



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת אחרי מות

Parshas Acharei



The 4 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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 CHASSIDISHE PARSHA

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כי ביום הזה יכפר עליכם לטהר אתכם מכל...

For on this day He shall make atonement for you



The atonement of Yom Kippur comes from G-d's very essence, which no Name can capture and no sin can touch. Teshuvah, from the bitterness at the innermost point of the heart, reaches that "Rock" above the consuming fire of creation and strikes new light even where Torah and mitzvos have failed.

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

THE MAAMAR IN BRIEF

The maamar asks why the verse of Yom Kippur says "He shall make atonement" without naming G-d. Teshuvah, the theme of the day, is the soul's return to its source in the Infinite Light. Why, then, did it descend? Because G-d is "a consuming fire": like a flame, His creative word naturally withdraws upward and shines below only when it takes hold of fuel. The Torah and mitzvos, which taken as a whole are prayer, Torah and charity, corresponding to thought, speech and action, are the wick and the wood that hold the light and keep the worlds in being, but they hold it only through the nullification of one's will. Sin is the opposite, a "strange fire" that slings the soul far from G-d. In one whose light has gone out, the remedy is teshuvah: bitterness that reaches the point of the heart, above time and space, rises to the Supernal Rock, the hidden source of the fire, as flint gives new fire when the old has gone out. That level, G-d's essence beyond every Name and every world, is untouched by sin, and that is why the verse names no one: the atonement comes from there.

OUTLINE

1 The question and the meaning of teshuvah

¶1-2

Why "He shall make atonement" without a Name? Teshuvah is the return of the G-dly soul, breathed from G-d's innermost self, to its source in the Infinite Light.

- 2 Why the soul descends: the consuming fire** ¶13-7
Like fire, G-d's word withdraws to its source and shines only when held by a wick or wood; the mitzvos are that fuel, His "glory" and garment in the lower world, though all worlds are as nothing before Him.
-
- 3 Torah, prayer and charity** ¶18-16
The three pillars correspond to "created, formed, made": thought, speech and action. Through them Israel, nullified as a chariot, draws Havayah down to renew creation daily; each holds the light differently, and each needs the others.
-
- 4 The condition: nullifying the will, and its opposite** ¶17-20
The fire holds only when it consumes its fuel: G-d's light rests only where one's will is nullified, and then it lifts the soul like a bending cypress. Its opposite, the strange fire of sin, slings the soul far away.
-
- 5 The remedy: teshuvah and compassion** ¶21-23
Teshuvah in the Ten Days of Teshuvah, the surrender of one's will and a plea for G-d's will to rest on us; contemplating the merciful Father and the soul's great fall brings a bitterness that turns sins into merits.
-
- 6 The Rock above the fire** ¶24-27
Above the consuming fire is the Supernal Rock, like flint that holds fire in potential. Baalei teshuvah reach it through bitterness beyond time and space, as did Rabbi Eliezer ben Durdaya; we pray for an arousal from above to make this possible.
-
- 7 The answer: atonement from beyond every Name** ¶28-29
On Yom Kippur the light comes from G-d's essence, which has no Name and is beyond all worlds and all sin; "before Havayah you shall be purified" means before Havayah came to be, and tit'haru equals Keser, 620.
-

KEY CONCEPTS

Teshuvah (return) תשובה

Returning the G-dly soul to the source from which it was hewn, where it was included in the Infinite Light before its descent; its essence is setting aside one's own will for G-d's.

A consuming fire אש אוכלת

G-d's creative light, the level of the Name Havayah: like fire it tends to withdraw upward and shines below only when it takes hold of fuel, the Torah and mitzvos, and consumes it, that is, when one's will is nullified.

The wick and the wood הפתילה והעצים

The mitzvos as the fuel that holds G-d's light below: thought (prayer) holds a fine but small flame, like a wick; speech and action (Torah and charity) a great but coarse one, like wood.

Thought, speech and action מחשבה דבור ומעשה

The three verbs "created, formed, made" of Isaiah 43:7, matched to prayer, Torah study and charity, the three things on which the world stands.

The Supernal Rock צור עליון

The hidden source of all existence, above the Name Havayah: like flint, it holds the fire of creation only in potential, and baalei teshuvah can strike new light from it.

Merciful Father אב הרחמים

G-d's compassion beyond measure, which contracts His infinite light into the single thought of creation and sustains the worlds; contemplating it awakens compassion for one's own fallen soul.

Beyond every Name מאן דלית ליה שם ידיעא

G-d's essence, which no Name, letter or even tip of a letter expresses, and which is neither "filling" nor "encompassing" the worlds; there, sin has no hold, so atonement comes from there.

SECTION 1 • ¶1-2

The question and the meaning of teshuvah

1 כי ביום¹ הזה יכפר² עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו (רבות תולדות פס"ה גבי שני גדיי עזים^{3,4} טובים.⁵ אחרי ספ"ך [סוף פרשה כ'] וספכ"א. אמור ס"פ כ"ז.⁶

“For on this day He shall make atonement for you, to purify you; from all your sins before Havayah you shall be purified.” ([Midrash] Rabbah: Toldos, section 65, concerning “two good kids of the goats”; Acharei, the end of section 20 and the end of section 21; Emor, the end of section 27;

The maamar opens with Leviticus 16:30, the verse of Yom Kippur: on this day atonement is made, and Israel is purified of all their sins “before Havayah.” The Kehot note records that the Alter Rebbe said this maamar on Shabbos Shuvah 5562 (1801), the Shabbos before Yom Kippur. The parenthesis lists places in Midrash Rabbah, the Sages’ classic teachings on the Torah and the Megillos, that expound the verse, beginning with Rivkah’s “two good kids of the goats”: good for Yaakov, says the Midrash, who received the blessings through them, and good for his children, who receive atonement on Yom Kippur.

שלח לך פי"ו⁷ גבי במאזנים לעלות⁸ שה"ש [שיר השירים] רבה בפסוק כאהלי קדר^{9,10,11}. ובפסוק אל¹² גנת אגוז. ובפסוק אחות לנו קטנה^{13,14} ובפתיחתא דאיכה בד"ה רבי יצחק פתח תחת אשר לא עבדת¹⁵).

Shelach Lecha, section 16, concerning “in the scales they go up”; Shir HaShirim Rabbah on the verse “like the tents of Kedar,” and on the verse “to the garden of nuts,” and on the verse “we have a little sister”; and in the Introduction (Pesichta) to Eichah [Rabbah], in the passage beginning “Rabbi Yitzchak opened: ‘Because you did not serve.’”

The list continues with the Midrash on “in the scales they go up,” which teaches that the “vanities” Israel commits all year are forgiven in Tishrei, and the Midrash on three verses of the Song of Songs, which compare Israel, soiled by sins all year, to curtains that are washed again and to a nut that is cleaned after falling into filth, for Yom Kippur comes and atones for them. It ends with a passage in the Introduction to Eichah Rabbah.

הנה יש להבין מה שכתוב יכפר סתם והל"ל [והוא ליה למימר] יכפר ה' כו'. אך נודע שיום הכפורים הוא יום התשובה וענין התשובה הוא להשיב נפשו האלהית למקור חוצבה

Now, we need to understand what is written, "He shall make atonement," without specifying [who]; it should have said, "Havayah shall make atonement," etc. But it is known that Yom HaKippurim is the day of teshuvah (return), and the meaning of teshuvah is to return one's G-dly soul to the source from which it was hewn,

The question: the verse says "He shall make atonement" without naming who atones, where one would expect "Havayah shall make atonement." The answer begins from the nature of the day: Yom Kippur is the day of teshuvah, and teshuvah means "return," bringing the G-dly soul back to the source from which it was "hewn."

כמו שהיתה קודם השתלשלות וירידת המדרגות לעוה"ז להתלבש בגוף האדם הגשמי שאז היתה כלולה במקורא ושרשא דכל עלמין אור א"ס ב"ה.^{16, 17}

as it was before the chaining-down (hishtalshelus) and the descent of the levels to this world, to be enclothed in the physical human body; for then it was included in the source and root of all worlds, the Infinite Light (Or Ein Sof), blessed be He.

Before the soul came down through the levels into a physical body, it was included in its source, the Infinite Light. Teshuvah aims to restore that original state, and this will later explain why the verse leaves the One who atones unnamed.

2 וכמ"ש בזהר¹⁸ על פסוק ויפח באפיו נשמת חיים¹⁹ מאן דנפח מתוכו נפח שמתחלה היה ההבל כלול במקורו ושרשו דהיינו במהותו ועצמותו ממש אלא שלאחר ירידתו והשתלשלות המדרגות נשתנה ממהות למהות וירדה להתלבש בגוף האדם בעוה"ז

As is written in the Zohar on the verse "And He blew into his nostrils a soul of life": "One who blows, blows from within himself." For at first the breath was included in its source and root, that is, in his very being and essence itself, except that after its descent and the chaining-down of the levels, it changed from one essence to another and descended to be enclothed in the human body in this world.

The soul's origin is shown from the verse of man's creation, "And He blew into his nostrils a soul of life" (nishmas chaim, also "a breath of life"), with the Zohar's comment that one who blows, blows from within himself: so the soul was at first included in G-d's very being, and only through its descent through the levels did it "change from one essence to another" and become enclothed in a body. In Tanya, chapter 2, the Alter Rebbe brings the same Zohar to show that the G-dly soul is truly "a part of G-d above."

אשר ע"כ צריך להשיבה למקורה כשהיתה ולהעלות נפשו לה' להיות דבוקה באלקים חיים שתכלול באור א"ס ב"ה כבתחלה.

Therefore one must return it to its source, as it was, and raise one's soul up to G-d, to be cleaving to the living G-d, so that it be included in the Infinite Light (Or Ein Sof), blessed be He, as at the beginning.

Teshuvah is the work of bringing the soul back up, so that it cleaves to the living G-d and is included in the Infinite Light as it was at first.

SECTION 2 • ¶3-7

Why the soul descends: the consuming fire

3 והנה להבין תכלית וירידת והשתלשלות הנשמה כ"כ [כל כך] שירדה ממקום גבוה מאד למקום נמוך מאד.

Now, in order to understand the purpose of the soul's descent and chaining-down to such an extent, that it went down from a very high place to a very low place,

A new question: why did the soul have to descend so far, from the highest place to the lowest? If return is the goal of teshuvah, the purpose of the going away needs explaining.

וצריך כמה יגיעות להשיבה כמקודם והלואי תהא השבה מעליותא כי הרבה דרכים בחזקת סכנה ²⁰ ח"ו [חס ושלום] ²¹ ולמה היתה כזאת מלפניו ית'.

and many labors are needed to return it to how it was before, and would that the return be a proper one, for many roads are presumed to be dangerous, G-d forbid; why, then, did such a thing come about from before Him, may He be blessed?

The descent is costly and risky: returning takes great effort, and one can only hope the return will be a proper and complete one, since many roads are presumed dangerous. Why, then, would G-d bring this about? The saying that every journey is presumed dangerous is from the Jerusalem Talmud (Berachos 4:4).

(ועמ"ש מזה בד"ה בשעה שהקדימו ²² ישראל נעשה). צריך להבין מ"ש כי ה' אלקיך אש אוכלת הוא.

(See what is written on this in the discourse beginning "When Israel put 'we will do' first.") We must understand what is written, "For Havayah your G-d is a consuming fire."

The parenthesis refers to the maamar "Besha'ah shehikdimu" in Likkutei Torah, Bamidbar, which asks the same question: since the mitzvos apply to the soul only once it is in a body, why did it descend so far into a physical body for the sake of practical mitzvos, and what does it gain from all its toil? To answer, the maamar turns to the verse "For Havayah your G-d is a consuming fire."

פ"י ע"ד משל כשם שהאש אינו מאיר ואינו נתפס להקרא בשם אור ואש כלל עד שנאחז בפתילה או בעצים כי טבע האש להסתלק למעלה לשרשו ויסודו.²³

The meaning, by way of analogy: just as fire gives no light, and is not grasped so as to be called by the name "light" and "fire" at all, until it takes hold of a wick or of wood, for the nature of fire is to withdraw upward to its root and its element,

First the image: fire by itself does not shine and cannot even be called "fire" until it catches a wick or wood, because its nature is to rise back to its root in the element of fire above. In Tanya, chapter 19, the Alter Rebbe uses the same image for the soul: a flame by its nature strains to leave the wick and cleave to its root in the general element of fire, even though there it would cease to shine.

כך הנה דבר ה' שבו שמים נעשו²⁴ וברוח פיו כל צבאם בעשרה מאמרות²⁵ שנברא העולם²⁶ יהי אור וגו'. יהי רקיע^{27,28} וגו'.

so too the word of G-d, by which "the heavens were made, and by the breath of His mouth all their host," the Ten Utterances by which the world was created, "Let there be light," etc., "Let there be a firmament," etc.:

G-d's creative word, the Ten Utterances of creation such as "Let there be light" and "Let there be a firmament," by which the heavens and all their host were made, is like that fire. The Mishnah (Avos 5:1) teaches that the world was created with ten utterances.

הלא כה דברי כאש.²⁹ עדי"מ להיות טבע ובחי" הסתלקות למקורא ושרשא דכולא

"Is not My word thus, like fire?" By way of analogy, it has the nature and quality of withdrawing to the source and root of all.

Yirmeyahu's "Is not My word thus, like fire?" shows that G-d's word has fire's nature: it tends to withdraw to the source and root of all.

ומבשרי אחזה³⁰ אלוה כמו עד"מ באדם הדבור הוא מיסוד האש³¹ כי יוצא מהבל הלב דרך הקנה והלב הוא עיקר יסוד האש,³² וע"כ צירופן הן הבל הלב להב.^{33,34}

And "from my flesh I behold G-d": just as, by way of analogy, in man, speech is from the element of fire, for it comes out from the breath of the heart by way of the windpipe, and the heart is the principal seat of the element of fire; and therefore their letter-combinations are hevel (breath), halev (the heart), lahav (flame).

Iyov's words "from my flesh I behold G-d" teach that one can learn about the divine from the human being, and the maamar does so: in a person, speech comes from the element of fire, for it is the breath of the heart, which (as Tanya, chapter 3, also teaches) is the seat of fire, rising through the windpipe. The words hevel ("breath"), halev ("the heart") and lahav ("flame") are made of the same three letters, hei, beis and lamed, in three orders, a wordplay the Kehot note traces to the Tikkunei Zohar (Tikkun 21).

4 ופרטוי [ופרטות] הנמשל איך הוא למעלה באור א"ס ב"ה אין די ביאור כאן ומבואר במ"א. והמשכיל יבין.

The details of the thing compared, how it is above in the Infinite Light (Or Ein Sof), blessed be He, cannot be explained sufficiently here; it is explained elsewhere, and the discerning will understand.

The Alter Rebbe does not spell out here how the analogy of fire applies above, in the Infinite Light; he notes that it is explained elsewhere and leaves the rest to the discerning reader.

נמצא שאי אפשר להקרא בשם אור ה' ואינו נתפס בשם אור וזיו כלל כ"א ע"י המשכות והשתלשלות המדרגות רבות שיהיה נתפס האור כמו בעשייה גשמיות וכמ"ש כולם בחכמה עשית.³⁵

It follows that it is impossible for it to be called by the name "the light of G-d," and it is not grasped as "light" and "radiance" at all, except through many drawings-down and the chaining-down of many levels, so that the light be grasped, as in physical action; as it is written, "You made them all with wisdom."

The conclusion: G-d's light, like fire, cannot be grasped or even called "light" on its own; it becomes perceptible only after it is drawn down through many levels into something physical that holds it. The verse "You made them all with wisdom" is brought for this: divine wisdom reaches down into the making of the physical world.

5 והנה נודע מה שכתוב ע"פ לעולם הוי' דברך נצב בשמים³⁶. כי דבר ה' שבו שמים נעשו נצב שם לעולם כי לעולם הוא מהוה מאין ליש

Now, it is known what is written on the verse "Forever, Havayah, Your word stands in the heavens": that the word of G-d by which the heavens were made stands there forever, for it is forever bringing [them] into being from nothing to something.

The maamar cites a well-known teaching on "Forever, Havayah, Your word stands in the heavens": the very word that made the heavens stands within them always, because it brings them into being from nothing at every moment. In Tanya (Shaar HaYichud VehoEmunah, chapter 1) the Alter Rebbe brings this in the name of the Baal Shem Tov: the letters of "Let there be a firmament" stand within the heavens, and were they to withdraw for an instant, the heavens would revert to nothing.

[וכן הוא במדרש תהלים³⁷ על פסוק זה וז"ל [וזה לשונן] איזהו דבר הנצב בשמים

[And so it is in the Midrash on Psalms, on this verse; these are its words: "Which is the word that stands in the heavens?"

The bracket brings the source in the Midrash on Psalms, known as Shocher Tov, which asks which word it is that "stands in the heavens."

אלא אמר הקב"ה על מה השמים עומדים על אותו דבר שאמרתי יהי רקיע בתוך המים ³⁸ כו'

Rather, the Holy One, blessed be He, said: 'On what do the heavens stand? On that word that I said, "Let there be a firmament in the midst of the waters,"' etc.;

The Midrash answers that the heavens stand on the very word G-d said at creation, "Let there be a firmament in the midst of the waters."

ובאותו הדבר שברא אותן בו הם עומדים לעולם לכך נאמר לעולם דברך ³⁹ נצב בשמים עכ"ל [עד כאן לשונן] המדרש שוחר טוב].

and by that very word with which He created them, they stand forever. Therefore it is said, 'Forever, Your word stands in the heavens.'" End of the quotation from the Midrash Shocher Tov.]

The word with which G-d created the heavens is what keeps them standing forever, and that is the meaning of "Your word stands in the heavens." The bracket closes by naming the Midrash, Shocher Tov.

(ועיין עוד על פסוק זה ברבות וירא פנ"ג [פרק נ"ג] גבי ⁴⁰ וה'פקד את שרה. ⁴¹ תצוה ר"פ ל"ח ⁴² ותוך פרשה הנ"ל ⁴³ אמור ר"פ כ"ט. ⁴⁴ במדבר פ"ב [פרק ב'] ⁴⁵ גבי והיה מספר בניי [בני ישראל]. ⁴⁶)

(And see further on this verse in [Midrash] Rabbah: Vayeira, section 53, concerning "And Havayah remembered Sarah"; Tetzaveh, the beginning of section 38, and within that section; Emor, the beginning of section 29; Bamidbar, section 2, concerning "And the number of the children of Israel shall be.")

The parenthesis lists further Midrashim on this verse, in Bereishis, Shemos, Vayikra and Bamidbar Rabbah. In most of these the verse speaks of G-d's promises, made "in heaven," that stand until they are fulfilled: to Sarah, to Aharon and his sons, and to Avraham about his descendants.

והנה תחלת בריאת העולמות היה ברצונו ית' מעצמו ומאליו כי חפץ חסד הוא. ⁴⁷ אך להיות חיים וקיימים לעולם מאין ליש הוא ע"י מעשה התחתונים דוקא.

Now, the beginning of the creation of the worlds was by His will, may He be blessed, of Himself and of His own accord, "for He desires kindness." But that they be alive and enduring forever, from nothing to something, is through the deeds of the lower beings specifically,

The first creation came from G-d's will alone, "for He desires kindness," with nothing below to prompt it. But the worlds' continuing life and existence depend specifically on what the lower beings do.

כמ"ש כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו. ואין כבוד אלא תורה^{48,49} שהם דרך כלל רמ"ח מצות עשה ושס"ה מצות ל"ת [לא תעשה]

as it is written, "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him"; and "there is no glory but Torah," which in general consists of the 248 positive commandments and the 365 prohibitions,

The proof is Yeshayahu's "for My glory I have created him, I have formed him, indeed I have made him," with the Sages' saying "there is no glory but Torah" (Avos 6:3). Torah in general consists of the 613 commandments: 248 positive and 365 prohibitions.

שהם הם בחי' כלים להשראת אור ה' ומכון לשבתו שיהיה לו דירה בתחתונים^{50,51} והם הם כדמיון הפתילה והעצים שבהם נאחז האור שלא יסתלק למעלה ח"ו [חס ושלום]

which are themselves the aspect of vessels for the resting of the light of G-d, and "a fixed place for His dwelling," that He have a dwelling place among the lower realms; and they are themselves like the wick and the wood, in which the light takes hold so that it not withdraw upward, G-d forbid.

The mitzvos are vessels in which G-d's light comes to rest, making a dwelling place for Him below. In the fire analogy they are the wick and the wood: they hold the light so that it does not, by its nature, withdraw upward.

(ועיין בסש"ב [בספר של בינונים] פ' נ"ב ומהו הלבוש כו' ע"ש), כי הנה לאו אורחא דמלכא לאשתעי מילין דהדיוטא.⁵² פי' מילין דכדי שאינן מערכו⁵³

(See Sefer Shel Beinonim [Tanya], chapter 52, "And what is the garment," etc.; see there.) For it is not the way of a king to speak of commoners' matters, that is, trifling matters, which are beneath his station.

The parenthesis refers to Tanya, chapter 52, at the words "And what is the garment": there the Alter Rebbe explains that the worlds could not bear the light of the Shechinah without a garment that conceals it, and that garment is G-d's will and wisdom clothed in the Torah and its mitzvos. Then a new step begins with the Zohar's saying that it is not the way of a king to speak of commoners' matters, that is, trivial things beneath his station.

והנה כל העולמות עליונים ותחתונים כולם הם מילין דהדיוטא לגבי הקב"ה בכבודו ובעצמו שהוא רם ונשא עליהם רבבות מדרגות עד אין קץ ותכלית וכולא ממש כלא חשיבא קמיה,

Now, all the worlds, upper and lower, are all "commoners' matters" in relation to the Holy One, blessed be He, in His glory and His very Self, who is high and exalted above them by myriads of levels, without end or limit, and "all is truly considered as nothing before Him,"

Measured against G-d Himself, all the worlds, even the highest, are such trivial matters, since He is infinitely exalted above them and all is as nothing before Him.

וכמו למשל מלך בשר ודם שיש לו אלף אלפים ורבוא רבבות זהב וכסף ומרבה לספר בענין עפר וחרס את חרסי אדמה שהן ודאי מילין דהדיוטא לגביה.^{54,55}

just as, for example, a king of flesh and blood who has a thousand thousands and ten thousand myriads of gold and silver, and talks at length about dust and “a potsherd among the potsherds of the earth,” which are certainly commoners’ matters to him.

An analogy: a human king with vast wealth of gold and silver who talks at length about dust and broken pottery, “a potsherd among the potsherds of the earth” in Yeshayahu’s words. For him such talk is certainly beneath his station.

6 וכן ויותר מכן לאין קץ ותכלית נחשב לגבי הקב"ה לספר בדבר ה' בעשרה מאמרות יהי אור יהי רקיע כו'

So too, and more than this without end or limit, is it considered, in relation to the Holy One, blessed be He, to speak the word of G-d in the Ten Utterances, “Let there be light,” “Let there be a firmament,” etc.,

The analogy is now applied: for G-d to “speak” the Ten Utterances of creation is even more beneath Him, infinitely more, than talk of dust is beneath a wealthy king.

שהן מילין דהדיוטא⁵⁶ יותר מעפר וחרס לגבי הכסף וזהב

for they are commoners’ matters, more so than dust and potsherds in relation to silver and gold.

The Ten Utterances are “commoners’ matters” before G-d, even more than dust and broken pottery are beside a king’s silver and gold.

שהם ג"כ ענינים גשמיים בחי' דומם כמו העפר והחרס ומן העפר נלקחין אלא בצרוף את הכסף ובבחון את הזהב נעשו חשובים מאד ומובדלים הרבה מן העפר עד שאין לעפר ערך עמהם

For these too are physical things, of the level of the inanimate, like the dust and the potsherds, and they are taken from the dust, except that through the refining of the silver and the testing of the gold they have become very precious and far removed from the dust, until the dust bears no comparison with them.

Yet the analogy falls short: silver and gold are themselves physical and inanimate, dug out of the earth like the dust, and only refining and testing make them precious and far above it. The gap between them is great, but it is still a finite one.

אבל העולמות לגבי הקב"ה ואפילו עולמות עליונים וג"ע [וגן עדן] העליון אין ערוך אליו כלל ולית מחשבה תפיסא ביה⁵⁷ כלל ומאפס ותהו נחשבו לו⁵⁸

But the worlds, in relation to the Holy One, blessed be He, even the upper worlds and the higher Gan Eden, bear no comparison to Him at all; "no thought can grasp Him" at all, and "they are accounted by Him as nothing and void."

Between G-d and the worlds there is no comparison at all, even with the highest worlds and the higher Gan Eden, the spiritual paradise of the souls. As the Tikkunei Zohar says, no thought can grasp Him, and as Yeshayahu says, all is accounted as nothing before Him.

(ועיין מענין הדיוט במא"א [במאורי אור] אות⁵⁹ ה' ס"ל ובזח"ג [ובזהר חלק ג] תצא דרע"ו⁶⁰ א'), אלא כל מה שברא הקב"ה⁶¹ לא ברא אלא לכבודו⁶²

(And see on the subject of hedyot [commoner] in Me'orei Or, the letter hei, section 30, and in the Zohar, Part III, Teitzei, 276a.) Rather, all that the Holy One, blessed be He, created, He created only for His glory.

The parenthesis points to two places that discuss the term hedyot, "commoner": the Kabbalistic lexicon Me'orei Or and the Zohar. Then the question is answered in principle: G-d created everything only for His glory.

ולכן אומרים המלאכים קדוש⁶³ וגוי מלא כל הארץ כבודו לפי שאצלם הוא באמת קדוש ומובדל לאין קץ ותכלית רם ומתנשא מימות עולם כי אתה הוא קודם⁶⁴ שנברא העולם ואתה הוא כו'.

And therefore the angels say, "Holy," etc., "the whole earth is full of His glory": because to them He is truly holy and separate without end or limit, "high and exalted from the days of the world"; for "You are He before the world was created, and You are He," etc.

This is why the angels proclaim both "Holy" and "the whole earth is full of His glory." To them G-d is utterly separate and unchanged by creation, as the prayer says: "You are He before the world was created, and You are He" after it was created.

7 ואני ה' לא שנית⁶⁵ כתיב אלא מלא כל הארץ התחתונה דוקא כבודו פי' לבושו. דר' [דרבנ'] יוחנן קרי למאני מכבדותא⁶⁶ ששם נתלבש במעשה המצות וקיום התורה וגם התורה היא חכמתו ורצונו ית' שהוא כבודו.

And it is written, "I, Havayah, have not changed." Rather, "the whole earth," the lower one specifically, "is full of His glory": that is, His garment, for Rabbi Yochanan called his clothes "my honorers"; for there He is en clothed in the performance of the mitzvos and the fulfillment of the Torah. And the Torah too is His wisdom and His will, may He be blessed, which is His glory.

G-d does not change through creation, as He says through Malachi, "I, Havayah, have not changed," so "glory" cannot mean that He Himself fills the earth. Glory means His garment, as Rabbi Yochanan called his clothes "my honorers": G-d is "clothed" in the mitzvos performed below, and in the Torah, which is His wisdom and will.

דהיינו הוד מעטה לבושו הוא מלא כל הארץ וכבוד הוא גימטריא ל"ב⁶⁷ נתיבות חכמה⁶⁸ הם הילוכים והשתלשלות חכמה עילאה בהשתלשלות העולמות למטה מטה

That is, the splendor, the mantle of His garment, is what fills the whole earth. And kavod (glory) has the numerical value of the thirty-two paths of wisdom, which are the courses and the chaining-down (hishtalshelus) of the supernal Chochmah (wisdom) in the chaining-down of the worlds, lower and lower,

His glory, the splendor that is the mantle of His garment, is what fills the earth. The word kavod, "glory," has the numerical value 32 (kaf 20, beis 2, vav 6, dalet 4), matching the thirty-two paths of wisdom with which, as Sefer Yetzirah opens, G-d created His world; these are the ways in which supernal Chochmah descends, step by step, through the worlds.

עד שנתלבשה בתורה שבעל פה ובעולם הזה יש נתיבות הרבה שנתלבש בסדר זרעים ויש הרבה בסדר מועד וכו': (ועמ"ש סד"ה ושמתי כדכד^{69,70} גבי וכל גבולך):

until it was en clothed in the Oral Torah and in this world: there are many paths that are en clothed in the Order of Zeraim, and many in the Order of Moed, and so on. (And see what is written at the end of the discourse beginning "I will make your windows of kadkod," on "and all your borders.")

That descending wisdom finally clothes itself in the Oral Torah and in this world, with many "paths" in each Order of the Mishnah, such as Zeraim and Moed. In Likkutei Torah, Re'eh ("I will make your windows of kadkod"), the Alter Rebbe explains "all your borders" as the thirty-two paths of Chochmah: unlike the broad "gates" of Binah, a path is narrow but goes far, out to fields and deserts.

SECTION 3 • ¶8-16

Torah, prayer and charity

8 ב והנה כלל כל התורה ומצות⁷¹ הם ג' מדרגות שהם תורה ותפלה וצדקה וכדתנן על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמילות חסדים,⁷²

2. Now, all of the Torah and the mitzvos, taken as a whole, are three levels, which are Torah, prayer and charity; as we learned in the Mishnah: “On three things the world stands: on the Torah, on the service, and on acts of kindness.”

Section 2 begins. All of Torah and mitzvos, taken as a whole, come down to three: Torah study, prayer and charity, which correspond to the three “pillars” of the world in the Mishnah, “On three things the world stands.”

כי תפלה היא במקום עבודת הקרבנות וגמילות חסדים היינו צדקה.

For prayer is in place of the service of the sacrifices, and acts of kindness are charity.

The Mishnah’s “service” is prayer, which took the place of the Temple offerings, and its “acts of kindness” are charity.

9 וכנגד ג' דברים אלו כתיב בראתיו יצרתיו אף עשיתיו^{73,74} שהם מחשבה דבור ומעשה. בראתיו היא בחי' מחשבה שהיא בחינת בריאה יש מאין והיא נגד התפלה שהיא עבודה שבלב⁷⁵ זו הכוונה במחשבה ברעותא דליבא.^{76,77}

And corresponding to these three things it is written, “I have created him, I have formed him, indeed I have made him,” which are thought, speech and action. “I have created him” is the level of thought, which is the level of creation (beriah), something from nothing; and it corresponds to prayer, which is “the service of the heart”: this is the intention in thought, with the desire of the heart.

Yeshayahu’s three verbs, “created, formed, made,” correspond to thought, speech and action, and to the three pillars. “Created” (beriah) is something from nothing, and so is thought; it corresponds to prayer, which the Talmud calls “the service of the heart,” for its essence is the heart’s intention.

כמאמר רז"ל [רבותינו זכרונם לברכה] תפלה בלא כוונה כגוף בלא נשמה⁷⁸ ודבור התפלה הוא רק שיהיה הקול מעורר הכוונה⁷⁹ לכן היא במקום הקרבנות⁸⁰ ועבודת הקרבנות היתה תלויה בכהנא בעובדא וברעותא דליבא כנוצר בזהר.⁸¹

As our Sages, of blessed memory, said, "Prayer without intention is like a body without a soul"; and the speech of prayer is only so that the voice should arouse the intention. Therefore it is in place of the sacrifices, and the service of the sacrifices depended on the Kohen, with the deed and with the desire of the heart, as is mentioned in the Zohar.

Prayer without intention is lifeless, "like a body without a soul," a saying the Alter Rebbe also brings in Tanya, chapter 38, and its spoken words serve only to arouse the intention. That is why prayer replaces the offerings, which likewise depended on the Kohen's (the priest's) deed together with the desire of his heart.

10 והיינו שתהיה כוונתו ומחשבתו דבוקה בה' להיות מרכבה אליו ית' ולמסור נפשו ורצונו לה' ית'

That is, that one's intention and thought cleave to G-d, to be a chariot for Him, may He be blessed, and to give over one's soul and will to G-d, may He be blessed,

The intention of prayer is defined: that one's thought cleave to G-d, to be a "chariot" for Him, which has no will of its own and goes wherever its rider directs, and to give over one's soul and will to Him.

להיות לו רק רצון אחד ולב אחד לאביו שבשמים שלא להפרד מיחודו ואחדותו ית' ע"י סור מרע ועשה טוב⁸² דהיינו כד אתכפייא סט"א [סטרא אחרא] אזי יאיר עליו אור ה' על נפשו.

so as to have only one will and one heart for one's Father in heaven, so as not to be separated from His unity and oneness, may He be blessed, through "turn away from evil and do good"; that is, when the sitra achra (the other side) is subdued, then the light of G-d will shine upon him, upon his soul.

The aim is a single will and heart directed to one's Father in heaven, never separate from His oneness. It is achieved by turning from evil and doing good; when the sitra achra is subdued, G-d's light shines on the soul.

11 ועדי"ז תקנו ברכות השחר בא"י [ברוך אתה ה'] אלהינו מלך העולם כי אנו מבקשים שיומשך בחי' הוי'

להוות העולמות שלא יופסק חיותם וקיומם ולא יסתלק למעלה כטבע האש ח"ו [חס ושלום]

Along these lines they instituted the morning blessings: "Blessed are You, G-d (Havayah), our G-d, King of the world." For we ask that the level of Havayah be drawn down to bring the worlds into being, that their life-force and existence not be cut off and that it not withdraw upward, as is the nature of fire, G-d forbid;

The form of every blessing, "Blessed are You, Havayah, our G-d, King of the world," is read here as a request. "Blessed" is taken in the sense of drawing down: we ask that the level of Havayah, the Name that brings all into being, be drawn down to give the worlds life, so that their existence is not cut off and the light does not withdraw upward, as fire by its nature does.

ולהיות בחי' אלהינו שנהיה בטלים אליו בחי' מרכבה^{83,84} אליו ית' עד שיקרא שמו עלינו שהוא

אלהינו כמ"ש אלהי אברהם על שם שהוא בחי' מרכבה⁸⁵ ולא להיות דבר יש ונפרד בפ"ע [בפני עצמו]

and that there be the level of "our G-d," that we be nullified to Him, the level of a chariot for Him, may He be blessed, until His Name is called upon us, that He is "our G-d," as it says, "the G-d of Avraham," because he was the level of a chariot, and not to be an existent thing, separate by itself.

"Our G-d" asks that we be nullified to Him like a chariot, which has no will of its own, until His Name is called upon us. So He is called "the G-d of Avraham" because Avraham was a chariot for Him, with no separate existence of his own; as the Midrash says, "The Patriarchs are themselves the chariot."

רק מלך העולם פ"י מה שהוא מהוה ומחיה העולמות להיות יש ונפרד בפ"ע [בפני עצמו] הוא מפני היותו

מלך שמו נקרא

But as for "King of the world," its meaning is that His bringing the worlds into being and giving them life as existent and separate by themselves is because He is King, "His Name is called King";

"King of the world" is a different relation. G-d gives the worlds life as things that exist, and feel, separate from Him, and that is because He is King, as the hymn Adon Olam says, "King, His Name is called."

ואין מלך בלא עם^{86,87} מלשון עוממות דברים זרים ונפרדים שאם יהי [יהיה] לאדם הרבה בנים אין נקרא שמו מלך עליהם כמ"ש במ"א.⁸⁸

and there is no king without a people (am), from the term omemos (dimmed): things that are foreign and separate. For if a man has many sons, he is not called a king over them, as is explained elsewhere.

A king needs a people (am), a word the maamar connects to omemos, "dimmed," as of coals whose glow has faded: kingship implies subjects who are distant and foreign to the king, so a father of many children is not called their king. In Tanya (Shaar HaYichud VehoEmunah, chapter 7) the Alter Rebbe explains the same: G-d concealed Himself so that the world would seem separate, for the purpose of revealing His kingship, since "there is no king without a people."

משא"כ ישראל נקראים בנים למקום^{89,90} ברא כרעא דאבוה⁹¹ שהרגל בטלה אצל הראש כמ"ש במ"א.

Israel, however, are called children of the Omnipresent; "a son is the leg of his father," for the leg is nullified to the head, as is explained elsewhere.

Israel, however, are G-d's children, and "a son is his father's leg": as the leg is nullified to the head, so Israel are nullified to G-d, and to them He is "our G-d," while the relation of "King" applies to the world.

12 והנה כל חיות וקיום העולמות והתהוותם מאין ליש תמיד תלוי במה שאנחנו ממשיכים עלינו אלהותו ית' להיות בטלים אליו כי הנשמות המה פנימית העולמות.

Now, all the life-force and existence of the worlds, and their constant coming into being from nothing to something, depends on our drawing His G-dliness, may He be blessed, upon ourselves, to be nullified to Him; for the souls are the inner dimension (pnimiyus) of the worlds.

The worlds' continual existence depends on Israel drawing G-dliness upon themselves through self-nullification, because the souls are the inner core of the worlds.

כמאמר רז"ל [רבתינו זכרונם לברכה] כשם שא"א לעולם⁹² בלא רוחות כך א"א לעולם בלי ישראל שישראל הם קיום ומעמד כל העולמות

As our Sages, of blessed memory, said, "Just as the world cannot be without winds, so the world cannot be without Israel"; for Israel are the existence and the mainstay of all the worlds.

The Talmud says that just as the world cannot exist without the winds, it cannot exist without Israel. Israel are the support on which all the worlds stand.

(ועמ"ש מזה בד"ה ויאמר משה אכלוהו היום),⁹³ והוא כמשל חיי הגוף שתלויים בפנימיות נפש החיונית שאם יש איזה מאורע בנפשו החיונית גם כל גופו נהפך לחולה.

(See what is written on this in the discourse beginning "And Moshe said, 'Eat it today.'") It is like the life of the body, which depends on the inner dimension of the vital soul: if anything happens to one's vital soul, his whole body too becomes ill.

The parenthesis points to the Torah Ohr maamar "And Moshe said, 'Eat it today,'" which, as the Kehot note summarizes, explains that the "winds" are the directions that bound space, and that it is Israel who draw the Infinite Light down to be clothed in space. The analogy: the body lives through the vital soul within it, so when something befalls the soul, the whole body becomes ill.

לכן אומרים בא"י [ברוך אתה ה'] אלהינו מלך העולם פי' שיבורך ויומשך להיות שם הוי' להוות כל הנמצאים ע"י שיהי' [שיהיה] לנו בבחי' אלהינו ואזי יהי' [יהיה] מלך העולם,

Therefore we say, "Blessed are You, G-d (Havayah), our G-d, King of the world": that is, that the Name Havayah be blessed and drawn down to bring all beings into existence, through His being for us in the level of "our G-d"; and then He will be "King of the world."

This is the meaning of the blessing's formula: Havayah is "blessed," drawn down, to bring all beings into existence, by way of His being "our G-d" through Israel's nullification to Him; through that He becomes "King of the world."

ותיקנו לומר כן בכל שחר להיות כי מחדש בטובו⁹⁴ בכל יום תמיד מעשה בראשית ומהווה אותם ליש מאין המוחלט.

And they instituted saying this every morning, because "in His goodness He renews each day, constantly, the work of creation," and brings them into being as something from absolute nothingness.

The blessings are said every morning because creation is renewed every day, as the morning prayer says, "in His goodness He renews each day, constantly, the work of creation," bringing all things from absolute nothingness.

אך אין נמצא משל כמוהו ודוגמתו למטה כלל להראות בחוש רק אפס קצהו שבכל יום מאיר מחשך הלילה וכבריתו של עולם⁹⁵ ברישא חשוכא והדר נהורא.

But there is no analogy like it, or example of it, below at all, to show it to the senses, except the barest edge of it: that every day it becomes light out of the darkness of the night, like the creation of the world, "first darkness and then light."

Nothing in our world truly shows creation from nothing, but a faint hint is the daily coming of light out of the night's darkness. This repeats the order of creation, where darkness came first and then light.

13 והרי הוא כמו יש מאין. ולכן בראש השנה אומרים זה היום תחלת מעשיך⁹⁶ זכרון ליום ראשון. כי בראש השנה נברא העולם⁹⁷ ותמיד בכל שנה חוזר הדבר לקדמותו.

And this is like something from nothing. Therefore on Rosh Hashanah we say, “This day is the beginning of Your works, a remembrance of the first day.” For on Rosh Hashanah the world was created, and always, every year, the matter returns to its original state.

The daily dawn is a kind of “something from nothing.” For the same reason the Musaf prayer of Rosh Hashanah calls the day “the beginning of Your works, a remembrance of the first day”: the world was created on Rosh Hashanah, and each year it returns to that beginning. In Iggeres HaKodesh 14 the Alter Rebbe explains that the life-force of each year withdraws to its source on the eve of Rosh Hashanah, and through the shofar and the prayers a new and higher light is drawn down.

יצרתיו הוא בחי' הדבור שעושה צורה לאותיות המחשבה ואין אותיות הדבור יש מאין כמו אותיות המחשבה

“I have formed him” is the level of speech, which gives form to the letters of thought; and the letters of speech are not something from nothing as the letters of thought are,

The maamar turns to the second verb, “I have formed him” (yetzirah, “formation”), which corresponds to speech. Speech does not create from nothing as thought does; it gives form to letters that already exist in thought.

