know... until this day," and Rabbah learns from this that "a person does not grasp his teacher's mind until forty years."

Avodah Zarah 5b:2 עבודה זרה ה' ב:ב'

אַף מֹשֶׁה רַבֵּינוּ לֹא רְמָזָה לָהֶן לְיִשְׂרָאֵל אֶלָּא לְאַחַר אַרְבָּעִים שָׁנָה, שֶׁנֶּאֱמַר: "וָאוֹלֵךְ אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה", וּכְתִיב: "וְלֹא נָתַן ה' לָכֶם לֵב וְגוֹ'". אָמַר רַבָּה: שְׁמַע מִינַּהּ לָא קָאֵי אִינִישׁ אַדַּעְתֵּיהּ דְּרַבֵּיהּ עַד אַרְבְּעִין שְׁנִין.

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KEHOT'S NOTE

ע"ז ה, ב. ראה לקו"ש ח"ח ע' 337.

PARAGRAPH 9

53 A capital case is not judged on Erev Shabbos and concluded on Sunday, for "their reasons would be forgotten"; and although two court scribes stand before the judges and

write the words of those who acquit and those who convict, what is in people's hearts, people forget.

Sanhedrin 35a:11 סנהדרין ל"ה א:י"א

וְלִיגְמְרֵיהּ לְדִינֵיהּ בְּשַׁבְּתָא, וְלִיקְטְלֵיהּ בְּחַד בְּשַׁבְּתָא? נִמְצָא אַתָּה מְעַנֶּה אֶת דִּינוֹ. נִידַּיְינֵיהּ בְּמַעֲלֵי שַׁבְּתָא וְנִגְמְרֵיהּ בְּחַד בְּשַׁבְּתָא? מִינְּשׁוּ טַעֲמַיְיהוּ. אַף עַל גַּב דְּשָׁנֵי סוֹפְרֵי הַדַּיָּינִין עוֹמְדִים לִפְנֵיהֶם, וְכוֹתְבִין דִּבְרֵי הַמְזַכִּין וְדִבְרֵי הַמְחַיְּבִין, נִהְיוּ דִּבְפוּמָּא כָּתְבִין, לִיבָּא דְּאִינְּשֵׁי אִינְּשִׁי. הִלְכָךְ לָא אֶפְשָׁר.

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54 **לבא דאינשי לא כתבי כו' ונשכח מלבו ישובו לטעמו**

On the Gemara's words "people's hearts forget," Rashi comments that what is in people's hearts the scribes do not write; and although one remembers the basis of the reasoning, its settled form is forgotten from his heart and he cannot set it out properly as before. The Alter Rebbe brings it to show that letters carry only the outside of an idea.

Rashi on Sanhedrin 35a:11:3–12:1 רש"י על סנהדרין ל"ה א:י"א:ג'-י"ב:א'

ליבא דאינשי אינשי - ליבא דאינשי לא כתבי ואף על גב שזכור לו ליסוד הטעם נשכח מלבו ישובו לטעמו ואין יכול ליישבו לתת טעם הגון כבראשונה: ותהא קבורת מת מצוה כו' - ר"ל לאו אמתניי' בעיא מר' יוחנן אלא בעלמא וסדרוה מסדרי הגמי כאן משום דסופה לשאול ותהא מיתת ב"ד דוחה שבת:

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PARAGRAPH 10

55 **לבושיה כתלג**

"His garment was white as snow." Here the Alter Rebbe reads the image of snow, frozen water that melts again, as a garment that hides an idea for now and reveals it later.

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 11

56 **לבושיה כתלג חיוור**

"His garment was white as snow." The Alter Rebbe applies it to the thirteen tikkunim of the beard, which become garments for Abba and Imma.

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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57 **וידבר שלשת אלפים משל**

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

KEHOT'S NOTE

מ"א ה, י"ב.

58 **וידבר שלשת אלפים משל**

The Book of Kings describes Shlomo's wisdom: "And he spoke three thousand parables (mashal), and his songs were a thousand and five"; plainly, he composed three thousand proverbs. The Alter Rebbe reads mashal as a parable that clothes wisdom, and sees Shlomo's greatness in his power to clothe it so.

I Kings 5:12 מלכים א ה:י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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59 **ר"פ לך לך**

The same passage: only a great sage can clothe his wisdom in things far below him, and Shlomo found three thousand parables for it; for a level to descend into an expanded grasp, it must come from a higher source.

KEHOT'S NOTE

תו"א י"א, ג.