כי כבר היו אותן האותיות בתוך המחשבה ואינם אלא בחי' צורה והתגלות לאותיות המחשבה שהוא כמין חומר לצורה זו והוא נגד התורה שעיקר מצותה בדיבור.⁹⁸

for those same letters were already within the thought, and they are only the form and revelation of the letters of thought, which is a kind of matter for this form. And it corresponds to the Torah, whose mitzvah is chiefly in speech.

Thought is like raw matter and speech is its form and revelation, so speech is formation, not creation from nothing. It corresponds to Torah study, whose mitzvah is fulfilled chiefly by speaking the words.

14 וכמ"ש ושננתם לבניך⁹⁹ ודברת בם. וכתוב והגית בו יומם ולילה¹⁰⁰ וקיי"ל [וקיימא לן] דהרהור לאו כדיבור דמי ואין יוצא ידי חובתו בהרהור לבד.¹⁰¹

As it is written, “And you shall teach them diligently to your children, and you shall speak of them”; and it is written, “And you shall recite it day and night”; and we hold [as law] that thinking is not like speaking, and one does not fulfill one's obligation with thinking alone.

Torah study corresponds to speech: the verses speak of speaking the words (“you shall speak of them”) and reciting them (“you shall recite it day and night”), and the halachah is that thinking is not like speaking, so one does not fulfill the obligation of Torah study by thought alone.

והגם שמעלת התורה עולה למעלה מעלה על מעלת התפלה. כמו שאמרו רז"ל [רבותינו זכרונם לברכה] ותלמוד תורה כנגד כולם.^{102, 103} אך אדרבה לפי שמעלתה במקורה היא ברום המעלות ברצון העליון ב"ה הנק' סתימא דכל סתימין אי אפשר לקבל אורה בבחי' גילוי עד שתרד למטה ותתלבש בגשמיות עולם הזה

And although the virtue of the Torah rises far, far above the virtue of prayer, as our Sages, of blessed memory, said, "And the study of Torah is equal to them all," yet on the contrary: precisely because its virtue in its source is at the height of all levels, in the Supernal Will, blessed be He, which is called "the most hidden of all hidden things," it is impossible to receive its light in a revealed way until it descends below and is en clothed in the physicality of this world:

This raises a difficulty: Torah stands far above prayer, for the Mishnah says the study of Torah is equal to all the mitzvos, so why is it tied to speech, which is lower than thought? The answer reverses the question: because Torah's source is so high, in the Supernal Will, which the Zohar calls "the most hidden of all hidden things," its light cannot be revealed until it comes down into the physicality of this world.

הקל קול יעקב¹⁰⁴ בהבל פיהם שבהם יתלבש אור ה' הגנוז בתורתו ומאיר בבחי' גילוי להחיות כל העולמות עליונים ותחתונים.

"the voice is the voice of Yaakov," in the breath of their mouths, in which the light of G-d hidden in His Torah is en clothed, and it shines in a revealed way to give life to all the worlds, upper and lower.

It comes down into the physical breath of speech, "the voice of Yaakov" in the mouths of his descendants who study it. Clothed in that breath, the G-dly light hidden in the Torah shines openly and gives life to all the worlds.

וכידוע ליודעי חן שכל דבר עליון מאד אינו בא לידי גילוי אורו אלא למטה בסוף מעשה כנ"ל.

And as is known to those who know chen [the hidden wisdom], everything very high comes to the revelation of its light only below, at the end of action, as mentioned above.

This follows a principle known to the masters of Kabbalah (chen, the initials of chochmah nistarah, "hidden wisdom"): the higher a thing is, the lower it must descend for its light to be revealed, "at the end of action," as in the saying "last in deed, first in thought."

אף עשיתיו כנגד מעשה הצדקה.¹⁰⁵

"Indeed I have made him" corresponds to the deed of charity.

The third verb, "indeed I have made him" (asiyah, "making"), corresponds to the deed of charity.

15 והנה בג' דברים אלו אנו ממשיכין עלינו אור ה' להיות האור נאחז כמו ע"ד משל בפתילה או בעצים

Now, through these three things we draw the light of G-d upon ourselves, so that the light takes hold, as, by way of analogy, in a wick or in wood.

Through Torah, prayer and charity we draw G-d's light upon ourselves; in the image of fire, they are what the flame takes hold of.

וכמו שאנו רואים שאור הנאחז בעצים נעשה אור הרבה במאד מאד אבל הוא גס ועב.

And as we see, the light that takes hold in wood becomes a very, very great light, but it is coarse and thick.

Two kinds of fuel give two kinds of flame. Wood gives a large blaze, but a coarse and heavy one.

16 והנאחז בפתילה הוא אור מועט אבל הוא דק. ככה ענין התאחזות אור ה' במחשבה הוא אור מועט שאין

פעולתו בהתגלות כל כך להחיות העולמות כמו פעולת המעשה ודבור בתלמוד תורה דעקימת שפתיו^{106, 107} הוי מעשה,

And that which takes hold in a wick is a small light, but it is fine. So too the taking hold of the light of G-d in thought is a small light, whose effect in giving life to the worlds is not as revealed as the effect of action, and of speech in the study of Torah, for the moving of one's lips counts as an action.

A wick gives a small but fine flame. So G-d's light held in thought, as in prayer, is refined but small in its revealed effect on the worlds, less than that of action and of speech in Torah study, which counts as action, for the Talmud rules that moving one's lips is an act.

וכמו שאמר הכתוב היום לעשותם¹⁰⁸ כתיב כי זה כל האדם¹⁰⁹ ותכלית ירידת נשמתו לעוה"ז להמשיך אור ה' בבחי' גילוי מרום המעלות עד סוף המעשה.

And as Scripture says, "Today, to do them," is what is written. "For this is the whole of man," and the purpose of his soul's descent to this world: to draw down the light of G-d in a revealed way from the height of the levels to the end of action.

The verse "today, to do them" stresses doing: the Sages read "today" as this world, the place for doing. That is "the whole of man" and the purpose of the soul's descent: to draw G-d's light down openly, from the highest level to the lowest, physical action.

אבל השראת אור ה' במחשבה היא רוחנית דקה מרוחניות הנמשך ונתפשט למטה בבחי' המעשה, [ועד"ז בודקין את החמץ¹¹⁰ היש והגסות לאור הנר דוקא שהבירור הוא במחשבה ועמ"ש ע"פ וכבואה¹¹¹ כו' אמר עם הספר¹¹² כו'],

But the resting of the light of G-d in thought is a spirituality finer than the spirituality that is drawn down and spreads out below, in the realm of action. [Along these lines, one searches for the chametz, the sense of self and the coarseness, by the light of a candle specifically, for the refinement is in thought; and see what is written on the verse "And when she came," etc., "he said with the letter," etc.]

Light held in thought is the finer spirituality. The bracket adds a parallel from halachah: chametz, the leaven searched out before Pesach, which stands for ego and coarseness, is searched for by a candle's small light, because sorting good from bad is done in thought; in Torah Ohr, on "And when she came before the king," the Alter Rebbe explains that a person weighs a matter, takes in the good until he resolves to act on it, and pushes the bad away.

אלא שבבחינת המעשה והדבור התפשטות האור הוא הרבה וניכר פעולותיו,

Only, in the realm of action and speech, the spreading of the light is great and its effects are noticeable.

In action and speech, however, the light spreads widely and its effects can be seen.

וכמו שאנו רואים ברוחניות האדם בנפש החיוניות שפעולת המחשבה שבראש אינה כ"כ [כל כך] כמו פעולת הרגלים שהם מנענעים את כל הגוף ומוליכים ממקום למקום אעפ"כ [אף על פי כן] הראש הוא העיקר חיותו שבו תלוי כל חיות נפש האדם אלא ששניהם צריכים זה לזה.

As we see in the spiritual side of a person, in the vital soul: the activity of thought, which is in the head, is not as much as the activity of the legs, which move the whole body and carry it from place to place; nevertheless, the head is the main seat of its life-force, on which all the life-force of a person's soul depends; but the two need each other.

The same is true in a person: the thinking done by the head shows less than the work of the legs, which carry the whole body, yet the head is the seat of life on which everything depends, and each needs the other.

כך הענין בתורה ותפלה וצדקה שכולם צריכים זה לזה:

So it is with Torah, prayer and charity: they all need each other.

So too Torah, prayer and charity: each needs the others.

SECTION 4 • ¶17-20

The condition: nullifying the will, and its opposite

17 ג והנה לתוספת ביאור הכתוב כי ה' אלהיך אש אוכלה הוא צריך להזכיר כי כשם שהאש אינו נתפס

ונאחז היטב בפתילה או בעצים להאיר על הארץ כ"א כשהוא אש אוכלה

3. Now, to explain further the verse “For Havayah your G-d is a consuming fire,” we must mention that just as fire does not catch and take hold well in a wick or in wood, to give light upon the earth, except when it is a consuming fire,

Section 3 develops the verse “For Havayah your G-d is a consuming fire” further. A flame holds well and gives light only when it actually consumes its fuel.

דהיינו כשהיא אוכלת מה שמאחיזין בה שהפתילה או העצים יהיו נוחין ומוכשרין להתאכל ולכלות בה

that is, when it consumes what is made to hold it, so that the wick or the wood are yielding and fit to be consumed and spent in it,

The fuel must be yielding and fit to be consumed: only then does the flame take firm hold of it.

כך אין אור ה' נאחז יפה ושורה בנפש האדם באחד מג' דברים אלו כי אם בביטול רצון וכלות הנפש

אליו ית' כי רוח אייתי רוח¹¹³ ואמשיך רוח.

so too the light of G-d does not take hold well and rest in the soul of a person through any one of these three things, except with the self-nullification (bittul) of the will and the soul's expiring [in longing] for Him, may He be blessed; for “spirit brings spirit and draws down spirit.”

Likewise, Torah, prayer and charity hold G-d's light firmly in a person only when he gives up his own will and longs for G-d to the point of expiry, for, as the Zohar says, a spirit from below brings and draws down a spirit from above. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that the mitzvos are drawings-down of the Infinite Light, but they draw it down only through the love one brings to them, “And you shall love,” for “spirit brings spirit.”

18 ולכן תלוי המשכת אור ה' ע"י התורה והמצות בישראל כמ"ש ויקם עדות ביעקב¹¹⁴ ותורה שם בישראל

Therefore the drawing down of the light of G-d through the Torah and the mitzvos depends on Israel, as it is written, “He established a testimony in Yaakov and placed a Torah in Yisrael”;

This is why drawing G-d's light down through Torah and mitzvos depends on Israel, as the verse says the Torah was set “in Yaakov” and “in Yisrael.”

כי יעקב וישראל הוא בחי' אתכפיא ואתהפכא שבזה תלוי המשכת אור ה' ע"י התורה והמצות משא"כ בלא ביטול רצון אין יכולת להמשיך ועמ"ש ע"פ הבאים ישרש.^{115, 116}

for Yaakov and Yisrael are the levels of iskafya (subduing) and is'hapcha (transforming), on which the drawing down of the light of G-d through the Torah and the mitzvos depends; whereas without self-nullification of the will there is no ability to draw it down. And see what is written on the verse "In days to come, Yaakov shall take root."

Yaakov and Yisrael stand for two stages of service: subduing the animal soul (iskafya) and transforming it (is'hapcha); without giving up one's own will the light cannot be drawn down. In Torah Ohr, Shemos, on "In days to come, Yaakov shall take root," the Alter Rebbe explains Yaakov as the yud that came down to the heel (akev), the mitzvos descending into physical things, through which "Yisrael shall blossom."

19 והנה ע"י ג' דברים אלו שאנו ממשיכין בהם אור ה' אף שנתלבש בדברים גשמיים שכל אנושי על זה נאמר אני כברוש רענן¹¹⁷

Now, through these three things, by which we draw down the light of G-d although it is encloded in physical things [and] human intellect: of this it is said, "I am like a fresh cypress (berosh)."

Through Torah, prayer and charity G-d's light is drawn down even though it is clothed in physical things and in human intellect. Of this G-d says, through the prophet Hoshea, "I am like a fresh cypress."

פ"י ברוש הוא ארו דק שיכולין לכוף ראשו לעיקרו ואח"כ כשחוזר לקדמותו הנה הוא מעלה את הדבר הניתן עליו כשהיה בכפיתו לגבהו למעלה מאד, [וכענין הנמצא בספרים במעשה דיואב¹¹⁸ ברכת בני עמון],

That is, a berosh is a slender cedar whose top can be bent down to its base, and afterwards, when it returns to its former state, it raises the thing that was placed on it while it was bent, up to its height, very high [as in the account found in the books, of the episode of Yoav at Rabbas Bnei Ammon].

A berosh, cypress, is a slender tree whose top can be bent down to its base; when it springs back, it lifts what was placed on it far higher than where it was placed. The bracket recalls a story told in the books about Yoav at Rabbas Bnei Ammon, the Ammonite capital; the Kehot note judges the reference, missing in some manuscripts, to be a copyist's omission.

כך אמר הקב"ה אני הוא שנתלבש במעשה התחתונים כברוש רענן, ע"י כפיפת קומתו כביכול [ועמ"ש"ל [ועיין מה שכתוב לעיל] סד"ה קול דודי¹¹⁹ בענין דומה דודי לצבי¹²⁰ ובד"ה קדש ישראל^{121, 122} בענין פי' ואנכי תרגלתי לאפרים]¹²³

So the Holy One, blessed be He, said: I am the one who is en clothed in the deeds of the lower beings, "like a fresh cypress," through the bending of His stature, as it were [and see what is written above, at the end of the discourse beginning "The voice of my Beloved," on the subject of "My Beloved is like a gazelle," and in the discourse beginning "Israel is holy," on the explanation of "And I taught Ephraim to walk"],

So G-d "bends His stature," as it were, to clothe Himself in the deeds of the lower beings, the mitzvos. The bracket points to two other maamarim in Likkutei Torah: on "My Beloved is like a gazelle," which turns its head back, and on "And I taught Ephraim to walk," read as G-d bending down like a father to lift his small child in his arms.

שע"י זה תתעלה נפש האדם בעילוי אחר עילוי לאור באור¹²⁴ א"ס ב"ה והיתה נפשו צרורה בצרור החיים את¹²⁵ ה' ממש ועמ"ש מזה גבי שבת שבתון.

so that through this a person's soul is raised, ascent after ascent, to be illumined with the Infinite Light (Or Ein Sof), blessed be He, "and his soul shall be bound up in the bond of life with Havayah" Himself. And see what is written on this regarding "a Sabbath of complete rest."

When the cypress springs back, it carries the soul up with it, ascent after ascent, until it is illumined with the Infinite Light and "bound up in the bond of life with Havayah." Another maamar, on "a Sabbath of complete rest" (Yom Kippur), is cited for more.

20 והנה את זה¹²⁶ לעומת זה עשה אלהים אש זרה כנגד אש אוכלה וג"כ נתלבש במחשבה דבור ומעשה אשר לא לה' המה¹²⁷ בחינת קלון לעומת כבוד. וכמ"ש כבוד חכמים ינחלו¹²⁸ וכסילים מרים קלון

Now, "G-d made the one opposite the other": a strange fire opposite the consuming fire; and it too is en clothed in thought, speech and action "that are not G-d's," the level of disgrace (kalon) opposite glory (kavod), as it is written, "The wise shall inherit glory, but fools carry off disgrace."

Opposite holiness G-d made a parallel force: a "strange fire" opposite the consuming fire, the term the Torah uses for the fire Aharon's sons brought. It too clothes itself in thought, speech and action, but in those that are not for G-d; it is disgrace (kalon) opposite glory (kavod), as Mishlei contrasts the glory the wise inherit with the disgrace fools carry off.

וכשם שעל הטובה תתעלה נפשו מאד ביתר שאת¹²⁹ מכאשר תוכל הנפש שאת לפי השגתה להיות צרורה בצרור החיים את ה' ממש. כך לעומת זה על הרעה נאמר ואת נפש אויביך יקלענה¹³⁰ בתוך כף הקלע¹³¹

And just as, for the good, one's soul is raised very high, "with greater exaltation" than the soul is able to bear according to its comprehension, to be "bound up in the bond of life with Havayah" Himself, so, opposite this, of the evil it is said, "And the soul of your enemies He shall sling out, as from the hollow of a sling";

Good deeds raise the soul "with greater exaltation" (yeser se'es) than it can bear (se'es) by its own understanding, until it is bound up with Havayah Himself; the one word se'es means both "exaltation" and "to bear." Sin does the opposite: of the evil, Avigayil says that G-d "shall sling out" the soul "as from the hollow of a sling."

דהיינו קליעה למקום רחוק מאד מאד מאור פני ה' כמ"ש ואנכי הסתר אסתיר¹³² פני ביום ההוא על כל הרעה וגו'.

that is, being slung to a place very, very far from the light of G-d's countenance, as it is written, "And I will surely hide My face on that day, for all the evil," etc.

That is, the soul is slung to a place very far from the light of G-d's face, as when G-d says He will hide His face because of all the evil.

SECTION 5 • ¶21-23

The remedy: teshuvah and compassion

21 ועמ"ש מענין כף הקלע בד"ה צו את בניי [בני ישראל]¹³³ כו' את קרבני לחמי.¹³⁴ והעצה היעוצה לזה הוא עשות התשובה ובפרט בעשרת ימי תשובה שאז הזמן ועת לכל חפץ¹³⁵ להושיבם אל מקורם

And see what is written on the subject of "the hollow of the sling" in the discourse beginning "Command the children of Israel... My offering, My bread." And the counsel given for this is to do teshuvah (return), and especially in the Ten Days of Teshuvah, for then is the season, "and a time for every desire," to settle them back in their source;

The remedy for the soul's distance is teshuvah, above all in the Ten Days of Teshuvah, from Rosh Hashanah to Yom Kippur, the season made for bringing souls back to their source. On "the hollow of the sling," Likkutei Torah, Pinchas, explains what befalls the soul after this world: it is cast about in the vain thoughts it followed here, and its thought, speech and action become its garments there.

ואזי ישתפך נפשו במרירות על ריחוקו מאור פני ה' וישוב אל¹³⁶ הוי' וירחמהו כמי"ש ויזעקו אל¹³⁷ ה' בצר להם,

and then his soul will pour itself out in bitterness over its distance from the light of G-d's countenance, "and he will return to Havayah, and He will have mercy on him," as it is written, "And they cried out to Havayah in their distress."

Teshuvah begins with bitterness over one's distance from G-d, which leads a person to return and cry out to Him, as in Yeshayahu's call to "return to Havayah, and He will have mercy on him."

ועיקר התשובה כמי"ש אליך ה' נפשי אשא^{138, 139} לבטל רצונו אליו ית' שיהי [שיהיה] לו רצון אחד לאביו שבשמים בתשוקה וכלות הנפש ממש ולבקש מלפניו ית' שישרה עליו אור ה' ורצונו להיות לו ביטול רצון,

And the essence of teshuvah is as it is written, "To You, Havayah, I lift up my soul": to nullify one's will to Him, may He be blessed, so as to have one will for one's Father in heaven, with longing and the very expiring of the soul, and to ask of Him, may He be blessed, that the light of G-d and His will rest upon him, so that he have the self-nullification of the will.

Its essence, in the words "To You, Havayah, I lift up my soul," is to give one's will over to G-d, so that one's only will is for one's Father in heaven, with longing to the point of expiry, and to ask that His light and will rest upon oneself, so that one's own will is set aside.

ועד"ז תקנו לומר בקשת סלח לנו¹⁴⁰ מחל לנו שאינו כפשוטו כ"א חטאת מה תפעל לו¹⁴¹ ומה ענין המחילה, אלא הענין לבקש המחילה והתגלות הרצון שישוב רצונו להיות שורה עלינו לעשות רצונו ית' בלב שלם ונפש חפצה

Along these lines they instituted the request "Forgive us, pardon us," which is not meant literally, for "if you have sinned, what do you do to Him?" and what would pardon mean? Rather, the point is to ask for pardon and the revelation of the will: that His will return to rest upon us, so that we do His will, may He be blessed, with a whole heart and a willing soul.

Even the daily request "Forgive us, pardon us" cannot mean that sin harmed G-d, for, as Elihu says to Iyov, a sin does nothing to Him. The request for pardon is really a plea that G-d's will be revealed and rest upon us again, so that we do His will wholeheartedly.

ואומרים מי כמוך אב הרחמים¹⁴² זוכר כו'. פ"י כל התהוות עולמות עליונים ותחתונים מראש ועד סוף הוא לפניו ית' זכירה אחת, וכמ"ש בזהר¹⁴³ דבמחשבה אחת ברא את העולמות לפי שהוא ית' צופה ומביט עד סוף כל הדורות וקורא הדורות מראש,¹⁴⁴

And we say, "Who is like You, merciful Father, who remembers...", etc. That is: the entire coming into being of the upper and lower worlds, from beginning to end, is before Him, may He be blessed, a single remembrance; as is written in the Zohar, that with a single thought He created the worlds, because He, may He be blessed, looks and sees to the end of all the generations, and "calls the generations from the beginning."

During the Ten Days of Teshuvah we add, "Who is like You, merciful Father, who remembers [His creatures for life]," and its "remembering" is explained: all of creation, from beginning to end, is before G-d as a single remembrance, for the Zohar says He created the worlds with a single thought, seeing all generations to their end at once.

וא"כ מיד כשעלו כל העולמות במחשבה להבראות הרי כבר נגמרו ונשלמו בריאתם לפניו ית'.¹⁴⁵
[ועמ"ש מזה בד"ה תקעו בחדש].¹⁴⁶

If so, as soon as all the worlds arose in thought to be created, their creation was already finished and complete before Him, may He be blessed. [And see what is written on this in the discourse beginning "Blow the shofar on the new moon."]

So the moment the worlds arose in His thought, their creation was already complete before Him. The bracket points to the Rosh Hashanah maamar "Blow the shofar on the new moon," which explains Tishrei as the general renewal of all the worlds from nothing.

22 והנה נראה בחוש גודל הצמצום שצמצם אור א"ס ב"ה במחשבה אחת ושאינה לפי ערכו ומהותו כלל והכל הוא מפני היותו אב הרחמים.¹⁴⁷

Now, one sees plainly the greatness of the tzimtzum (contraction) by which the Infinite Light (Or Ein Sof), blessed be He, was contracted into a single thought, which is not in keeping with His worth and essence at all; and all this is because He is the merciful Father.

The fact that the infinite G-d confined His creative light to "a single thought," far below His true measure, is itself an act of compassion: it is because He is the "merciful Father." In Likkutei Torah, Rosh Hashanah, the Alter Rebbe distinguishes Av HaRachaman, compassion as far as reason requires, from Av HaRachamim, the "merciful Father," whose great compassion has no measure and forgives even after very many sins.

פ"י שמהוה וממשיך מדת רחמנות לרחם על העולמות ולהוותם ולקיימם תמיד בצמצום מחשבה אחת,

That is, He brings into being and draws down the attribute of compassion, to have compassion on the worlds, to bring them into being and to sustain them constantly, through the contraction of a single thought.

His compassion is what brings the worlds into being and keeps them existing at every moment, within the limits of that one thought.

ומזה יתבונן האדם לעורר רחמים רבים על נפשו איך שנפלה מטה מטה מאד בהסתכלו בשרשו דע מאין באת.^{148, 149} פ"י מבח"י אין שהוא בח"י אב הרחמים.

And from this a person should reflect, so as to arouse great compassion on his soul, how it has fallen very, very low, when he looks at its root: "Know from where (me'ayin) you came," that is, from the level of Ayin (nothingness), which is the level of the merciful Father.

Reflecting on this should move a person to have compassion on his own soul, seeing how far it has fallen from its root. The Mishnah's "Know from where (me'ayin) you came" is read as "from Ayin," the divine "nothing," the level of the merciful Father.

23 וא"כ הירידה שירד מאור פניו ית'. היא גדולה מאד ומאיגרא רמא¹⁵⁰ כו' וזוה יתמרמר נפשו מאד ונגעה עד נקודת הלב ממש שיכלה נפשו ולבכו וישוב אל ה'.

If so, the descent by which he has come down from the light of His countenance, may He be blessed, is very great, "from a high roof," etc. And through this his soul will be very bitter, and it will touch the very point of the heart, so that his soul and heart will expire, and he will return to G-d.

The soul's fall is "from a high roof to a deep pit." Contemplating this makes a person deeply bitter, touching the innermost point of the heart until his whole being longs for G-d and he returns to Him.

וע"י תשובה מאהבה רבה כזו הנה הזדונות נעשו זוכיות¹⁵¹ פ"י כשם שע"י הזכיות תתעלה נפשו באור ה' כך תתעלה נפשו ע"י המרירות הגדולה הזאת מחמת הזדונות ובמקום שבעלי תשובה כו':¹⁵²

And through teshuvah out of such great love, the willful sins become like merits. That is, just as through merits his soul is raised in the light of G-d, so his soul is raised through this great bitterness on account of the willful sins; and "in the place where baalei teshuvah [stand]," etc.

Such teshuvah from great love turns even willful sins into merits, as the Talmud says: the bitterness over the sins lifts the soul just as merits do. Hence baalei teshuvah, those who return, stand where even the completely righteous cannot.

SECTION 6 • ¶24-27

The Rock above the fire

24 ד כי הנה במשה רבינו כתיב ושמתיך בנקרת הצור¹⁵³ כשרצה להוריד י"ג מדות הרחמים. פי' מבחי'

צור עליון מקור ושרש כל שרשי התהוות,¹⁵⁴ כמ"ש הביטו אל צור חצבתם¹⁵⁵

4. For of Moshe our teacher it is written, "And I will place you in the cleft of the rock," when he wished to bring down the Thirteen Attributes of Mercy. That is, from the level of the Supernal Rock, the source and root of all the roots of coming-into-being, as it is written, "Look to the rock from which you were hewn."

Section 4 explains the power of teshuvah. When Moshe sought to draw down the Thirteen Attributes of Mercy, revealed to him after the sin of the Golden Calf, G-d placed him "in the cleft of the rock": the Supernal Rock, the source of all the roots of existence, as in "Look to the rock from which you were hewn." The Kehot note adds that the Rebbe Rashab cites the Rambam, who explains "Rock," said of the Creator, as the root and beginning of all things.

ונק' צור כמו למשל צור החלמיש¹⁵⁶ שמכין בו להוציא האש שהיסוד האש שבו הוא בכח ובהעלם ולא בפועל.

And it is called "rock" as, for example, the flint rock, which one strikes to bring out fire, for the element of fire in it is potential and hidden, and not actual.

The image is flint: fire is hidden in it only as potential, and comes out when the stone is struck.

כך כביכול נקרא צור, צור חיינו כי הוא שרש ומקור לכל שרשי ההוי"ה, ושרש ההוי"ה הוא בו בהעלם בכח ולא בפועל שמבחי' שם הוי' להיות מהוה כל הנמצאים מאין ליש. שהוא בחי' אש אוכלה הנ"ל.

So, as it were, He is called "Rock," "the Rock of our life," for He is the root and source of all the roots of havayah (coming into being), and the root of coming-into-being is in Him hidden, in potential and not in actuality; [the coming-into-being] that is from the level of the Name Havayah, to bring all beings into existence from nothing to something, which is the level of the "consuming fire" mentioned above.

So G-d is called "Rock," as in the prayer "Rock of our life," because He is the hidden root of all havayah, "coming into being," before it takes form in the Name Havayah, which actually brings beings into existence from nothing. That Name is the "consuming fire" discussed earlier.

אבל בחי הצור הוא שממנו נמשך ונתהווה בחי' אש אוכלת הנ"ל [ועיין בפרדס שער י"א פ"ג [פרק ג'] ועמ"ש סד"ה והיה מספר בניי [בני ישראל]].

But the level of the Rock is that from which the level of the “consuming fire” mentioned above is drawn forth and comes into being. [See Pardes, Sha’ar 11, chapter 3; and see what is written at the end of the discourse beginning “And the number of the children of Israel shall be.”]

The Rock is the higher source from which that fire itself comes. The bracket refers to Pardes Rimonim, the Kabbalistic work of Rabbi Moshe Cordovero, Sha’ar 11, chapter 3, and to another maamar for more.

25 והנה גדול כחן של¹⁵⁷ בעלי תשובה שמגיעים עד בחי' הצור הנ"ל כמו למשל אם נכבה מאור האש מוציאים האש מצור החלמיש.

Now, great is the power of baalei teshuvah, for they reach as high as the level of the Rock mentioned above; as, for example, if the light of the fire has gone out, one brings fire out of the flint rock.

Baalei teshuvah reach this Rock: when a fire has gone out, one strikes flint to bring out new fire from where it lies hidden. The Kehot note compares Torah Ohr, Megillas Esther, where the Alter Rebbe explains that on Purim, through their self-sacrifice, Israel reached the very essence of Ein Sof, above the Name Havayah.

כך הענין בבעל תשובה שנכבה אצלו מאור האש אוכלת לפי שאין להם בחי' הפתילה והעצים להתאחז בהם האור שהן הם תורה ומעשים טובים,

So it is with a baal teshuvah, in whom the light of the consuming fire has gone out, because they lack the wick and the wood for the light to take hold of, which are Torah and good deeds:

In a baal teshuvah the “consuming fire” has gone out, because he lacks the wick and wood, the Torah and good deeds, that hold G-d’s light.

הנה ע"י המרירות הגדולה בנקודת הלב שהוא למעלה מהזמן ואין חפץ בזמן ומקום כלל שמואס בחי' נפשו כענין ר' [רבי] אליעזר בן דורדיא שבכה¹⁵⁸ עד שיצאת נשמתו,

through the great bitterness in the point of the heart, which is above time, so that he has no desire for time and space at all, for he despises the life of his soul, as in the case of Rabbi Eliezer ben Durdaya, who wept until his soul departed,

His bitterness reaches the innermost point of the heart, which is beyond time and space; he no longer cares for his own life, like Rabbi Eliezer ben Durdaya, who, the Talmud tells, wept until his soul left him.

הרי מחמת זה מגיע לבחי' הצור למעלה מעלה מבחי' התהוות הויות והמשכת זמן ומקום [כמש"ש] כמה שכתוב שם] הנה מקום אתי¹⁵⁹.

because of this he reaches the level of the Rock, far, far above the level of the coming into being of existences and the drawing forth of time and space [as it is written there, "Behold, there is a place with Me"].

Such bitterness reaches the Rock, far above the level that brings existence, time and space into being. As the same passage says, "Behold, there is a place with Me": as the Midrash reads it, G-d is the place of the world, and the world is not His place.

26 ולכן יצאת בת קול שהוא מזומן לחיי עוה"ב [עולם הבא]¹⁶⁰ כמעשה הצדיקים שנהנין מזיו¹⁶¹ תורתן ועבודתן, ואף שלא היה לו תומ"צ [תורה ומצות] מפני היותו דבוק במקורא ושרשא דכולא, אך לא כל אדם זוכה לזה.

Therefore a heavenly voice went forth [saying] that he is destined for the life of the World to Come, in the manner of the righteous, who enjoy the radiance of their Torah and their service, even though he had no Torah and mitzvos, because he was cleaving to the source and root of all. But not every person merits this.

This is why a heavenly voice declared Rabbi Eliezer ben Durdaya destined for the World to Come, in the manner of the righteous, who enjoy the radiance of their Torah and service, though he had no Torah and mitzvos: his teshuvah bound him to the source of all. But not everyone attains this.

27 ולכך אנו מתפללים השיבנו ה' אליך ונשובה שיהיה תחלה אתעדל"ע [אתערותא דלעילא] בכדי שיוכל להיות אח"כ אתעדל"ת [אתערותא דלתתא] ונשובה אח"כ,

Therefore we pray, "Bring us back to You, Havayah, and we shall return": that there first be an arousal from above, so that afterwards there can be an arousal from below, "and we shall return" afterwards.

Since not everyone can reach the Rock on his own, we pray "Bring us back to You, Havayah, and we shall return": first an arousal from above, which then makes our own arousal from below possible.

ואף כי לעולם באתעדל"ת [באתערותא דלתתא] תלוי אתעדל"ע [אתערותא דלעילא] אעפ"כ [אף על פי כן] חדש ימינו כקדם. פ"י כמו שהיה תחלת בריאת העולמות מחמת רצונו הטוב כי חפץ חסד הוא.^{162, 163}

And even though the arousal from above always depends on the arousal from below, nevertheless, "renew our days as of old": that is, as it was at the beginning of the creation of the worlds, from His good will, "for He desires kindness."

Normally G-d's response depends on our first step, yet we ask, "Renew our days as of old": as at creation, which came from His goodwill alone, "for He desires kindness," with nothing to prompt it.

SECTION 7 • ¶28-29

The answer: atonement from beyond every Name

28 וענין חדש ימינו¹⁶⁴ כי הימים נקראים המשכת אור ה' כמ"ש לא יהיה לך עוד השמש¹⁶⁵ לאור יומם כו' והיה לך הוי"י לאור עולם

And the meaning of “renew our days”: the days are called the drawing down of the light of G-d, as it is written, “The sun shall no longer be your light by day,” etc., “and Havayah shall be for you an everlasting light.”

“Renew our days” is now explained: “days” stand for the drawing down of G-d’s light, as Yeshayahu promises that the sun will no longer be Israel’s light by day, for Havayah will be an everlasting light.

ועי"ז אנו מבקשים שיאיר עלינו אור חדש מבחי' הצור הנ"ל אף שנפסק ממנו האור הראשון מבחי' אש אוכלה הוא והיינו כמו בחושך,

And for this we ask: that a new light shine upon us from the level of the Rock mentioned above, even though the first light, from the level of “He is a consuming fire,” has been cut off from us, and we are as in darkness.

So we ask for a new light from the Rock, because the first light, the “consuming fire” held by Torah and mitzvos, has been cut off from us through sin, and we are as if in darkness.

וזוהו כי ביום הזה שהוא יוהכ"פ [יום הכפורים] יום התשוב' [התשובה] שמתעורר ומתגלה למטה בחי' חפץ חסד עי"י החמשה תפלות לכך יכפר עליכם¹⁶⁶ סתם¹⁶⁷ מאן דלית ליה שם ידיעא ולא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל,

And this is [the meaning of] “For on this day,” which is Yom Kippur, the day of teshuvah, when the level of “He desires kindness” is aroused and revealed below through the five prayers: therefore [it says] “He shall make atonement for you” unspecified, [meaning] the One who has no known name, who is not grasped by any name and is not alluded to by any letter, or the tip of a letter, at all;

This answers the maamar’s opening question. On Yom Kippur, through its five prayers (Maariv, Shacharis, Musaf, Minchah and Ne'ilah), G-d’s own desire for kindness is revealed below, so the verse says “He shall make atonement” without saying who atones: the atonement comes from a level that no name, letter or even the tip of a letter can capture.

כי שמות ההוי"ה מורים על המשכת מאין ליש מהעלם אל הגילוי להיות ממלא כל עלמין וסובב כל עלמין.

for the Names of havayah (coming into being) indicate the drawing forth from nothing to something, from concealment to revelation, to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

Every divine Name expresses some relation to creation: bringing things from nothing into being, from concealment into revelation, whether as light that fills the worlds or light that encompasses them.

משא"כ הקב"ה בכבודו ובעצמו לא שייך עליו לומר לא בחי ממלא כל עלמין ולא בחי סובב כל עלמין. שאינו בגדר עלמין כלל

But of the Holy One, blessed be He, in His glory and His very Self, it does not apply to say either the level of "filling all worlds" or the level of "encompassing all worlds," for He is not within the bounds of worlds at all.

G-d's own essence is neither "filling" nor "encompassing" the worlds; both terms still describe Him in relation to worlds, and He is entirely beyond the category of worlds.

ושם מקור הסליחה וכפרה נושא עון ועובר על פשע¹⁶⁸

And there is the source of forgiveness and atonement, "who bears iniquity and passes over transgression";

That essence is the source of forgiveness and atonement, as Michah says, "who bears iniquity and passes over transgression."

כי לפניו ית' לגבי עצם מהותו כביכול לא שייך שום פגם ועון ופשע כ"א בהמשכות היורדות מאור פניו ית' ע"י כמה צמצומים ומסכים ולבושי [ולבושין / ולבושים] רבים.

for before Him, may He be blessed, in relation to His very essence, as it were, no blemish, iniquity or transgression applies at all, but only in the drawings-down that descend from the light of His countenance, may He be blessed, through many contractions (tzimtzumim) and screens and many garments.

No sin can affect G-d's essence; damage and sin exist only in the lights that descend from Him through many contractions, screens and garments. So atonement from that essence can make whole what was damaged below.

29 וזהו מכל חטאתיכם לפני¹⁶⁹ ה' תטהרו, לפני הוי' דוקא דהיינו בטרם שנאצלו בחי' המשכת ההיות להוות כל הנמצאים

And this is [the meaning of] “from all your sins before Havayah you shall be purified”: before Havayah specifically, that is, before the level of the drawing forth of the existences, to bring all beings into being, was emanated;

The end of the verse is read in the same light: “before Havayah” is read as “prior to Havayah,” before the Name that brings all beings into existence was emanated.

ואזי תטהרו כשתעלו ותגיעו למדרגה ההיא דהיינו לבחי' צור הנזכר לעיל

and then “you shall be purified,” when you rise and reach that level, that is, the level of the Rock mentioned above.

One is purified by rising to that level, the Rock above the Name Havayah.

[וע' בהרמ"ז] [בהרב משה זכות] ס"פ אחרי תטהרו בגימ' [בגימטריא] כת"ר כי הנה תרי"ג מצות¹⁷⁰ עם ז' דרבנן¹⁷¹ הם ממשיכים תר"ך עמודי אור

[And see the Ramaz, at the end of Parshas Acharei: tit'haru (“you shall be purified”) has the numerical value of Keser (the Crown), for the 613 mitzvos, together with the 7 [mitzvos] of the Sages, draw down 620 pillars of light.

The bracket adds the Ramaz's observation (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist) that tit'haru, “you shall be purified” (tav 400, tes 9, hei 5, reish 200, vav 6), equals Keser, “Crown” (kaf 20, tav 400, reish 200): 620. The 613 commandments of the Torah and the 7 of the Sages, together 620, draw down 620 “pillars of light,” which, as Likkutei Torah explains in Shir HaShirim (“Kol dodi”), have their root in Keser.

אך אם חטא על הנפש¹⁷² וחסר ופגם בהמשכות הנ"ל הנה התיקון לזה הוא ע"י התשובה שגדול כחה למלאות כל הפגמים והחסרונות וזהו ענין תטהרו בגימ' [בגימטריא] תר"ך כו' ועמ"ש בד"ה כי המצוה הזאת אשר אנכי מצוך¹⁷³ כו']:

But if one has sinned against the soul, and has left lacking and blemished these drawings-down, the repair for this is through teshuvah, whose power is great to fill all the blemishes and deficiencies; and this is the meaning of tit'haru having the numerical value 620, etc. And see what is written in the discourse beginning “For this commandment which I command you,” etc.]

Sin leaves these lights lacking and blemished, and teshuvah can fill every blemish and lack, because it reaches the level of Keser, the 620 from which those pillars come; this is the hint in tit'haru equaling 620. Another maamar, “For this commandment which I command you,” is cited for more.

IN ONE'S AVODAH

Teshuvah, especially in the Ten Days of Teshuvah, means more than regret: a person should contemplate the height from which his soul came and how far it has fallen, until the bitterness touches the innermost point of the heart, and should give over his will to G-d, asking that G-d's will rest on him. Torah study, prayer with intention and charity hold G-d's light only when done with this self-nullification, and each of the three needs the others.

QUESTIONS FOR DISCUSSION

1. Why does the verse say "He shall make atonement" without naming G-d, and how does the maamar's answer depend on the difference between G-d's Names and His essence?
2. In what sense is G-d "a consuming fire," and why does a flame hold best when it consumes its fuel? What does that mean for the way we do mitzvos?
3. How do prayer, Torah study and charity correspond to thought, speech and action, and why does each need the others, like the head and the legs?
4. What can a baal teshuvah reach that a person with Torah and good deeds may not, according to the image of the flint rock?
5. How does the maamar understand the requests "Forgive us, pardon us" and "Bring us back to You, and we shall return"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי ביום

Another transcript (hanachah) of this same maamar, which the note records was said on Shabbos Shuvah 5562.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ב ח"א בתחילתו. קיצורים והגהות באוה"ת ויקרא-א ע' צח. צט. ויקרא-ג ע' תתכז. ויקרא-ד ע' אינה. ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. נאמרה ש' תקס"ב שבת שובה. וביאור ע"ז נדפס בסי' דרך מצותיך ח"ב (רפד, א) [כ]. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 כי ביום הזה יכפר

G-d's instructions to Moshe for Aharon's service on Yom Kippur close with this verse: "For on this day He shall make atonement for you, to purify you; from all your sins before Havayah you shall be purified." In the plain sense atonement comes through the day's offerings and the sanctity of the day itself. The whole maamar explains why "He shall make atonement" names no one, and what "before Havayah" means. (context: Steinsaltz Tanakh)

ויקרא ט"ו:ל"ג

כִּי־בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל 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)

KEHOT'S NOTE

ויקרא טז, ל.