60 **משל — בד"ה הנה אברם**

There the Alter Rebbe explains "And he spoke three thousand parables": a sage who knows a point of wisdom cannot explain it to another until he binds his mind strongly and works out how to bring it down into lower things and clothe it in a parable; Shlomo could find three thousand parables, three thousand levels below him, in which to show that same wisdom.

KEHOT'S NOTE

תו"א י"א, ג.

PARAGRAPH 12

61 **ובד"ה והבדילה הפרוכת**

That maamar, on "And the curtain shall separate for you," explains the partition (parsa) through which the light of Atzilus passes: it comes from the chashmal, the outer dimension of Binah, which clothes and encompasses the ten Sefiros of Z'eir Anpin and Nukva like a garment.

KEHOT'S NOTE

תו"א י"ב, ד.

62 **ובפי' מקץ**

In that explanation of "the mezuzah on the right and the Chanukah lamp on the left," the Alter Rebbe explains "And he spoke three thousand parables": Shlomo's wisdom was the lower Chochmah, with which he spoke three thousand

parables on every matter of Torah, its spiritual sense through all the levels of Beriah, Yetzirah and Asiyah; yet even the Torah of Atzilus is a parable before the Emanator.

KEHOT'S NOTE

תו"א מג, ב.

63 **מזוזה מימין ונ"ח משמאל**

Rabbah teaches that the Chanukah lamp is placed within a handbreadth of the doorway, and the Gemara rules that it goes on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." The Alter Rebbe names a discourse of his in Torah Ohr, Miketz, that explains this saying.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לְפֶתַח. וְהֵיכָא מַנַּח לֵקֹהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מֵימִין רַב שְׁמוּאֵל מִדְּפָתֵי אָמַר: מִשְּׁמֹאל. וְהִילְכְתָא מִשְּׁמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׁמֹאל וּמְזוּזָה מֵימִין.

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64 **אחר עשרים שנה לפי שאז מאירים המוחין דגדלות**

The Mitteler Rebbe asks there why the beard does not grow also in a boy of twelve or thirteen if his wisdom is great.

KEHOT'S NOTE

ראה במאמרי אדה"א ויקרא-ב ע' תקכד למה לא יצמחו גם בנער בן י"ב וי"ג שנה אם מוח חכמתו רבה.

65 **ולמכור בנכסי אביו**

Rav Nachman in the name of Shmuel lists the matters for which a young man is examined for maturity, and rules that to sell his father's property he must be twenty. The Alter Rebbe links this age to the mature intellect.

Bava Batra 156a:3–4 בבא בתרא קנ"ו א:ג'-ד'

אָמַר רַב נַחְמָן אָמַר שְׁמוּאֵל: בּוֹדְקִין לְקִדּוּשִׁין, לְגֵרוּשִׁין, וְלַחֲלִיצָה, וּלְמֵיאוּנִין. וְלִמְכּוֹר בְּנִכְסֵי אָבִיו - עַד שֶׁיִּהֵא בֶּן עֶשְׂרִים. וְכֵיוָן דִּבְדִקְנָא לְקִדּוּשִׁין, לְגֵרוּשִׁין לְמָה לִי? לֹא נִצְרְכָא אֶלָּא לְיִבּוּם - דִּתְנַן: בֶּן תֵּשַׁע שָׁנִים וְיוֹם אֶחָד שָׁבָא עַל יְבִמְתּוֹ - קָנָאָה. וְאֵין נוֹתֵן גֵּט עַד שֶׁיִּגְדַּל.

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KEHOT'S NOTE

ב"ב קנו, א.

66 **שיהי' — וכמ"ש במ"א**

In Bamidbar (2a) the Alter Rebbe explains, from Etz Chaim, that one may sell his father's property only at twenty because then the encompassing lights of Abba enter him.

Numbers 2:1 במדבר ב':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:

And the L-RD spoke unto Moses and unto Aaron, saying:

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KEHOT'S NOTE

ע"ח ח' במדבר ב, א. [כ]. ראה לקמן פ' מסעי צב, ד.

PARAGRAPH 13

67 **הסריס אין לו זקן**

Among the signs of a congenital eunuch (seris chamah), the Baraisa lists "whoever has no beard." The Alter Rebbe ties the absence of a beard to the lack of the power to beget.