3 שני גדיי עזים

Rivkah tells Yaakov to bring her "two good kids of the goats" so that she can prepare the dish for Yitzchak, who will then bless him. The Midrash cited in the parenthesis connects these two kids to the two goats of Yom Kippur.

בראשית כ"ז:ט"ז

לְהֵנָּה אֶל־הַצֹּאן וְקַח־לִי מִשָּׁם שְׁנֵי גְדֵי עִזִּים טָבִים וְאֶעֱשֶׂה אֹתָם מִטְעָמִים לְאָכִילָה כְּאֲשֶׁר אֲהָב:

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury food for thy father, such as he loveth;

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4 שני גדיי עזים

Rabbi Chelbo says the kids were "good" for Yaakov, who received the blessings through them, and good for his children, who receive atonement through them on Yom Kippur, as it says, "For on this day He shall make atone-

ment." It is the first of the Midrashim the Alter Rebbe lists on the verse.

בראשית רבה ס"ה:י"ד65:14 Bereshit Rabbah

ורבקה אמרה אל יעקב הביאה לי ציד ועתה בני שמע בקולי לך נא אל הצאן - אמר רבי לוי: לך וקדם את האומה, שמשולה לצאן, היך מה דאת אמר: (יחזקאל יד) ואתן צאני צאן מרעיתי. ולקח לי משם שני גדיי עזים טובים אמר רבי לוי: אם מצאת הרי מוטב, ואם לאו, הבא לי מפרפורנין שלי, שכך כתב לה שהוא מעלה לה שני גדיים בכל יום. טובים ר' חלבו אמר: טובים לך, שעל ידן את נוטל את הברכות, וטובים לבניך, שעל ידן הוא מתכפר להם ביום"כ, דכתיב (ויקרא טז):

כי ביום ...

"Rebecca said to Jacob her son, saying: Behold, I heard your father speak to Esau your brother, saying" (Genesis 27:6). "Bring me game, and prepare me tasty food and I will eat, and I will bless you before the L-rd before my death" (Genesis 27:7). "Now, my son, heed my voice to what I am commanding you" (Genesis 27:8). "Go now to the flock, and take for me from there two fine goat kids, and I will make of them tasty food for your father, like that he likes" (Genesis ...

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5 רבות תולדות פס"ה גבי שני גדי עזים טובים

The Tzemach Tzedek brings this Midrash there in the name of the Rabbah: "two good kids of goats... for regarding the goat that is sent away it says 'he shall make atonement.'"

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' שה. שטז-שיז בשם הרבות "שני גדי עזים טובים" כו' שהרי גבי שער המשתלח אומר יכפר כו'.

6 וספכ"א, אמור ס"פ כ"ז

There the Midrash is quoted on "two good kids of goats," good for you and for your children, through which atonement is made for them on Yom Kippur.

KEHOT'S NOTE

"בענין שני גדי עזים טובים לך ולבניך, שעל ידיהם מתכפר להם ביוםכ"פ — אוה"ת ויקרא-א ע' שה.

7 שלח לך פי"ו

There the Midrash on "in the scales they go up" is quoted: all the vanities Israel does all year, G-d forgives in the month of Tishrei, with the verse "For on this day He shall make atonement." A commentary there explains that the merits go up in the scales and the sins go down.

KEHOT'S NOTE

ע"פ אך הכל בני אדם כו' במאזנים לעלות כל הבלים שישראל עושים כל ימות השנה, במאזנים לעלות מוחל להם הקב"ה בחודש תשרי שנאמר כי ביום הזה יכפר עליכם לטהר אתכם ופי' שם ב"מ שהזכויות עולה במאזנים וירדו העוונות" — אוה"ת ויקרא-א ע' שה. שיט.

8

במאזנים לעלות

David warns against trusting in people: “Men are but vanity... in the scales they go up”: weighed together on a scale they would rise, lighter than a breath. The Midrash cited here (Shelach, section 16) reads it of G-d forgiving in Tishrei all the “vanities” Israel did all year, with the verse “For on this day He shall make atonement.” (context: Steinsaltz Tanakh)

Psalms 62:10”ס”ב:י”ה

אִם הָבֵל בְּנִי־אָדָם כְּזָב בְּנִי־אִישׁ בְּמֵאזְנֵים לַעֲלוֹת הֵמָּה מִהֶבֶל יָחַד:

Men of low degree are vanity, and men of high degree are a lie; If they be laid in the balances, they are together lighter than vanity.

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9

The Midrash says that just as Shlomo’s curtains become soiled and are washed again, so Israel are soiled with sins all year, and Yom Kippur comes and atones for them, as it says, “For on this day He shall make atonement for you.”

Shir HaShirim Rabbah 1:5:4”ד:ה:א:ה:י”ד

כְּאַהֲלֵי קֶדָר, מֵה אֶהְיֶה קֶדָר אֶף עַל פִּי שְׁנָרְאִין מִבְּחוּץ כְּעוֹרִים וּשְׁחוֹרִים וּסְמֵרָטוּסִין, וְהֵם מִבְּפָנִים אֲבָנִים טוֹבוֹת וּמִרְגְּלִיּוֹת, כִּה תִלְמִידֵי חֲכָמִים, אֶף עַל פִּי שְׁנָרְאִין כְּעוֹרִים וּשְׁחוֹרִים כְּעוֹלָם הָזֶה, אֲכָל בְּפָנִים יֵשׁ בָּהֶם תוֹרָה, מִקְרָא, מִשְׁנָה, מִדְּרָשׁוֹת, הִלְכוֹת, תִּלְמוּד, תּוֹסֶפְתּוֹת וְאַגְדוֹת. אִי מֵה אֶהְיֶה קֶדָר אִין צְרִיכִין תִּכְבוֹסֶת, יְכוֹל אֶף יִשְׂרָאֵל כִּה, תִּלְמוּד לומֵר כִּירְעוֹת שְׁלֵמָה, מֵה יְרִיעוֹת שְׁלֵמָה זוֹ מִתְלַכֶּלֶת וּמִתְכַּבֶּסֶת וְחוֹזֶרֶת וּמִתְלַכֶּלֶת וּמִתְכַּבֶּסֶת, כִּה יִשְׂרָאֵל אֶף ...

“Like the tents of Kedar,” just as the tents of Kedar appear externally to be ugly, black, and in tatters, but internally they are gems and pearls, so too Torah scholars, even though they appear ugly and black in this world, internally there is Torah in them, Bible, Mishna, Midrash, halakhot, Talmud, Tosefta, and aggada. If so, just as tents of Kedar do not require laundering, perhaps the same is true of Israel; the verse states: “Like the curtains of Solomon”—just as these curtains of Solomon are soiled and laundered, ...

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10

שה”ר רבה בפסוק כאהלי קדר

There the Midrash is quoted: the curtain is soiled and washed again; so Israel, though soiled with sins all year, are atoned for when Yom Kippur comes.

KEHOT’S NOTE

”מתלכלכת וחוזרת ומתכבסת כך ישראל אע”פ שמתלכלכין בעוונות כל ימות השנה יוכי”פ בא ומכפר עליהם שנאמר כי ביום הזה יכפר כו” — אוה”ת ויקרא-א ע”ש. ש.

11

כאהלי קדר

The maiden tells the daughters of Jerusalem: “I am black but comely... like the tents of Kedar, like the curtains of Shlomo”: dark like the goat-hair tents of the desert tribe, yet beautiful like the king’s curtains. The Midrash on this

verse is the next one the Alter Rebbe lists. (context: Steinsaltz Tanakh)

Song of Songs 1:5”ה:א:ה:י”ה

שְׁחוֹרָה אֲנִי וְנֹאמָה בָנוֹת יְרוּשָׁלַם כְּאַהֲלֵי קֶדָר כִּירְעוֹת שְׁלֵמָה:

‘I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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12

ובפסוק אל גנו אגוז

There the Midrash is quoted: just as a nut that falls into filth is washed, so Israel, though soiled with sins all year, are atoned for when Yom Kippur comes.

KEHOT’S NOTE

”מה אגוז זה אם נופל לתוך הטנופת כו” כך ישראל אע”פ שמתלכלכין בעוונות כל ימות השנה בא יוכי”פ ומכפר עליהם שנאמר כי ביום הזה יכפר” — אוה”ת ויקרא-א ע”ש.

13

ובפסוק אחות לנו קטנה

There the Midrash on “we have a little sister” is quoted, ending that Yom Kippur comes and atones for Israel.

KEHOT’S NOTE

”מה קטן כו” כך ישראל כו” בא יוכי”פ ומכפר עליהם” — אוה”ת ויקרא-א ע”ש.

14

The young woman’s brothers say, “We have a little sister, and she has no breasts”: she is still too young to be spoken for in marriage. The Midrash on this verse also ends with Yom Kippur coming to atone for Israel. (context: Steinsaltz Tanakh)

Song of Songs 8:8”ח:ח:ח:ח

אֲחוֹת לָנוּ קִטְנָה וְשִׁדָּיִם אִין לָהּ מֵה־נִּצְעֶשֶׁה לְאַחֲתָנוּ בְּיוֹם שִׁדְּכֶרְבָּהּ:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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15

תחת אשר לא עבדת

In the admonition of Deuteronomy, Moshe warns that the curses will come “because you did not serve Havayah your G-d with joy and with gladness of heart, when you had an abundance of everything.” Rabbi Yitzchak opens with this verse in the Introduction to Eichah Rabbah, the last place the Alter Rebbe lists.

Deuteronomy 28:47”ז:מ”ח

תַּחַת אֲשֶׁר לֹא־עֲבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מִרֵּב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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16

אחרי ספ”כ

There the Midrash at the end of Acharei, section 20, is quoted: on the death of Aharon’s two sons, that just as Yom Kippur atones, so their death atones, with the verse “For on this day He shall make atonement.”

KEHOT’S NOTE

”בענין מיתת שני בני אהרן שכשם שיוהכ”פ מכפר כו’ כי ביום הזה יכפר” –
אוה”ת ויקרא-א ע”ה. ש”ז.

- 17 “I went down to the garden of nuts, to see the green plants of the valley.” The Midrash on this verse compares Israel to a nut that falls into filth and is washed clean: though they are soiled with sins all year, Yom Kippur comes and atones for them.

Song of Songs 6:11א”ו: שיר השירים ו’

אֶל־גִּנְתִּי אָגִיד, לְרֵדְתִּי לְרֵאוֹת בָּאֵבִי הַנָּחַל לְרֵאוֹת הַפְּרָחִה הַנָּפוֹן הַנִּצּוֹ
הַרְמִינִים:

I went down into the garden of nuts, To look at the green plants of the valley, To see whether the vine budded, And the pomegranates were in flower.

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PARAGRAPH 2

- 18 וכמ”ש זוהר

Tanya brings the same Zohar on “He blew into his nostrils” and explains “from within himself” as from his innermost self, for in blowing a person brings out the inner core of his life-force; so the G-dly soul is truly “a part of G-d above,” the premise of this paragraph.

KEHOT’S NOTE

ג”כ וכ”ה בס”ב רפ”ב וש”נ [לקוטי הגהות לתניא ע”ט]. [כ]. ראה ביאור
כ”ק אדמו”ר בליקוט פ”י לתניא ח”ב פ”א.

- 19 In the account of man’s creation, G-d formed man of dust from the ground and “blew into his nostrils a soul of life,” giving the lifeless form life. With the Zohar’s comment, the verse shows that the soul issues from G-d’s innermost self.

בראשית ב’7: Genesis

וַיִּצָּר ה' אֱלֹקִים אֶת־הָאָדָם עֹפֶר מִדָּהָאָדָמָה וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים
וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 3

- 20 הרבה דרכים בחזקת סכנה

Rabbi Shimon bar Abba says in the name of Rabbi Chanina: “Every journey is presumed dangerous.” The maamar applies it to the soul’s journey down into the body.

Telמוד ירושלמי ברכות ד’4: Jerusalem Talmud Berakhot

- 21 הרבה דרכים בחזקת סכנה ח”ו

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

KEHOT’S NOTE

ירושלמי ברכות פ”ד, ה”ד (כל הדרך). קה”ר פ”כ, ב (כל הדרכים).

- 22 בד”ה בשעה שהקדימו

That maamar, on the Talmud’s account of the heavenly voice that praised Israel for putting “we will do” before “we will hear,” asks the same question in the words the note quotes: all the mitzvos apply to the soul only once it is clothed in a body, so why did it descend so far into a physical body for the sake of practical mitzvos, and what does it gain from all its toil? It answers from the verse that the purpose of all the mitzvos is “to fear Havayah.”

KEHOT’S NOTE

לקו”ת במדבר יב, ג “וא”כ למה זה ירדה הנשמה כל כך להתלבש בגוף גשמי
בשביל קיום מצות מעשיות ומה יתרון לה בכל עמלה”.

- 23 טבע האש להסתלק. . ויסודו

Tanya explains “The soul of man is the lamp of G-d”: a flame by nature strains upward to separate from the wick and cleave to its root in the element of fire above, even though it would cease to exist there; so the soul longs by nature to leave the body and cleave to G-d.

תניא, חלק ראשון; ליקוטי אמרים 19:2-3 Tanya, Likkutei Amarim

פירוש, שִׁישְׁרָאֵל הַקְרוּיִם “אָדָם”, נִשְׁמָתָם הִיא, לְמַשָּׁל, כְּאוֹר הַנֵּר
שֶׁמִּתְנַעֵנֵעַ תָּמִיד לְמַעַלָּה בְּטַבְעוֹ, מִפְּנֵי שְׂאוֹר הָאֵשׁ חָפֵץ בְּטַבְעוֹ, לִיפְרֹד
מִהַפְתִּילָה וְלִידְבֹק בְּשֶׁרְשׁוֹ לְמַעַלָּה בִּיסוּד הָאֵשׁ הַכִּלְיִ שֶׁתַּחַת גִּלְגֹּל
הַיָּרֵחַ, כְּמוֹ שֶׁכְּתוּב בְּעֵץ חַיִּים. וְאִף שֶׁעַל יָדֵי זֶה יִכְבֶּה וְלֹא יֵאִיר כְּלוֹם
לְמַטָּה, וְגַם לְמַעַלָּה – בְּשֶׁרְשׁוֹ, יִתְבַּטֵּל אוֹרוֹ בְּמַצִּיאוֹת בְּשֶׁרְשׁוֹ, אֶף־עַל־
פִּיכּוֹ, בְּכֵךְ הוּא חָפֵץ בְּטַבְעוֹ.

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KEHOT’S NOTE

השוה תניא רפ”ט.

- 24 דבר ה’ . . שמים נעשו

The psalmist praises the Creator: “By the word of Havayah the heavens were made, and by the breath of His mouth all their host.” It identifies the creative force as G-d’s “word.”

Psalms 33:6 תהילים ל”ג:6

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צִבְּאָם:

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

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KEHOT’S NOTE

תהלים לג, ו.

- 25 בעשרה מאמרות

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

KEHOT’S NOTE

אבות ה, א.

26

בעשרה מאמרות שנברא העולם

"With ten utterances the world was created." These utterances are the "word of G-d" that the maamar compares to fire.

Pirkei Avot 5:1 א"ה: אבות

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להפראות, אלא להפריע מן הרשעים שמאבדו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקיימו את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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27

יהי אור . . יהי רקיע

"And G-d said, 'Let there be light.'" The first of the utterances of creation.

Genesis 1:3 ראשית א:

ויאמר אלקים יהי אור ויהי אור:

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג-ו.

28

יהי רקיע

"Let there be a firmament in the midst of the waters." Another of the utterances, and the one the Midrash will say the heavens stand on.

Genesis 1:6 ראשית א:

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

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

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29

הלא כה דברי כאש

G-d tells Yirmeyahu that a true prophecy is not like the false prophets' dreams: "Is not My word thus, like fire, says Havayah, and like a hammer that shatters rock?" The maamar takes "like fire" as a statement about the nature of G-d's word: like fire, it withdraws upward. (context: Steinsaltz Tanakh)

Jeremiah 23:29 כ"ג: ג' כ"ט

הלא כה דברי כאש נאמרה' וכפשיש יפצץ סלע:

Is not My word like as fire? Saith the L-RD; And like a hammer that breaketh the rock in pieces?

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KEHOT'S NOTE

ירמיה כג, כט.

30

ומבשרי אחזה אלוה-

In his suffering Iyov declares, "From my flesh I behold G-d": from within his own body he will see G-d. Chassidus reads it as license to learn about the divine from the makeup of the human being, as the maamar does here.

Job 19:26 י"ט: כ"ו איוב

ואחר עורי נקפוזאת ומבשרי אהזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

31

באדם הדבור הוא מיסוד האש

The Tzemach Tzedek quotes this statement there, that in man speech comes from the element of fire, and also refers to Torah Ohr, the discourse beginning "Ki Avraham lo yeda'anu."

KEHOT'S NOTE

מובא בביתא"ז להצ"צ כרך ב ע' תתפב ושם מציין גם לתו"א בד"ה כי אברהם לא ידענו.

32

והלב . . יסוד האש

Tanya chapter 3 explains that love for G-d flares in the heart "like flames of fire," for, as the natural philosophers and Etz Chaim teach, the element of fire is in the heart, while the source of water and moisture is in the brain.

Tanya, Likkutei Amarim 3:11 א"י: ג' ליקוטי אמרים

והצמחון, הוא מיסוד האש שבנפש האלהית, וכמו שכתבו הטבעיים, וכן הוא בעצ חיים, שמיסוד האש הוא בלב, ומקור המים והליחות מהמוח, וכמו שכתוב בעצ חיים שער נ', שהיא בחינת חכמה שנקרא מים שבנפש האלהית.

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KEHOT'S NOTE

השוה תניא פ"ג.

33

כי ה"א אש אוכלה הוא

Moshe warns Israel not to forget the covenant and make an image: "For Havayah your G-d is a consuming fire, a jealous G-d." In the plain sense G-d's zeal burns against idolatry; the maamar reads the verse as describing the nature of the divine light, which like fire withdraws upward and rests below only where something holds it. (context: Steinsaltz Tanakh)

Deuteronomy 4:24 ד' כ"ד דברים

כי ה' אלקיך אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

34

הבל הלב להב

In Kedoshim (29c) the Alter Rebbe explains, from "from my flesh I behold G-d," that speech receives from the voice that comes out of the breath of the heart by way of

the windpipe; the heart is the seat of the emotive attributes, which is why a person speaks only of what his heart desires.

KEHOT'S NOTE

ועליק ר"פ קדושים רפ"ב (כט, ג) ובמדבר ד"ה וארשתך רפ"ד (ח, ד) והוא מת"ז תכ"א (מט, ב). וסוף ת"ז מזהר חדש קעו, ב [תז"ח ק"ז, ב] [כ].

PARAGRAPH 4

35 כולם בחכמה עשית

The psalmist marvels at the variety of creation: "How many are Your works, Havayah! You made them all with wisdom." The maamar uses it to show that the divine light is grasped when it is drawn down into the physical making of the world.

Psalms 104:24 תהילים ק"ד:כ"ד

מַה־רַּבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְכְּמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַנִּינֶנָּה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 5

36 The Midrash on Psalms asks which word stands in the heavens and answers that they stand on the word "Let there be a firmament," the same word with which G-d created them. The Alter Rebbe quotes it word for word.

Midrash Tehillim 119:25 תהילים קי"ט:כ"ה

לעולם ה' דברך נצב בשמים. אמר ישעיהו (שם מ ח) יבש חציר נבל ציץ ודבר אלקינו יקום לעולם. וכן אמר דוד לעולם ה' וגו'. ולמה הוא נצב שאינו נעשה לא על פי עד אחד ולא על פי שנים אלא כל בית דין העליון מתמנין עליה. וכן הוא אומר (תהלים פט ח) אל נערץ בסוד קדושים רבה. וכן דניאל אומר (דניאל ד יד) בגזרת עירין פתגמא וגו'. וכן הוא אומר (שם ח א) בשנת שלש לבלשאצר מלך בבל דבר נגלה לדניאל וגו'. ולמה הוא אומר וצבא גדול. אמרו שצבא גדול מתמנין ...

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37 במדרש תהלים

In Kedoshim (29d) the Alter Rebbe brings this teaching again: the letters and words of "Let there be a firmament" stand clothed within the firmament to give it life, "as is written in Sefer Shel Beinonim, part 2, and so it is in the Midrash on Psalms." He uses it to show that speech receives only a small measure of the attributes above it.

KEHOT'S NOTE

עליק קדושים כט, ד [כ]. בסה"מ אתהלך ע' קה בשם חז"ל. וראה בלקו"ש-כה ע' 331 הערה 29. והנסמן בליקוט פ"י לשעיהו"ה"שם.

38 יהי רקיע בתוך המים

"Let there be a firmament in the midst of the waters." The utterance on which, says the Midrash, the heavens stand.

Genesis 1:6 בראשית א"ו:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לַמַּיִם:

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

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

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39 לעולם ה' דברך

The psalmist declares, "Forever, Havayah, Your word stands in the heavens"; in the plain sense G-d's word is eternal and fixed, and the next verse adds that the earth too stands by it. The maamar, following the Baal Shem Tov, reads it literally: the creative word itself stands within the heavens and sustains them. (context: Steinsaltz Tanakh)

Psalms 119:89 תהילים קי"ט:פ"ט

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמַיִם:

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT'S NOTE

תהלים קיט, פט. וראה שער היחודה"ה רפ"א. אנה"ק סכ"ה (תניא קלח, ב).

40 וירא פנ"ג גבי ו'ה' פקד את שרה

There the Midrash is quoted: "Forever, Havayah, Your word stands in the heavens": in the heavens and not on earth? Rather, what You said to Avraham in the heavens, "At the appointed time I will return to you."

KEHOT'S NOTE

"לעולם ה' דברך נצב בשמים הא בארץ לא, אלא מה שאמרת לאברהם בשמים, למועד אשוב אליך כעת חיי כו" — אוה"ת יהל אור ע"פ לעולם עי תסו.

41 ו'ה' פקד את שרה

The Torah tells that "Havayah remembered Sarah as He had said," and she bore Yitzchak. The Midrash on this verse, cited in the parenthesis, reads "Your word stands in the heavens" as the promise to Avraham kept here.

Genesis 21:1 בראשית כ"א:א

וְה' פָקַד אֶת־שָׂרָה כְּאֲשֶׁר אָמַר וַיַּעַשׂ ה' לְשָׂרָה כְּאֲשֶׁר דִּבֶּר:

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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42 תצוה ר"פ ל"ח

There the Midrash is quoted: just as You are true, so Your word is true, and the word You spoke to sanctify Aharon and his sons stands forever; and the question of a commentary (Yedei Moshe) is noted: what does this teach, for why would G-d not keep His word?

KEHOT'S NOTE

"ע"פ וזה הדבר אשר תעשה להם לקדש . . . הה"ד לעולם ה' דברך נצב בשמים, אמר דוד כשם שאתה אמת שנאמר ו'ה' אלקים אמת כך דברך אמת שנאמר לעולם ה' דברך נצב כו' אף דבר שדברת לקדש את אהרן ואת בניו קיים לעולם כו' והקשה בידי משה שם סקיג מאי קמ"ל מהכ"ת שלא יקיים הקב"ה דבורו ח"ו" — אוה"ת יהל אור ע"פ לעולם עי תסו.

43 ותוך פרשה הנ"ל

There the Midrash is quoted: is G-d's word not standing on earth, only in heaven? Chizkiyah bar Chiya said: because

G-d made a promise in heaven, and the promise He made to the righteous one came after 210 years.

KEHOT'S NOTE

"וכי אין דבורו של הקב"ה נצב בארץ בשמים, אמר חזקי בר חייא מפני שהבטיח הקב"ה דבר בשמים ואחר רדיו שנים באה ההבטחה שהבטיח הקב"ה את הצדיק כו" — אוה"ת יהל אור ע"פ לעולם ע"י תסו. וראה גם באוה"ת ויקהל ע"י בריב.

44 אמור ר"פ כ"ט

The Midrash in Emor on this verse concerns Rosh Hashanah; it is discussed there.

KEHOT'S NOTE

בענין ר"ה. ראה יהל אור ע"י תסו.

45 במדבר פ"ב

There the Midrash is quoted: G-d made a promise to Avraham, and it came to pass when Israel left Egypt; therefore it says "And the number of the children of Israel shall be like the sand of the sea," for "Forever, Havayah, Your word stands in the heavens."

KEHOT'S NOTE

"הה"ד לעולם ה' דברך נצב בשמים מפני שהבטיח הקב"ה לאברהם ובאת אותה ההבטחה בשעה שיצאו ממצרים כו', עד לפיכך הוא אומר והי' מספר בניי כחול הים הוי' לעולם ה' דברך נצב בשמים" — יהל אור ע"י תסו.

46 והיה מספר בניי

Hoshea prophesies that at the redemption "the number of the children of Israel shall be like the sand of the sea." The Midrash on this verse, cited in the parenthesis, sees in it the fulfillment of G-d's promise to Avraham.

Hosea 2:1 א"ה

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִסָּפֵר וְהָיָה בְּמִקוֹם אֲשֶׁר־יֹאמֶר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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47 כי חפץ חסד הוא

Michah closes his prophecy in praise of G-d, who "does not keep His anger forever, for He desires kindness." The maamar uses it to say that the first creation came from G-d's own will to do kindness.

Micah 7:18 י"ח

מִי־אֵל כְּמוֹךָ נֹשֵׂא עֹון וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִתְּלָתוֹ לֹא־הִתְחַזֵּק לְעַד אָפוֹ כִּי־חִפְץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח. וראה ע"י שער דרושי הנקודות ספ"ו.

ואין כבוד אלא תורה

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

KEHOT'S NOTE

אבות ו, ג.

49 ואין כבוד אלא תורה

"There is no glory but Torah, as it says, 'The wise shall inherit glory.'" It identifies the "glory" of Yeshayahu's verse with the Torah and its mitzvos.

Pirkei Avot 6:3 משנה אבות ר:ג

... וְהָלָא דְכָרִים קָל וְחֶמֶר, וְיָמָּה דְדוּד מְלָךְ יִשְׂרָאֵל, שְׁלֹא לְמַד מֵאַחֲתֵיטָל אֶלָּא שְׁנֵי דְכָרִים בְּלִבְד קָרְאוּ רַבּוֹ אֶלּוּפּוֹ וּמִזְדַּעוֹ, הִלּוּמֵד מִחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הִלְכָּה אֶחָת אוֹ פְסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפְלוֹ אוֹת אֶחָת, עַל אֶחָת פְּמָה וְכַמָּה שְׁצָרֶיהָ לְהוֹגֵג בּוֹ כְבוֹד. וְאִין כְּבוֹד אֶלָּא תוֹרָה, שְׁנֶאֱמַר (משלי ג) כְּבוֹד חֲכָמִים יִנְחֵלוּ, (משלי כח) וְתַמִּימִים יִנְחֵלוּ טוֹב, וְאִין טוֹב אֶלָּא תוֹרָה, שְׁנֶאֱמַר (משלי ד) כִּי לֵקַח טוֹב נִתְּתִי לָכֶם תּוֹרָתִי אֶל תַּעֲזוּבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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50 שיהי' לו דירה בתחתונים

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

KEHOT'S NOTE

מדרש תנחומא נשא פט"ו.

51 דירה בתחתונים

Rabbi Shmuel bar Nachman: when the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower beings, as He has among the higher. The maamar says the mitzvos make this dwelling.

Midrash Tanchuma, Nasso 16:1 ט"ז:א

... בְּאַתִּי לְגַנִּי אֲחוּתִי כְּלָה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָן, בְּשַׁעַר שְׁכַרָּה הַקְדוּשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שְׂיָהָא לוֹ דִּירָה בְּתַתְּחוּנִים כְּמוֹ שֵׁשׁ בְּעֵלְיוֹנִים. בְּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הִנֵּן אָכַל תֹּאכַל, וּמִעֵץ הָדָעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעֹבֵר עַל צִוּיוֹ. אָמַר לָקַח הַקְדוּשׁ בְּרוּךְ הוּא, כֶּה הָיִיתִי מִתְאַוָּה שְׂיָהָא לִי דִירָה בְּתַתְּחוּנִים כְּמוֹ שֵׁשׁ לִי בְּעֵלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שְׁמַרְתָּ אוֹתוֹ. מִיָּד סָלַק הַקְדוּשׁ ...

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

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

- 52** לאשתעי מילין דהדיוטא
- The Zohar asks: a king of flesh and blood would not speak of commoners' matters, let alone write them down; could the Torah of the supreme King be no more than such stories, of Eisav, Hagar and Lavan? The maamar uses its principle to show how far beneath G-d all the worlds are.

Zohar III, 149b

KEHOT'S NOTE

זח"ג קמט, ב. [כ].

- 53** פ"י מילין דכדי שאינן מערכו
- This explanation of "commoners' matters" as trivial things beneath the king's station is quoted there.

KEHOT'S NOTE

מובא באוה"ת שמות-ז ע' ב'תרצ.

- 54** כל הנקי בשמי
- Through Yeshayahu G-d promises to gather Israel's exiles: "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him." The maamar reads "for My glory" as the purpose of creation, which is the Torah.

Isaiah 43:7

KEHOT'S NOTE

ישע"י מג, ז.

- 55** Kehot's note points to Numbers 2 for these words.
- במדבר כ' 2

PARAGRAPH 6

- 56** הדיוט
- The Zohar (Ki Seitzei) speaks of the hedyot, the commoner: one who is a commoner in relation to his master, of whom it says, "Let not the blessing of a commoner be light in your eyes." The parenthesis cites it on the meaning of the term.

Zohar, Ki Teitzei 1:4-14

- 57** לית מחשבה תפיסא ב"י
- In Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "no thought can grasp You at all." It expresses how G-d is beyond every world and every grasp.

Tikkunei Zohar, Patach Eliyahu • 17a:10-12

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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...כי ביום הזה יכפר עליכם לטהר אתכם מכל

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

- 58** ומאפס ותהו נחשבו לו
- Yeshayahu proclaims G-d's greatness: "All the nations are as nothing before Him; they are accounted by Him as nothing and void." The maamar applies it to all the worlds.

Isaiah 40:17

כל־הגוים כאין נגדו מאפס ותהו נחשבו־לו:

All the nations are as nothing before Him; They are accounted by Him as things of nought, and vanity.

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KEHOT'S NOTE

ישע"י מ, יז.

- 59** במא"א אות ה' ס"ל
- The note points there as well, alongside Me'orei Or, for the subject of hedyot.

KEHOT'S NOTE

ראה גם בכיאה"ז לצ"צ-א ע' רעח.

- 60** ובזח"ג תצא דרע"ו ע'
- The Zohar passage cited here (III, 276a) is quoted there.

KEHOT'S NOTE

מובא באוה"ת מסעי ע' אישעו.

- 61** כל מה שברא הקב"ה
- Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ו, יא.

- 62** כל מה שברא הקב"ה לא ברא אלא לכבודו
- "All that the Holy One, blessed be He, created in His world, He created only for His glory." The maamar makes this the answer to why G-d creates worlds that are as nothing before Him.

Pirkei Avot 6:11

כל מה שברא הקדוש ברוך הוא בעולמו, לא בראו אלא לכבודו, שגאמר (ישעיה מג), כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו, ואומר (שמות טו), ה' ימלך לעלם ועד. רבי חנניא בן עקשא אומר, רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שגאמר (ישעיה מב) ה' חפץ למען צדקו יגדיל תורה ויאדיר:

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: "All who are linked to My name, whom I have created, formed and made for My glory" (Isaiah 43:7), And it says: "The L-rd shall reign for ever and ever" (Exodus 15:18). Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, that is why He gave them Torah and commandments in abundance, as it is said, "The L-rd was pleased for His righteousness, to ...

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63 קדוש . . מלא כה"א כבודו

In Yeshayahu's vision of the heavenly Throne, the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The maamar reads "holy" as G-d's separateness and "His glory" as His garment in the lower world.

ישעיהו ו:3:3 Isaiah

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵהָרָץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"ו ו, ג.

64 אתה הוא קודם שנה"ע

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

תפלת שחרית (בשינוי לשון). וראה של"ה ג, ב.

PARAGRAPH 7

65 אני ה' לא שנית

Through Malachi G-d declares, "For I, Havayah, have not changed, and you, children of Yaakov, have not perished": His constancy is why Israel endures. The maamar uses the first words to show that creation brings no change in G-d Himself.

מלאכי ג:6:6 Malachi

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא קִלִּיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

66 ר"י קרי למאני מכבודתא

Rabbi Yochanan called his clothes "my honorers." The maamar uses it to read "glory" (kavod) as a garment.

שבת ק"ג א:14:14 Shabbat

"וְכַבְּדוּ מַעֲשֵׂוֹת דְּרָכֶיהָ." "וְכַבְּדוּ" — שְׁלֹא יִהְיֶה מְלֻבוֹשׁ שֶׁל שֶׁבֶת כְּמֻלְבוֹשׁ שֶׁל חוּל, וְכִי הָא דְרַבִּי יוֹחָנָן קָרִי לְמַאֲנִיה "מְכַבְּדוּתִי". "מַעֲשֵׂוֹת דְּרָכֶיהָ" — שְׁלֹא יִהְיֶה הִילּוּכָהּ שֶׁל שֶׁבֶת כְּהִילּוּכָהּ שֶׁל חוּל. "מְבֻצָּא חֲפָצָה" — חֲפָצֵיהָ אֲסוּרִין, חֲפָצֵי שְׁמַיִם מוֹתָרִין. "וְדָבָר דְּכָר" —

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KEHOT'S NOTE

שבת ק"ג, א.

67 וכבוד הוא גימטריא ל"ב

Kehot's note points to Zohar III, 33a for these words.

זח"ג לג, א:33a Zohar III, 33a

KEHOT'S NOTE

זח"ג לג, א.

68 וכבוד הוא גימטריא ל"ב נתיבות חכמה

In the Ra'aya Mehemna the Zohar says that kavod, "glory," is "32 in number," the source the Kehot note gives for the equation of kavod with the thirty-two paths of wisdom.

ספר זוהר, צו כ:קל"ה-קמ"ה Zohar, Tzav 20:135-145

69 מועד — סד"ה ושמי כדכד

There "and all your borders [shall be] of precious stones" is explained as the thirty-two paths of Chochmah: the flow from Binah is called "gates," which serve many but do not reach far, while the flow from Chochmah is called "paths," narrow ways that go far, out to fields and deserts.

KEHOT'S NOTE

לקו"ת ראה כו, ב.

70 ושמי כדכד

G-d promises rebuilt Jerusalem: "I will make your windows of kadmah, and your gates of carbuncles, and all your borders of precious stones." The verse of the Likkutei Torah maamar cited in the parenthesis.

ישעיהו נ"ד:12:12 Isaiah

וְשָׁמַיִם כְּכֹכָבִים וְשַׁעֲרֵיהֶם כְּאֶבְנֵי־חַפְצִים:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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PARAGRAPH 8

71 (ב) והנה כלל כל התורה ומצות

This section of the maamar, from here on, is quoted there.

KEHOT'S NOTE

מכאן מובא בסה"מ תרל"ה א ע' סד ואילך.

72 על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמילות חסדים

Shimon HaTzaddik: "On three things the world stands: on the Torah, on the service, and on acts of kindness." The maamar reads them as Torah study, prayer and charity.

משנה אבות א:2:2 Pirkei Avot

שְׁמַעוֹן הַצַּדִּיק הָיָה מְשַׁנֵּי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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PARAGRAPH 9

73 וכנגד ג' דברים אלו כתיב בראיתו יצרתיו אף עשיתו

The Tzemach Tzedek notes there that "here" the three pillars are explained as thought, speech and action, "created,

formed, made,” and lists other places that discuss “on three things the world stands.”

KEHOT'S NOTE

”[כאן] פ”י שהם ג’ בחי מחודומ”ע שהן בחי בראתו יצרתו אף עשיתו . . ועיין עוד מענין על שלשה דברים העולם עומד בלקו”ת פ”י שלח בדי”ה אני אלקים אשר הוצאתי אתכם מאמ”צ דרוש השני פ”ד. ובשה”ש בדי”ה לבבתי אחותי כלה פ”ג. ובת”א פ”י בשלח סדי”ה אז ישיר משה ובני”י — אוה”ת ויקרא-ד ע”א נט.

74 בראתו יצרתו אף עשיתו

“For My glory I have created him, I have formed him, indeed I have made him.” The maamar matches the three verbs to thought, speech and action.

ישעיהו מ”ג:7: Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתו יצרתו אף עשיתו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.’

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75 עבודה שכלב

The Talmud asks, “What is the service of the heart?” and answers, “This is prayer.” The maamar draws from it that prayer is a service of thought and intention.

תענית ב’ א”י: 2a:11 Taanit 2a:11

ומנא לו דבתפלה — דתנא: “לאהבה את ה’ אלקיכם ולעבדו בכל לבבכם,” איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתב בתריה: “ונתתי מטר ארצכם בעתו יורה ומלקוש.”

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76 ברעותא דליבא

One of the Zohar passages the Kehot note gives for the offering depending on the Kohen’s deed and the desire of the heart.

Zohar, Shmini 6:70-7:79ט”ז-י”ע: ספר הזהר, שמיני ו’

77 ברעותא דליבא

A third Zohar passage the Kehot note gives for this.

Zohar, Korach 7:29-8:37ל”ז-ח:כ”ט: ספר הזהר, קרח ז’

78 תפלה בלא כוונה כגוף בלא נשמה

Tanya brings the saying that prayer or a blessing without intention is “like a body without a soul,” and opens the chapter with the halachah that thinking is not like speaking, so one who recites the Shema only in thought has not fulfilled the obligation.

KEHOT'S NOTE

טור פטדה הלי שבת סרס”ג סק”ה בשם חז”ל. סידור ר”י עמדין סולם בית א- ל ד”ה מחשבה (ו, ב) בשם הראשונים. ישועות משיחו — אברבנאל יב, א. אברבנאל ומדרש שמואל לאבות פ”ב, מ”ג. שלי”ה רמט, ב. ש”י פלי”ה ושי”ג [ל”מ]. [כ].

79 הקול מעורר הכוונה

The Alter Rebbe’s code of law states there that the voice arouses the intention, as a matter of halachah.

KEHOT'S NOTE

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

ב”י הלי תפלה סק”א. ראה שלי”ה פב, ב. שו”ע אדה”ז חא”י”ה סס”א, ס”ה. סק”א, ס”ג. מאמרי אדה”ז — הקצרים עי תקלה. אוה”ת וארא עי קעו.

80 היא במקום הקרבנות

The words here quote Berakhot 26a:17; the passage is shown below.

ברכות כ”ו א”י: 26a:17 Berakhot 26a:17

איבע”א להו: טע”ה ולא התפלל מנחה, מהו שיתפלל ערבית שמים? אם תמצא לומר, טע”ה ולא התפלל ערבית מתפלל שחרית שמים, משום דחד יומא הוא, דכתיב: “ויהי ערב ויהי בקר יום א”ה”, אכל הכא תפלה במקום קרבן היא, וכיון דעבר יומו בטל קרבנו. או דילמא כיון דצלותא רחמי היא, קל אימת דבעי מצלי ואזיל.

The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the evening Tefillah, he should say it twice in the morning," [that is different] because it is one day ; as it is written, "And there was evening and there was morning one day " (Gen. i. 5). But here the Tefillah is the substitute for the sacrifice, and the day ...

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KEHOT'S NOTE

ראה ברכות כו, א.

81 וברעותא דלבא כנוצר בזהר

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

KEHOT'S NOTE

ראה ח”ג לט, א. פח, ב. קעז, ב.

PARAGRAPH 10

82 סור מרע ועשה טוב

David counsels whoever desires life: “Turn away from evil and do good; seek peace and pursue it.” The maamar makes it the path by which the sitra achra is subdued and G-d’s light shines on the soul.

Psalms 34:15ו”ט: תהילים ל”ד

סור מרע ועשה טוב בקש שלום ורדפהו:

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

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KEHOT'S NOTE

תהלים לד, טו.

PARAGRAPH 11

83 מרכבה

The Midrash again calls the Patriarchs the chariot of G-d. The Kehot note gives it with 47:6.

Bereshit Rabbah 82:6ו”ב: בראשית רבה פ”ב

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראש”י יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כח) והנה ה’ נצב עליו, ויצב יעקב מצבה וגר:

"G-d ascended from upon him, in the place where He had spoken with him" (Genesis 35:13). "G-d ascended from upon him" - Reish Lakish said: The patriarchs are the Divine Chariot, as it is stated: "G-d ascended from upon Abraham" (Genesis 17:22); "G-d ascended from upon him"; "the L-rd stood over him" (Genesis 28:13). "Jacob established a monument in the place where He spoke with him, a monument of stone. He poured a libation upon it, and poured oil upon it" (Genesis 35:14). "Jacob established a monument.... He poured a ...

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84

מרכבה

A Zohar passage the Kehot note gives for the Patriarchs as a chariot.

ספר זוהר, פנחס קכ"ג:תתנ"ו-124:867-123:856 Zohar, Pinchas
קכ"ד:תתס"ז

85

שהוא בחי מרכבה

Reish Lakish: "The Patriarchs are themselves the chariot." The maamar explains "the G-d of Avraham" by this: Avraham was a chariot for G-d.

Bereshit Rabbah 47:6:מ"ו:ר' ראשית רבה

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar III, 257b, זח"ג רנו,

KEHOT'S NOTE

ראה ב"ר פמ"ז, ו. פפ"ב, ו. זח"ג רנו, ב.

86

אין מלך בלא עם

There the Alter Rebbe explains that the coming into being of separate existence comes chiefly from Malchus of Atzilus, "for there is no king without a people," as Iggeres HaKodesh explains in the letter "Ihu VeChayohi"; the Kehot notes on that page (14b) list the sources of the saying.

KEHOT'S NOTE

עמה"מ שער שעשועי המלך רפ"א. ס' החיים פ' גאולה פ"ב. בחי' וישב לה, ל. הנסמן לעיל יד, ב.

87

אין מלך בלא עם

Rabbeinu Bachya on Vayeishev brings the principle "there is no king without a people," linking it to Rosh Hashanah, the beginning of G-d's works, when we call Him "the holy King." It is one of the sources the Kehot note gives for it.

Rabbeinu Bahya, Bereshit 38:30:ל"ח:ר' ראשית

88

כמ"ש במ"א

This is the "elsewhere" the maamar refers to: the purpose of creation is the revelation of G-d's kingship, for there is no king without a people (am, from omemos, things separate, foreign and distant from the king); even with very many sons, the term "kingship" does not apply to them.

תניא, חלק שני; שער היחוד והאמונה ז'ב:2' Tanya, Sha'ar HaYichud

כי הנה, סיבת וטעם הצמצום וההסתרות הנה, שהסתיר והעלים הקדוש ברוך הוא את החיות של העולם כדי שיהיה העולם נראה דבר נפרד בפני עצמו, הנה הוא ידוע לכל, כי תכלית בריאת העולם הוא בשביל התגלות מלכותו יתברך, ד"אין מלך בלא עם, פירוש "עם" - מלשון "עוממות", שהם דברים נפרדים וזרים ורחוקים ממעלת המלך, כי אילו אפילו היו לו בנים רבים מאד - לא שייך שם "מלוכה" עליהם, וכן אפילו על שרים לבדם, רק "ברוב עם" - ...

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KEHOT'S NOTE

ראה תניא ח"ב פ"ו. לקו"ת ראה לב, ב.

89

בנים למקום

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

KEHOT'S NOTE

אבות ג, יד.

90

נקראים בנים למקום

"Beloved are Israel, for they are called children of the Omnipresent." The maamar uses it to set Israel's relation to G-d apart from that of a people to its king.

Pirkei Avot 3:14:ד"ד משה אבות ג

הוא היה אומר, חביב אדם שנברא בצלם. חבה יתרה נודעת לו שנברא בצלם, שנאמר (בראשית ט) כי בצלם אלקים עשה את האדם. חביבין ישראל שנקראו בנים למקום. חבה יתרה נודעת להם שנקראו בנים למקום, שנאמר (דברים יד) בנים אתם לה' אלקיכם. חביבין ישראל שנמתן להם כלי חמדה. חבה יתרה נודעת להם שנמתן להם כלי חמדה שבו נברא העולם, שנאמר (משלי ד) כי לקח טוב נתתי לכם, תורתי אל תעזבו:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children ...

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91

ברא כרעא דאבוה

The sources for “a son is like his father’s leg” are listed there.

Yevamot 3a:2-4 ב:א-ב:ד

דאמר רבא: אמר לי רב יצחק בר אבדימי: אתנא הנה”ה הנה”ה, אתנא זמנה”ה. השתא דאמרתי כל מלתא דאתנא מדרשא חביבא לקה, ליתני לאחות אשה לבסוף! אידי דאירי באיסור אחותא, תנא אחות אשתו.

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

KEHOT’S NOTE

יונת אלם רפ”ב. וראה יבמות ג, א תוד”ה מקמי. הנסמן במאמרי אדה”ו — פרשיות לעי שדמ.

PARAGRAPH 12

92

כשם שא”א לעולם

“Just as the world cannot exist without winds, so the world cannot exist without Israel.” The maamar takes it to mean that Israel are the inner life that sustains all the worlds.

Taanit 3b:2 ב:ב:ב

אלא רוחות מנא לן דלא מיצצרי? אמר רבי יהושע בן לוי, דאמר קרא: “כי כארבע רוחות השמים פרשתי אתכם נאם ה’.” מאי קאמר להו? אילימא הכי קאמר להו הקדוש ברוך הוא לישראל: דבדרתנכו בארבע רוחי דעלמא, אי הכי — “כארבע?” “כארבע” מיבעי לקה! אלא הכי קאמר: כשם שאי אפשר לעולם בלא רוחות — כך אי אפשר לעולם בלא ישראל.

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KEHOT’S NOTE

תענית ג, ב. נתבאר בארוכה במים רבים תרל”ו פרק קה ואילך. וראה גם באוה”ת בראשית-ג דף תקנז, ב.

93

בד”ה ויאמר משה אכלוהו היום

As the note summarizes, the maamar there explains that the “winds” are the directions that make up the bounds of space, so the world cannot exist without them; likewise it cannot exist without Israel, who draw the Infinite Light down to be en clothed in space.

KEHOT’S NOTE

תו”א בשלח סה, ב. ושם מבאר כי רוחות הם ו”ק צפון ודרום כו שהם עיקר העולם שזוהו גבול המקום ואם לא הרוחות לא הי” בחי מקום כלל, כך א”א לעולם בלא ישראל שהרי המשכת אור א”ס להיות מתלבש בבחינת מקום הוא ע”י ישראל שהם הממשיכים, ע”ש.

94

מחדש בטובו בכי”ט

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

KEHOT’S NOTE

ברכת יוצר.

95

וכבריינו של עולם

The Talmud explains that the order of creation was “first darkness, then light.” The daily dawn repeats it and hints

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

at creation from nothing.

Shabbat 77b:8 ח:ב:ח

... אמר לקה. אמר לקה: מאי טעמא עייז מסגן ברישא וחדר אימרי? אמר לקה כבריינו של עולם, דברישא חשוכא וחדר נהורא. מאי טעמא הני מפינין ונהני מגליין? הני דמפינין מינייהו — מפינין, ונהני דלא מפינין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריכא גנובתיה? משום דדייר באגמי, וקעי לכרכושי בקי.

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KEHOT’S NOTE

שבת עז, ב.

PARAGRAPH 13

96

זה היום תחלת מעשיך

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

KEHOT’S NOTE

תפלת מוסף דר”ה.

97

בר”ה נברא העולם

Rabbi Eliezer says the world was created in Tishrei. The maamar uses this to explain why Rosh Hashanah is called “the beginning of Your works.”

Rosh Hashanah 10b:9-10 ט:ט-ט:י

מקלל דתרווייהו סבירא להו בניסן נברא העולם. תנאי, רבי אליעזר אומר: בתשרי נברא העולם, בתשרי נולדו אבות, בתשרי מתו אבות, בפסח נולד יצחק, בראש השנה נפקדה שרה רחל ורחנה, בראש השנה יצא יוסף מבית האסורין.

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KEHOT’S NOTE

ר”ה י, ב. וראה ר”ז שם טז, א. אגה”ק סי יד.

98

התורה שעיקר מצותה בדבור

The Alter Rebbe’s laws of Torah study state there that the mitzvah of Torah study is fulfilled by speaking the words.

KEHOT’S NOTE

ראה הלי ת”ת לרבה”ז פ”ב הי”ב. מאמרי אדה”ו על ענינים עי רכז. שיחת כ”ק אדמו”ר בלקוטי פ”י לאגה”ת פ”א עי סה.

PARAGRAPH 14

99

ושננתם לבניך

In the Shema Moshe commands: “You shall teach them diligently to your children, and you shall speak of them,” at home and on the way, lying down and rising. The command of Torah study is framed as speech.

Deuteronomy 6:7 ו:ז:ז

ושננתם לבניך ודברת בם בשבתך בביתך ובליכתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

100

והגית בו יומם ולילה

After Moshe's death G-d tells Yehoshua: "This book of the Torah shall not depart from your mouth, and you shall recite it (vehagisa) day and night." The word can mean to ponder or to utter; since the verse speaks of the mouth, the maamar takes it as speech. (context: Steinsaltz Tanakh)

Joshua 1:8 ח"ח:8

לא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בוֹ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לְעֲשׂוֹת כְּכָל־הַכְּתוּב בוֹ כִּי־יָאֵז תִּצְלִיחַ אֶת־דַּרְכְּךָ וְיָאֵז תִּשְׁכִּיל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

101

וקיי"ל דהרהור לאו כדיבור . . בהרהור לבד

The Talmud's principle that thinking is not like speaking. The maamar uses it to show that the mitzvah of Torah study is fulfilled through speech.

Berakhot 20b:20-21א"ב:כ"ב-20

ורב חסדא אמר, הרהור לאו כדיבור דמי, דאי סלקא דעתך הרהור כדיבור דמי — יוציא בשפתיו. אלא מאי הרהור לאו כדיבור דמי, למה מהרהר? אמר רבי אלעזר: כדי שלא יהו כל העולם עוסקין בו והוא יושב ובטל.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips ! How is it then ? Meditation is not the equivalent of speech. Why, then, should he meditate? R. Eleazar said : So that the whole world should not be engaged upon the reading of the Shema', whereas he sits idle.

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Shabbat 150a:7א"ז:7 שבת ק"א

רמי למה רב אחא בר רב הונא לרבא: מי אמר רבי יוחנן דיבור אסור הרהור מותר — אלמא הרהור לאו כדיבור דמי? והאמר רבה בר בר חנה אמר רבי יוחנן: בכל מקום מותר להרהר, חוץ מבית המרחץ ומבית הכסא! שאני התם, דבעינן ויהיה מחנך קדוש, וליכא.

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KEHOT'S NOTE

ברכות כ, ב. שבת קנ, א. תוש"ע הלי ק"ש סימן סב. הלי ת"ת לאדה"ז פ"ב הי"ב ועוד.

102

ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה א, א.

103

ותלמוד תורה כנגד כולם

After listing the mitzvos whose fruits one enjoys in this world, the Mishnah concludes, "and the study of Torah is equal to them all."

Mishnah Peah 1:1א"א:1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקרוי קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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104

הקל קול יעקב

Blind Yitzchak feels Yaakov, disguised as Eisav, and says, "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The maamar applies "the voice of Yaakov" to the voice of Torah study in the mouths of Yaakov's descendants.

Genesis 27:22כ"ז:22 בראשית כ"ז

ויגש יעקב אלייזחק אביו וימשחו ויאמר הקל קול יעקב והידיים ידיו עשו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

105

סתימא דכ"ס

The Idra Zuta's name for the highest, most hidden level, "the most hidden of all hidden things." The maamar applies it to the Supernal Will, the source of the Torah.

Zohar II, 142aא, קמב, זח"ב

Zohar III, 292aא, רצב, זח"ג

KEHOT'S NOTE

אדר"ז זח"ב קמב, א. זח"ג רצב, א. ועוד.

PARAGRAPH 16

106 עקימת שפתיו הוה מעשה

The Talmud's rule that moving one's mouth counts as an action. The maamar applies it to the speech of Torah study.

בבא מציעא צ"ב:י"ג-י"ד 90b:13-14 Bava Metzia
איתמר: חסמה בקול ונהגיה בקול? רבי יוחנן אמר: חייב, ריש לקיש
אמר: פטור. רבי יוחנן אמר: חייב, עקימת פיו הוה מעשה. ריש לקיש
אמר: פטור, קלא לא הוי מעשה. איתביה רבי יוחנן לריש לקיש:

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סנהדרין ס"ה:ד'-ו' 65b:4-6 Sanhedrin
רבי יוחנן אמר: חייב, עקימת פיו הוי מעשה. ריש לקיש אמר: פטור,
עקימת פיו לא הוי מעשה. אלא אמר רבא: שאני עדים זוממין, הואיל
ולשון בראיה. תנו רבנן: בעל אוב - זה המדבר בין הפרקים ומבין אצילי
ידיו. דעוני - זה המניח עצם דוע בפיו, והוא מדבר מאליהו.

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KEHOT'S NOTE

ב"מ צ, ב. סנהדרין סה, ב. כריתות ג, סע"ב. ראה אוה"ת נח תרטז, ב.

107 דעקימת שפתיו הוי מעשה

A third place the Kehot note gives for this rule.

כריתות ג' כ:כ"א-כ"ב 3b:21-22 Keritot
בעל אוב, מאי מעשה אית בקה? הקשת זרועותיו הוי מעשה. מגדף,
מאי מעשה אית בקה? עקימת שפתיו הוי מעשה. קא סלקא דעתין:
הקשת זרועותיו הוי מעשה וטא אפילו לרבנן. מיתבי: בעבודה זרה
אינו חייב אלא על דבר שיש בו מעשה, כגון שזיבח, וקשר, וניסח,
והשתחוה. וקשיא לן, השתחוה לית בה מעשה!

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108 היום לעשותם

Moshe tells Israel: "You shall keep the commandment... which I command you today, to do them." The Sages read "today, to do them" as: this world is the time for doing, and the World to Come for receiving the reward.

דברים ז':יא"א 7:11 Deuteronomy

ושמר את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום
לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

109 כי זה כל האדם

Kohes concludes his book: "Fear G-d and keep His commandments, for this is the whole of man." The maamar reads it as the purpose of the soul's descent.

קהלת י"ב:י"ג 12:13 Ecclesiastes

סוף דבר הכל נשמע את האלקים ירא ואת מצותיו שמור כִּי־זוה כל
האדם:

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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KEHOT'S NOTE

קהלת יב, יג.

110 בודקין את החמץ

"On the night of the fourteenth one searches for the chametz by the light of a candle." The maamar uses the candle's small, fine light as a parallel to light in thought.

פסחים ב' א:א' 2a:1 Pesachim

מתני' אור לארבעה עשר בודקין את החמץ לאור הנר. כל מקום שאין
מכניסין בו חמץ, אין צריה בדיקה. ובמה אמרו "שתי שורות במרתף"
— מקום שמכניסין בו חמץ. בית שמאי אומרים: שתי שורות על פני כל
המרתף, ובית הלל אומרים: שתי שורות החיצונות שהן העליונות.

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KEHOT'S NOTE

פסחים ב, א.

111 ע"פ ובבואה

There the Alter Rebbe explains that refinement (birur) is in thought: when a matter comes before a person he ponders it, accepts the good so that it settles in his mind, and pushes the bad away.

KEHOT'S NOTE

תו"א צו, ב "והנה הבירור הוא במחשבה כמו שנראה בחוש בגשמיות
שכאשר יפול לאדם איה ענין הוא חושב ומהרהר בו ואת הטוב יקבל ונקלט
במוחו ומחשבתו להיות גומר כך בדעתו שיקום הדבר ויהי כך בפועל ממש
ואת הרע דוחה לחוץ".

112 אמר עם הספר

The Megillah sums up the story: "When she came before the king" (or, when the matter came before him), "he said with the letter" that Haman's evil plot should return upon his own head. The Torah Ohr maamar cited here reads Esther's coming before the king as the Community of Israel rising before G-d. (context: Steinsaltz Tanakh)

אסתר ט':כ"ה 9:25 Esther

ובבא לִפְנֵי הַמֶּלֶךְ אָמַר עַם־הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־
הַיְּהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:

but when ashe came before the king, he commanded by let-
ters that his wicked device, which he had devised against the
Jews, should return upon his own head; and that he and his
sons should be hanged on the gallows.

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PARAGRAPH 17

113 רוח אייתי רוח

the passage shares nothing with the note

KEHOT'S NOTE

על"ק ואתחנן יב, ג. [ב].

PARAGRAPH 18

114 ויקם עדות ביעקב

Asaf recounts G-d's teaching to Israel: "He established a testimony in Yaakov and placed a Torah in Yisrael," which He commanded the fathers to teach their children. The maamar reads the two names as two levels of self-nullification.

Psalms 78:5:ה'ח:ה'ה:578 Psalms

וַיִּקָּם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

115 ע"פ הבאים ישרש

There "Yaakov shall take root" is explained as the mitzvos, which descended from the Supernal Will into physical things: Yaakov is the yud that came down to the "heel" (akev).

KEHOT'S NOTE

תו"א נג, ד. ראה אוה"ת שמות ע' צד. ע"כ נעתק בסה"מ תרל"ה שם.

116 הבאים ישרש

Yeshayahu foretells: "In days to come Yaakov shall take root; Yisrael shall blossom and bud, and they shall fill the face of the earth with fruit." The verse of the Torah Ohr maamar cited here.

Isaiah 27:6:ו'י:ו'י:627 Isaiah

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָן וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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PARAGRAPH 19

117 אני כברוש רענן

G-d answers Ephraim, who has renounced idols: "I am like a fresh cypress; from Me your fruit is found." In the plain sense the evergreen tree is an image of G-d's lasting care; the maamar takes the berosh as a slender tree that bends and springs back, lifting what is on it. (context: Steinsaltz Tanakh)

Hosea 14:9:ו'י:ו'י:914 Hosea

אֲפָרַיִם מֵה־לִּי עוֹד לְעֶצְבִּים אֲנִי עֲנִיתִי וְאֲשׁוּרְנוּ אֲנִי כְּבֹרֶשׁ רֵעֲנָן מִמֶּנִּי פֶרֶךְ נִמְצָא:

Ephraim [shall say]: 'What have I to do any more with idols?' As for Me, I respond and look on him; I am like a leafy cypress-tree; From Me is thy fruit found.

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KEHOT'S NOTE

118 בכפיפתו — במעשה דיובא

The note refers the reader to a note of the Rebbe printed earlier in this edition on the episode of Yoav.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וצינונים יט, א. להעיר שבביכלאך (נרשמו להלן ברשימת הכתי"י) 223. 239. ליתא ובבוכ 400 ניתוסף עה"ג. אבל כנראה הוא השמטת המעתיק כי בבוכ 415 שנרשם בראשי העמודים תורת אדמו"ר מהרש"ו ש"יין [שיח"י נצח] וכן בסה"מ תקס"ב הובא ככפנים.

119 סדי"ה קול דודי

That passage explains "My Beloved is like a gazelle": as a gazelle turns its head backward, so above, the level higher than wisdom comes down into the physical mitzvos, such as tzitzis and tefillin, whose root is in Keser, the 620 pillars of light.

KEHOT'S NOTE

לקו"ת שה"ש טו, ד.

120 דומה דודי לצבי

The maiden says, "My Beloved is like a gazelle or a young deer," swift, and now standing behind the wall. The verse is discussed in the earlier maamar on "The voice of my Beloved," to which the bracket points.

Song of Songs 2:9:ו'ט:ו'ט:92 Song of Songs

דוֹמָה דּוֹדִי לְצִבִּי אוֹ לְעֶפְרַיִם הַנִּהְיָה עוֹמֵד אַחֵר כְּתִלָּנוּ מִשְׁגִּיחַ מִן־הַחֲלֹנוֹת מְצִיץ מִן־הַחֲרָקִים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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121 ובידי"ה קדש ישראל

There "And I taught Ephraim to walk" (tirgalti, from raglayim, "legs") is explained: G-d's inner will came down to the level of the "legs," into the physical matters of the Oral Torah's laws, like a father who bends his head and stature down to his feet to lift his small child up in his arms, so that the souls can be included in His inner will.

KEHOT'S NOTE

לקו"ת פנחס פ, ב.

122 קדש ישראל

G-d recalls through Yirmeyahu how Israel followed Him in the wilderness: "Israel is holy to Havayah, the first of His produce." The opening of the earlier maamar to which the bracket points.

Jeremiah 2:3:ו'ג:ו'ג:32 Jeremiah

קִדְשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָה כָּל־אֲכָלְיוֹ יֵאָשְׁמוּ רְעָה תְּבֵא אֵלֵיהֶם נְאֻם־יְיָ

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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123

ואנכי תרגלתי לאפרים

G-d recalls His love for Israel in its youth: "And I taught Ephraim to walk (tirgalti), taking them by their arms," as a parent teaches a small child. The maamar cited in the bracket reads tirgalti from raglayim, "legs": G-d lowered Himself to the level of the legs to lift Israel up.

Hosea 11:3:ג'א:הושע

ואנכי תרגלתי לאפרים קחם על-זרועותי ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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124

לאור באור

Elihu tells Iyov that G-d chastens a man "to bring back his soul from the pit, to be illumined with the light of life." The maamar borrows the phrase for the soul illumined with the Infinite Light.

Job 33:30:ליג:איוב

להשיב נפשו מנישחת לאור באור החיים:

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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125

צורורה בצרור החיים את ה'

Avigayil blesses David: "The soul of my lord shall be bound up in the bond of life with Havayah your G-d." The maamar uses it for the soul's ascent through the mitzvos, to be bound up with G-d Himself.

I Samuel 25:29:כ"ט:שמואל א

וְיָקָם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת ה' אֱלֹהֶיךָ וְאֵת נֶפֶשׁ אֲבִיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקָּלַע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ש"א כה, כט.

PARAGRAPH 20

126

את זה לעו"ז עשה אלקים

Koheles advises: on a good day enjoy the good, and on a bad day reflect, for "G-d made the one opposite the other." The basis for a force of impurity paralleling holiness.

Ecclesiastes 7:14:יד:קהלת ז

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָאָה גַּם אֶת־זֶה לְעִמְתּוֹ עָשָׂה הָאֱלֹהִים עַל־דְּבָרֵת שְׁלֵא יִמָּצָא הָאָדָם אַחֲרָיו מְאוּמָּה:

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

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KEHOT'S NOTE

קהלת ז, יד.

127

לא להי המה

G-d calls through Yirmeyahu on the enemy to cut away Jerusalem's wild branches, "for they are not Havayah's." The maamar uses the phrase for thought, speech and action not dedicated to G-d.

Jeremiah 5:10:י"י:ירמיהו

עָלוּ בְּשָׂרוֹתֶיהָ וְשָׁחֲתוּ וְכָלָה אֶל־תַּעֲשׂוּ הַסִּירוּ נְטִישׁוֹתֶיהָ כִּי לֹא לָהּ הֵמָּה:

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

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128

כבוד חכמים ינחלו

Shlomo teaches: "The wise shall inherit glory, but fools carry off disgrace." It pairs glory with disgrace.

Proverbs 3:35:ה"ג:משלי

כְּבוֹד חֲכָמִים יִנְחֲלוּ וְכִסְיִלִּים מְרִים קֶלֶון:

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

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KEHOT'S NOTE

משלי ג, לה.

129

ביתר שאת

Yaakov tells Reuven, his firstborn, that he should have been "excelling in dignity (yeser se'es) and excelling in power." The maamar borrows the phrase for the soul's exaltation beyond its own capacity.

Genesis 49:3:ג'י:בראשית

רְאוּבֵן בְּכֹרִי אַתָּה כָּחִי וְרֵאשִׁית אוֹנִי יֵתֶר שְׂאֵת וְיֵתֶר עֹז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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130

ואת נפש אויבך יקלענה

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

KEHOT'S NOTE

ש"א שם.

131

ואת נפש אויבך יקלענה בתוך כף הקלע

Avigayil to David: the soul of his enemies G-d "shall sling out, as from the hollow of a sling." The maamar reads it as the soul cast far from G-d through sin.

I Samuel 25:29:כ"ט:שמואל א

וְיָקָם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת ה' אֱלֹהֶיךָ וְאֵת נֶפֶשׁ אֲבִיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקָּלַע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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132

ואנכי הסתר אסתיר

Before Moshe's death G-d tells him: "And I will surely hide My face on that day, for all the evil they have done," in turning to other gods. It describes the distance from G-d's face that sin brings.

Deuteronomy 31:18

ואנכי הסתר אסתיר פני ביום ההוא על כלי-הרעה אשר עשה כי פנה אל-אלקים אחרים:

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח.

PARAGRAPH 21

133

בד"ה צו את בניי

That maamar explains that only in this world does a person have free choice and the ability to return; in the World to Come he remains as he was drawn here, and though G-dliness is revealed there, he cannot free his soul from the body's pulls he followed.

KEHOT'S NOTE

לקו"ת פנחס עה, ג.

134

את קרבני לחמי

G-d tells Moshe to command Israel about the daily offerings: "Command the children of Israel and say to them: My offering, My bread..." The opening of the Likkutei Torah maamar that discusses "the hollow of the sling."

Numbers 28:2

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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135

ועת לכל חפץ

Koheles: "For everything there is a season, and a time for every desire under heaven." The maamar applies it to the Ten Days of Teshuvah.

Ecclesiastes 3:1

לכל זמן ועת לכל-חפץ תחת השמים:

To every thing there is a season, and a time to every purpose under the heaven:

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136

וישוב אל ה' וירחמהו

Yeshayahu calls on the sinner: "Let the wicked forsake his way... and let him return to Havayah, and He will have

mercy on him." It describes the return that follows bitterness.

Isaiah 55:7

יעזוב רשע דרכו ואיש און מחשבתיו וישוב אליה וירחמהו ואל-אלקיננו כיי-רבה לסלוח:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישעיה נה, ז.

137

ויזעקו אל ה' בצר להם

Of those who sat in darkness and chains the psalm says: "They cried out to Havayah in their distress; He saved them from their straits." The same words recur in verse 19; the Kehot note gives verse 13. The maamar uses it for the cry that comes from feeling one's distance.

Psalms 107:13

ויזעקו אליה בצר להם ממצקותיהם וישעם:

They cried unto the L-RD in their trouble, And He saved them out of their distresses.

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KEHOT'S NOTE

תהלים קז, יג.

138

אליך ה' נפשי אשא

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

KEHOT'S NOTE

שם כה, א.

139

אליך ה' נפשי אשא

David's psalm opens: "To You, Havayah, I lift up my soul." The maamar reads it as the essence of teshuvah: giving one's will over to G-d.

Psalms 25:1

לךוד אליך ה' נפשי אשא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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140

ועדיי תקנו לומר בקשת סלח לנו

There "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed" is explained: transgression is rebellion, casting off the yoke.

KEHOT'S NOTE

ראה תו"א צה, ג. לקו"ת ר"ה סב, ד.

141

כ"א חטאת מה תפעל לו

Elihu tells Iyov: "If you have sinned, what do you do to Him? If your transgressions are many, what do you do to Him?" A person's deeds cannot harm G-d. The maamar

uses it to show that pardon cannot mean undoing harm to G-d.

Job 35:6 ר"ה: איוב

אִם־חָטָאתָ מִה־תַּפְעֲלֵי־בּוֹ וְרַבּוֹ פֶּשַׁעֶיךָ מִה־תַּעֲשֶׂה־לּוֹ:

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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KEHOT'S NOTE

עפ"י איוב לה, ו.

142 מי כמור אב הרחמים

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

KEHOT'S NOTE

בתפלת מוסף ונעילה ומנחת שבת דעשיית.

143 וכמ"ש בזהר

There the Alter Rebbe explains that G-d's essence is infinitely exalted above "filling" and "encompassing" the worlds, that even the first tzimtzum is a great descent for Him, like "commoners' matters," and that in a single glance He sees to the end of all generations, as the Zohar says, "with a single thought He created the world."

KEHOT'S NOTE

על"פ עקב טז, ריש ד וש"נ [כ].

144 וקורא הדורות מראש

G-d asks through Yeshayahu: "Who has wrought and done it? He who calls the generations from the beginning: I, Havayah, am the first, and with the last I am He." It expresses G-d's seeing all generations at once.

Isaiah 41:4 י"א: ד' ישעיהו

מִי־פָעַל וְעָשָׂה קְרָא הַדְּרוֹת מֵרֵאשִׁי אֲנִי ה' רִאשׁוֹן וְאֶת־אַחֲרָיִם אֲנִי־הוּא:

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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145 וכמ"ש בזהר... לפניו ית'

This passage, from "as is written in the Zohar" to "before Him," is quoted there.

KEHOT'S NOTE

מובא בסה"מ תרכ"ז ע' רח (ובהוצאת תשנ"ט ע' רפג).

146 בד"ה תקעו בחדש

That maamar explains that Tishrei is called simply chodesh, a general renewal of all the worlds and their coming into being from nothing, because Rosh Hashanah is the "head" of the year: as the head holds the soul's general life-force, which spreads to each limb, so Rosh Hashanah reveals the life-force from which each month draws its own.

KEHOT'S NOTE

לקו"ת ר"ה גג, ד ואילך.

PARAGRAPH 22

147 אב הרחמים

That maamar distinguishes Av HaRachaman, who has compassion as far as reason requires, like a person who forgives a friend once or twice, from Av HaRachamim, whose great compassion has no measure and forgives even after very many sins.

KEHOT'S NOTE

ראה לקו"ת ר"ה סב, ד.

148 דע מאין באת

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

KEHOT'S NOTE

אבות ג, א.

149 דע מאין באת

Akavya ben Mahalalel: "Know from where you came, where you are going, and before Whom you will give account." The maamar reads me'ayin, "from where," as "from Ayin," the divine source.

משנה אבות ג:1 פירקאי

עֲקִיבָא בֶן מַהֲלַלֵּאל אוֹמֵר, הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים וְאִי אַתָּה כָּא לִידֵי עֲבָרָה. דַּע מֵאֵין בָּאתָ, וּלְאֵן אַתָּה הוֹלֵךְ, וּלְפָנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֶשְׁבוֹן. מֵאֵין בָּאתָ, מִטְּפָה סְרוּחָה, וּלְאֵן אַתָּה הוֹלֵךְ, לְמָקוֹם עֶפֶר רְמָה וְתוֹלַעַה. וּלְפָנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֶשְׁבוֹן, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא:

Akavyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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PARAGRAPH 23

150 ומאיגרא רמה

"From a high roof to a deep pit," the Talmud's image for a great fall. The maamar applies it to the soul's descent.

חגיגה ה' ב: ט"ז-ט"ז Chagigah 5b:16-17

רַבִּי הוּה נָקִיט סִפֵּר קִינּוֹת וְקָא קָרִי בְּגוּיָה, כִּי מִטָּא לְהַאי פְּסוּקָא "הַשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן יְדִיהָ, אָמַר: מֵאִיגְרָא רֵם לְבִירָא עֲמִיקָתָא. רַבִּי וְרַבִּי חֲזִיא הוּו שְׁקָלִי וְאֶזְלִי בְּאוּרְחָא, כִּי מִטוּ לְהַהוּא מֵתָא, אָמַר: אִיכָא צוּרְבָא מִרְבָּנָא הָכָא? נָזִיל וְנִיקְבִּיל אֶפְיָה. אָמַר: אִיכָא צוּרְבָא מִרְבָּנָא הָכָא, וּמֵאוּר עֵינִים הוּא. אָמַר לְקָה רַבִּי חֲזִיא לְרַבִּי: תִּיב אַתָּה, לֹא תִזְלִל בְּנִשְׁאִיאוֹתָהּ. אִיזִיל אֲנָא וְאֶקְבִּיל אֶפְיָה.

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

KEHOT'S NOTE

ראה חגיגה ה, ב.

שמות לג, כב.

151

הזדונות נעשו כזכויות

Reish Lakish: teshuvah is so great that willful sins become for him like merits. The maamar explains how: the bitterness over the sins raises the soul.

יומא פ"ו ב86b Yoma

KEHOT'S NOTE

יומא פו, ב.

152

ובמקום שבע"ת

"In the place where baalei teshuvah stand, the completely righteous cannot stand." The maamar will explain this by the "Rock."

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

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלום שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרה. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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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סנהדרין צ"ט א:13:99a Sanhedrin

ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים לא נתנבאו אלא לבעלי תשובה, אכל צדיקים גמורים — "עין לא ראתה אלקים וזלתיה". ופליגא דרבי אבהו, דאמר רבי אבהו אמר רב: מקום שבעלי תשובה עומדין שם — צדיקים אינם עומדין שם, שנאמר: "שלום שלום לרחוק ולקרוב". ברישא רחוק והדר קרוב. מאי "רחוק" — רחוק דמעיקרה. ומאי "קרוב" — קרוב דמעיקרה ודהשתא.

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KEHOT'S NOTE

ברכות לד, ב. סנהדרין צט, א. לקו"ש ח"ד ע" 361.

PARAGRAPH 24

153

ושמתוך בנקרת הצור

When Moshe asks to see G-d's glory, G-d tells him: "I will place you in the cleft of the rock, and I will cover you with My hand until I have passed by." The maamar reads the Rock as the Supernal Rock, the source of the Thirteen Attributes of Mercy.

שמות ל"ג:כ"ב:33 Exodus

והיה בעבר כבדי ושמתוך בנקרת הצור ושכתי כפי עליך עד עכר:

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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KEHOT'S NOTE

154

מבחי צור עליון מקור ושרש כל שרשי התהוות

This explanation of the Supernal Rock is quoted there, together with the Rambam's explanation that "Rock," said of the Creator, means the root and beginning of everything.

KEHOT'S NOTE

מובא בד"ה החכמה תעוז — תרס"ג ע' קיה. ושם מביא בשם הרמב"ם שמפרש צור דקאי על הבורא ית' ופי' צור הוא שורש כל דבר והתחלתו כו'.

155

הביטו אל צור חוצבתם

Yeshayahu tells those who seek G-d: "Look to the rock from which you were hewn," that is, to Avraham and Sarah, their origin. It shows the "rock" as source and origin.

ישעיהו נ"א:א:1:51a Isaiah

שמעו אלי רדפי צדק מבקשי ה' הביטו אל צור חצבתם ואל מקבת בור נקרתם:

Hearken to Me, ye that follow after righteousness, Ye that seek the L-RD; Look unto the rock whence ye were hewn, And to the hole of the pit whence ye were digged.

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KEHOT'S NOTE

ישע"י נא, א.

156

ונקי צור כמו למשל צור החלמיש

The analogy of the flint is quoted there.

KEHOT'S NOTE

מובא ביהל אור ע' תקנח.

PARAGRAPH 25

157

כחן של בע"ת שמגיעים עד בחי הצור

The Tzemach Tzedek discusses the mitzvah of teshuvah and its power there.

KEHOT'S NOTE

ראה דרמ"צ מצות וידי תשובה. וראה לקו"ש ח"ז ע' 25 שציין לתרי"א ק, ב בפורים ע"י המס"נ הגיעו לעצמות א"ס ב"ה שלמעלה משם הוי, ע"ש.

158

ר' אליעזר בן דורדיא שבכה

The Talmud tells of Elazar ben Durdaya, who repented, weeping with his head between his knees until his soul departed, and a heavenly voice declared him destined for the World to Come. The maamar presents him as one who reached the Rock.

עבודה זרה י"ז א:12:17a Avodah Zarah

ומעבירה לא? והתנאי: אמרו עליו על רבי אלעזר בן דורדיא, שלא הגיח זונה אחת בעולם שלא בא עליה. פעם אחת שמע שיש זונה אחת בכרכי הים, והיתה נוטלת כיס דיגריין בשכרה. נטל כיס דיגריין והלה ועבר עליה שבעה נהרות. בשעת הרגל דבר הפיחה, אמרה: כשם שהפיחה זו אינה חוזרת למקומה, כך אלעזר בן דורדיא אין מקבלין אותו בתשובה.

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KEHOT'S NOTE

ע"ז יז, א.

159

הנה מקום אתי

G-d tells Moshe, "Behold, there is a place with Me, and you shall stand on the rock." The maamar reads it as a level above time and space.

Exodus 33:21א"כ: שמות ל"ג

וַיֹּאמֶר ה' הִנֵּה מְקוֹם אֵתִי וְנִצַּבְתָּ עַל-הַצּוּר:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

PARAGRAPH 26

160

מזומן לחיי עוה"ב

A heavenly voice went forth: "Rabbi Elazar ben Durdaya is destined for the life of the World to Come." The maamar explains why.

Avodah Zarah 17a:15ט"ו א: עבודה זרה י"ז א:ט"ו

אמר: אין הדבר תלוי אלא בי. הניח ראשו בין ברכין ונעה ברכיה עד שיצתה נשמתו. יצתה בת קול ואמרה: רבי אלעזר בן דורדיא מזומן לחיי העולם הבא! [והא הכא בעבירה הוה ומית], התם נמי, כיון דאביק בה טובא, כמינות דמלא.

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161

הצדיקים שנהנין מזיו

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The maamar speaks of the radiance of their Torah and service.

Berakhot 17a:12ב"א: ברכות י"ז א:ט"ב

מרגלא בפומיה דרב: לא בעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שגגה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

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

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KEHOT'S NOTE

ראה ברכות יז, א.

PARAGRAPH 27

162

השיבנו ה' אליך

Eichah closes with the exiled people's plea: "Bring us back to You, Havayah, and we shall return; renew our days as of

old." The maamar reads it as a request that G-d's arousal come first.

Lamentations 5:21א"כ: איכה ה'כ"א

הַשִּׁיבֵנוּ ה' אֱלֹהֵי וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

איכה ה, כא.

163

כי חפץ חסד הוא

Michah's praise of G-d: "He does not keep His anger forever, for He desires kindness." It describes the first creation, which came from G-d's will alone.

Micah 7:18ח"ז: מיכה ז'י"ח

מִי־אֵל כְּמוֹד נִשָּׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־הִחְזִיק לְעַד אָפוּ כִּי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 28

164

חדש ימינו

The plea that closes Eichah: "Bring us back to You, Havayah, and we shall return; renew our days as of old." The maamar reads "days" as G-d's light, asking for a new light.

Lamentations 5:21א"כ: איכה ה'כ"א

הַשִּׁיבֵנוּ ה' אֱלֹהֵי וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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165

לא יהי לך עוד השמש

Yeshayahu promises Zion at the redemption: "The sun shall no longer be your light by day... and Havayah shall be for you an everlasting light." It shows that "day" and "light" stand for G-d's light.

Isaiah 60:19ט"ט: ישעיהו ס'י"ט

לֹא־יִהְיֶה־לְךָ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם וְלַגִּנָּה הַיָּרֵחַ לֹא־יֵאִיר לְךָ וְהַיְּהוָה ה' לְאוֹר עוֹלָם וְאֵלֶיךָ לְתַפְאֲרָתָהּ:

The sun shall be no more thy light by day, Neither for brightness shall the moon give light unto thee; But the L-RD shall be unto thee an everlasting light, And thy G-d thy glory.

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KEHOT'S NOTE

ישע"י ס, יט.

166

יכפר עליכם

“For on this day He shall make atonement for you.” The maamar now explains why the verse names no one as the One who atones.

ויקרא ט"ז:ל"ב:16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל 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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167

יכפר עליכם סתם

The Rebbe's maamar there discusses why the verse says “He shall make atonement” without saying who atones.

KEHOT'S NOTE

ולא אמר מי הוא המכפר. ראה ד"ה שובה ישראל תשלי"ז (סה"מ מלוקט-ד ע' טו).

168

נושא עון ועובר על פשע

Michah praises G-d: “Who is a G-d like You, who bears iniquity and passes over transgression.” The maamar locates this forgiveness in G-d's essence, beyond all worlds.

Micah 7:18

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרִית נִתְּלָתוֹ לֹא־הִתְחַזֵּק לְעַד אָפוּ כִּי־תִפְּזֵן חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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PARAGRAPH 29

169

מכל חטאתיכם לפני ה' תטהרו

“From all your sins before Havayah you shall be purified.” The maamar reads “before Havayah” as “prior to the Name Havayah.”

ויקרא ט"ז:ל"ב:16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל 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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170

תרי"ג מצות

Rabbi Simlai: “613 commandments were said to Moshe at Sinai.” The count on which the maamar's 620 is built.

מכות כ"ג ב"ב:23b

KEHOT'S NOTE

מכות כג, ב.

171

ז' דרכנן

The note points there for a discussion of the seven mitzvos instituted by the Sages.

KEHOT'S NOTE

לקו"ש חכ"א ע' 401.

172

חטא על הנפש

Of the nazir who became impure through the dead, the Torah says the priest atones for him “for having sinned regarding the soul”; the Sages read it as a sin against his own soul, for denying himself wine. The maamar borrows the words for a sin that blemishes the soul's lights.

במדבר ו':י"א:6:11

וַעֲשֵׂה הַכֹּהֵן אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה וְכִפֹּר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ וְקִדַּשׁ אֶת־רֹאשׁוֹ בַּיּוֹם הַהוּא:

And the priest shall prepare one for a sin-offering, and the other for a burnt-offering, and make atonement for him, for that he sinned by reason of the dead; and he shall hallow his head that same day.

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173

כי המצוה הזאת אשר אנכי מצוך

Moshe tells Israel: “For this commandment which I command you today is not hidden from you, nor is it far off.” The Ramban explains “this commandment” as teshuvah. It is the verse of the maamar cited at the end of the bracket.

דברים ל':י"א:30:11

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאָת הוּא מִמֶּךָ וְלֹא רִחֲקָה הוּא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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כי ביום הזה יכפר עליכם לטהר אתכם מכל...

For on This Day He Shall Atone for You



Teshuvah is turning back to face G-d, and its root is self-nullification: Torah study clothes the soul in G-d's own garment, while teshuvah from the depths of the heart, the work of the Ten Days culminating on Yom Kippur, reaches even higher, removing both outer and inner haughtiness.