Yevamot 80b:4 יבמות פ' ב:ד'

תָּנוּ רַבָּנַן: אֵיזֶהוּ סְרִיס חַמָּה? כָּל שֶׁהוּא בֶּן עֶשְׂרִים, וְלֹא הֵבִיא שְׁתֵּי שְׂעָרוֹת. וַאֲפִילּוּ הֵבִיא לְאַחַר מִכָּאן חֲרֵי הוּא כְּסָרִיס לְכָל דְּבָרָיו. וְאֵלּוּ הֵן סִימָנָיו: כֹּל שֶׁאֵין לוֹ זָקָן, וּשְׂעָרוֹ לָקוּי, וּבְשָׂרוֹ מַחְלִיק. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה בֶּן יָאִיר: כֹּל שֶׁאֵין מֵימָיו מַעֲלִין רְתִיחוֹת.

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KEHOT'S NOTE

יבמות פ, ב. ראה אוה"ת בראשית-ה דף תתעט, ב ואילך בענין שאינו מוליד.

68 **נשים שדעתן קלות**

When Rabbi Shimon bar Yochai and his son were hiding from the Romans, he said, "women's minds are light upon them": if his wife were pressed she might reveal them; so they went to hide in a cave.

Shabbat 33b:6 שבת ל"ג ב:ו'

אֲזַל הוּא וּבְרֵיהּ, טְשׁוּ בֵּי מִדְרְשָׁא. כָּל יוֹמָא הֲוָה מָתְיָא לְהוּ דְּבֵי רִיפְתָא וְכוּזְיָא דְּמַיָּא וְכָרְכֵי. כִּי תְקֵיף גְּזֵירְתָא אֲמַר לֵקֹהּ לִבְרֵיהּ: נָשִׁים דַּעְתָּן קַלָּה עֲלֵיהֶן, דִּילְמָא מְצַעֲרֵי לַהּ וּמְגַלְּיָא לַן. אֲזַלוּ טְשׁוּ בְּמְעָרְתָא. אִיתְרְחִישׁ נִיסָּא אִיבְּרִי לְהוּ חָרוּבָא וְעֵינָא דְּמַיָּא, וַהֲווֹ מַשְׁלְחִי מָנֵיהוּ וַהֲווֹ יָתְבִי עַד צַוְּארֵיהוּ בְּחָלָא. כּוּלֵּי יוֹמָא גָּרְסִי. בְּעִידָּן צַלּוֹיֵי לָבְשִׁי מִיכַּסּוּ וּמְצַלּוּ, וַהֲדַר מַשְׁלְחִי מָנֵיהוּ כִּי הֵיכִי דְּלָא לִיבְלוּ. אִיתְּיבוּ תְּרֵיסַר שְׁנֵי בְּמְעָרְתָא. אֲתָא ...

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Kiddushin 80b:5–6 קידושין פ' ב:ה'-ו'

גְּמָ' מַאי טַעְמָא? תְּנָא דְּבֵי אֵלִיָּהוּ: הוֹאִיל וְנָשִׁים דַּעְתָּן קַלּוֹת עֲלֵיהֶן. מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יִשְׁמָעֵאל: רָמְז לְיִחוּד מִן הַתּוֹרָה מִנַּיִן - שֶׁנֶּאֱמַר: "כִּי יִסַּתְּךָ אָחִיךָ בֶּן אִמֶּךָ".

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KEHOT'S NOTE

שבת לג, ב. קידושין פ, ב. וראה לקו"ש חי"ז ע' 149 הערה 14.

PARAGRAPH 14

69 **זה לעומת זה**

Koheles advises: on a good day enjoy the good, and on a bad day reflect, for "G-d has made the one opposite the other," the good day and the bad. Chassidus uses the phrase for the realm of kelipah, which stands opposite holiness and mirrors it, here with inner and encompassing levels of its own.

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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70 **בסובאי יין וזוללי בשר**

Shlomo counsels his son: "Do not be among guzzlers of wine, among gluttonous eaters of meat." The Alter Rebbe uses the verse for the physical craving that is the inner level of Nogah.

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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71 **משמיא מיהב יהבי**

After a golden table leg given to Rabbi Chanina ben Dosa from Heaven was taken back at his prayer, the Gemara says the last miracle was greater than the first, for there is a tradition that "they give, and do not take back." The Alter Rebbe cites it for the giving from above that the mitzvos express.

Taanit 25a:4 תענית כ"ה א:ד'

אֲמַר לַהּ: נִיחָא לָךְ דְּמַיכְלִי אָכְלִי עָלְמָא אַפָּתּוּרָא דְּמַשְׁלַם וַאֲנַן אַפָּתּוּרָא דְּמְחַסַּר. אֲמָרָה לֵיקָה: וּמַאי נַעֲבֵיד? בְּעֵי רַחֲמֵי דְּנִשְׁקְלִינְהוּ מִינָּךְ. בָּעֵי רַחֲמֵי וְשַׁקְלוּהוּ. תָּנָא: גָּדוֹל הָיָה נֵס אַחֲרוֹן יוֹתֵר מִן הָרִאשׁוֹן. דִּגְמִירִי, דְּמֵיהַב יָהֲבִי מִישְׁקַל לָא שָׁקְלִי.