THE MAAMAR IN BRIEF

The maamar asks why the Yom Kippur verse speaks of purification twice and why atonement waits for the tenth day. Teshuvah is defined as turning face to face with G-d: distance from Him is not of place but of turning one's back, as when mitzvos are kept coldly by rote. To make this inner turning lasting, the Alter Rebbe explains the greatness of Torah study. The Torah is G-d's garment, in which the Infinite Light itself is clothed, and its detailed laws are "the hair of His head"; clarifying them lifts the soul to the Infinite Light and brings a joy greater than Gan Eden. Through self-nullification G-d's word speaks in the one who studies, while the mitzvos, from Malchus, are bound to time and place. Haughtiness, in contrast, is kelipah and akin to idolatry, and its remedy is shame and a cry from the heart. The Ten Days of Teshuvah repair the soul's ten powers, ending with self-exaltation on Yom Kippur. "To purify you" removes outer haughtiness; "before Havayah you shall be purified" removes inner haughtiness through teshuvah that reaches above the Torah's source, revealed fully on Simchas Torah.

OUTLINE

- 1 **The questions and the meaning of teshuvah** ¶11-3
Why the double wording and the ten days; teshuvah as turning face to face, since distance from G-d is a turning of the back, like serving Him by rote.
- 2 **Study and action** ¶13-4
The Sages' statements on whether study or action is greater, and how studying the laws of an offering can count as bringing it.

3 Torah as G-d's garment

¶15-8

From “One” comes the love to be absorbed in G-d, reached through Torah, the garment of the Infinite Light; clarifying the laws, the “hair of His head,” lifts the soul above the garment.

4 The joy of Torah and G-d's word in the mouth

¶9-13

Contemplating this brings supreme joy; through self-nullification G-d's word speaks in the one who studies; Torah is above time, while the mitzvos, from Malchus, are bound to it.

5 Holiness, kelipah and haughtiness

¶14-17

Holiness is self-nullification and kelipah is self-assertion, so haughtiness is akin to idolatry; the remedy is shame before the all-seeing G-d, which leads to teshuvah and the Thirteen Attributes of Mercy.

6 The Ten Days and Yom Kippur

¶18-21

The ten days repair the soul's ten powers; the two kinds of haughtiness answer the verse's double wording; the second Tablets and Simchas Torah reveal G-d's inner face.

KEY CONCEPTS

Face to face פנים בפנים

The inner relationship in which a person serves G-d from his innermost will, and G-d gives from the inner dimension of His will; teshuvah restores it.

Face and back פנים ואחוריים

Two modes of Divine giving: gladly, from the inner will (“face”), or reluctantly, as if over the shoulder (“back”).

Torah as G-d's garment לבושי כתלג חיזור

The Torah is the garment in which the Infinite Light is clothed; one who studies is clothed in the same garment, like two under one tallis.

The hair of His head שער רשיה כעמר נקא

The detailed laws of the Torah, a highly contracted glimmer that is nonetheless attached to the “head,” the source above the garment.

Koach mah כח מה

Chochmah read as “the power of ‘what?’”: holy wisdom is self-nullification, while the wisdom of kelipah is yesh, a sense of self.

Yesh יש

The sense of being an independent entity apart from G-d; in a person it is haughtiness, and the maamar compares it to idolatry.

Outer and inner haughtiness גסות הרוח בחיצוניות ובפנימיות

Seeking others' esteem while knowing one's lowliness, versus truly thinking oneself important; the verse's two purifications address them.

SECTION 1 • ¶1-3

The questions and the meaning of teshuvah

1 כי ביום הזה יכפר^{1,2} עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו. להבין כפל לשון לטהר ותטהרו.

“For on this day He shall atone for you, to purify you; from all your sins, before Havayah, you shall be purified.” [We need] to understand the double expression, “to purify” and “you shall be purified.”

The maamar opens with the verse on Yom Kippur. The verse seems to say the same thing twice, “to purify you” and “you shall be purified,” and the maamar will show (¶20-21) that each phrase speaks of a different kind of fault.

צריך לבאר ענין עשיית [עשרת ימי תשובה] ולמה הוקבעו עשרה ימים דוקא והיום הזה הוא יום העשירי יכפר עליכם הלא כל זמן שעושים תשובה היה צריך שיומחל להם מיד.

We need to explain the matter of the Ten Days of Teshuvah: why exactly ten days were fixed, and [why] “this day,” which is the tenth day, “He shall atone for you.” Surely, whenever people do teshuvah, they ought to be forgiven at once.

A second question: why are exactly ten days of teshuvah fixed, with atonement coming only on “this day,” the tenth? If teshuvah works whenever it is done, forgiveness should come at once, not on a fixed date.

אך הענין הוא כי ענין התשובה הוא להשיב פנים בפנים אליו ית' כי הלא התשובה הוא לשוב ולהתקרב אליו ית'

But the point is that teshuvah is to turn the face back, face to face, toward Him, may He be blessed. For surely teshuvah is to return and draw close to Him, may He be blessed.

The answer begins by defining teshuvah: not only regret, but turning one's face back toward G-d, so that the relationship is face to face. The word teshuvah means “return”: to come back and draw close to Him.

ולכאורה לא שייך לשון זה לגבי הקב"ה דכתיב ביה את השמים ואת הארץ אני מלא³ ולמה צריך לשוב ולהתקרב אליו ית' ובמה נתרחק.

Yet seemingly this expression does not apply with regard to the Holy One, blessed be He, of whom it is written, “I fill the heavens and the earth.” So why must one return and draw close to Him, may He be blessed, and in what way did one become distant?

This raises a difficulty: G-d says, “I fill the heavens and the earth,” so no one is ever physically far from Him. In what sense can a person be distant from Him, or need to come back?

אלא הענין הוא כמשל ב' בני אדם [בני אדם] שעומדים זה אצל זה רק שחוזרים עורף זה מזה אין לך ריחוק גדול מזה ואין קירוב אלא בהחזרת פנים אל פנים.

Rather, the point is like the analogy of two people who stand next to each other, except that they have turned the backs of their necks away from each other: there is no distance greater than this, and there is no closeness except by turning back face to face.

The analogy answers it: two people standing side by side but with their backs turned are as far apart as can be, though no space separates them. Distance from G-d is a matter of turning away, and closeness comes only by turning back face to face.

2 וכך הנה כתיב וראית את אחורי⁴ ופני לא יראו שיש בחי' פנים ואחוריים למעלה.

So too, it is written, "You shall see My back, but My face shall not be seen": there is a level of face and [a level of] back Above.

G-d told Moshe he would see His "back" but not His "face." The Alter Rebbe takes this to mean that Above, too, there is a level of "face" and a level of "back."

וכתיב יאר ה' פניו אליך⁵ פי' שהשפעה תהי' [תהיה] בבחי' הארת פנים מפנימיות רצונו כדכתיב ואוהב את יעקב⁶ וכתיב כי מחה אמה⁷ כו'

And it is written, "May Havayah make His face shine upon you"; the meaning is that the flow [of blessing] should be on the level of the shining of the face, from the inner dimension of His will, as it is written, "And I loved Yaakov," and it is written, "For I will utterly blot out," etc.

The Priestly Blessing asks that Havayah make His face shine upon us: that His flow of blessing come from the inner dimension of His will, with a shining face. Two verses show the two sides: "And I loved Yaakov" (Malachi), giving from the inner will to the one He loves, and "For I will utterly blot out" the memory of Amalek (Exodus), said of one He opposes.

ולכן ההשפעה שמשפיע לו להחיותו הוא מבחי' אחוריים דהיינו כמאן דשדי בתר כתפוי⁸ שנותן לשונאו שאינו נותנו ברצון גמור רק כמי שמוכרח להשפיע ואין השפעה זו מבחי' פנימיות ועיקר רצונו.

Therefore the flow that He grants him to give him life comes from the level of the back, that is, like one who throws [something] behind his shoulders, as one who gives to his enemy: he does not give it with full will, but only as one who is compelled to give, and this flow is not from the inner dimension and the essence of His will.

Even the one G-d opposes receives life from Him, but only from the “back”: like a man who tosses something over his shoulder to an enemy, giving because he must and not because he wants to. Tanya, chapter 22, to which the Kehot note points, uses the same image for the kelipos, which receive life only from the “back” of holiness, as a man gives something to his enemy against his will, throwing it behind his shoulder because he turns his face away from him.

אבל לצדיק בא ההשפעה מבחי' פנימיות רצונו שנותן ברצון גמור ובהארת פנים כשמחה ובטוב לבב⁹ כרוב עוז וחדוה.

But to the tzaddik the flow comes from the inner dimension of His will: He gives with full will and with a shining face, in joy and with gladness of heart, with abundant strength and rejoicing.

To the tzaddik, by contrast, G-d gives from the inner dimension of His will, gladly and with a shining face. This is the “face” level of Divine giving, “in joy and with gladness of heart,” the very words the Torah uses for serving G-d (Deuteronomy 28:47).

SECTION 2 • 113-4

Study and action

3 ועד"ז יובן ג"כ ענין התשובה, כי הנה כתיב כי פנו אלי עורף¹⁰ פי' כי פנו אלי שפונים אליו ית' בקיום תורתו ומצותיו.

In the same way the matter of teshuvah will also be understood. For it is written, “For they have turned to Me the back of the neck.” The meaning of “for they have turned to Me” is that they do turn to Him, may He be blessed, by keeping His Torah and His mitzvos.

Jeremiah's rebuke, “For they have turned to Me the back of the neck, and not the face,” is read precisely: “they have turned to Me” means that they do turn to G-d, since they keep His Torah and mitzvos. But they turn toward Him with the back of the neck, not with the face.

אבל מ"מ אין זה אלא בבחי' עורף שאינו מבחי' פנימית הרצון מאהבה ותשוקה אלא מצות אנשים¹¹ מלומדה והולך בקרירות.

Nevertheless, this is only on the level of the back of the neck, for it is not from the inner dimension of the will, out of love and longing, but [as] "a commandment of men learned by rote," and he goes about it coldly.

This is service done out of habit, "a commandment of men learned by rote" (Isaiah 29:13), without inner will, love or longing. Such a person goes through the motions coldly.

והתשובה היא החזרת פנים בפנים להיות פנימיות רצונו וחפצו כתורת ה' ומצותיו בשמחה ובטוב לבב מרוב כל.¹²

And teshuvah is turning back face to face, so that his innermost will and desire be in the Torah of G-d and His mitzvos, in joy and with gladness of heart, more than [from] an abundance of all things.

Teshuvah turns the face back: one's innermost will and desire become the Torah and mitzvos, kept in joy and with gladness of heart. The words come from Deuteronomy 28:47, read here (as ¶9 says outright) as "more than an abundance of all things": the joy of serving G-d exceeds the joy of any wealth.

(ועמ"ש מזה ע"פ שובה ישראל¹³ והנה ע"י התשובה שהיא החזרת פנים בפנים כנ"ל ע"י נמשך ג"כ מלמעלה ענין ישר יחזו פנימו¹⁴ המבואר במ"א סדי"ה כי תשמע בקול¹⁵ גבי לעשות הישר).

(And see what is written on this on the verse "Return, O Israel." Now through teshuvah, which is turning back face to face as mentioned above, through this there is also drawn down from Above the matter of "The upright shall behold His face," which is explained elsewhere, at the end of the discourse beginning "When you heed the voice," on [the words] "to do what is right.")

This parenthetical sends the reader to two other maamarim. In "Shuvah Yisrael" (Likkutei Torah, Shabbos Shuvah) the Alter Rebbe explains that a transgression draws life from the "back" of holiness, while teshuvah draws it from the "face." At the end of "When you heed the voice" (Re'eh) he reads "to do what is right" as "The upright shall behold His face": when a person turns his face to G-d, G-d's inner face is revealed to him from Above.

אך איך תהיה בחינה זו קבוע בנפש האדם צריך להקדים תחילה מאמר רז"ל [רבותינו זכרונם לברכה] גדול תלמוד שמביא לידי מעשה¹⁶

But how can this level become fixed in a person's soul? We must first preface the saying of our Sages, of blessed memory, "Great is study, for it leads to action."

The Alter Rebbe asks how this inner turning can become a lasting state of the soul. To answer, he first brings the Sages' teaching (Kiddushin 40b) that study is great because it leads to action.

מכלל שהמעשה הוא העיקר¹⁷ והתלמוד אינו גדול אלא במה שמביא לידי מעשה. וארז"ל [ואמרו רבותינו זכרונם לברכה] הלומד שלא לעשות^{18, 19} מוטב שנהפך לו שלייתו וכו'.

By implication, action is the main thing, and study is great only in that it leads to action. And our Sages, of blessed memory, said: "One who learns not in order to do, it would have been better for him had his afterbirth been turned over," etc.

That teaching implies that action is primary and study is great only because it leads to action. The Sages put it sharply: one who learns without intending to act would have been better off had his afterbirth been turned over upon his face, so that he was never born. The Kehot note observes that the word used here, mutav ("better"), is not in the sources it lists, which say noach lo; it appears in Rabbi Chaim Vital's introduction to Etz Chaim.

ובירושלמי²⁰ אמרו על פסוק וכל חפצים לא ישוו בה^{21, 22, 23} אפילו חפצי שמים שכל המצות אינן כדאי אפילו לדבר אחד של דברי תורה שמעלת עסק התורה יתירה על מעלת קיום המצות.

And in the Jerusalem Talmud they said on the verse "And all things desired cannot compare to her": even things desired by Heaven; that is, all the mitzvos are not worth even a single word of the words of Torah, for the virtue of occupying oneself with Torah exceeds the virtue of keeping the mitzvos.

Yet the Jerusalem Talmud teaches the opposite: on "all things desired cannot compare to her," it says that even "things desired by Heaven," the mitzvos, are not worth one word of Torah. This sets up an apparent contradiction: is study or the mitzvos greater?

וגם בגמ' [בגמרא] שלנו (במ"ק [במועד קטן] ד"ט ע"ב) רמו קראי אהדדי כתיב וכל חפצך לא ישוו בה²⁴ חפצך ולא חפצי שמים.²⁵

And in our Gemara too (in Moed Katan, folio 9, side b), it sets the verses against each other: it is written, "And all the things you desire cannot compare to her": the things you desire, but not things desired by Heaven.

The Babylonian Talmud (Moed Katan 9b) notes that two verses in Proverbs differ. One says "the things you desire" cannot compare to wisdom, which implies that "things desired by Heaven," the mitzvos, can. (The Hebrew cheftetz means both a desired thing and a desire.)

וכתיב וכל חפצים לא ישוו בה אפי' [אפילו] חפצי שמים, ומשני כאן במצוה שא"א לעשותה ע"י אחרים וכאן במצוה שאפשר לקיימה ע"י אחרים שמצוה שאפשר לקיימה ע"י אחרים יניחנה ועסוק בתורה.²⁶

And it is written, "And all things desired cannot compare to her": even things desired by Heaven. And it answers: here [it speaks] of a mitzvah that cannot be done by others, and there of a mitzvah that can be fulfilled by others; for a mitzvah that can be fulfilled by others, one should leave it and occupy himself with Torah.

The other verse says "all things desired" cannot compare, even the mitzvos. The Gemara resolves this: a mitzvah that others can do does not override Torah study, so one leaves it to them and keeps studying, but a mitzvah that only he can do comes first.

4 ולכאורה אינו מובן שהרי כל התורה אינו רק פירוש וביאור כיצד תהא המצוה נעשית

Now seemingly this is not understood, for the whole Torah is nothing but the interpretation and explanation of how the mitzvah is to be done.

The difficulty: all of the Torah is essentially the explanation of how the mitzvos are to be done. How then can study be greater than doing the very thing it explains?

ואיך ילמוד הוא פירוש וביאור המצוה והמצו' [וביאור] המצוה והמצו' [המצוה / והמצוה] עצמה תיעשה ע"י אחרים [אחריה]. ועמ"ש מזה בד"ה וידבר אלקים²⁷ כו' לאמר אנכי כו'.

So how is he to study the interpretation and explanation of the mitzvah, when the mitzvah itself will be done by others? And see what is written on this in the discourse beginning "And G-d spoke, etc., saying: I am, etc."

It seems strange to leave the mitzvah to others while one studies its laws. The Alter Rebbe refers to the discourse "And G-d spoke... saying: I am" (Likkutei Torah, Bamidbar), which explains that the Oral Torah is the explanation of the mitzvos hidden in the Written Torah, and that the purpose of the giving of the Torah is that the Infinite Light clothed in it be revealed below, in physical things.

וגם להבין מארז"ל [מאמר רבותינו זכרונם לברכה] כל העוסק בתורת עולה²⁸ כאילו הקריב עולה והעוסק בתורת מנחה כאלו הקריב מנחה.

[We] also [need] to understand the saying of our Sages, of blessed memory: "Whoever occupies himself with the law of the burnt-offering, it is as if he had offered a burnt-offering; and whoever occupies himself with the law of the meal-offering, it is as if he had offered a meal-offering."

A second question: the Sages say that one who studies the laws of an offering is as if he had brought it (Menachos 110a). How can mere study count as the act itself?

והלא הקרבנות תלויים בכהמ"ק [בבית המקדש] ובמזבח וההקרבה תלויה בכהנים דוקא.

But surely the offerings depend on the Holy Temple and on the altar, and the offering up depends specifically on the kohanim.

Offerings need the Holy Temple and the altar, and only a kohen, a priest descended from Aharon, may offer them.

והיאך מעלה עליו הכתוב כאלו הקריב והוא איש זר אשר לא מבני הכהנים וגם אין כאן לא בהמ"ק [בית המקדש] ומזבח. (ועמ"ש מזה ג"כ במ"א בד"ה בשעה שהקדימו²⁹ ישראל נעשה לנשמע).

So how does Scripture account it to him as if he had offered [it], when he is a non-kohen, who is not of the sons of the kohanim, and also there is neither Holy Temple nor altar here? (And see what is written on this also elsewhere, in the discourse beginning "When Israel put 'we will do' before 'we will hear.'")

So how can Scripture count the study of one who is not a kohen as an offering, especially now that there is no Temple or altar at all? The parenthetical points to the discourse "When Israel put 'we will do' before 'we will hear'" (Likkutei Torah, Bamidbar), which explains that the Torah is like the blood that carries life to all the limbs, the mitzvos, and so stands above time and place; that is why studying the laws of an offering counts even when the offering cannot be brought.

ויוכן כל זה ע"פ ביאור ענין מעלת התו' [התורה] בכללה שהיא מצוה לכל א' וא' ללמוד כל הלכו' [הלכות] התורה אפילו הלכו' [הלכות] שאינן צריכות לכל אדם כגון דיני הוראת איסור והיתר שאינה מסורה אלא למורי הוראות

All this will be understood by explaining the virtue of the Torah as a whole: it is a mitzvah for each and every one to learn all the laws of the Torah, even laws that are not needed by every person, such as the laws of ruling on what is forbidden and what is permitted, which are entrusted only to those who issue rulings,

The answer will come from understanding the value of the Torah as a whole. Every Jew must learn all of its laws, even those he will never apply himself, such as the rules for deciding what is forbidden and what is permitted, which are left to halachic authorities.

וכגון משפטים שבין איש לרעהו שאינן מסורים אלא לדיינים ואעפ"כ [ואף על פי כן] המצוה היא על כל אדם אפילו מי שאינו רוצה להיות דין ומורה הוראה בישראל:

and such as the civil laws between a man and his fellow, which are entrusted only to judges. Even so, the mitzvah is on every person, even one who does not wish to be a judge or one who issues rulings in Israel.

Likewise civil law is entrusted to judges, yet every Jew is commanded to study it, even one who never intends to judge or rule. This shows that Torah study has a value of its own, beyond guiding practice.

SECTION 3 • 115-8

Torah as G-d's garment

5 ב והענין הוא כי הנה כתיב והיו הדברים האלה וגו'. ודברת במ³⁰ בשבתך בביתך³¹ וגו',

2. The point is this. It is written, "And these words shall be," etc., "And you shall speak of them when you sit in your house," etc.

Section 2 begins the answer with the verses of the Shema: "these words" are to be upon your heart, and you shall speak of them when you sit at home and when you walk on the way.

דלכאורה פ"י הדברים האלה היינו האמורים בק"ש [בקריאת שמע] דעלה קאי ובאמת מצות ק"ש [קריאת שמע] היא בשחרית וערבית בלבד ולא כל היום ואיך נאמר ודברת במ בשבתך בביתך ובלכתך כו'.

For seemingly the meaning of "these words" is those said in the Shema, to which it refers; yet in truth the mitzvah of reciting the Shema is only in the morning and the evening, and not all day. So how is it said, "And you shall speak of them when you sit in your house and when you walk, etc."?

If "these words" means the Shema itself, there is a problem. The mitzvah to recite the Shema applies only morning and evening, yet the verse speaks of all times.

דמשמע כל היום וכל הלילה תמיד לא יחשה³² בין בשבתך בביתך בין בלכתך בדרך כו'.

For this implies all day and all night, constantly, never to be silent, whether when you sit in your house or when you walk on the way, etc.

The verse's language, sitting at home and walking on the way, implies speaking of them constantly, day and night. The words "all day and all night, constantly, never to be silent" are borrowed from Isaiah's watchmen on the walls of Jerusalem.

אלא ודברת במ³³ בדברי תורה כתיב, וא"כ צריך להבין מהו הדברים האלה דמשמע דקאי על הדברים האמורים למעלה אחד ואהבת כו'

Rather, "And you shall speak of them" is written of words of Torah. If so, we need to understand what "these words" are, since it implies that it refers to the words said above, "One" and "You shall love," etc.

The Gemara (Berachos 21a) settles that "you shall speak of them" refers to words of Torah, studied at all times. But then "these words" still seems to point back to the verses just before it, "One" and "You shall love," so the question is how Torah study relates to them.

(וע' מענין על לבבך ברבות בקהלת בפסוק כל הנחלים הולכים אל הים ובפסוק דברתי אני עם לבי).

(And see on the matter of “upon your heart” in the Midrash Rabbah on Koheles, on the verse “All the rivers flow into the sea,” and on the verse “I spoke with my heart.”)

This parenthetical refers the reader to the Midrash Rabbah on Koheles, which discusses “upon your heart” on two verses, “All the rivers flow into the sea” and “I spoke with my heart.”

אך הנה נודע פ'י מלת אחד שהוא לבדו³⁴ הוא בשמים וארץ וד' רוחות העולם כמו שהיה לבדו קודם בריאת העולם.

But the meaning of the word “One” is known: that He alone is in the heavens and the earth and the four directions of the world, just as He was alone before the creation of the world.

“One” in the Shema means that G-d is alone in the heavens, on the earth and in all four directions, exactly as He was before anything was created. The word echad hints at this: its ches (eight) stands for the seven heavens and the earth, and its dalet (four) for the four directions; the Kehot note points to the Gemara (Berachos 13b) and the Tur and Shulchan Aruch (Orach Chaim 61) on this meaning of “One.”

וכמ"ש אני ה' לא שניתי משום דכולא קמיה כלא ממש חשיב, ואין העולמות תופסים מקום כלל רק בשכמל'ו [ברוך שם כבוד מלכותו לעולם ועד],³⁵ מלכותך מלכות³⁶ כל עולמים שמבחי מלכותו נתהווה בריאת העולמות מאין ליש,

As it is written, “I, Havayah, have not changed,” because everything before Him is considered as truly nothing, and the worlds take up no room at all, except in [the level of] “Blessed be the Name of the glory of His kingdom forever and ever.” “Your kingship is a kingship over all worlds”: from the level of His Malchus came the creation of the worlds, from nothing to something,

“I, Havayah, have not changed”: creation made no change in G-d, because before Him the worlds are nothing at all. They take up “room” only at the level of His Malchus, His kingship, named both in “Blessed be the Name of the glory of His kingdom forever and ever,” the line said after the first verse of the Shema, and in “Your kingship is a kingship over all worlds”; from Malchus the worlds come into being from nothing.

וכמאמר יחיד חי העולמים מלך³⁷ דהא דכולא קמ' [קמיה] כלא חשיב היינו קמיה דוקא משא"כ בבחי' מלכותו הוא שכינת עוזו השוכנת בתחתונים

as in the saying, “Unique One, Life of the worlds, King.” For [the statement] that everything before Him is considered as nothing means before Him specifically; whereas on the level of His Malchus, this is the Shechinah (Divine Presence) of His strength, which dwells in the lower realms,

The words “Unique One, Life of the worlds, King,” from the blessing Baruch She'amar in the morning prayers, hold both sides. “Everything is nothing” is true “before Him,” in His own essence, while on the level of His kingship He is “the Shechinah of His strength” (a phrase from the Aleinu prayer), dwelling in the lower realms.

והיינו ע"י רבוא רבבות צמצומים שיהא נגלה כבוד מלכותו ית', (ועמ"ש מזה ע"פ שיר השירים.³⁸ וע"פ צאינה וראינה לא³⁹ זו מחבבה כו'), ואי לזאת ואהבת את⁴⁰ הוי"י אלהיך ממש

and this is through myriads upon myriads of contractions, so that the glory of His kingship, may He be blessed, be revealed. (And see what is written on this on [the verse] "The Song of Songs," and on "Go forth and see": "He did not cease to cherish her," etc.) Therefore, "You shall love Havayah your G-d," truly,

For His kingship to be revealed in the worlds, the light passes through countless contractions (tzimtzumim). The parenthetical points to discourses on "The Song of Songs" and on "Go forth and see" ("He did not cease to cherish her"); for the first, the Kehot note suggests the opening maamar of Likkutei Torah on Shir HaShirim, which reads chasan, the groom, as one who "comes down a level": the Infinite Light's descent to be clothed in the Torah. From here the Alter Rebbe turns to "You shall love Havayah your G-d."

דהיינו להיות האהבה ורעותא דלבא להבטל אליו ית' ממש להיות נפשו נכללת ובטלה במציאות באור א"ס ב"ה ממש דכולא קמיה כלא ממש חשיב.⁴¹

that is, that there be love and the yearning of the heart to be nullified to Him, may He be blessed, truly, so that his soul be included and nullified in its very existence in the Infinite Light (Or Ein Sof), blessed be He, itself, for everything before Him is considered as truly nothing.

The love asked for is the yearning to be nullified before G-d entirely, so that the soul is absorbed, in its very existence, into the Infinite Light. Such love follows from knowing that before Him everything is truly nothing.

וזהו אחד ואהבת שמבחינת אחד נמשך להיות האהבה ורעותא דלבא בנפש האדם להיות הוי"י ממש אלהיך

And this is "One" [followed by] "You shall love": from the level of "One" there is drawn [the power] for love and the yearning of the heart to be in a person's soul, so that Havayah truly be "your G-d."

This is why "You shall love" follows "One": awareness of G-d's oneness gives rise in the soul to the love and yearning to be absorbed in Him. Through it Havayah, who is beyond the worlds, becomes truly "your G-d."

והיינו ע"י עסק התורה דכתיב עוטה אור כשלמה⁴² שאור התורה עוטה הקב"ה כשלמה שאור א"ס ב"ה ממש מתלבש בהתורה

And this is through occupying oneself with Torah, as it is written, "He wraps Himself in light as in a garment": the light of the Torah wraps the Holy One, blessed be He, like a garment, for the Infinite Light, blessed be He, itself is clothed in the Torah.

This love is reached through Torah study. The verse says G-d "wraps Himself in light as in a garment": the light of the Torah is that garment, and the Infinite Light itself is clothed in it.

(ועמ"ש מזה בד"ה ועשו להם ציצית.⁴³ ועיין עוד מזה בפ' תולדות קמ"ב ב'. תרומה קס"ד⁴⁴ בפ' פנחס רמ"ה ב').

(And see what is written on this in the discourse beginning "They shall make for themselves tzitzis." And see further on this in Parshas Toldos, 142b; Terumah, 164; in Parshas Pinchas, 245b.)

The parenthetical refers to the discourse "They shall make for themselves tzitzis," which the Kehot note finds in the Alter Rebbe's Siddur, in its section on tzitzis, and to three passages of the Zohar: Toldos 142b, Terumah 164 and Pinchas 245b. The Kehot note remarks that one should look into why these particular passages of the Zohar are cited.

ועל זה נאמר לבושי [לבושין / לבושים] כתלג חיור⁴⁵ כי תחלת הויית השלג הוא מן המים⁴⁶ שנקרשו ונעשו שלג ואח"כ כשנפשר ונמס חוזר למים, כך הויית לבוש התורה הוא מבחי המים שהיא בחי חכמה עילאה חכים ולא בחכמה ידיעא.⁴⁷

And of this it is said, "His garment is white as snow." For snow first comes into being from water that has congealed and become snow, and afterward, when it thaws and melts, it returns to water. So too, the garment of the Torah comes into being from the level of water, which is the level of Supreme Chochmah: "He is wise, but not with a knowable wisdom."

Daniel saw G-d's garment "white as snow." Snow is water that has frozen, and it returns to water when it melts; so the Torah, the "garment," comes from "water," Supreme Chochmah, which is "wise, but not with a knowable wisdom," as Eliyahu's prayer in the Tikkunei Zohar puts it.

ומזה נמשך ג"כ בתורה גשמיות שלפנינו להיות גילוי בחי חכמתו ורצונו ית'. וזהו חכמה בראש וחכמה בסוף.⁴⁸

And from this there is also drawn, into the physical Torah that is before us, a revelation of the level of His wisdom and will, may He be blessed. And this is "wisdom at the beginning and wisdom at the end."

That Supreme wisdom is drawn down even into the Torah as we have it, in physical form, so that G-d's wisdom and will are revealed in it. "Wisdom at the beginning and wisdom at the end" (the Zohar) means that the same Chochmah is present at the source and at the lowest point, as the snow returns to the water it came from.

6 והנה כתיב שער רישיי [רישיה] כעמר נקא⁴⁹ אלו הן המשכות כל פרטי ההלכות שבתורה וכמ"ש קווצותיו תלתלים⁵⁰ וגוי תילי תלים של הלכות⁵¹

Now it is written, "The hair of His head is like clean wool": these are the drawings-down of all the particular laws in the Torah, as it is written, "His locks are curled (taltalim)," etc.: mounds upon mounds (tilei tilim) of laws,

The same verse in Daniel says that the hair of His head is like clean wool, and "the hair" stands for the many particular laws of the Torah. The Sages (Eruvin 21b) read "His locks are taltalim (curled)" as tilei tilim, "mounds upon mounds" of laws, and "His locks" (kevutzosav) as the kotz, the tip of each letter: on every tip hang mounds of laws.

שהן המשכות מבחי שערות בלבד שהם בחי הארה מצומצמת ומועטת מעט מזעיר ע"י צמצומים רבים ושונים

which are drawings-down from the level of hairs alone, which are the level of a radiance that is contracted and diminished, a tiny trickle, through many and various contractions.

Hair grows from the head, yet only a little of the head's life reaches it; so the detailed laws are a tiny, highly contracted glimmer, reached through many and various contractions. The Kehot note says that this passage, to "comparison does not apply at all," is quoted in the Rebbe Maharash's discourse "Ki Sisa" of 5638.

כמ"ש נפלאותיך ומחשבותיך אלינו⁵² אין ערוך אליך אגידה ואדברה עצמו מספר שלהיות המשכת נפלאותיך ומחשבותיך אלינו בעסק התורה שלפנינו המלובשת בגשמיות עצמו מספר הצמצומים רבים ריבוא רבבות מדרגות עד אין מספר.

As it is written, "Your wonders and Your thoughts toward us: there is no comparison to You; should I tell and speak of them, they are too many to be counted." That is, for there to be a drawing-down of "Your wonders and Your thoughts toward us" in the study of the Torah that is before us, which is clothed in physicality, the contractions "are too many to be counted": many, myriads upon myriads of levels, beyond number.

David says, "Your wonders and Your thoughts toward us: there is no comparison to You; should I tell and speak of them, they are too many to be counted." The Alter Rebbe reads "too many to be counted" as the countless contractions needed for G-d's wonders and thoughts to be drawn into the physical Torah we study.

(ועמ"ש מזה ע"פ⁵³ ויהי מקץ) כי אין ערוך אליו ית' כלל וכמו שנודע פי' ערך במספר שאפילו אחד לגבי אלף אלפים ורכבות נקרא בשם ערך שהם מסוג א' שהכל נופל תחת סוג המספר,

(And see what is written on this on [the verse] "And it came to pass at the end.") For there is no comparison to Him, may He be blessed, at all; as the meaning of "comparison" in number is known: even one relative to thousands of thousands and myriads is called comparable, since they are of one kind, for all falls under the category of number.

The parenthetical points to the discourse "And it came to pass at the end" (Torah Ohr, Miketz), which explains "Your wonders" as the hidden Supreme Will and "Your thoughts" as Supreme Chochmah, drawn to us through the Torah. "There is no comparison (erech) to You" is precise: in number, even one compared with millions still has an erech, a ratio, since both are numbers.

משא"כ לגבי אור א"ס ב"ה שכשמו כן הוא אין לו סוף כו' לא שייך ערך כלל.^{54, 55}

Whereas with regard to the Infinite Light (Or Ein Sof), blessed be He, which is as its name, having no end, etc., comparison does not apply at all.

But the Infinite Light has, as its name says, no end, so nothing finite stands in any ratio to it.

7 והנה כתיב סלסלה ותרוממך⁵⁶ פי' סלסלה לסלסל ולהפריד השערות שלא יהיו מעורבים ומבולבלים כמארו"ל [כמאמר רבותינו זכרונם לברכה] לא ידעו רבנן⁵⁷ מאי סלסלה⁵⁸ עד דשמעי וכו' דהוה מהפך במזיי' כו'

Now it is written, "Salseleha, and she will exalt you." The meaning of salseleha is to curl and separate the hairs, so that they are not mixed and tangled, as our Sages, of blessed memory, said: "The Rabbis did not know what salseleha means until they heard," etc., "one who was turning over his hair," etc.

Proverbs says of wisdom, "Salseleha, and she will exalt you," plainly "Prize her." The Gemara (Rosh Hashanah 26b) relates that the Sages did not know what salseleha meant until they heard a maidservant of Rebbe's household say to a man who kept turning his hair over, "How long will you curl (mesalsel) your hair?"

שהסלסול הוא בשערות להפרידם שלא יהא עירוב נימא בחברתה, וכך צריך להפריד כל ההלכות שבגמ' [שבגמרא] שלא יהי' [יהיה] עירוב ובלבול בין הלכה להלכה.

For curling is done to hairs, to separate them so that one strand is not mixed with its fellow. So too one must separate all the laws in the Gemara, so that there is no mixing and confusion between one law and another.

Curling hair separates the strands so they do not tangle. In the same way one must separate all the laws of the Gemara, so that no law is mixed up or confused with another.

וכמו שמצינו בכמה מקומות בתלמוד דקאמרי ורמינהו וכו' ומשני לא קשיא הא ר' [רבין] מאיר כו' שמבררין ומלבנין כל הלכה לעצמה שלא תהא הלכה אחרת סותרת אותה ומבלבלתה.

As we find in several places in the Talmud, where they say, “And they raised a contradiction,” etc., and it answers, “It is no difficulty: this is Rabbi Meir,” etc.: they sort out and clarify each law on its own, so that another law does not contradict it and confuse it.

This is what the Talmud does when it sets one teaching against another (“and they raised a contradiction”) and answers, “It is no difficulty: this is Rabbi Meir’s view...” Each law is sorted out and clarified on its own, so that no other law contradicts it.

8 והנה בבחינת סלסול הזה כתיב ותרוממך שנפש האדם מתרוממת ע”י זה לבחיי שער רישיי [רישיה] כעמר נקא⁵⁹ והוא מקור התורה

Now of this level of curling it is written, “and she will exalt you”: through this a person’s soul is raised up to the level of “The hair of His head is like clean wool,” and this is the source of the Torah.

“And she will exalt you”: clarifying the laws raises the soul to “the hair of His head,” which is the source of the Torah.

שהתורה היא רק בחיי לבוש עוטה אור כשלמה⁶⁰ משא”כ התרוממות זו היא למעלה מבחיי לבוש שהיא נוגעת לעצמיות אור א”ס ב”ה ממש (ועמ”ש במ”א ע”פ הנותן שלג כצמר⁶¹ מענין לבושיה כתלג ושער רישיה כו’):

For the Torah is only the level of a garment, “He wraps Himself in light as in a garment,” whereas this exaltation is above the level of a garment, for it touches the very essence of the Infinite Light (Or Ein Sof), blessed be He, itself. (And see what is written elsewhere on [the verse] “He gives snow like wool,” on the matter of “His garment is like snow” and “the hair of His head,” etc.)

The Torah as we study it is G-d’s “garment,” but the “hair” grows from the head itself, above the garment, so this elevation touches the very essence of the Infinite Light. The parenthetical points to a discourse on “He gives snow like wool,” which the Kehot note identifies as the one in the Siddur.

SECTION 4 • 19-13

The joy of Torah and G-d's word in the mouth

9 ג וכאשר ישכיל ויתבונן האדם בנפשו איך שע"י סלסול הלכות של התורה תתרומם נפשו לעלות לאור

א"ס ב"ה ממש ממילא יגיל וישמח בחדוות ה' הוא אור א"ס ב"ה מקור החיים מקור התענוגים

3. And when a person understands and contemplates in his soul how, through the curling of the laws of the Torah, his soul will be exalted to rise to the Infinite Light (Or Ein Sof), blessed be He, itself, then of itself he will exult and rejoice in the joy of G-d, that is, the Infinite Light, blessed be He, the Source of life, the Source of delights,

Section 3 draws the practical conclusion. When a person reflects that clarifying the laws raises his soul to the Infinite Light itself, joy follows of itself: joy in G-d, the Infinite Light, the Source of life and of all delights.

יותר מרוב כל אפילו מחיי עוה"ב [עולם הבא] ג"ע [גן עדן] תחתון ועליון שאין זה אלא זיו כו', וגם בבחי' זיו הזה אמרו על אחר מוטב דלידייניה⁶² כו'.

more than an abundance of all things, even more than the life of the World to Come, the lower and the upper Gan Eden, for that is only a radiance, etc. And even concerning this radiance they said about Acher, "Better that he be judged," etc.

This joy is "more than an abundance of all things," even more than Gan Eden, which is only a radiance (ziv) of G-d. Yet even that radiance is so great that Rabbi Meir said of Acher (Elisha ben Avuyah, who left the Torah's path) that it was better he be judged and then enter the World to Come (Chagigah 15b).

10 ומכ"ש [ומכל שכן] וק"ו [וקל וחומר] שישים נפשו בכפו להיות כל ישעו וכל חפצו בעסק התורה להתענג על

ה' ממש שהוא מקור החיים ומקור התענוגים

And all the more so, a fortiori, he will place his life in his hand, so that all his salvation and all his desire be in occupying himself with Torah, to delight in G-d Himself, who is the Source of life and the Source of delights.

If even the radiance of Gan Eden is so precious, then all the more should a person "place his life in his hand" for Torah study, making it all his salvation and all his desire, since in it he delights in G-d Himself, the Source of all life and all delight.

ואף שאין התענוג הזה נראה ונגלה בהתגלות היינו משום שגדול כח התענוג ההוא שאין העולמות יכולים לסובלו

And though this delight is not seen and revealed openly, that is because the power of that delight is so great that the worlds cannot bear it,

One might object that this delight is not felt. The Alter Rebbe answers that it is hidden precisely because it is too great: the worlds could not bear it if it were revealed.

ולכן אינו בא לידי גילוי בהשגת הנבראים

and therefore it does not come to be revealed in the comprehension of created beings.

Because it is so great, the delight is not revealed to the understanding of any created being: it is present, but hidden.

ואדרבה כ"ש [כל שכן] וק"ו [וקל וחומר] השמחה גדולה יותר לאלהים בהתבוננות נפשו שבודאי שורה עליו גילוי העונג העליון ב"ה מה שאינו נתפס ונקלט בשום השגה ולית מחשבה תפיסא ב"י [ביה],⁶³

On the contrary, all the more so, a fortiori, the joy in G-d is greater when his soul contemplates that the revelation of the Supreme Delight, blessed be He, surely rests upon him: that which is not grasped or taken in by any comprehension, and "no thought can grasp Him."

Far from lessening the joy, this makes it all the greater: the person reflects that the Supreme Delight surely rests upon him, though no mind can grasp it, for "no thought can grasp Him" (Eliyahu's prayer in the Tikkunei Zohar).

וכן בעסק התורה שהיא בחי' לבושי' [לבושין / לבושים] כתלג חיור, הנה נודע שהמחשבה והדיבור של האדם הן בחי' לבושים מחשבה לבוש הפנימי ודבור לבוש האמצעי

And so too in occupying oneself with Torah, which is the level of "His garment is white as snow": it is known that a person's thought and speech are the level of garments: thought is the inner garment, and speech the middle garment.

The same holds in Torah study, the "garment white as snow." A person's thought and speech are his garments, through which his soul expresses itself: thought is the inner garment and speech the middle one (action is the outermost).

וא"כ כשנפשו של אדם מתלבשת במחשבה ודיבור של התורה הנה היא מתלבשת בלבושו של הקב"ה לבושי [לבושין / לבושים] כתלג חיוור ממש ואין קרבת ה' ממש יותר מזה כמו ע"ד משל שנים שמתכסים בטלית אחד.

If so, when a person's soul is clothed in the thought and speech of the Torah, it is clothed in the very garment of the Holy One, blessed be He, "His garment is white as snow," and there is no closeness to G-d Himself greater than this, as, by way of analogy, two who are covered by one tallis.

So when one thinks and speaks words of Torah, his soul is clothed in G-d's own garment, and there is no closeness greater than this, like two people wrapped in one tallis. In Likkutei Torah, Matos (3:10), the Alter Rebbe adds that this holds only when a person has stripped himself of foreign desires; one who keeps the "filthy garments" of other wants stays in a garment of his own.

(ועמ"ש סד"ה ואשה כי תדור),⁶⁴ ובזה יובן מה שבפרשה שניה של ק"ש [קריאת שמע] אומרים ונתתי מטר ארצכם וכי ונתתי עשב בשדך^{65,66} כו'. כאלו מדבר בעדו

(And see what is written at the end of the discourse beginning "And if a woman vows.") And with this will be understood why in the second paragraph of the Shema we say, "And I will give the rain of your land," etc., "And I will give grass in your field," etc., as though he were speaking for himself.

This also explains the second paragraph of the Shema, where Moshe says "I will give the rain" and "I will give grass" in the first person, as though he himself were the giver.

ובאמת הקב"ה הוא הנותן ומשה רבינו ע"ה [עליו השלום] אמר זה לפי ששכינה מדברת מתוך גרונו של משה.^{67,68}

But in truth the Holy One, blessed be He, is the One who gives; and Moshe our teacher, peace be upon him, said this because the Shechinah speaks from within Moshe's throat.

In truth it is G-d who gives; Moshe could say "I" because the Shechinah spoke from his throat. In Likkutei Torah, Va'eschanan (3:4), the Alter Rebbe explains that Moshe, who had attained Binah, was "heavy of mouth," unable to lower himself to the level of speech, so the Shechinah spoke from within his throat.

11 וזהו מאמר השכינה שבגרונו שאומרת ונתתי, אבל מה שאנחנו אומרים ג"כ ונתתי אינו מובן לכאורה אלא היינו ע"י שאומרים תחלה לאהבה את ⁶⁹ ה' אלהיכם ולעבדו בכל לבבכם ובכל נפשכם.

This is the saying of the Shechinah in his throat, which says "And I will give." But that we too say "And I will give" is seemingly not understood. Rather, this is through first saying, "to love Havayah your G-d and to serve Him with all your heart and with all your soul."

The Shechinah in Moshe's throat could say "And I will give," but how can we say it when we recite the Shema? Because we first say the verse "to love Havayah your G-d and to serve Him with all your heart and with all your soul."

והיינו מסירת נפש ולא בשביל שלא יהא כופר בה' ממש אלא היינו ביטול היש וגסות הרוח שבאדם

And this is self-sacrifice (mesirus nefesh): not in order to avoid actually denying G-d, but rather the nullification of the yesh (the sense of self) and of the haughtiness of spirit that is in a person.

"With all your soul" means self-sacrifice (mesirus nefesh), but not only the readiness to die rather than deny G-d. It means giving up one's yesh, the sense of being a separate somebody, and one's haughtiness.

שאמרו רז"ל [רבתינו זכרונם לברכה] כל מי שיש בו גסות הרוח ראוי לגדעו ⁷⁰ כאשירה (בסוטה דף ה' ע"א) שהוא בבחי' אשירה ממש שעושה את עצמו ליש ודבר נפרד מיחודו ית',

Of this our Sages, of blessed memory, said, "Whoever has haughtiness of spirit deserves to be cut down like an asherah" (in Sotah, folio 5, side a), for he is truly in the state of an asherah, making himself into an entity (yesh) and a thing separate from His unity, may He be blessed.

The Sages (Sotah 5a) say that whoever has haughtiness deserves to be cut down like an asherah, a tree worshipped as an idol. The haughty person truly is like such an idol, because he makes himself into an entity separate from G-d's unity, which is the root of idolatry.

וצריך להיות בבחי' ביטול ומסירת נפש לה' והיינו כמו שנודע ממאמר מודים אנחנו לך שההודאה היא אליו ית' ⁷¹ דכולא קמיה כלא חשיב וכל מה שלמטה מטה הוא יותר כלא

One must be in a state of self-nullification (bittul) and self-sacrifice to G-d, as is known from the saying "We acknowledge You": the acknowledgment is to Him, may He be blessed, that everything before Him is considered as nothing, and whatever is lower down is even more as nothing,

One must instead be nullified and given over to G-d, as the Modim prayer, "We acknowledge You," expresses: everything before Him is as nothing, and the lower a thing is, the more it is as nothing before Him. In Iggeres HaKodesh 15, to which the Kehot note points, the Alter Rebbe explains that though we cannot grasp how everything is truly nothing before Him, "we acknowledge" with a true acknowledgment that it is so.

ולא כמו שנראה בערכנו שהבריאה היא יש מאין ונראה לעינינו גשמיות העולם ליש ודבר נפרד כו' כמ"ש במ"א.

and not as it appears from our perspective, that creation is something from nothing, and the physicality of the world appears to our eyes as an entity and a separate thing, etc., as is explained elsewhere.

This is the opposite of how things look to us, as something made from nothing, with the physical world seeming solid and separate. The truth is that before G-d it is nothing.

12 וע"י ביטול זה נמשך ומתגלה יחוד אור א"ס ב"ה ממש בנפשו ויכול לומר ונתתי שאור א"ס ב"ה המתגלה בו הוא הוא המדבר בו

And through this self-nullification, the unity of the Infinite Light (Or Ein Sof), blessed be He, itself is drawn down and revealed in his soul, and he can say "And I will give," for the Infinite Light, blessed be He, that is revealed in him is itself what speaks in him.

When a person nullifies himself, the unity of the Infinite Light is revealed in his soul. Then he too can say "I will give," because it is the Infinite Light revealed in him that speaks in him.

וכמ"ש במ"א בפ' ואתחנן גבי ק"ש [קריאת שמע], והוא כענין דברי אשר שמתו בפ"ך ⁷² שדבר ה' ממש הוא בפיו.

As is explained elsewhere, in Parshas Va'eschanan regarding the Shema. And this is like the matter of "And My words which I have placed in your mouth": the word of G-d itself is in his mouth.

In Likkutei Torah, Va'eschanan (12:18), to which the text refers, the Alter Rebbe explains that one who has given himself over in the first paragraph of the Shema draws the Infinite Light itself into his soul, so that anyone may say "I will give" in the second. Isaiah's "My words which I have placed in your mouth" means that G-d's own word is in the person's mouth.

וע"ד זה תמצא במאמר רז"ל [רבתינו זכרונם לברכה] אלו ואלו דברי ⁷³ אלהים חיים שמה שב"ש [שבית שמאי] אומרים וב"ה [ובית הלל] אומרים וכן דברי אב"י ורבא אין זה דבריהם ממש אלא דבר ה' שבפיהם,

And along these lines you will find in the saying of our Sages, of blessed memory, "These and these are the words of the living G-d": what Beis Shammai say and what Beis Hillel say, and likewise the words of Abaye and Rava, are not truly their own words, but the word of G-d that is in their mouths.

So it is with Torah study. When the Sages say of the opposing views of Beis Shammai and Beis Hillel that "these and these are the words of the living G-d" (Eruvin 13b), they mean that these words, and those of Abaye and Rava, are not merely human opinions but the word of G-d in their mouths.

וכמו שאמר המגיד להבית יוסף אני המשנה המדברת בפיו.⁷⁴ וזהו ענין התורה. אך המצות הם בקיום מצות המלך⁷⁵ דוקא.

And as the Maggid said to the Beis Yosef, “I am the Mishnah that speaks in your mouth.” And this is the matter of Torah. But the mitzvos consist specifically in keeping the command of the King.

So the heavenly Maggid told Rabbi Yosef Karo, author of the Beis Yosef, “I am the Mishnah that speaks in your mouth” (Maggid Meisharim). Such is the nature of Torah; the mitzvos, by contrast, are the carrying out of the King’s command, and the Kehot note points here to the Tosefta (Negaim 3:7) and to the Gemara’s phrase “a decree of the King” (Bava Basra 159a).

13 והנה מבחי' מלכותו ית' הוא חיות כל העולמות בעלי גבול במקום ובזמן מלכותך מלכות כל עולמים וממשלתך בכל דור ודור⁷⁶ כל עולמים בחי' מקום דור ודור בחי' זמן

Now from the level of His Malchus, may He be blessed, comes the life-force of all the worlds, which are bounded in space and in time: “Your kingship is a kingship over all worlds, and Your dominion is in every generation.” “All worlds” is the dimension of space; “every generation” is the dimension of time.

All the worlds, bounded in space and time, get their life from G-d’s Malchus, His kingship. The verse speaks of “all worlds,” which is space, and “every generation,” which is time.

ואין בחי' מקום וזמן שיך אלא בבחי' מלכותו ית' מלך מלך וימלוך. אבל בא"ס ב"ה עצמו לא שיך בחי' זמן ומקום כלל (וכמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז']).

And the dimension of space and time applies only to the level of His Malchus, may He be blessed: “He is King, He was King, and He will be King.” But to the Infinite One (Ein Sof), blessed be He, Himself, the dimension of time and space does not apply at all. (As is explained in Sefer Shel Beinonim, Part II, chapter 7.)

Space and time belong only to the level of Malchus, as the liturgy’s “He is King, He was King, and He will be King” speaks in the tenses of time; G-d’s own infinite essence is beyond both. Tanya (Part II, Shaar HaYichud VehaEmunah, chapter 7), which the text cites, explains that a “world” means space and time, that both come into being from His Malchus alone, and that they are nullified before His essence.

והנה עסק התורה נקרא בצלמנו^{77, 78} שהוא בבחי' למעלה מן הזמן משא"כ המצות שהן בבחי' מלכות נקרא כדמותנו ושייך בהם לשון הזמן,

Now occupying oneself with Torah is called “in Our image,” since it is on the level above time, whereas the mitzvos, which are on the level of Malchus, are called “after Our likeness,” and the language of time applies to them.

The Alter Rebbe reads “Let Us make man in Our image, after Our likeness” as Torah and mitzvos: Torah is “Our image,” above time; the mitzvos, from Malchus, are “Our likeness,” bound to time. Torah Ohr (Yisro), to which the Kehot note points, reads the verse the same way.

לכן קיום המצות תלוי בזמן וקרבנות תלויין בזמן בהמ"ק [בית המקדש] משא"כ עסק התורה אינו תלוי בבחמ"ק [בבית המקדש] וכהן ובגדי כהונה כלל,

Therefore the keeping of the mitzvos depends on time, and the offerings depend on the time of the Holy Temple, whereas occupying oneself with Torah does not depend on the Holy Temple, a kohen or the priestly garments at all.

That is why mitzvos and offerings depend on time and on the Temple, while Torah study needs no Temple, kohen or priestly garments. This begins to answer the question of how studying the laws of an offering can count as bringing it (¶4).

ואף שהתורה הוא פ"י המצות מ"מ במחשבה ודבור עדיין הוא בבחי' רוחניות אבל המצות הם במעשה הגוף בפו"מ [בפועל ממש]:

And though the Torah is the explanation of the mitzvos, nevertheless, [being] in thought and speech, it is still on the level of spirituality, whereas the mitzvos are in the action of the body, in actual deed.

Even though Torah explains the mitzvos, it remains in thought and speech, which are spiritual. The mitzvos are carried out by the body, in physical action.

SECTION 5 • ¶14-17

Holiness, kelipah and haughtiness

14 ד והנה זה לעומת זה ⁷⁹ עשה אלהים שכמו שנפש האלהית מתחלקת לעשר כחות שלשה שכליים ושבע

מדות דקדושה, כך יש ג"כ בקליפה

4. Now, “G-d has made the one opposite the other”: just as the G-dly soul is divided into ten powers, three intellectual [powers] and seven emotive attributes (middos) of holiness, so too there are [such] also in kelipah (the husk):

Section 4 begins with the principle that “G-d has made the one opposite the other”: holiness and its opposite mirror each other. Just as the G-dly soul has ten powers, three of intellect and seven of emotion, kelipah has a matching set.

כמו חכמה דקדושה יש כנגדה חכמה דקליפה חרטומי מצרים ⁸⁰ וכן חכמים המה להרע ⁸¹ (בירמיה סי' ד') וכיוצא בשאר כחות הנפש.

just as there is the Chochmah of holiness, opposite it there is a Chochmah of kelipah, the magicians of Egypt, and likewise, “They are wise to do evil” (in Jeremiah, chapter 4), and similarly with the other powers of the soul.

Opposite holy wisdom stands a wisdom of kelipah, such as that of Pharaoh’s magicians, or of those Jeremiah calls “wise to do evil.” The same holds for each of the soul’s other powers.

וזהו כלל שבסטרא דקדושה הכל בבחי' ביטול אליו ית' חכמה כח מה ⁸² משא"כ חכמה דקליפה היא בחי' יש. וכמ"ש ע"פ בעלי במות ארנון. ^{83, 84}

And this is a general rule: on the side of holiness everything is in a state of self-nullification (bittul) to Him, may He be blessed, [as] Chochmah is koach mah (the power of ‘what’), whereas the Chochmah of kelipah is a state of yesh. As is explained on [the verse] “the lords of the high places of Arnon.”

The difference: in holiness everything is self-nullified before G-d, as Chochmah is read koach mah, “the power of ‘what?’,” the openness of one who sees himself as nothing. The wisdom of kelipah is yesh, a sense of self as something; in Likkutei Torah, Chukas, the Alter Rebbe calls it “the high places of Arnon,” the haughty man “wise in his own eyes,” whom only holy Chochmah, the Torah, can nullify.

וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] ישראל שבחו"ל [שבחוץ לארץ]⁸⁵ כו', כי ארץ ישראל נק' ארץ כנען לשון הכנעה וביטול (עמ"ש סד"ה ויהי בשלח פרעה)⁸⁶

And this is the saying of our Sages, of blessed memory, "Jews outside the Land," etc. For the Land of Israel is called the land of Canaan (Kena'an), an expression of submission (hachna'ah) and self-nullification (see what is written at the end of the discourse beginning "And it came to pass when Pharaoh sent").

This explains the Sages' saying about Jews outside the Land. The Land of Israel is called Canaan (Kena'an), from hachna'ah, submission, so its quality is self-nullification; in Torah Ohr (Beshalach), to which the parenthetical points, the Alter Rebbe calls joy and cleaving to G-d in self-nullification "the land of Canaan."

משא"כ כשהוא בבחי' גסות הרוח ויש הוא כמו עובדי עבודת כוכבים בטהרה הם שענין עובדי כוכבים ומזלות הוא כמ"ש וראית את השמש⁸⁷ ואת הירח כו' והשתחוית להם כו'.

Whereas when one is in a state of haughtiness of spirit and yesh, he is "like idol worshippers in purity." For the matter of worshippers of stars and constellations is as it is written, "And you see the sun and the moon," etc., "and you bow down to them," etc.

One who lives with haughtiness and yesh has left that quality, and the Sages call such Jews "idol worshippers in purity": not actual idolaters, but sharing idolatry's root. The Torah describes star-worship as seeing the sun and the moon and bowing down to them.

והנה כתיב ממגד תבואות שמש^{88,89} שהשמש משפיע לתבואות הארץ וכן כל צבא השמים שהם המזלות אין לך עשב מלמטה⁹⁰ שאין לו מזל מלמעלה כו'.

Now it is written, "with the bounty of the crops of the sun": the sun bestows [influence] on the crops of the earth, and likewise all the host of heaven, which are the constellations: "There is no blade of grass below that does not have a constellation above," etc.

The heavenly bodies do have real influence: the sun ripens the crops, and the Midrash says that every blade of grass has a constellation above that strikes it and tells it to grow.

אלא שהשתחוי' [שהשתחויה] להם אסור מפני שמחשבים אותם ליש ודבר שהם המשפיעים

Only, bowing down to them is forbidden, because they regard them as an entity and a thing, as being the ones that bestow.

So the sin of worshipping them is not the belief that they have influence. It is treating them as independent beings that give of their own.

ובאמת אין השפעתם מצד עצמם אלא שהם כלי ההשפעה שבהם ועל ידם עוברת ההשפעה וכן כל עבודת כוכבים שעושה עצמה ליש ודבר אלא דקרו ליה⁹¹ אלהא דאלהא.

But in truth their bestowing is not of themselves; rather, they are the instruments of the bestowal, in which and through which the bestowal passes. And so too all idolatry makes itself into an entity and a thing, except that they call Him “the G-d of gods.”

In truth their influence is not their own: they are only channels through which G-d’s flow passes. So too every form of idolatry treats some power as an entity of its own, even when, as the Gemara says (Menachos 110a), its worshippers call Him “the G-d of gods.”

משא”כ סטרא דקדושה היא בבחי’ ביטול שאין עוד מלבדו⁹² וא”כ מי שנמשך אחר גסות רוחו להחשיב עצמו ליש הרי הוא כעובד עבודת כוכבים בטהרה.

Whereas the side of holiness is in a state of self-nullification, for “there is nothing else besides Him.” If so, one who is drawn after his haughtiness of spirit, to consider himself an entity, is like an idol worshipper in purity.

Holiness means self-nullification, for “there is nothing else besides Him.” So a person who treats himself as an independent somebody is, at the root, like an idol worshipper, even if his practice is pure.

דהיינו מי שנמשך אחר בגדי כבוד להתפאר בפני בני אדם כי כבוד חכמים ינחלו⁹³ כתיב

That is, one who is drawn after garments of honor, to glorify himself before people. For it is written, “The wise shall inherit honor,”

The example is one who seeks robes of honor to show off before people. True honor belongs to Chochmah: “the wise shall inherit honor” (Proverbs 3:35).

ועשית בגדי קדש⁹⁴ לאהרן אחיך לכבוד ולתפארת שהכבוד הנמשך לבחי’ חכמה כח מ”ה [מה] הוא בבחי’ ביטול משא”כ שאר כבוד של עוה”ז שהוא יש הוא מסטרא דקליפה.

and “You shall make holy garments for Aharon your brother, for honor and for glory”: the honor that is drawn to the level of Chochmah, koach mah, is in a state of self-nullification, whereas any other honor of this world, which is yesh, is from the side of kelipah.

And the Torah commands that Aharon’s holy garments be made “for honor and for glory.” The honor that comes to Chochmah, koach mah, is holy because it rests on self-nullification, like the priestly garments; worldly honor that inflates the self is from kelipah.

15 ובוזה יובן מה שאמרו רז"ל [רבותינו זכרונם לברכה] כך הוא דרכה של תורה⁹⁵ פת במלח⁹⁶ כו' אם אתה עושה כן אשריך בעוה"ז כו'.

And with this will be understood what our Sages, of blessed memory, said: "This is the way of the Torah: bread with salt," etc., "if you do so, happy are you in this world," etc.

The Mishnah in Avos describes the Torah's way as a simple life, "bread with salt you shall eat," and promises, "happy are you in this world."

ולכאורה אינו מובן מהו העוה"ז בזה אלא הענין שכאשר ישים אל לבו ההכנעה וביטול אליו ית' שבזה שורה עליו עונג עליון כנ"ל. אין לך עוה"ז גדול מזה.

Seemingly it is not understood what "this world" there is in this. But the point is that when he takes to heart the submission and self-nullification to Him, may He be blessed, through which the Supreme Delight rests upon him, as mentioned above, there is no "this world" greater than this.

What "this world" happiness is there in a life of bread and salt? It is the Supreme Delight that rests on one who submits and nullifies himself to G-d, as explained above (§10); no "this world" is greater.

16 ועל זה אמרו יפה שעה אחת^{97,98} כו'. אבל כשנמשך אחר תענוגי עוה"ז הרי ממשיך עליו סטרא דקליפה ומלביש א"ע [את עצמן] בגדים צואים⁹⁹

And of this they said, "Better is one hour," etc. But when one is drawn after the pleasures of this world, he draws the side of kelipah upon himself and clothes himself in filthy garments.

This is why the Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. But one who chases worldly pleasure draws kelipah onto himself, as if dressing in "filthy garments," the garments that stand for sin in Zechariah's vision of the High Priest.

וכשישים אל לבו שהקליפות סבבוהו לא יהי [יהיה] לו תענוג מעוה"ז כלל משא"כ כשפת במלח תאכל כו' ישמח לבו ויגל כי אין לו לבוש מסטרא דקליפה ומבגדים הצואים.

And when he takes to heart that the kelipos have surrounded him, he will have no pleasure from this world at all; whereas when "you eat bread with salt," etc., his heart will rejoice and exult, for he has no garment from the side of kelipah or from the filthy garments.

Once he takes to heart that kelipos surround him, his worldly pleasures lose all their taste. One who lives simply, on bread and salt, rejoices, since he wears no garment of kelipah.

אך מי שפגם והעביר את הדרך בהמשיך את לבו אחר היש והגסות, העצה היעוצה לצעוק אל ה' בצר לו צעק לבם¹⁰⁰ שיהא הלב צועק בקרבו

But one who has blemished and strayed from the way by drawing his heart after the yesh and the haughtiness, the counsel given is to cry out to G-d in his distress, “their heart cried out”: that the heart cry out within him,

For one who has already fallen into yesh and haughtiness, the counsel is to cry out to G-d in his distress, “their heart cried out” (Lamentations 2:18): the heart itself must cry out from within him.

מקרב איש ולב עמוק¹⁰¹ איך לא שם לנגד עיניו אור א"ס ב"ה הסובב כל עלמין שלפניו כחשיכה כאורה¹⁰² ורוחניות וגשמיות שוין וימלא בושה וכלימה וכמ"ש ולא נבוש¹⁰³ לעולם ועד.

from “the inward part of man and the deep heart”: how did he not set before his eyes the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), before whom darkness is as light, and spirituality and physicality are equal? And he will be filled with shame and disgrace, as it is said, “And we shall not be ashamed forever and ever.”

The cry comes from the innermost depths, “the inward part of man and the deep heart” (Psalms 64:7): how could he forget the Infinite Light that encompasses all worlds, before which darkness and light, spiritual and physical, are the same? He is then filled with shame, the shame we pray in the morning blessing before the Shema to be spared forever: “that we may not be ashamed forever and ever.”

17 וכמשל מי שהולך ערום בלא הודע לו שיש אנשים רואים אותו ואח"כ כשרואה שהאנשים רואים אותו יתמלא בושה,

It is like the analogy of one who walks about naked, without being aware that there are people watching him; afterward, when he sees that people are watching him, he will be filled with shame.

The analogy: someone walking about naked, unaware he is being watched, feels no shame until he realizes people can see him.

כן ויותר מכן יש ליבוש מאור א"ס ב"ה הסובב כל עלמין דכתיב ב"י [ביה] את השמים ואת הארץ אני מלא.¹⁰⁴

So too, and even more so, one should be ashamed before the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), of which it is written, “I fill the heavens and the earth.”

So much more should a person be ashamed before the Infinite Light that encompasses all worlds and fills heaven and earth. Nothing he does is ever unseen.

(ועמ"ש מזה בד"ה מנורת זהב).¹⁰⁵ ועל זה נאמר כי לא יראני האדם וחי¹⁰⁶ בחייו אינו רואה אבל בשעת מיתתו רואה¹⁰⁷

(And see what is written on this in the discourse beginning "A menorah of gold.") And of this it is said, "For no man shall see Me and live": in his lifetime he does not see, but at the time of his death he sees.

The parenthetical refers to the discourse "A menorah of gold" (Likkutei Torah, Beha'aloscha). G-d told Moshe, "No man shall see Me and live," which the Sages read: in their lifetime people do not see Him, but at the time of death they do (the Kehot note lists the Sifra, the Yalkut, the Midrash Rabbah and Kallah Rabbasi).

והיינו כדי שיתמלא בושח וכלימה בראותו ה' נצב עליו ורואה במעשיו ועי"ז ישוב בתשובה שלימ' [שלימה] לפניו את פניך^{108, 109} ה' אבקש

That is, so that he be filled with shame and disgrace on seeing G-d standing over him and seeing his deeds, and through this he will return in complete teshuvah before Him: "Your face, Havayah, I will seek,"

The purpose of that seeing is that he be filled with shame at seeing G-d standing over him and watching his deeds. That shame brings him to complete teshuvah: "Your face, Havayah, I will seek."

דהיינו לבקש פנימיות ה' גילוי אור א"ס ב"ה ממש דהיינו להחזיר פנים בפנים כנ"ל וכמים הפנים¹¹⁰ כתיב וזרקתי עליכם מים טהורים¹¹¹ י"ג מכילין דרחמי

that is, to seek the inner dimension of G-d, the revelation of the Infinite Light, blessed be He, itself, which is to turn back face to face, as mentioned above. And [corresponding to] "As water, face to face," it is written, "And I will sprinkle pure water upon you": the Thirteen Attributes of Mercy,

Seeking G-d's "face" means seeking His inner dimension, the revelation of the Infinite Light itself, which is the face-to-face turning of teshuvah. As water reflects a face back to the face, G-d answers in kind, "I will sprinkle pure water upon you": the Thirteen Attributes of Mercy.

שהם בחי' פנימיות והן מקור התורה ולכך ממלא כל הפגמים שפגם בתורה. כמ"ש אנת הוא ממלא כל שמהן¹¹² ואנת הוא שלימו דכולהו¹¹³ ועי"ז וטהרתם.

which are the level of the inner dimension and are the source of the Torah; and therefore they fill all the blemishes that he made in the Torah. As it is said, "You are He who fills all the Names, and You are the completion of them all." And through this, "and you shall be purified."

The Thirteen Attributes of Mercy are G-d's inner dimension and the source of the Torah, so they can fill every blemish a person made in his Torah. The proof is Eliyahu's prayer in the Tikkunei Zohar, "You are He who fills all the Names": the Torah is made of G-d's Names (¶20), and the One who fills them fills what was lacking in them, "and you shall be purified."

SECTION 6 • ¶18-21

The Ten Days and Yom Kippur

18 והנה על בחי החזרת פנים בפנים נתקנו כל עשרת ימי תשובה כנגד עשר כחות הנפש שבכל יום נתקן

כח אחד שביום ראשון נתקן בחי החכמה

Now, for the turning back face to face, all the Ten Days of Teshuvah were instituted, corresponding to the ten powers of the soul, so that on each day one power is rectified. On the first day the level of Chochmah is rectified,

The Ten Days of Teshuvah, the subject of the opening question, were instituted for this turning face to face. Each day rectifies one of the soul's ten powers (the same Hebrew root, tikkun, serves for "instituted" and "rectified"), beginning with Chochmah on the first day.

114 דהיינו מה שהלביש נפשו בחכ' [בחכמה] דקליפה שהוא בחינת יש ע"ד מ"ש ראיתי איש חכם בעיניו

תקוה לכסיל ממנו יבא לבחי ביטול כח מה

that is, [the fault] that he clothed his soul in the Chochmah of kelipah, which is the level of yesh, in the manner of what is written, "I have seen a man wise in his own eyes; there is more hope for a fool than for him": [so that] he come to the level of self-nullification, koach mah.

Rectifying Chochmah means undoing the wisdom of kelipah, the man "wise in his own eyes," of whom Proverbs says a fool has more hope; he must come to self-nullification, koach mah. The text has "I have seen" where the verse reads "Have you seen," as the Kehot note marks, and Likkutei Torah, Chukas uses the same wording for the same point.

עד שביום עשירי הוא יום כיפור נתקן בחי התנשאות, ועל דבר הנ"ל נק' עליית המל' שהוא מ"ש לך ה' הממלכה בבחי ביטול,

[And so on,] until on the tenth day, which is Yom Kippur, the level of self-exaltation is rectified. And for the reason mentioned above it is called the ascent of Malchus, which is what is written, "Yours, Havayah, is the kingdom," in a state of self-nullification.

So it goes, day by day, until the tenth day, Yom Kippur, when the last level, self-exaltation, is rectified. That is why Yom Kippur is called "the ascent of Malchus": the kingship is given back to G-d, "Yours, Havayah, is the kingdom," in self-nullification.

לכן ביום הכפורים אסור באכילה ושתיה¹¹⁵ ונעילת הסנדל שהן הכל בחיי הלבשת היש ולהיות בבחי' ביטול ממש אליו ית', ועד"ז הן כל הכריעות והשתחוואות שביום כפור שנופלים על פניהם להיות בבחי' בטול.^{116, 117, 118}

Therefore on Yom Kippur eating, drinking and wearing shoes are forbidden, for all of these are the level of clothing the yesh; and [this is] in order to be in a state of true self-nullification to Him, may He be blessed. In the same way are all the bowings and prostrations of Yom Kippur, when they fall on their faces: to be in a state of self-nullification.

This explains the prohibitions of Yom Kippur (Mishnah Yoma 8:1): eating, drinking and wearing shoes all “clothe” and support the sense of self, so we refrain from them to be fully nullified. The bowings and prostrations of the day express the same self-nullification.

19 והנה יש ב' מיני גסות הרוח בחיי חיצוניות שיודע בעצמו ערכו השפל ואעפ"כ [ואף על פי כן] מחשב א"ע [את עצמו] ליש ודבר בעיני הבריות, ויש בבחי' פנימיות שהוא בחיי עצמיות הגסות שדרכו ישר בעיניו והוא באמת חשוב גם בעיני עצמו.

Now there are two kinds of haughtiness of spirit. [One is] on the outer level (chitzoniyus): he knows within himself his lowly worth, and nevertheless regards himself as an entity and a thing in the eyes of people. And there is [one] on the inner level (pnimiyus), which is the very essence of haughtiness: his way is right in his own eyes, and in truth he is important in his own eyes as well.

There are two kinds of haughtiness. The outer kind knows its own lowliness yet wants to count as somebody in other people's eyes; the inner kind is haughtiness itself, where a person's way is right in his own eyes and he truly considers himself important.

20 והנה על בחינה האי נאמר כי ביום הזה יכפר עליכם לטהר אתכם¹¹⁹ עליכם דייקא. דהיינו מה שעליכם מבחוץ.

Now of the first kind it is said, “For on this day He shall atone for you (aleichem), to purify you”: aleichem, “upon you,” precisely, that is, what is upon you, on the outside.

Now the opening question about the verse's double wording is answered. “He shall atone for you” uses aleichem, plainly “for you” but literally “upon you,” which refers to the outer haughtiness: what sits on a person from the outside, for others to see.

ועל הבחינה הב' אמר מכל חטאתיכם דהיינו חטאת פנימיות שלכם לפני ה' תטהרו. פ"י לפני ה' קודם בחי' הוי'.

And of the second kind it says, “from all your sins,” that is, your inner sin: “before Havayah you shall be purified.” The meaning of “before Havayah” is: prior to the level of Havayah.

“From all your sins” refers to the inner haughtiness, which is part of the person himself. Its purification is “before Havayah,” read not as “in the presence of” but as “prior to” the level of Havayah, a level even higher than the Name.

כי התורה היא שמותיו של הקב"ה¹²⁰ יו"ד היא חכמה אורייתא מחכמה נפקת.¹²¹ אבל ע"י התשובה מעומקא דליבא ממעמקים קראתך¹²² ה' שממשיך בחי' הוי'.

For the Torah is the Names of the Holy One, blessed be He; the yud is Chochmah, [and] “the Torah comes forth from Chochmah.” But through teshuvah from the depth of the heart, “From the depths I called You, Havayah,” which draws down the level of Havayah.

For the Torah is the Names of the Holy One, blessed be He, and comes from Chochmah, the yud of the Name Havayah; so the Torah reaches as high as the Name. Teshuvah from the depth of the heart, “From the depths I called You, Havayah,” reaches higher and draws down the level of Havayah from beyond it.

21 ואז תטהרו מסטרא דקליפה בכדי שלא יהא העלם והסתר מאור א"ס ב"ה הסובב כל עלמין. וזהו שנתנו לוחות אחרונות ביום כיפור גילוי אנכי ה' אלהיך. אנכי ממש

And then “you shall be purified” from the side of kelipah, so that there be no concealment and hiding of the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin). And this is why the second Tablets were given on Yom Kippur: the revelation of “I am Havayah your G-d,” the very “I.”

Once a person is purified of kelipah, nothing hides the encompassing Infinite Light from him. This is why the second Tablets were given on Yom Kippur (Midrash Tanchuma), revealing “I am Havayah your G-d”: the very “I” (Anochi), G-d’s own self.

ובזה לא יהיה לך אלהים אחרים על פני¹²³ פ"י שזהו הבטחה שלא יהיו אלהים אחרים מעלימים ומסתירים את בחי' פנימיות כי עונותיכם מבדילים¹²⁴ כו'.

And through this, “You shall have no other gods before My face”: that is, this is a promise that no other gods will conceal and hide the level of the inner dimension, for “your iniquities separate,” etc.

“You shall have no other gods before My face” is read as a promise: no “other gods” will hide G-d’s inner face. For it is sins that separate, as Isaiah says, “your iniquities have separated between you and your G-d,” and the verse goes on, “your sins have hidden the face from you.”

אך ביום כיפור הוא בהעלם כי לוחות אחרונות נתנו בצנעה^{125, 126, 127} אבל הגילוי הוא בשמחת תורה שמחה של תורה דהיינו גילוי מקור התורה והוא גילוי עונג העליון ב"ה:¹²⁸

But on Yom Kippur it is in concealment, for the second Tablets were given privately; the revelation, however, is on Simchas Torah, the rejoicing of the Torah, that is, the revelation of the source of the Torah, and this is the revelation of the Supreme Delight, blessed be He.

On Yom Kippur this revelation is still hidden, as the second Tablets were given privately; it comes into the open on Simchas Torah, "the rejoicing of the Torah," which reveals the Torah's source, the Supreme Delight. In Likkutei Torah, Masei (3:14), to which the Kehot note points, the Alter Rebbe explains that the second Tablets were given "quietly" on Yom Kippur because all the ascents of that day come through the heart's inner yearning.

IN ONE'S AVODAH

A person should not keep the mitzvos coldly, with his back to G-d, but turn his face to Him with his innermost will. He should study Torah, including its detailed laws, knowing that this clothes his soul in G-d's own garment and raises it to the Infinite Light, and rejoice in it more than in any reward. He should root out haughtiness, outer and inner, through self-nullification, and when he has fallen, cry out from the depths of his heart in shame before G-d who sees everything; this is the work of the Ten Days of Teshuvah and of Yom Kippur.

QUESTIONS FOR DISCUSSION

1. How does the analogy of two people standing back to back answer the question of how one can be far from G-d, who fills heaven and earth?
2. Why does the maamar call the study of the Torah's detailed laws "the hair of His head," and why does clarifying them lift the soul above the Torah as G-d's garment?
3. In what sense is a haughty person "like an idol worshipper in purity," according to the comparison with the worship of the stars?
4. How do the two kinds of haughtiness explain the two expressions of purification in the verse?
5. Why can teshuvah from the depths of the heart reach higher than Torah study, and how does this relate to the second Tablets and Simchas Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי ביום הזה יכפר**

The note dates this maamar to the year 5570, citing the list of maamarim printed in this volume.

KEHOT'S NOTE

מאמר זה משנת תק"ע — ראה רשימת המאמרים שבסדרת "מקסי"ט ע"ש. במאמרי אדהאמ"צ ויקרא-ב ע"ת תפד מאמר זה וביאורו באריכות. קיצור באוה"ת ויקרא-ב ע"ת תקסו.

2 **כי ביום הזה יכפר**

“For on this day He shall atone for you, to purify you; from all your sins, before Havayah, you shall be purified.” In the laws of the Yom Kippur service, G-d tells Moshe that on this day Israel is granted atonement and cleansed of all its sins. Plainly aleichem means “for you” and “before Havayah” means “in His presence”; the maamar will read them as “upon you” and “prior to the level of Havayah” (§20). (context: Steinsaltz Tanakh)

ויקרא ט"ז:ל"ו:16:30 Leviticus

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל 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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KEHOT'S NOTE

ויקרא טז, ל.

3 **את השמים ואת הארץ אני מלא**

“Do I not fill the heavens and the earth? says Havayah.” Through Jeremiah, G-d asks whether anyone can hide from Him, since nothing is hidden from the One who fills everything. The Alter Rebbe uses it to show that “returning” to G-d cannot mean crossing a physical distance. (context: Steinsaltz Tanakh)

ירמיהו כ"ג:כ"ד:23:24 Jeremiah

אִם־יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הַלּוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ" כג, כד.

PARAGRAPH 2

4 **וראית את אחורי**

“You shall see My back, but My face shall not be seen.” G-d answers Moshe’s request to see His glory: Moshe will be shown His “back,” but not His “face.” The Alter Rebbe

takes it as proof that there is a “face” and a “back” Above. (context: Steinsaltz Tanakh)

שמות ל"ג:כ"ג:33:23 Exodus

וְהִסְרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרַי וּפְנֵי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

5 **יאר ה' פניו אליך**

“May Havayah make His face shine upon you and be gracious to you.” From the Priestly Blessing that G-d gives Aharon and his sons for blessing Israel; a shining face is a sign of favor. Here it means blessing given from the inner dimension of G-d’s will. (context: Steinsaltz Tanakh)

במדבר ו':כ"ה:25:6 Numbers

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיְחַנֶּן:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

6 **ואוהב את יעקב**

“I have loved you, says Havayah... and I loved Yaakov,” and, the next verse goes on, “Eisav I hated.” Through Malachi, G-d answers Israel’s doubt of His love by pointing to His choice of Yaakov over his twin brother. The maamar cites it for giving from the inner will to the one He loves. (context: Steinsaltz Tanakh)

מלאכי א':ב'1:1:2 Malachi

אָהַבְתִּי אֶתְכֶם אָמַר ה' וְאִמְרַתֶּם בְּמֶה אֶהְבְּתֶנּוּ הַלּוֹא־אָח עֲשׂו לְיַעֲקֹב נְאֻם־ה' וְאָהַב אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: ‘Wherein hast Thou loved us?’ Was not Esau Jacob’s brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

7 **כי מחה אמה**

“For I will utterly blot out the memory of Amalek from under the heavens.” After the battle with Amalek, G-d tells Moshe to record this vow in writing. It is the maamar’s example of one G-d opposes, who still receives life, but only from the “back.” (context: Steinsaltz Tanakh)

שמות י"ז:יד:17:14 Exodus

וַיֹּאמֶר ה' אֶל־מֹשֶׁה כְּתֹב זֶאת זִכְרוֹן בְּסֵפֶר וְשִׁים בְּאָזְנִי יְהוֹשֻׁעַ כִּי־מָחָה אֶמְחֶה אֶת־זִכְרֵךְ עֻמְלֹק מִתַּחַת הַשָּׁמַיִם:

ירמיה ב, כז.

And the L-RD said unto Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.'

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KEHOT'S NOTE

שמות יז, יד.

8

כמאן דשדי בתר כתפוי

Tanya explains that the kelipos are called "other gods" because their life comes from the "back" of holiness, like someone who gives a thing to his enemy unwillingly, throwing it behind his shoulder with his face turned away.

תניא, חלק ראשון; ליקוטי אמרי 22:5 אמרי 22:5
כ"ב:ה'

אכל הסטרא אחרא והטומאה - היא תועבת ה' אשר שנה, ואינו משפיע לה חיות מפנימית הרצון והקצו האמיתי אשר חפץ בה חס ושלום, כי אם, כמאן דשדי בתר כתפוי לשונאוי שלא ברצונו, רק כדי להעניש את הרשעים, וליתן שכר טוב לצדיקים דאכפין לסטרא אחרא; וזה נקרא בחינת "אחוריים" דרצון העליון ברוך-הוא.

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KEHOT'S NOTE

ראה תניא פכ"ב.

9

"Because you did not serve Havayah your G-d in joy and with gladness of heart, out of the abundance of all things." In the rebuke, Moshe warns that the curses come for serving without joy amid plenty. Here the same words describe how G-d gives to the tzaddik. (context: Steinsaltz Tanakh)

דברים כ"ח:מ"ז 28:47 Deuteronomy

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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PARAGRAPH 3

10

כי פנו אלי ערף

"For they have turned to Me the back of the neck, and not the face." Through Jeremiah, G-d rebukes Israel for calling wood and stone their father and mother and turning their backs on Him, though in trouble they will cry to Him to save them. The maamar reads "they have turned to Me" literally: they do face toward G-d, keeping the mitzvot, but with the back of the neck. (context: Steinsaltz Tanakh)

ירמיהו ב:כ"ז 2:27 Jeremiah

אמרים לעץ אבי אתה ולאבן את ילדתנו כִּי־פנו אלי ערף ולא פנים ובעת רעתם יאמרו קומה והושיענו:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

11

"Since this people draws near with its mouth and honors Me with its lips, but has kept its heart far from Me, and their awe of Me is a commandment of men learned by rote." Through Isaiah, G-d describes worship that is only outward habit. Here it describes mitzvot kept coldly, out of routine. (context: Steinsaltz Tanakh)

ישעיהו כ"ט:י"ג 29:13 Isaiah

ויאמר אֲדֹנָי יְצֵן כִּי נִגַּשׁ הָעָם בִּפְּיוֹ וּבִשְׂפָתָיו כְּבֹדוֹנִי וְלִבּוֹ רָחַק מִמֶּנִּי וְהָיָה יִרְאַתָּם אֵתִי מִצְוֹת אֲנָשִׁים מִלְמָדָה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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12

בשמחה ובטוב לבב מרוב כל

In the rebuke, Moshe warns that the curses will come "because you did not serve Havayah your G-d in joy and with gladness of heart, out of the abundance of all things." Plainly mei-rov kol means "amid plenty"; the maamar reads it (as ¶9 says) as "more than an abundance of all things," a joy in the Torah and mitzvot greater than any wealth. (context: Steinsaltz Tanakh)

דברים כ"ח:מ"ז 28:47 Deuteronomy

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

13

ע"פ שובה ישראל

The maamar "Shuvah Yisrael" asks how one can speak of returning to G-d, who fills heaven and earth, and answers with the same analogy of two people standing close to each other: when one turns his face away, the near become far.