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KEHOT'S NOTE

תענית כה, א.

72 **צדקת פזרונו בישראל**

From the song of Devorah after the victory over Sisera: at the wells "they shall recount the righteous deeds of Havayah, the righteous deeds of His open towns in Israel," His saving acts for Israel's unwalled villages. The Alter Rebbe reads tzidkos as acts of tzedakah, giving from above, to show that the mitzvos are called tzedakah.

Judges 5:11 שופטים ה':י"א

מִקּוֹל מְחַצְּצִים בֵּין מַשְׁאֲבִים שָׁם יִתְּנוּ צִדְקוֹת ה' צִדְקֹת פְּרָזוֹנוֹ בְּיִשְׂרָאֵל אָז יָרְדוּ לַשְּׁעָרִים עַם־ה'

Louder than the voice of archers, by the watering-troughs! There shall they rehearse the righteous acts of the L-RD, Even the righteous acts of His rulers in Israel. Then the people of the L-RD went down to the gates.

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KEHOT'S NOTE

שופטים ה, יא.

PARAGRAPH 16

73 **וכמ"ש בזהר פ' אמור דק"א א'**

This Zohar passage is copied there.

KEHOT'S NOTE

נעתק ביהל אור ע' קלז. וראה גם לקמן פי' נשא כט, ג. ראה גם אוה"ת ויקרא-ג ע' תתקיח.

74 **כי עמך הסליחה**

The psalmist, crying out from the depths, says: "For with You is forgiveness, that You may be held in awe." The Alter Rebbe links forgiveness with what is "with You," at the source.

Psalms 130:4 תהילים ק"ל:ד'

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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KEHOT'S NOTE

תהלים קל, ד.

75 **כי עמך מקור חיים**

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

KEHOT'S NOTE

שם לו, י.

76 **כי עמך הסליחה וכתיב כי עמך מקור חיים**

In Parshas Emor (101a) the Zohar tells that Adam was created on Rosh Hashanah, stood in judgment before his Master, returned in teshuvah and was accepted, and G-d told him he would be a sign for his descendants; on this it is written, "For with You is forgiveness," and, "For with You is the source of life."

Zohar, Emor 40:227 ספר הזהר, אמור מ':רכ"ז

R. Abba said: 'On New Year Adam was created and was brought to trial before his Master and repented and was pardoned by the Almighty. He said to him: Adam, thou shalt be a sign to thy descendants for all generations. On this day they are brought to trial, and if they repent I will pardon them and remove from the Throne of Judgement and sit on the Throne of Mercy and have mercy on them.'

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

77 **כי עמך מקור חיים**

David says of those who take shelter in G-d: "For with You is the source of life; in Your light we see light." The Alter Rebbe reads "the source of life" as the source of delights, Atika Kadisha.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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78 **ואהיה אצלו אמון**

Wisdom, which the Sages identify with the Torah, speaks: "And I was beside Him as a nursling, and I was His delight

day after day." The Alter Rebbe refers to his discourse on this verse for delight as the inner dimension of will.

Proverbs 8:30 משלי ח:ל

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

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

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79 **במקום שבעלי תשובה**

Rabbi Abahu says: "In the place where baalei teshuvah stand, the completely righteous do not stand," as it says, "Peace, peace, to the far and to the near": the far one first.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. לקו"ש חי"ד ע' 361.

80 In Parshas Vayikra the Zohar teaches that when deeds below are made fitting, Atika Kadisha is revealed and light returns to Z'eir Anpin; on Micah 7:19, "He will return and have compassion on us," it asks, "Who will return? Atika Kadisha will return to be revealed," and all this is called teshuvah.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

PARAGRAPH 17

81 **בד קדש ילבש**

"He shall put on a holy linen tunic." The Alter Rebbe returns to this verse: the Kohen Gadol draws down the essence of delight, so he wears garments of bad.

Leviticus 16:4 ויקרא ט"ז:ד

כְּתֹנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבָאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנֹף בִּגְדֵי־קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם׃

He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on.

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82 **והם בגדי לבן שהוא גוון עצמי**

The Tzemach Tzedek writes there that this passage implies that white is in Keser.

KEHOT'S NOTE

ראה באוה"ת ויקרא-ב ע' תקכח שכתב שכאן משמע שלבן הוא בכתר. וכ"ה בתו"א כד, ב.