KEHOT'S NOTE

לקו"ת ש"ש סו, ב. ובאוה"ת ויקרא-ב ע' תקסו מוסיף על ציון זה "ועמ"ש בדיה ואהי אצלו אמון פ"ב [לקו"ת במדבר יח] בענין פנים בפנים דבר ה'. ועמ"ש בדיה כי ההרים ימוש פ"א ושם פ"ב [לקו"ת תצא מ, ג] פ"י שיש החזרת פב"פ ע"י תומ"צ, וע' בדיה כי תצא דרוש השני פ"ג [לקו"ת תצא לו, ב] בענין בקשו פני את פניך ה' אבקש" ע"ש.

14

ישר יחזו פנימו

"For Havayah is righteous, He loves righteous deeds; the upright shall behold His face." David closes the psalm with the reward of the upright: to see G-d face to face. Here it is the inner "face" revealed from Above when a person turns his face to G-d. (context: Steinsaltz Tanakh)

תהילים י"א:ז 11:7 Psalms

כִּי־צִדִּיק ה' צְדָקוֹת אֱהָב לִישָׁר יִחְזוּ פָנָיו:

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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KEHOT'S NOTE

תהלים יא, ז.

15 סדי"ה כי תשמע בקול

In the summary of the discourse "When you heed the voice," the Alter Rebbe explains "to do what is right in the eyes of Havayah": G-d looks upon those who fear Him "with one eye," but upon the righteous "with both eyes," so that the bond from below upward matches the one from above downward, "and this is the matter of 'The upright shall behold His face.'" The discourse itself ends the same way (Re'eh 4:18): "what is right" is the "upright" of that verse, the two "eyes," from above and from below, made equal.

KEHOT'S NOTE

לקו"ת ראה כד, ב.

16 גדול תלמוד שמביא לידי מעשה

The Sages debated whether study or action is greater and concluded that study is greater, because it leads to action. The Alter Rebbe infers that action is the main thing.

Kiddushin 40b:8-9 ט"ח-ט"ז

וכבר הנה רבי טרפון וזקנים מסובין בעליית בית גתה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמישים ששים ואחת, ליוכלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

17 מכלל שהמעשה הוא העיקר

The note points to the Alter Rebbe's Laws of Torah Study for this inference that action is the main thing.

KEHOT'S NOTE

ראה הלי ת"ת לאדה"ז פ"ד ה"ג. סה"מ תרכ"ט ע"י.

18 הלומד שלא לעשות

The Midrash brings the same saying of Rabbi Yochanan. It underlines that the purpose of study is to act.

Vayikra Rabbah 35 ל"ה

KEHOT'S NOTE

ירושלמי ברכות פ"א, ה"ה. ועי' כלה רבתי (פ"ח) ד"ד ריש ג' [בש"ס ראם]. ירוש' שבת פ"א ה"ב. תנחומא עקב סי' ו. ושם תבא בסוף ויק"ר פליה, [ז]. ובירוש' ברכות (פ"א ה"ב). ותי' מוטב ל"י [תא] בהציונים ורק בהקדמת הרח"ו ז"ל לסי' ע"ח איי "מוטב", יעו"ש. [כ].

19 הלומד שלא לעשות

Rabbi Yochanan says that one who learns not in order to do would be better off had his afterbirth been turned over

on his face, so that he never came into the world. It stresses that study must lead to action.

Jerusalem Talmud Shabbat 1:2 ב"ב:א' שבת

20 ובירושלמי

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

KEHOT'S NOTE

פאה פ"א סוה"א. [כ].

21 וכל חפצים לא ישוו בה

Kehot's note points to Proverbs 8:1 for these words.

Proverbs 8:1 א' ח:א' משלי

הלא יחקמה תקרא ותבונה תתן קולך:

Doth not wisdom call, And understanding put forth her voice?

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KEHOT'S NOTE

משלי ח, א.

22 וכל חפצים לא ישוו בה

The Jerusalem Talmud expounds this verse to include even "things desired by Heaven": all the mitzvos are not equal to one word of Torah. The Alter Rebbe cites it to show the superiority of Torah study.

Jerusalem Talmud Peah 1:1 א' א' פאה

23 וכל חפצים לא ישוו בה

"For wisdom is better than pearls, and all things desired cannot compare to her." Wisdom herself speaks, calling on people to take her instruction rather than silver and gold. The Sages read "all things desired" as including even "things desired by Heaven," the mitzvos. (context: Steinsaltz Tanakh) (Kehot: Proverbs 8:1)

Proverbs 8:11 א' ח:י"א משלי

כ"י טובה חכמה מפנינים וכל חפצים לא ישוו בה:

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

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24 וכל חפציו לא ישוו בה

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

KEHOT'S NOTE

שם ג, טו.

25 וכל חפציו לא ישוו בה חפציו ולא חפצי שמים

The Gemara sets the two verses against each other and resolves them: a mitzvah that others can do should not interrupt Torah study, but one that only you can do should.

מועד קטן ט"ז ב' ב"ב:ג' 2:3-2:2 Moed Katan

הדר יתבי וקא מבצי להו, כתבי: "יקרה היא מפנינים וכל חפציה לא ישוו בה" — הא חפצי שמים ישוו בה, וכתבי: "כל חפצים לא ישוו בה" — דאפילו חפצי שמים לא ישוו בה! כאן במצוה שאפשר לעשותה על ידי אחרים, כאן במצוה שאי אפשר לעשותה על ידי אחרים.

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26 “She is more precious than pearls, and all the things you desire cannot compare to her.” Shlomo praises wisdom, the Torah. The Gemara reads “the things you desire” as one’s own affairs, so that “things desired by Heaven” are not included. (context: Steinsaltz Tanakh)

משלי ג:15 טו”ט

יקרה היא מפנינים וכל חפציה לא תשוויה:

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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PARAGRAPH 4

27 בד”ה וידבר אליהם
That discourse explains that the Oral Torah, the explanation and interpretation of the mitzvos hidden in the Written Torah, is all included in the Ten Commandments, and that the purpose of the giving of the Torah is that the Infinite Light, clothed in the Torah, G-d’s wisdom, be revealed below in physical things: “And G-d spoke... saying: I am,” so that His very essence be called “your G-d.”

KEHOT’S NOTE

לקו”ת במדבר טו, ד.

28 כל העוסק בתורת עולה
Reish Lakish expounds “This is the law of the burnt-offering, of the meal-offering...”: whoever occupies himself with Torah is as if he had offered a burnt-offering, a meal-offering, a sin-offering and a guilt-offering; Rabbi Yitzchak adds that whoever studies the law of the sin-offering is as if he had offered one. The Alter Rebbe asks how this can be without a Temple, an altar or a kohen.

Menachot 110a:13-14 י”ג-י”ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתניי נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעט ובלבד שיכוין לבו לשמים:

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במדבר י”ג:1 א’

וידבר ה’ אל־משה לאמר:

And the L-RD spoke unto Moses, saying:

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KEHOT’S NOTE

מנחות קי, א. וראה לקמן במדבר יג, א. פי חקת נו, א בהמ”מ. נתבאר בלקו”ש-יח ע’ 413.

29 בד”ה בשעה שהקדימו
The discourse “When Israel put ‘we will do’ before ‘we will hear’” explains that the Supreme Will, above even Supreme Chochmah, is the source of the Torah and the mitzvos, and on 13a, where the note points, that the Torah gives life to the mitzvos as the blood does to the limbs; that

is why the study of an offering’s laws counts as the offering itself.

KEHOT’S NOTE

לקו”ת במדבר יג, א ואילך.

PARAGRAPH 5

30 והיו הדברים האלה . . . ודברת בהם
“And these words, which I command you today, shall be upon your heart.” Moshe’s words to Israel in the Shema, right after “You shall love Havayah your G-d.” The Alter Rebbe asks what “these words” refers to. (context: Steinsaltz Tanakh)

דברים ו:6

והיו הדברים האלה אשר אנכי מצוך היום עליך:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT’S NOTE

דברים ו, ו-ז.

31 ודברת בהם בשבתך בביתך
“...and you shall speak of them when you sit in your house and when you walk on the way, when you lie down and when you rise.” The verse speaks of every time and place, so the Gemara reads it as Torah study. (context: Steinsaltz Tanakh)

דברים ו:7

ושננתם לבניך ודברת בהם בשבתך בביתך ובדרךך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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32 כל היום וכל הלילה תמיד לא יחשה
“Upon your walls, Jerusalem, I have appointed watchmen; all day and all night, constantly, they shall never be silent.” The prophet speaks of watchmen who never stop pleading for Zion; the maamar borrows the words (the Kehot note: “based on” this verse) for constant study. (context: Steinsaltz Tanakh)

ישעיהו ס”ב:6

על־חומתיה ירושלם הפקדתי שמרים כל־היום וכל־הלילה תמיד לא יחשו המזכרים את־הי אל־דמי לכם:

I have set watchmen Upon thy walls, O Jerusalem, They shall never hold their peace Day nor night: ‘Ye that are the L-RD’S remembrancers, Take ye no rest,

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KEHOT’S NOTE

עפ”י ישע”י סב, ו.

33 ודברת כם בד"ת כתיב

The Gemara states that "and you shall speak of them" is written of words of Torah. The Alter Rebbe builds on it.

ברכות כ"א א:ח-ט"ז-8:21a Berakhot

מתיב רב יוסף: "ובשכבה ובקומה". אמר לקה אפלי: הוהא בדברי תורה כתיב. תנו: בעל קרי מהרהר בלבו ואינו מברך לא לפניו ולא לאחריו. ועל המזון מברך לאחריו ואינו מברך לפניו.

Rab Joseph quoted in objection: "When thou liest down and when thou risest up" (Deut. vi. 7)! Abbai answered him: That is written with reference to words of Torah. We have a teaching in our Mishnah: A Ba'al Keri meditates upon [the wording of the Shema] in his heart and says neither the benediction before nor after. At his meal, he says the Grace after [in his heart] but not the Grace before.

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KEHOT'S NOTE

ברכות כא, א.

34 אחד שהוא לבדו בשו"א וד"ר

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

KEHOT'S NOTE

ראה שם יג, ב. טוש"ע או"ח סס"א.

35 בשכמליו

Kehot's note points to Pesachim 56a for these words.

פסחים נ"ו א:56a Pesachim

KEHOT'S NOTE

פסחים נו, א.

36 מלכותך מלכות כ"ע

"Your kingship is a kingship over all worlds (kol olamim), and Your dominion is in every generation." David praises G-d's everlasting reign; olamim can mean "ages" as well as "worlds." The maamar reads it as "worlds": they come into being from the level of His Malchus. (context: Steinsaltz Tanakh)

תהילים קמ"ה:י"ג-14:145 Psalms

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

37 יחיד חי העולמים מלך

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

KEHOT'S NOTE

ברכת ברוך שאמר.

38 ע"פ שיר השירים

That maamar on "The Song of Songs" explains that the Holy One, blessed be He, is called the groom and Israel the bride, referring to the drawing down of the Torah to Israel, and that chasan, the groom, is one who "comes down a

level": the descent of the Infinite Light to be clothed in the Torah.

KEHOT'S NOTE

אולי הכוונה ללקויות שה"ש א, א ואילך. ראה אוה"ת שה"ש-א ע"ט ואילך.

39 אני ה' לא שניתי

"For I, Havayah, have not changed, and you, children of Yaakov, have not come to an end." Through Malachi, G-d assures Israel that He is unchanging and that they endure. Here it means that creation made no change in Him, since before Him everything is nothing. (context: Steinsaltz Tanakh)

מלאכי ג:ר-6:3 Malachi

כי אני ה' לא שניתי ואנכם בני-יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

40 ואהבת את ה"א

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Moshe's command in the Shema, right after "Havayah is One." The Alter Rebbe reads it as the love to be absorbed in Havayah, so that He is truly "your G-d." (context: Steinsaltz Tanakh)

דברים ו:ה-5:6 Deuteronomy

ואהבת את ה' אלקיך בכל-לִבְּךָ ובכל-נַפְשְׁךָ ובכל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

41 דכולא קמ"י כלא ממש חשיב

The Zohar's teaching that everything before Him is considered as nothing. It is the basis for the meaning of "One."

זח"א יא, ב:11 Zohar I, 11b

KEHOT'S NOTE

ראה זח"א יא, ב.

42 עוטה אור כשלמה

"He wraps Himself in light as in a garment; He spreads out the heavens like a curtain." The psalmist praises G-d as Creator; the first words can also be read as G-d wrapping the world in light. The Alter Rebbe reads them as G-d's own garment, the light of the Torah. (context: Steinsaltz Tanakh)

תהילים ק"ד:ב-2:104 Psalms

עוטה-אור כשלמה נוטה שמ"ם כריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

43 בד"ה ועשו להם ציצית

The note identifies the discourse "They shall make for themselves tzitzis" as the one printed in the Siddur, in its section on tzitzis.

KEHOT'S NOTE

סידור שער הציצית ג, ד ואילך.

44 בפ' תולדות קמ"ב ב'. תרומה קס"ד

The note points to the Tzemach Tzedek's Yahel Or on this verse ("He wraps Himself in light as in a garment"), and remarks that it is worth asking why the text points specifically to these Zohar passages.

KEHOT'S NOTE

בפ' פנחס רמח, ב. וראה ביהל אור עה"פ ע' שצו. ויש לעיין למה ציין דוקא לזוהר אלו.

45 לבושי כתלג חיזור

"His garment was white as snow, and the hair of His head like clean wool." In his night vision Daniel sees the Ancient of Days seated on a throne of fire. The Alter Rebbe reads the "garment" as the Torah. (context: Steinsaltz Tanakh)

דניאל ז: ט"ז Daniel 7:9

הוה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דינור גלגלוהי נור דלק:

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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KEHOT'S NOTE

דניאל ז, ט.

46 כי תחלת הויית השלג הוא מן המים

According to the note, the Siddur also states that snow comes into being from water.

KEHOT'S NOTE

וכ"ה בסידור סג, ב. ובאוה"ת נ"ך א ע' נו כתב ע"ז: "מש"ש בסידור דהשלג הוא ממים אם שכי"כ בלקו"ת בד"ה כי ביום הזה יכפר, אך אינו מוכרח לפמ"ש במשנה רפ"ז דמקוואות שמהשלג יכול לעשות מקוה בתחלה ומהקרה לפ"ד הרמב"ם אינו כן, י"ל זהו לפי שהקרה נהווה ממים על כן הוא רק מעלין ולא פוסלין, והשלג שאין התהוותו ממים ע"כ עושין ממנו מקוה מיהו שאר פוסקים אין מחלקים ביניהם". מובא בסה"מ תער"ב ח"ב ע' תתקנז.

47 חכים ולא בחכמה ידיעה

From Eliyahu's prayer that opens the Tikkunei Zohar ("Patach Eliyahu"): G-d is wise, but not with a knowable wisdom. Here it describes Supreme Chochmah, the source of the Torah.

Tikkunei Zohar 17b:3-4 ב:ג-ד

אנת חכים ולאו בחכמה ידיעה. אנת הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק

מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ז"ה יתרו לך, ד. ת"ז בהקדמה (ז, ב).

48 חכמה בראש וחכמה בסוף

The Kehot note gives this Zohar passage for the phrase. Here it means that the same wisdom is at the source and in the Torah below.

Zohar I, 26b כו, זח"א

KEHOT'S NOTE

זח"א כו, ב [וראה עקב טו, ב]. [כ].

PARAGRAPH 6

49 שער ריש"י כעמר נקא

"His garment was white as snow, and the hair of His head like clean wool." From Daniel's vision of the Ancient of Days. The Alter Rebbe applies the "hair" to the particular laws of the Torah. (context: Steinsaltz Tanakh)

דניאל ז: ט"ז Daniel 7:9

הוה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דינור גלגלוהי נור דלק:

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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KEHOT'S NOTE

(המשך הכתוב) דניאל ז, ט.

50 קווצותיו תלתלים

"His head is finest gold; his locks are curled (taltalim), black as a raven." The young woman describes her beloved, which the Sages read as Israel describing G-d. The Gemara reads taltalim as tilei tilim, mounds of laws. (context: Steinsaltz Tanakh)

שיר השירים ה: י"א Song of Songs 5:11

ראשו כתם פז קווצותיו תלתלים שחרות כעורב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה"ש ה, יא.

51 תלי תלים של הלכות

The Gemara expounds "His locks are taltalim": on every tip (kotz) of every letter there are mounds upon mounds (tilei tilim) of laws. It identifies the hair with the details of halachah.

עירובין כ"א ב: כ"ג-כ"ה Eruvin 21b:23-25

"]אין וחקר תיקון משלים הרבה" — אמר עולא אמר רבי אליעזר: בתחילה היתה תורה דומה לכפיפה שאין לה אוננים, עד שבא שלמה

ועשה לה אונים. "קווצותיו תלתלים", אמר רב הסדא אמר מר עוקבא: מלמד שיש לדרוש על כל קוץ וקוץ תילי תילים של הלכות. "שחורות כעורב": במי אתה מוצאן — במי

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Menachot 29b:6-7 ז"ב: ב: מנחות כ"ט

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטניז ג"ץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגניה דחייית ותלו ליה לכרעיה דהיי חטרי להו לגניה דחייית כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דהיי כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי עדי עד כי ביה יי צור עולמים אמר ליה כל התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא

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KEHOT'S NOTE

עירובין כא, ב. מנחות כט, ב. וערש"י שה"ש סי' ה, יד [טז] עזה"פ. [כ].

52 נפלאותיך ומחשבותיך אלינו

"Many things have You done, Havayah my G-d; Your wonders and Your thoughts toward us: there is no comparison to You; should I tell and speak of them, they are too many to be counted." David praises G-d's countless deeds for Israel. Here "too many to count" becomes the countless contractions through which G-d's wisdom reaches the Torah. (context: Steinsaltz Tanakh)

Psalms 40:6 מ'ר: תהילים

רבות עשית אתה ה' אלקי נפלאותיך ומחשבותיך אלינו אין ערך אליך אנידה ואדברה עצמו מספר:

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

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KEHOT'S NOTE

תהלים מ, ו.

53 (ועמ"ש מזה ע"פ ויהי מקץ)

There the verse "Your wonders and Your thoughts toward us" is explained: "Your wonders" is the hidden Supreme Will, beyond any grasp, and "Your thoughts" is Supreme Chochmah, drawn to us through the Torah.

KEHOT'S NOTE

תו"א לא, ד. בתרלי"ח שם מציין גם מלקו"ת שה"ש מ, ב.

54 שהן המשכות מבחי שערות. . לא שייך ערך כלל

According to the note, this passage, from "drawings-down from the level of hairs" to "comparison does not apply at all," is quoted there.

KEHOT'S NOTE

מובא בד"ה כי תשא תרלי"ח סעי' ז.

55 Kehot's note points to Genesis 41:1-44:17 for these words.

בראשית מ"א-מ"ד:י"ז: Genesis 41:1-44:17

PARAGRAPH 7

56 סלסלה ותרוממך

"Prize her, and she will exalt you; she will honor you when you embrace her." Shlomo, speaking as a father to his children, urges them to cherish wisdom. The Gemara reads salseleha as "curl her," turning her over and over, and the Alter Rebbe applies it to separating and clarifying the laws. (context: Steinsaltz Tanakh)

Proverbs 4:8 מ"ח: ד' משלי

סלסלה ותרוממך תכבדך כי תחבקנה:

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

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KEHOT'S NOTE

משלי ד, ח. קטע מכאן מובא באוה"ת חקת עי תתכו.

57 כמארז"ל לא ידעו רבנן

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

KEHOT'S NOTE

בר"ה כו, ב. [ובר"ה שם]. [כ].

58 לא ידעו רבנן מאי סלסלה

The Gemara relates that the Sages learned the meaning of salseleha when they heard a maidservant of Rebbi's household tell a man who was turning his hair over, "How long will you curl your hair?" The Alter Rebbe uses it for the work of clarifying the laws.

Rosh Hashanah 26b:4-5 ה"ד-ה"ו: ר"ה השנה כ"ו ב'ד' ר"ה

לא הוו ידעי רבנן מאי: "סלסלה ותרוממך". יומא חד שמעיה לאמנתא דבי רבי דהוות אמרה להווא גברא דהיה קא מהפה בשעריה, אמרה לקה: עד מתי אתה מסלסל בשערך. לא הוו ידעי רבנן מאי "וטאטאתיה במטאטא השמד". יומא חד שמעיה לאמנתא דבי רבי דהוות אמרה להבירתה: שקולי טאטיתא וטאטי ביתא.

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PARAGRAPH 8

59 שער ריש"י כעמר נקא

In Daniel's vision, the hair of the Ancient of Days is like clean wool. Here it is the source of the Torah, above the level of garment.

Daniel 7:9 ז'ט: דניאל

הוה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוהי נור דלק:

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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60 עוטה אור כשלמה

"He wraps Himself in light as in a garment." Here it marks the Torah as only the level of a garment.

Psalms 104:2:ב'י:תהילים

עוטה אור כשלמה נוטה שמים כריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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61 ע"פ הנותן שלג כצמר

The note identifies the discourse on "He gives snow like wool" as the one in the Siddur, which discusses "His garment like snow" and "the hair of His head."

KEHOT'S NOTE

סידור טג, ד.

PARAGRAPH 9

62 מוטב דלידייני

When Acher (Elisha ben Avuyah) died, it was said that he would neither be judged nor enter the World to Come; Rabbi Meir said it was better that he be judged and then enter the World to Come. Here it shows how great even the radiance of Gan Eden is.

Chagigah 15b:3:ג'י:חגיגה

כי נח נפשיה דאחר, אפרי: לא מידן לדידייני, ולא לעלמא דאמי ליני. לא מידן לדידייני — משום דעסק באורייתא, ולא לעלמא דאמי ליני — משום דחטא. אמר רבי מאיר: מוטב דלידייני ולימי לעלמא דאמי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרק מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 10

63 ולית מחשבה תפיסא בי

From Eliyahu's prayer that opens the Tikkunei Zohar: no thought can grasp Him at all. Here it explains why the Supreme Delight is not felt.

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

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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KEHOT'S NOTE

ראה ת"ז בהקדמה (יז, א).

64 סד"ה ואשה כי תדור

There the Alter Rebbe writes that the Infinite Light is clothed in the Torah, so that the Holy One, blessed be He, and the person who studies Torah are clothed in one garment, "like two who are covered by one tallis, as is explained in the discourse 'Ki Bayom HaZeh Yechaper,'" but only when the person is stripped of foreign desires; one who has other wants and "filthy garments" is in a garment of his own.

KEHOT'S NOTE

לקמן פ' מטות פו, ד.

65 ונתתי מטר ארצכם . . עשב בשדך

"I will give the rain of your land in its season, the early rain and the late rain." In the second paragraph of the Shema, Moshe speaks G-d's promise in the first person, "I will give." The maamar explains how Moshe, and then anyone who says the Shema, can say "I." (context: Steinsaltz Tanakh)

Deuteronomy 11:14:ד"י:דברים

ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרך: that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד. טו.

66 ונתתי עשב בשדך

"I will give grass in your field for your cattle, and you shall eat and be satisfied." The promise continues in the first person. (context: Steinsaltz Tanakh)

Deuteronomy 11:15:ט"ו:דברים

ונתתי עשב בשדך לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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67 לאהבה את ה"א

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

KEHOT'S NOTE

שם יא, יג.

68 שכינה מדברת . . משה

There the Alter Rebbe explains that Moshe, who had attained Binah, stood above the level of speech and was "heavy of mouth," unable to lower himself into speech, so "the Shechinah speaks from within Moshe's throat."

Shemot Rabbah 3:15:י"ו:שמות

ויאמר ה' אליו מי שם פה לאדם - אמר לו: אם אין אתה איש דברים, אל תחוש, הלא אני בראתי כל פיות שבעולם, ואני עשיתי אדם מי שחפצתי, וחורש, ועור, ופקח לראייה, ופקח לשמיעה, ואם אני חפצתי שתהיה איש דברים, תהיה כמו כן, אלא לעשות בך נס אני חפץ, בעת שתדבר, שיהיו דבריך נכונים, שאני אהיה עם פיך, הדא הוא דכתיב:

ואנכי אהיה עם פיך. מהו והורתיך? רבי אבהו אמר: מורה אני דברי לתוך פיך, כמו חץ, כמה דאת אמר (שמות יט, יג): או ירה, יירה. רבי סימון אומר: בורא ...

"The L-rd said to him: Who makes a man's mouth?" He [G-d] said to him: 'If you are not a man of words do not be concerned; haven't I created all the mouths in the world, and I rendered mute whomever I wished, and [likewise determined who is] deaf and blind, and sighted and hearing? Had I wished for you to be a man of words, so would you be. Rather, I wish to perform a miracle with you. When you speak, your words will be exact, as I will ...

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KEHOT'S NOTE

להעיר מזה"ג רלב, א. שם ז, א. רסה סע"א. שמו"ר פ"ג, טו. ויק"ר פב, ג. מכילתא שמות יח, יט. על"ק בואתחנן ג, ד ושי"נ כ].

PARAGRAPH 11

69 לַאֲהַבָּה אֶת ה' אֱלֹהֶיכֶם וּלְעֲבֹדוֹ כָּל לְבַבְכֶם וּכְלֵי נַפְשְׁכֶם

"...to love Havayah your G-d and to serve Him with all your heart and with all your soul." The verse that opens the second paragraph of the Shema, Moshe's words to Israel. The Alter Rebbe reads "with all your soul" as the self-sacrifice of giving up one's sense of self. (context: Steinsaltz Tanakh)

דברים י"א:13ג"ד

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֱלִימִצוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת־ה' אֱלֹהֵיכֶם וּלְעֲבֹדוֹ כָּל־לְבַבְכֶם וּכְלֵי־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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70 Rabbi Elazar says that whoever has haughtiness of spirit deserves to be cut down like an asherah. The Alter Rebbe explains that haughtiness makes a person a separate entity, like an idol.

סוטה ה' א:10י"ד

אמר רבי אלעזר: כל אדם שיש בו גסות הרוח ראוי לגדעו כאשריה. קתיב הקא: "ורמי הקומה גדועים", וקתיב התם: "ואשריהם תגדעו".

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71 שההודאה היא אליו ית'

In Iggeres HaKodesh 15 the Alter Rebbe explains acknowledgment (hoda'ah): to bow and acknowledge G-d, who gives life and being to all, before whom everything is nullified and "considered as nothing"; though we cannot grasp how everything is truly nothing before Him, "we acknowledge" with a true acknowledgment that it is so.

KEHOT'S NOTE

ראה אגה"ק סי' טו.

PARAGRAPH 12

72 ודברי אשר שמתי בפיה

"And as for Me, this is My covenant with them, says Havayah: My spirit that is upon you, and My words which I have placed in your mouth, shall not depart from your mouth." Through Isaiah, G-d promises those who return to Him that His words will never leave Israel's mouth. Here it means that G-d's own word speaks through the one who studies. (context: Steinsaltz Tanakh)

ישעיהו נ"ט:כ"א

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיה לא ימוש מפיה ומפי ורע ורעה אמר ה' מעתה ועד עולם:

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

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KEHOT'S NOTE

ישע"י נט, כא.

73 אלו ואלו דברי א"ח

After Beis Shammai and Beis Hillel disputed for three years, a heavenly voice declared that both are the words of the living G-d, and that the law follows Beis Hillel. The Alter Rebbe reads it as G-d's word speaking in the Sages' mouths.

עירובין י"ג ב:י"א-13b:10Eruvin

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים: הלכה כמותנו, והללו אומרים: הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלקים חיים הן, והלכה כבית הלל. וכי מאחר שאלו ואלו דברי אלקים חיים, מפני מה זכו בית הלל לקבוע הלכה כמותן? מפני שנוחזין ועלובין היו, ושונין דבריהן ודברי בית שמאי, ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן.

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גיתין ו' ב:י"ג-14:13Gittin

אמר לקה: חס ושלום, ומי איכא ספיקא קמי שמיא?! אמר לקה: אלו ואלו דברי אלקים חיים הן - זבוב מצא ולא הקפיד, נימא מצא והקפיד. אמר רב יהודה: זבוב בקערה, ונימא באותו מקום; זבוב - מאיסותא, ונימא - סכנתא. איכא דאמרי: אידי ואידי בקערה; זבוב - אונסא, ונימא - פשיעותא.

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KEHOT'S NOTE

עירובין יג, ב. גיטין ו, ב. ירושלמי ברכות א, ז.

74 אני המשנה המדברת בפיה

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

KEHOT'S NOTE

מגיד משרים ר"פ ויקרא. ובכ"מ.

75 המצות... מצות המלך

The words here quote Bava Batra 159a:10-12; the passage

is shown below.

Bava Batra 159a:10-12 כבא בתרא קנ"ט א"י-י"ב

ומאי קושיא? דלמא גזירת מלך היא, דאיהו לא מהימן, ואחרוני מהימני - ולא מושום דמשקרא! דאי לא תימא הכי, משה ואהרן לחותנם - מושום דלא מהימני הוא! אלא גזירת מלך הוא שלא יעידו להם, הכא נמי - גזירת מלך הוא שלא יעיד על כתב ידו לחותנו! אלא לעולם כדאמרינו מעיקרא, ודקא קשיא לך "תחת אבתיך יהיו בניה" - ההוא בברכה כתיב. ומי מצית אמרת בברכה כתיב -

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KEHOT'S NOTE

ראה תוספתא נגעים פ"ג, ו. ב"ב קנט, א גזירת מלך.

PARAGRAPH 13

76 מלכותך מלכות כל עולמים וממשלתך בכל דור ודור

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." Here the Alter Rebbe reads olamim, which can also mean "ages," as space, and "every generation" as time, both coming from Malchus. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:יג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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77 והנה עסק התורה נקרא בצלמינו

There too "in Our image" is the Torah and "after Our likeness" the mitzvos.

KEHOT'S NOTE

וכ"ה בתו"א סח, ב. וראה באוה"ת בראשית-ג דף תקד, א.

78 בצלמנו

"And G-d said: Let Us make man in Our image, after Our likeness." The climax of the account of creation. The Alter Rebbe reads "Our image" as Torah and "Our likeness" as the mitzvos. (context: Steinsaltz Tanakh)

Genesis 1:26 בראשית א:כ"ו

ויאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו בדת הים ובעוף השמים ובבהמה ובכל-הארץ ובכל-הרמש הרמש על-הארץ:

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 14

79 זה לעומת זה

"G-d has made the one opposite the other." Koheles says that G-d set the good day and the bad day side by side, so that man cannot foresee what will come after him. The

Alter Rebbe reads it as the parallel between holiness and kelipah. (context: Steinsaltz Tanakh)

Ecclesiastes 7:14 קהלת ז:יד

ביום טובה יהיה בטוב וכיום רעה ראה גם את-זה לעמת-זה עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

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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80

חרטומי מצרים

"He sent and called all the magicians of Egypt and all its wise men." Pharaoh summons them to interpret his dreams, and they cannot. Here they represent the wisdom of kelipah. (context: Steinsaltz Tanakh)

Genesis 41:8 בראשית מ"א:ח

ויחי בבקר ותפועם רוחו וישלח ויקרא את-כל-חרטמי מצרים ואת-כל-חכמיה ויספר פרעה להם את-חלמו ואי-פותר אותם לפרעה:

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

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KEHOT'S NOTE

בראשית מא, ח.

81

חכמים המה להרע

"They are wise to do evil, but to do good they do not know." Through Jeremiah, G-d laments that His people are foolish children. The text itself cites it as wisdom of kelipah. (context: Steinsaltz Tanakh)

Jeremiah 4:22 ירמיהו ד:כ"ב

כי אֵוִיל עַמִּי אוֹתִי לֹא יַדְעוּ בָנִים סִכְלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:

For My people is foolish, They know Me not; They are soddish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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82

חכמה כח מה

The Zohar reads Chochmah as koach mah, "the power of 'what'." Here it shows that holy wisdom is self-nullification.

Zohar III, 28a זח"ג כח, א

KEHOT'S NOTE

זח"ג כח, א. לד, א.

83

ע"פ בעלי במות ארנון

There "the lords of the high places of Arnon" are explained: holy Chochmah is koach mah, nullified before the Infinite Light, while its counterpart in kelipah, which the Sages identify with the haughty, is "a man wise in his own eyes" (Proverbs 26:12), the source of yesh; through holy

Chochmah, which is the Torah, those “high places” are nullified.

KEHOT'S NOTE

לקמן חקת סה, ב ואילך.

84

בעלי במות ארנון

“For a fire went out of Cheshbon... it consumed Ar of Moav, the lords of the high places of Arnon.” From the poets’ song of Sichon’s victory over Moav. The text points to its own discourse on this verse (Likkutei Torah, Chukas), where “the high places of Arnon” are the wisdom of keli-pah. (context: Steinsaltz Tanakh)

Numbers 21:28 כ”א: כ”ח

כ”אש יצאה מחשבון להבה מקרית סיון אכלה ער מואב בעלי במות ארנון:

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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85

ישראל שבחו”ל

Rabbi Yishmael says that Jews outside the Land are “idol worshippers in purity,” since they may take part, unknowingly, in a festivity tied to idol worship. The Alter Rebbe applies the phrase to anyone who lives with yesh, outside “the land of Canaan,” the land of submission.

Avodah Zarah 8a:17 י”ז א: עבודה זרה

תנ”א, רבי ישמעאל אומר: ישראל שבחו”ל עובדי עבודה זרה בטהרה הן, כיצד? גוי שעשה משתה לבנו וזימן כל היהודים שבעירו, אף על פי שאוכלין משלהן ושותין משלהן, ושמש שלהן עומד לפניהם, מעלה עליהם הכתוב כאילו אכלו מזבחי מתים, שנאמר: “וקרא לך ואכלת מזבחיו”.

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KEHOT'S NOTE

ע”ז ח, א.

86

(עמ”ש — סד”ה ויהי בשלח פרעה)

At the end of that discourse the Alter Rebbe describes true joy and cleaving to G-d through self-nullification, being united with His oneness, as “the land of Canaan, from the word hachna’ah (submission) and bittul,” a higher level than “the land of the Philistines,” the joy that pours out openly.

KEHOT'S NOTE

תו”א סא, ד.

87

וראית את השמש

“...lest you lift your eyes to the heavens and see the sun and the moon and the stars, all the host of heaven, and be drawn away and bow down to them and serve them.” Moshe warns Israel against worshipping the heavenly bod-

ies. It describes the nature of star-worship. (context: Steinsaltz Tanakh)

Deuteronomy 4:19 ט”ט ד: דברים

וּפְדֹתֶשָׁא עֵינֶיךָ הַשְׁמִימָה וְרֹאית אֶת־הַשָּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צָבָא הַשָּׁמַיִם וְנִדְחָת וְהִשְׁתַּחֲוִית לָהֶם וַעֲבַדְתָּם אֲשֶׁר חָלַק ה' אֱלֹהֶיךָ אֹתָם לְכֹל הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם:

and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the L-RD thy G-d hath allotted unto all the peoples under the whole heaven.

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KEHOT'S NOTE

דברים ד, יט.

88

ממגד תבואות שמש

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

KEHOT'S NOTE

שם לג, יג.

89

ממגד תבואות שמש

“...and with the bounty of the crops of the sun, and the bounty of the yield of the moons.” From Moshe’s blessing of Yosef: his land will be blessed with fruit ripened by the sun. It shows that the sun truly influences the earth. (context: Steinsaltz Tanakh) (Kehot: Deuteronomy 33:13)

Deuteronomy 33:14 י”ד ג: דברים

וּמִמֶּגֶד תְּבוּאוֹת שֶׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרֵחִים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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90

אין לך עשב מלמטה

Rabbi Simon says that there is no blade of grass without a constellation in the heavens that strikes it and tells it, “Grow!” The heavenly bodies are real channels of influence.

Bereshit Rabbah 10:6 ו’ ר: בראשית רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי נתנחם בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: ‘Grow.’ That is what is written: “Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?” (Job

38:33). It is an expression of being in charge [shoter]. “Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר פ"י, ו. השמטות לזח"א רנא, א. מו"נ ח"ב פ"י.

91

אלא דקרו ליה

On “From the rising of the sun to its setting My Name is great among the nations,” Rav says that they call Him “the G-d of gods.” They acknowledge Him, yet treat the lesser powers as entities of their own.

Menachot 110a:5-6 ר"א:ח-ה

אייתיביה רב שימי בר חייה לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאלו מקטירין ומגישין לשמי

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KEHOT'S NOTE

מנחות קי, א.

92

שאינ עוד מלבדו

“You have been shown, so that you may know that Havayah is G-d; there is nothing else besides Him.” Moshe reminds Israel of what they witnessed. This is the self-nullification of holiness. (context: Steinsaltz Tanakh)

Deuteronomy 4:35 דברים ד:ל"ה

KEHOT'S NOTE

דברים ד, לה.

93

כבוד חכמים ינחלו

“The wise shall inherit honor, but fools carry off disgrace.” Shlomo contrasts the lasting honor of the wise with the shame of fools. Here it is the honor proper to holy wisdom. (context: Steinsaltz Tanakh)

Proverbs 3:35 משלי ג:ל"ה

כבוד חכמים ינחלו וכסילים מרים קלון:

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

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KEHOT'S NOTE

משלי ג, לה.

94

ועשית בגדי קדש

“You shall make holy garments for Aharon your brother, for honor and for glory.” G-d commands Moshe about the High Priest's vestments. It shows that there is a holy honor, resting on self-nullification. (context: Steinsaltz Tanakh)

Exodus 28:2 שמות כ"ח:ב

ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת:

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

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

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KEHOT'S NOTE

שמות כח, ב.

PARAGRAPH 15

95

כך היא דרכה של תורה

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

KEHOT'S NOTE

אבות ו, ד.

96

כך הוא דרכה של תורה פת במלח

The Mishnah describes a simple life devoted to Torah and promises happiness in this world. The Alter Rebbe explains that happiness as the delight of self-nullification.

Pirkei Avot 6:4 משנה אבות ו:ד

כך היא דרכה של תורה, פת במלח תאכל, ומים במשורה תשתה, ועל הארץ תישן, וחי צער תחיה, ובתורה אתה עמל, אם אתה עשה כן, (תהלים קכח) אשריה וטוב לה. אשריה בעולם הזה וטוב לה לעולם הבא:

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

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PARAGRAPH 16

97

יפה שעה אחת

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

KEHOT'S NOTE

שם ד, יז.

98

יפה שעה אחת

The Mishnah says that one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come. It continues the theme of the delight available in this world.

Pirkei Avot 4:17 משנה אבות ד:י"ז

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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99

בגדים צואים

“And Yehoshua was clothed in filthy garments, standing before the angel.” In Zechariah's vision the High Priest's

filthy garments stand for sin, and the angel has them removed: “See, I have taken your iniquity away from you.” Here they are the garments of kelipah that worldly pleasure puts on a person. (context: Steinsaltz Tanakh)

Zechariah 3:3 זכריה

ויהושע היה לבש בגדים צואים ועמד לפני המלאך:

Now Joshua was clothed with filthy garments, and stood before the angel.

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100

צעק לבם

“Their heart cried out to Havayah.” In the lament over Jerusalem, its people cry out to G-d, and the wall of Zion is called on to weep day and night. Here it is the inner cry of one who regrets his haughtiness. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב

צעק לבם אל־אֲדֹנֵי חומת בִּתְצִיּוֹן הוֹרִידֵי כְנָחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתְּנִי פוֹגֵת לָךְ אֶל־תִּדְם בִּתְעִינָךְ:

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

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KEHOT’S NOTE

איכה ב, יח.

101

קרב איש ולב עמוק

“...the inward part of man and the deep heart.” David describes the hidden schemes of his enemies, plotted in the depths of the heart. The maamar takes the words for a cry from the innermost depths of a person’s heart. (context: Steinsaltz Tanakh)

Psalms 64:7 דהילים סד

יִחְפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ וְלֵב עֹמֵק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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102

כחשיכה כאורה

“Even darkness is not dark for You... darkness is as light.” David says that nothing can hide him from G-d, for whom night shines like day. Here it describes the encompassing light, before which spiritual and physical are the same. (context: Steinsaltz Tanakh)

Psalms 139:12 דהילים קל”ט

גַּם־חֹשֶׁךְ לֹא־יִחְשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT’S NOTE

תהלים קלט, יב.