PARAGRAPH 18

83 **עלמין דכסופין**

In Sha'ar Arich Anpin, Etz Chaim says that from the light of the whiteness in the skull of Arich Anpin the righteous inherit four hundred worlds of yearning, and that "passing to the merchant" is the Keser that surrounds the head. The Alter Rebbe pointed to this chapter earlier on the matter of bad.

Sefer Etz Chaim 13:5:1 עץ חיים י"ג:ה':א

... בענין היחודין ביחוד ה'. וזהו טעם שמן החוורתא מנהורא דיליה ירתין צדיקייא ת' עלמין דכסופין ומן השערות יונק הז"א עצמו ולמטה בע"ה נבאר איך ע"י מתלבשין ז"ת דיליה ברישא דא"א ונ"ה שלו מתלבשין בב' בחי' של א"א והם ב' אזנים וב' עינים שבו. והנה בב' בחי' אלו אין שער גדל בהם אמנם כאשר אורם חוזר מתתא לעילא דרך האי קרומא דאוירא דא"א אשר שם מתלבש ת"ת דע"י שהוא בחי' ו' כנודע אז ההארות ההם יוצאין על הגלגלתא דא"א ונעשין נימין ועשרות כדמיון צורת וון כי השערות יוצאין מבחי' נ"ה ...

Sefer Etz Chaim (Public Domain)

84 **ויעבור**

After the sin of the golden calf, G-d shows Moshe His ways: "And Havayah passed before him and proclaimed: Havayah, Havayah, Kel, merciful and gracious...," the opening of the Thirteen Attributes of Mercy. The Alter Rebbe links this "passing" with over lasocher.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

85 **עובר לסוחר**

Avraham weighed out for Efron "four hundred shekels of silver, passing to the merchant," to buy the Cave of Machpelah; plainly, silver in current money, accepted by any merchant. The Alter Rebbe reads the words as light that passes beyond the encompassing level.

Genesis 23:16 בראשית כ"ג:ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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KEHOT'S NOTE

בראשית כג, טז.

PARAGRAPH 19

86 **יכפר עליכם לטהר אתכם**

"For on this day He shall make atonement for you, to purify you; from all your sins before Havayah you shall be purified." The Alter Rebbe reads its two halves as two kinds of purification: atonement from above, and purity that a person reaches himself.

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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87 **מחיתי כעב פשעיך**

G-d tells Israel through Isaiah: "I have wiped away your transgressions like a thick cloud, and your sins like a cloud; return to Me, for I have redeemed you": the sins vanish as a cloud is blown away. The Alter Rebbe brings it for the encompassing levels of Nogah, which are not refined but wiped away.

Isaiah 44:22 ישעיהו מ"ד:כ"ב

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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KEHOT'S NOTE

ישע' מד, כב.

88 **בסובאי יין וזוללי בשר**

"Do not be among guzzlers of wine, among gluttonous eaters of meat." Such cravings are the inner levels of kelipah, which can later be raised up.

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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PARAGRAPH 20

89 **כי ביום הזה יכפר**

"For on this day He shall make atonement for you." The Alter Rebbe notes that the verse does not name who atones: it is the One who has no known Name, above every level of light.

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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90 **ממעמקים קראתיך**

A Song of Ascents: "From the depths I called You, Havayah." The psalmist cries out as from a deep pit of distress, and the words also mean from the depths of the heart, which is how the maamar takes them: teshuvah from the depth of the heart draws this atonement down. (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 22

91 **כי גאה גאה**

Moshe and Israel sing at the sea: "I will sing to Havayah, for He is exalted, exalted (ga'oh ga'ah); the horse and its rider He cast into the sea." Plainly, the doubling means "highly exalted"; the Alter Rebbe reads it as two levels of exaltation: above the vessels, and above even the encompassing light.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א. תו"א סג, ג.

PARAGRAPH 23

92 **אתה הוא ה' לבדך**

The Levites, leading the people's prayer in Nehemiah's day, begin: "You are Havayah, You alone; You made the

> heavens, the heavens of the heavens and all their host." The Alter Rebbe stresses "You alone": beyond even the light that encompasses the worlds.

Nehemiah 9:6 נחמיה ט':ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

93 **ה' בדד ינחנו**

> From Moshe's song Haazinu: "Havayah alone (badad) guided him, and no strange god was with him"; plainly, G-d by Himself led Israel. Here badad is read as G-d as He was before creation, with no relation to worlds.

Deuteronomy 32:12 דברים ל"ב:י"ב

ה' בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

The L-RD alone did lead him, And there was no strange god with Him.

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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