ולא נבוש

103

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

KEHOT’S NOTE

ברכת ק”ש של שחרית.

PARAGRAPH 17

104

את השמים ואת הארץ אני מלא

“Do I not fill the heavens and the earth? says Havayah.” Here it means that there is nowhere a person is unseen.

Jeremiah 23:24 ירמיהו כ”ד

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־יְיָ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם־יְיָ

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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105

השמים — בד”ה מנורת זהב

In the discourse “I saw, and behold, a menorah all of gold” (6:30-31) the Alter Rebbe gives the analogy of one who does something foolish and is suddenly ashamed on seeing that he is watched: before the light that encompasses all worlds, “darkness is as light” and spiritual and physical are the same, and when that light is revealed the shame will be great, which is why we pray “that we may not be ashamed forever.”

KEHOT’S NOTE

אולי הכוונה לפי בהעלותך לג, ג.

106

כי לא יראני האדם וחי

“You cannot see My face, for no man shall see Me and live.” G-d’s answer to Moshe’s request to see His glory. The Sages read it: in life one does not see, but at death one does. (context: Steinsaltz Tanakh)

Exodus 33:20 שמות ל”ג

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנַי כִּי לֹא־יִרְאֶנִי הָאָדָם וְחַי:

And He said: ‘Thou canst not see My face, for man shall not see Me and live.’

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KEHOT’S NOTE

שמות לג, כ.

107

אבל בשעת מיתתו רואה

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

KEHOT’S NOTE

עי ספרא ויקרא (פ”ב), ושם איי אבל רואים במיתתו, ובילקוט (רמז תלא) “בשעת מיתתו” וכ”ה במד”ר (ספ”ד) ובמס’ כלה רבתי (רפ”ג) איי בזה”ל “בחייהם אינם רואים אבל במיתתם רואים”, יעו”ש. [כ].

108

את פניך ה’ אבקש

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

KEHOT’S NOTE

תהלים כז, כח.

116 לך ה' הממלכה

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

KEHOT'S NOTE

דברי הימים-א כט, יא.

117 ביוהכ"פ אסור כו'

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

KEHOT'S NOTE

יומא פ"ה מ"א.

118 לך ה' הממלכה

"Yours, Havayah, is the greatness and the might... Yours, Havayah, is the kingdom, and You are exalted as head over all." David's blessing before the whole assembly. Here it describes Malchus rising in self-nullification on Yom Kippur. (context: Steinsaltz Tanakh)

I Chronicles 29:11א"י: כ"ט דברי הימים

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"כל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 20

119 כי ביום הזה יכפר עליכם לטהר אתכם

The maamar's opening verse. Plainly aleichem means "for you"; the maamar reads it as "upon you," the outer haughtiness that sits on a person. (context: Steinsaltz Tanakh)

ויקרא ט"ז:ל"ו: 16:30

כ"ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

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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120 התורה היא שמותיו של הקב"ה

There the Alter Rebbe brings the saying that the whole Torah is the Names of the Holy One, blessed be He, to explain the metzora as one who "spreads a bad name": the letters of holiness are a "good name," and evil speech produces in their place letters of a "bad name." The Kehot note there gives the saying's sources.

KEHOT'S NOTE

נסמן לעיל כד, ד.

121 אורייתא מחכמה נפקת

The Zohar says the Torah comes forth from Chochmah. Here it shows that the Torah reaches as high as Chochmah, the yud of the Name.

זח"ב פה, 85a Zohar II,

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

122 ממעמקים קראתיך ה'

"A song of ascents: From the depths I called You, Havayah." The psalmist cries out from the depths of distress; the word also suggests the depths of the heart. Here it is teshuvah from the depth of the heart, which draws down the level of Havayah. (context: Steinsaltz Tanakh)

Psalms 130:1א': תהילים

שיר המעלות ממעמקים קראתיך ה'

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

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KEHOT'S NOTE

תהלים קל, א.

PARAGRAPH 21

123 לא יהיה לך אלהים אחרים על פני

"You shall have no other gods before My face (al panai)." Plainly, no other gods besides Him; literally, "upon My face." The Alter Rebbe reads it as a promise that nothing will hide G-d's inner face. (context: Steinsaltz Tanakh)

Exodus 20:3ג': שמות

לא יהיה לך אלקים אחרים עלי פני:

Thou shalt have no other gods before Me.

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124 עונותיכם מבדילים

"But your iniquities have separated between you and your G-d, and your sins have hidden the face from you, so that He does not hear." Isaiah tells the people that their sins, not any weakness in G-d, keep Him from answering. Here it explains what hides the inner dimension. (context: Steinsaltz Tanakh)

ישעיהו נ"ט:ב' 59:2

כי אם-עונותיכם היו מבדילים בינכם לבין אלקיכם וחטאותיכם הסתירו פנים מכם משמוע:

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

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KEHOT'S NOTE

ישעיי נט, ב.

125 שנתנו לוחות האחרונות ביוהכ"פ . . בצנעה

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

KEHOT'S NOTE

תנחומא תשא לא.

126 כי לוחות אחרונות נתנו בצנעה

There the Alter Rebbe explains that the second Tablets, given "quietly," were given on Yom Kippur because all the ascents of that day come through Binah, the inner yearning of the heart; "quietly" means the inwardness of the heart.

KEHOT'S NOTE

ראה לקמן פ' מסעי צ, א.

127

לוחות אחרונות נתנו בצנעה

The Midrash says the first Tablets, given in public, were struck by the evil eye and broken, so the second were given privately, for nothing is finer than modesty. The Alter Rebbe uses it to show that Yom Kippur's revelation is hidden.

מדרש תנחומא, כי תשא ל"א:ב' 31:2

פסל לך והיה נכון לבער. כה בראשונה, והיה ביום השלישי בהיה הבער וגו' (שמות כה, ח). וכאן: וגם איש אל ירא. הלוחות ראשונות על שנתנו כפמב', לפיכך שלטה בהם עזו הרע ונשתברו. וכאן אמר לו הקדוש ברוך הוא: איני לך יפה מן העניעות, שנאמר: ומה ה' דורש ממך כי אם עשות משפט ואהבת חסד והצנע לכת (מלכה, ח).

Hew thee and ... and be ready by the morning (ibid. 34:1-2).

With reference to the first tablets, it is written: And it came to pass on the third day, when it was morning, that there were thunders and lightning (ibid. 19:16). But with regard to the second tablets, it is said: Neither let any man be seen (ibid. 34:3). Because the first tablets were given openly, the evil inclination prevailed over them, and (for that reason) they were broken. But in this instance (the second tablets) the Holy One, ...

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128

אנכי ה"א . . לא יהי" לך

“I am Havayan your G-d, who brought you out of the land of Egypt, out of the house of bondage.” The first of the Ten Commandments, G-d speaking at Sinai. Here “I” (Anochi) is G-d’s very self, revealed with the second Tablets. (context: Steinsaltz Tanakh)

שמות כ"ב:20 Exodus

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ. ב-ג.

ביאור הדברים בענין לטהר תהרו

An Explanation of “To Purify ... You Shall Be Purified”



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

THE MAAMAR IN BRIEF

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

OUTLINE

1 Torah study as union with the Infinite

¶1

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

2	“His garment is white as snow”	¶2
	The supernal Chashmal “freezes” Divine wisdom like snow, or like a teacher’s parable, so that it can descend divided and melt into wisdom for created beings.	
3	The hairs: detailed laws and the Yom Kippur service	¶3–4
	“The hair of His head” is the particular laws of physical deeds, such as the Kohen Gadol’s service, which draw down the Infinite Light through bittul and mesirus nefesh.	
4	Torah and mitzvos	¶5
	Torah is true bittul and is free of time and place; the mitzvos, higher in their root, come down as a garment and the bittul of a yesh; honor and haughtiness are the yesh of kelipah.	
5	The two sides of kelipah	¶6–7
	Opposite Torah and mitzvos, kelipah has an inner side, desire, which can be transformed, and an outer side, haughtiness, which cannot.	
6	Two kinds of purification	¶8
	“Upon you” the outer is wiped away; “before Havayah” the inner is purified by a cry from the depths that reaches above the Name.	
7	The ascent of Malchus on Yom Kippur	¶9
	Malchus rises face to face into the Infinite; the Zohar’s two readings of “before Havayah” agree, and Malchus is cleansed first, then Israel.	

KEY CONCEPTS

His garment white as snow לבושיה כתלג חיוור

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

The hair of His head שער רישיה כעמר נקא

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

Chashmal חשמל

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

Makif מקיף

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

Nullification of yesh to ayin ביטול היש לאין

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

Koach mah כח מ"ה

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

The ascent of Malchus עליית המלכות

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

From the depths ממעמקים

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

SECTION 1 • 11

Torah study as union with the Infinite

1 ביאור הדברים בענין לטהר¹ תטהרו. הנה חיי צער תחיה^{2,3} היינו מהתבוננות מגדולת א"ס ב"ה

שכשמו כן הוא אין לו סוף כו' ממילא יחיה חיי צער על מה שרחוק מאור פניו ית'

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

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

ותהיה זאת נחמתו אשריך וטוב לך⁴ בעוה"ז ע"י עסק התורה שהיא חכמתו ושם התלבשות אור א"ס

ממש בחכמה

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

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

ונמצא מתלבש גם הוא בלבושו של הקב"ה ונעשה יחוד א"ס בנפשו, וזהו יחוד קב"ה [קודשא בריך הוא]

ושכינתו וכמבואר בזהר בענין יחוד זו"נ [זעיר אנפין ונוקבא] שהמלאכים מכסים היחוד בגדפין

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

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

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

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

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

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

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

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

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

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

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

SECTION 2 • 12

“His garment is white as snow”

2 ועתה נבוא לביאור לבושיי [לבושין / לבושים] כתלג חיזור איתא בזהר שהי"ג ת"ד [תיקוני דיקנא] ⁵ נקי לפעמים ג"כ בשם לבושיי [לבושין / לבושים] כתלג חיזור.

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

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

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

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

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

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

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

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

(בלקוטי הש"ס [הששה סדרים] מהאריז"ל [מהארי"י זכרוננו לברכה] דט"ז ד"ה לך ומעטי⁶ איתא וז"ל [זוה לשוננו] כי יש מסך בין עולם לעולם כו' ויש בין הא"ק [האדם קדמון] לאצילות מסך וכן בין האצילות לבריאה כו' וכל המסכים נק' מקיפים עכ"ל [עד כאן לשוננו],

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

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

והנה הרמ"ז [הרב משה זכות] ר"פ אמור דפ"ח סע"ב [סוף עמוד ב] גבי כשמן הטוב⁷ על הראש כתב שגם כתר אריך נחשב מעולם אי"ס⁸ כו' ועיקרו של אצילות מתחיל ממז"ס [ממוחא סתימאה] שהיא חכמה דאריך עכ"ל [עד כאן לשוננו]

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

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

וא"כ ענין התלבשות גבורה דעתיק במו"ס [במוחא סתימאה] הוא ענין ההמשכה מאור א"ס בראשית האצילות וע"כ התלבשות זו הוא ע"י מקיף זה ומסך הנ"ל ואפשר שזהו ג"כ ענין קרומא דאורא⁹ כו' ע' [עיי"ן] בע"ח [בעץ חיים] שער א"א פ"ז [פרק ז']¹⁰ שזהו ענין רקיע המבדיל בין מים למים¹¹

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

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

ומזה יובן ג"כ ענין סלסלה ותרוממך¹² שנתבאר לעיל דענין ההתרוממות הוא מבחי' לבושי' [לבושין / לבושים] כתלג לבחי' ומדרגת שער רישי' [רישיה] כו' והיינו כי שער רישי' [רישיה] הוא מבחי' כתר אריך שהוא מעולם א"ס שלמעלה מהמסך ומהאצילות כו').

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

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

וע"ז נאמר לבושי' [לבושין / לבושים] כתלג חיוור כמו שלג שתחלת הווייתו ממים¹³ ונקפא ונעשה שלג ואח"כ חוזר ונפטר ונמס והיה למים וזהו חכמה בראש חכמה בסוף,^{14,15}

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

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

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

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

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

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

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

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

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

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

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

ועל ענין זה נאמר משליך קרחו כפתים כו' ישב רוחו יזלו מים מגיד דבריו ליעקב^{18,19} שלהיות מגיד דבריו ליעקב שהוא מבחי' יזלו מים נעשה ע"י הקרח שנגלד ונקרש כעין הקרח

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

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

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

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

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

וכמו שנודע מגבורות גשמים²⁰ שיורדים²¹ ע"י התחלקות שאל"כ [שאם לא כן] היו מבול²² ח"ו [חס ושלום],

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

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

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

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

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

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

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

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

וגם השלג יש בו תוקף הלבנונית יותר מבחי' עמר נקא וכמ"ש במ"א ע"פ הנותן שלג כצמר).^{23, 24}

ומים שיורדים ממקום גבוה למקום נמוך (אלא שיורדים בבחי' צמצום והתחלקות ההשפעה

לפירורים):^{25, 26, 27, 28}

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

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

SECTION 3 • 113-4

The hairs: detailed laws and the Yom Kippur service

3 ב והנה מבחי' לבושיה כתלג חיוור נמשך בחי' שער רישיה כעמר נקא²⁹ אלו הן פרטי ההלכות שבגשמיות

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

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

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

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

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

והיה רק פעם א' בשנה והי' [והיה] צריך חמש טבילות ועשרה קידושין³⁰ וכל העבודה הוא שמזה מדם הפר ומדם השעיר באצבע אחת למעלה ושבע למטה ומונה אחת ואחת³¹ כו'.

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

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

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

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

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

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

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

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

SECTION 4 • 15

Torah and mitzvos

5 ועל דרך זה היה לימוד תנאים ואמוראים וכל עסק³² רשב"י [רבי שמעון בר יוחאי]³³ היה בנגלה כ"ד קושיות וכ"ד פירוקים³⁴

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

The Sages of the Mishnah and the Talmud studied in this way, through the particular laws, the "hairs." Even Rabbi Shimon bar Yochai, the master of the Zohar, was wholly occupied with the revealed Torah; the Talmud (Shabbat 33b) tells that he would resolve a difficulty in twenty-four ways. In Iggeres HaKodesh, epistle 26, the Alter Rebbe adds that he did so even in the cave, where their main study must have been the Mishnah, since the Zohar could have been completed in a few months.

וגם בכל פרק³⁵ מפרקי המסכתות שבש"ס [שבששה סדרים] נזכר ר"ש [רבי שמעון] ואפילו בכלים ובנגעים ועוקצין והי' [והיה] פטור מתפלה לפי שכל עסק תורתו היה עד"ז וכמ"ש ודברי אשר שמתי בפ"ך.³⁶

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

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

אך אין כח זה אלא בתורה עצמה, אבל המצות הן מצות המלך שהוא ביטול היש לאין שיהיה יש ויהיה בטל ומלי נקי בשם לבוש כמ"ש ה' מלך גאות לבש³⁷

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

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

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

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

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

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

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

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

וכמ"ש כי שמש ומגן^{38,39} ה' אלקים שבחי' אלקים הוא בחי' המל' היא בחי' מגן שהיא בחי' לבוש

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

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

(ועמ"ש בד"ה יונתי בחגוי⁴⁰ מענין יפתי וע' סד"ה ועשית בגדי קדש⁴¹ וכד"ה יביאו לבוש מלכות)⁴²

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

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

רק בשרש העליון המצות הם גבוהים יותר שהמצות הן מבחי' גולגלתא⁴³ ותורה היא בחי' מוחא,

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

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

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

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

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

אבל התורה שהיא בחי' מוחא נעשית בחי' מזון ותורתך בתוך מעי⁴⁴ (ועי' באגה"ק [באגרת הקודש] ד"ה איהו וחייה ועמ"ש בד"ה מזמור שיר חנוכת הבית⁴⁵ מענין מזון ולבוש כו').⁴⁶

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

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

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

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

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

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

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

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

אבל התורה אע"פ [אף על פי] שהוא איש זר ולומד כלילה דלאו זמן הקרבה היא אעפ"כ [אף על פי כן] מעלה עליו הכתוב כאלו הקריב ⁴⁷ בזמנו ובמועדו. ⁴⁸

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

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

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

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

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

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

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

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

שזהו בחי' עבד שהוא נפרד משא"כ עסק התורה הוא בבחי' בן, וזהו אם כבנים אם כעבדים ⁴⁹ כו'.

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

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

אך הנה זה לעומת זה עשה האלקים⁵⁰ וכל סטרא דקליפה הוא רק בחי' יש הקנאה והתאוה והכבוד⁵¹ מוציאין את האדם מן העולם⁵² וכבוד חכמים ינחלו.^{53, 54}

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

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

שמי שהוא בבחי' חכמה כח מ"ה [מה] אין הכבוד עושה אותו יש ולכן מפני שיבה תקום⁵⁵ וכן ועשית בגדי קדש לאהרן אחיך לכבוד⁵⁶ כו',

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

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

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

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

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

וזהו עיקר ע"ז [עבודה זרה] שמחשיב א"ע [את עצמו] ליש דקרו ליי אלקא דאלהא ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] מי שיש בו גסות הרוח⁵⁷ כו'.⁵⁸

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

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

SECTION 5 • ¶6-7

The two sides of kelipah

6 והנה כמו שבקדושה יש ב' בחי' תורה ומצות שהן פנימיות וחיצוניות כנ"ל כך ג"כ לעומת זה יש ב'

דברים חיצוניות ופנימית

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

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

חיצונית היינו גסות בבחי' לבושים ומקיפים, ופנימית היינו תאוות זולל וסובא⁵⁹ והכל הוא בנוגה שחיצונית שלה רע ופנימית טוב ולפעמים עולה הכל ונכלל בטוב, ולפעמים להפך⁶⁰ כמ"ש בסש"ב [בספר של בינונים] פ"ז [פרק ז'].

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

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

7 והנה בחי' הפנימית יכולים להפך בעצמם מרע לטוב כמו איש אשר בסובאי יין וזוללי בשר⁶¹ אם למחר מתפלל בכח האכילה הרי הרע עצמו מתהפך לטוב⁶² ונעשה מרע טוב,

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

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

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

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

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

SECTION 6 • 18

Two kinds of purification

8 ולכן כי ביום הזה יכפר עליכם לטהר אתכם⁶³ עליכם דוקא מה שהוא בחינת מקיף יכפר יקנח ויעביר לגמרי ואת רוח הטומאה אעביר⁶⁴ כי תעביר ממשלת זדון.⁶⁵

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

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

אבל מכל חטאתיכם פנימית שבכם לפני הוי' תטהרו בעצמיכם והיינו לפני הוי' דהיינו ממעמקים קראתיך⁶⁶ הוי'

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

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

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

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

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

SECTION 7 • 19

The ascent of Malchus on Yom Kippur

9 והיינו דוקא ביום הזה הוא יוהכ"פ [יום הכפורים] עליית המלי^{67,68} להיות פכ"פ [פנים בפנים] שהמלי היא מקור הנבראים ומחיה אותם

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

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

ועתה היא עולה לקבל פנים עליונים דא"ס את פניך⁶⁹ הוי' אבקש, ולכן אין עולים לתורה ביוהכ"פ [ביום הכפורים] רק ששה^{70,71} לפי שהמלי שהיא בחי' שביעית עלתה למעלה.⁷²

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

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

(ועיין בפני לפני⁷³ הוי בזהר ח"ג [חלק ג'] ס"ז א' וע"פ פי' המק"מ [המקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל] מובן כמשנ"ת [כמו שנתבאר] כאן דלפני היינו למעלה יותר כו',

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

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

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

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

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

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

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

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

והיינו כמ"ש בזהר תצוה דקפ"ה ע"ב ע"פ כי ביום הזה ^{74, 75} יכפר. יכפר ביום הזה וינקי ליה בקדמיתא וכל דא עליכם ופ"י במק"מ [במקדש מלך] תחלה יתוקן מדת המלי שנק' היום הזה ואח"כ ישראל והיינו שע"י עליי [עלייה] המלי בא"ס ע"יז יתוקנו כל הפגמים כי אנת הוא שלימותא דכולהו ⁷⁶

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

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

(ועיין עוד ע"פ כי ביום הזה כוי בזהר ויקרא ט"ו ב' ובפ' אחרי ס"ב ב' ס"ד א' ובפ' אמור דק"ב האזינו דר"צ סע"ב [סוף עמוד ב]): ^{77, 78, 79}

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

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

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים בענין לטהר

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

KEHOT'S NOTE

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

2 חיי צער תחי

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

KEHOT'S NOTE

אבות ו, ד.

3 חיי צער תחיה

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

משנה אבות ו:ד: Pirkei Avot 6:4

כך היא דרכה של תורה, פת במלח תאכל, ומים במשורה תשתה, ועל הארץ תישן, וחי צער תחיה, ובתורה אתה עמל, אם אתה עשה כן, (תהלים קכח) אשריך וטוב לך. אשריך בעולם הזה וטוב לך לעולם הבא:

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

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

Psalms 128:2: תהילים קכ"ח:ב

יגיע כפִיךָ כי תאכל אשריך וטוב לך:

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

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PARAGRAPH 2

5 שה"ג ת"ד

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

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' נו.

6 לבי ומעטי

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

Chullin 60b:2-3: חולין ס' ב:ג-ג' טז

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

Wikisource Talmud Bavli (CC-BY-SA)

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

Psalms 133:2: תהילים קל"ג:ב

כשמן הטוב על-הראש ירד על-הזקן וזו-אחרו שירד על-פי מדותיו:

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

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

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

KEHOT'S NOTE

ראה גם להלן שה"ש כג, א. אוה"ת פי נצבים ע' ארעד.

9

קרומא דאוריא

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

עץ חיים י"ג:6:13 Sefer Etz Chaim

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

Sefer Etz Chaim (Public Domain)

10

בע"ה שער א"א פ"ז

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

KEHOT'S NOTE

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

11

רקיע המבדיל בין מים למים

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

Genesis 1:6:א' בראשית

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לַמַּיִם:

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

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12

סלסלה ותרוממך

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

Proverbs 4:8:ח' משלי ד'

סִלְסְלָהּ וְתִרְמָמְךָ תִּכְבְּדְךָ כִּי תִחַבְקֶנָּה:

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

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13

כמו שלג שתחלת הווייתו ממים

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

KEHOT'S NOTE

נסמן לעיל כו, א.

14

חכמה בראש חכמה בסוף

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

Zohar I, 26b:כז זח"א כו, ב

KEHOT'S NOTE

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

15

חכמה בראש חכמה בסוף

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

ספר הזוהר, פנחס ע"ה:תפ"א-78:481-79:489 Zohar, Pinchas
ע"ט:תפ"ט

16

למים בחי' חכמה

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכינויים בערכו.

17

למים בחי' חכמה

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

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

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

Pardes Rimmonim (Public Domain)

snow, and the hair of His head like clean wool.” The maamar reads the garment as the supernal Chashmal, which “freezes” G-d’s wisdom like snow, and the hair as the particular laws of the Torah.

דניאל ז:ט"ז

הוה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוי נור דלק:

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

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PARAGRAPH 3

29

שער רישיה כעמר נקא

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

דניאל ז:ט"ז

הוה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוי נור דלק:

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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30

חמש טבילות ועשרה קידושין

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

משנה יומא ג:ג' Mishnah Yoma 3:3

אין אדם נכנס לעזרה לעבודה, אפלו טהור, עד שיטביל. חמש טבילות ועשרה קדושין טובל בהן גדול ומקדש בו ביום, וכלן בקדש על בית הפרה, חוץ מזו בלבד:

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

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31

אחת למעלה ושבע למטה ומונה אחת ואחת

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

משנה יומא ה:ג' Mishnah Yoma 5:3

נטיל את הדם ממי שהיה ממרס בו, נכנס למקום שנכנס, ועמד במקום שעמד, והזה ממנו אחת למעלה ושבע למטה, ולא היה מתכוון להזות לא למעלה ולא למטה, אלא כמצליף. וכה היה מונה, אחת, אחת ואחת,

אחת ושתיים, אחת ושלוש, אחת וארבע, אחת וחמש, אחת ושש, אחת ושבע. יצא והניחו על פה הזקב שבהיכל:

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

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PARAGRAPH 5

32

וכל עסק הרשביי חי' בנגלה

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

KEHOT’S NOTE

ראה לקו"ש חכ"ב ע' 328.

33

וכל עסק רשביי

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

KEHOT’S NOTE

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

34

כ"ד קושיות וכ"ד פירוקים

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

Shabbat 33b ל"ג שבת

KEHOT’S NOTE

שבת לג, ב.

35

וגם — בכל פרק

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

KEHOT’S NOTE

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

36

ודברי אשר שמת' בפ"ך

G-d promises, through Isaiah, those of Israel who return from sin that His spirit and “My words which I have placed in your mouth” will not depart from their mouths or from their descendants’ forever. Here it describes Rabbi

Shimon bar Yochai, all of whose Torah was G-d's words in his mouth. (context: Steinsaltz Tanakh)

ישעיהו נ"ט:כ"א

וְאֵנִי זֶאת בְּרִיתִי אִתְּכֶם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וְדִבְרֵי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמְשָׁלוּ מִפִּיךָ וּמִפִּי זֶרַע וְרֶעֶף אֲמַר ה' מִעַתָּה וְעַד־עוֹלָם:

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

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37 ה' מלך גאות לבש

The psalm opens, "Havayah reigns; He is clothed in majesty; Havayah is clothed, girded with strength": G-d's kingship is pictured as a robe He puts on. The maamar learns from it that Malchus is called a garment.

תהילים צ"ג:א

ה' מֶלֶךְ גָּאוֹת לְבָשׁ לָבֹשׁ ה' עוֹ הַתְּאֵזָר אֶת־תְּכוֹן תִּבְלַל בְּלִי־תַמוּט:

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

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KEHOT'S NOTE

תהלים צג, א.

38 כי שמש ומגן ה"א

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

KEHOT'S NOTE

שם פד, יב.

39 כי שמש ומגן ה' אלקים

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

תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמִגָּן ה' אֱלֹקִים חַן וְכְבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֲלָכִים בְּתַמִּים:

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

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40 בד"ה יונתי בחגוי

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

KEHOT'S NOTE

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

41 יונתי — סד"ה ועשית בגדי קדש

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

KEHOT'S NOTE

תו"א פב, ד.

42 ובד"ה יביאו לבוש מלכות

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

KEHOT'S NOTE

תו"א צ, ג.

43 שהמצות הן מבחי' גולגלתא

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

Zohar III, 129a, קכט, א

KEHOT'S NOTE

זח"ג קכט, א.

44 ותורתך בתוך מעי

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

תהילים מ"ד:ט

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקֵי חֲפָצִי וְתוֹרָתְךָ בְּתוֹךְ מִעִי:

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

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KEHOT'S NOTE

תהלים מ, ט.

45 בד"ה מזמור שיר חנוכת הבית

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

KEHOT'S NOTE

לקו"ת ברכה צה, ד.

46 באגה"ק בד"ה איהו וחיהי

the passage shares nothing with the note

KEHOT'S NOTE

סי' כ דף קלא, א.

47 ולומד בלילה דלאו זמן הקרבה היא אעפ"כ מעלה עליו הכתוב כאלו הקריב

At the end of Menachos the Talmud says that Torah scholars who study at night are regarded by Scripture as if they were engaged in the Temple service, and that one who studies the laws of an offering is as if he had offered it. The Alter Rebbe uses this to show that the Torah is not bound by time or by who may serve.

Menachos 110a:8-9 ט"ז-ח"ט

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

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48 ועוד

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

KEHOT'S NOTE

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

49 אם כבנים אם כעבדים

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

KEHOT'S NOTE

פיוט היום הרת במוסף דר"ה.

50 זה לעומת זה עשה האלקים

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

Ecclesiastes 7:14 ז"י:ד"ז

ביום טובה ה'ה בטוב וביום רעה רעה ראה גם אֶת־זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹקִים עַל־דִּבְרֵת שְׁלֵא יִמָּצֵא 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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51 הקנאה והתאוה והכבוד

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

KEHOT'S NOTE

אבות פ"ד, מ"א.

52 הקנאה והתאוה והכבוד מוציאין את האדם מן העולם

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

Pirkei Avot 4:21 אבות ד' כ"א

רבי אֶלְעָזָר הַקַּפָּר אָמַר, הַקְנָאָה וְהַתְאֵוָה וְהַכְבוֹד, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם:

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

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53 וכבוד חכמים ינחלו

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

KEHOT'S NOTE

משלי סו"ס"י ג. [כ].

54 וכבוד חכמים ינחלו

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

Proverbs 3:35 משלי ג:ל"ה

כְּבוֹד חֲכָמִים יִנְחָלוּ וְכִסְיֵיהֶם מֵרִים קְלוֹן:

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

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55 מפני שיבה תקום

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

Leviticus 19:32 ויקרא י"ט:ל"ב

מִפְּנֵי שִׁיבָה תִּקּוּם וְהִדַּרְתָּ פָּנָי זָקֵן וְיִרְאתָ מְאֹלָקִיךָ אֲנִי ה'

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

L-RD.

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KEHOT'S NOTE

ויקרא יט, לב.

56 ועשית בגדי קדש לאהרן אחיך לכבוד

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

Exodus 28:2: שמות כ"ח:ב

ועשית בגדי־קדש לאהרן אחיך לכבוד ולתפארת:

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

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57 אמרו־ל מי שיש בו גסות הרוח

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

Sotah 4b:8-9: ט"ז-ח"ב:ט

ומאי "ואשת איש נפש יקרה תצוד"? אמר רבי חייא בר אבא אמר רבי יוחנן: כל אדם שיש בו גסות הרוח — לבסוף נקשל באשת איש, שנאמר: "ואשת איש נפש יקרה תצוד". אמר רבא: האי "נפש יקרה" — "נפש גבוהה" מיבעי ליה. ועוד: "היא תצוד" מיבעי ליה! אלא אמר רבא: כל הא על אשת איש, אפילו למד תורה דכתיב בה "יקרה היא מפנינים", מכהן גדול שנכנס לפני ולפנים, "היא תצודנו" — לדינה של גיהנם.

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

סוטה ד, ב. [כ].

58 והי פטור מן התפלה

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

Shabbat 11a: שבת י"א
KEHOT'S NOTE

שבת יא, א.

PARAGRAPH 6

59 זולל וסובא

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

Deuteronomy 21:20: דברים כ"א:כ

ואמרו אל־זקני עירו בנינו זה סורר ומרה איננו שמע בקלנו זולל וסבא:

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

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

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

Tanya, Likkutei Amarim 7: ליקוטי אמרים 7

PARAGRAPH 7

61 בסובאי יין וזוללי בשר

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

Proverbs 23:20: משלי כ"ג:כ

אל־תהי כסבאי־יין וזוללי בשר למו:

Be not among winebibbers; Among gluttonous eaters of flesh;

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62 אם למחר מתפלל . . הרי הרע עצמו מתהפך לטוב

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

KEHOT'S NOTE

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

PARAGRAPH 8

63 כי ביום הזה יכפר עליכם לטהר אתכם

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

ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל 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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64 ואת רוח הטומאה אעביר

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

Zechariah 13:2: זכריה י"ג:ב

והיה ביום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת רוח הטומאה אעביר מן הארץ:

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

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KEHOT'S NOTE

זכרי' יג, ב.

65 כי תעביר ממשלת זדון

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

KEHOT'S NOTE

תפלת ימים נוראים.

66 ממעמקים קראתיך הוי

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

Psalms 130:1: תהילים ק"ל:א

שיר המעלות ממעמקים קראתיך הוי

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

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PARAGRAPH 9

67 יוהכ"פ עליית המל'

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

KEHOT'S NOTE

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

68 יוהכ"פ עליית המל'

Pri Etz Chaim describes how Malchus begins to rise on the night of Yom Kippur and is raised, prayer by prayer,

through the levels of Imma up to its Keser. The Kehot notes cite it for the ascent of Malchus on this day.

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

69 את פניך הוי' אבקש

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

Psalms 27:8: תהילים כ"ז:ח

לך אמר לבי בקשו פני את פניך ה' אבקש:

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

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

70 ביוהכ"פ רק ששה

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

KEHOT'S NOTE

מגילה פ"ג מ"א. פוסקים בהלי' יו"כ.

71 ביוהכ"פ רק ששה

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

Megillah 21a: מגילה כ"א

72 בחי' שביעית עלתה למעלה

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

KEHOT'S NOTE

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

73 לפני הוי'

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

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

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

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

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

ספר הזהר, אחרי מות י"ח:ק"י-18:110-19:118
י"ט:ק"י
Now Israel are G-d's portion, and from His great love for them He gave them one day in the year to cleanse and purify them from all their sins, and therefore on this day they are crowned and are safe from all executioners and all hostile emissaries.

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

75 כי ביום הזה
Another passage of the Zohar on Acharei: after the offerings of the day Israel remains pure of all their sins, “For on this day He shall atone for you,” and on that day many gates open to receive their prayers.

ספר הזהר, אחרי מות כ"א:ק"ל-21:130-23:144
כ"ג:קמ"ד
AND OF THE CONGREGATION OF THE PEOPLE OF ISRAEL HE SHALL TAKE TWO HE-GOATS FOR A SIN-OFFERING. This offering was to be taken from all of them, so as to make atonement for all of them, and it was not sufficient that it should be taken from one individual. From whence, then, was it taken? They used to take the money for it from the boxes in the Temple court, Iv. Mishnah, Shekalim, iv, 2. which contained the contributions of all. On that day many doors were opened facing Israel to ...

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

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

תקוני הזהר י"ז ב:ב'-ג':2-3b:17
וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא כדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

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

ספר הזהר, תרומה פ"ה:תתכ"א-תתכ"ב85:821-822

78 In Terumah the Zohar distinguishes lifnei, “before,” the one who stands before the Holy One, blessed be He, and serves Him, from milifnei, “from before,” which it ex-

plains as the World to Come, the supernal channel. The Alter Rebbe shows that this reading also fits, since on Yom Kippur Malchus rises above.

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

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

ספר הזהר, תצוה י"ג:ק"א-י"ד:ק"י13:111-14:118

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

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



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.

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, the yesh opposed to the self-nullification on which holiness and the mitzvos, called tzedakah, are founded.

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.

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, whose inner level is physical craving and whose encompassing level is pride; 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 • 11-5

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 ממשותן דייקא וכמ"ש כתנת בד קדש⁴ 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 ועי' 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 כבד⁷.

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 ודגן⁹ 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 שבח"י בד היינו שנמשך מעולם האחדות,¹⁰ ועד"ז יובן ענין קרבן קין^{11,12} דכתיב ויבא קין מפרי האדמה¹³ מנחה להי¹⁴ וארז"ל [ואמרו רבותינו זכרונם לברכה] זרע פשתן¹⁵ 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 בח"י 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 לבוש¹⁸ ביוהכ"פ [ביום הכפורים] בעבודת היום¹⁹ בבגדי בד דייקא כי אז הוא נכנס לפני ולפנים בעולם האחדות לכפר על כל פשעי בניי [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 בח"י 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 סדי"ה וארא אל אברהם²¹ בענין בחי' יחיד וסדי"ה להבין הענין שתפלת הבעל עסק כו' יחוד או"א [אבא ואימא] כו' משא"כ למעלה מעלה בחי' אנכי כו' וע' 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 enfolded 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 בד²² 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 לכן 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 עצמי²⁶ ואינו צבע ומה שמכבסים בגדי פשתן בלשון אשכנז (בלייחט לאיווענט) היינו רק שע"י זה יתוסף ויתגלה עצם הלבנונית²⁷

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 אלין²⁸ 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 מה³⁰ בלי מהות³¹ 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.

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 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 חסד או בכלי גבורה שהכלי מגבלת האור הפשוט ועושה בו תמונה

But when the lights are en clothed 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.

4 והנה התלבשות האורות בכלים הוא כדי שע"י יומשך מהאור התהוות העולמות ובעלי גבול וזהו רבות עשית³⁵ 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."

פ"י שכדי שיומשך מהאורות דע"ס [דעשר ספירות] שהם בחינת נפלאותיך ומחשבותיך אלינו דהיינו בבי"ע עצמו מספר רבוא רבבות הצמצומים והיינו בחי' הכלים כו' וכלים מכלים שונים³⁶ 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 שעייז נמשך מחכמה דאצי להתלבש ג"כ בעשייה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] טפה זו מה תהא עליה³⁷ חכם כו' והיינו עיי 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} (ועי 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 שעיי 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 אוריינתא מחכמה נפקת⁴² 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 פנימי⁴³

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 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 22, end of chapter 6, should read the end of chapter 1, which in our editions is in Sha’ar 23.

ואע"ג [ואף על גב] שעל התורה נאמר לבושיה כתלג חיזור⁴⁵ הרי שהתורה היא ג"כ בחי' לבוש ומקיף. הענין כי לבושיה כתלג חיזור 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 ממז"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' וענין 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 פנימיי [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 אדעתיי [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 דרביי [דרביה] בבחי' מקיף עליו שמוסתר ומלוכש 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 שהפנימיי [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.

ויוכן 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 ודברי⁵³ המחייבין, פרש"י [פירש רש"י / פירוש רש"י] דמ"מ לבא דאינשי לא כתבי כו' ונשכח מלבו ישובו לטעמו⁵⁴ 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 כתלג⁵⁵ 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 כ"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 יו כל 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 שייג ת"ד [תיקוני דיקנא] נקי לבושיה כתלג חיוור⁵⁶ שהם נעשים ג"כ לבושי [לבושין / לבושים] לאוי"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 המלוכש בו, וכמ"ש במ"א מענין שלמה ששבח גודל חכמתו היה מ"ש וידבר שלשת אלפים משל^{57, 58} [עיין מזה ר"פ לך לך⁵⁹ בד"ה הנה אברם⁶⁰ כו' ע"ש].

For although the garment is lowered to be beneath the intellect, in truth its root is above the intellect encloded 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 הפרוכת⁶¹ ובפ' מקץ⁶² בביאור על מארז"ל [מאמר רבותינו זכרונם לברכה] מזוזה מימין ונ"ח משמאל⁶³. ולכך הדיקנא דאריך ששרשה ממז"ס [ממוחא סתימאה] שהיא למעלה מאו"א [מאבא ואימא] דאצי"ה 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 דגדלות⁶⁴ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ולמכור בנכסי אביו⁶⁵ 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 זקן⁶⁷ 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 קלות⁶⁸ אין להם זקן כו'. וזהו ענין שהתורה ששרשה ממו"ס [ממוחא סתימאה] נק' ג"כ לבושיה דהיינו בחי' הדיקנא שהיא לבוש לאוי"א [לאבא ואימא] אבל מ"מ כשרש התורה כמו"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 זה⁶⁹ התאוה והכבוד הם פנימיים ומקיפים דנוגה כי התאוה להיות בסובאי יין וזוללי בשר⁷⁰ 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 ke-lipah (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 בלכישת בגדי כבוד זהו מקיפים דנוגה והוא זלעז"ז [זה לעומת זה] נגד הפנימיים ומקיפים דקדושה [ועמ"ש בד"ה זאת חנוכת המזבח כו' בענין הבו לה' 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 יהבי⁷¹ 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 בחי' 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 [דג' 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.

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 שעיי"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 שע"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 מבח"י 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.

ונק' 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."

פ"י מקור חיים הוא מקור התענוגים שלמעלה מבח"י גלגלתא ומו"ס [ומוחא סתימא] שהוא בח"י 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 encloded 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.

וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה⁷⁹ 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 עצמי⁸² 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 en clothed 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 something 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 ית' 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 en clothed 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 [הלכות תורה (להאריז"ל)] בד נמשך מת' עלמין דכסופין⁸³ 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.

ונק' עובר⁸⁴ לסוחר⁸⁵ 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 שממש 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'avov) 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'avov, 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 אתכם⁸⁶ היינו מהמקיפים דנוגה כמו מהכבוד וגסות שמהם ליכא בירור והעלאה כ"א להיות מחיתי כעב פשעיך⁸⁷ 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 בשר⁸⁸ 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 וע"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 [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 Yah, 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 Yah, "the light of Yah," 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 ע"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 [אור 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] המלוכש 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 [אור 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 בפ"י כי גאה גאה.⁹¹ פ"י 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 encloded 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 הוא⁹² 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 ינחנו⁹³ 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"ז 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.

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 שמוסד 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.

ויקרא ט"ז:ל"ו:Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל 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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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."

יומא ל"ב ב:ה'-ו"ר-32b:5 Yoma

וְחָמֵשׁ עֲבוֹדוֹת הֵן: תְּמִיד שֶׁל שַׁחַר בְּבִגְדֵי זָהָב, עֲבוֹדַת הַיּוֹם בְּבִגְדֵי לָבָן, אֵילוֹ וְאֵילוֹ הָעֵם בְּבִגְדֵי זָהָב, כַּף וּמִחְתָּה בְּבִגְדֵי לָבָן, תְּמִיד שֶׁל בֵּין הָעֲרֵבִים בְּבִגְדֵי זָהָב. וּמִנֵּין שֶׁכָּל טְבִילָה וְטְבִילָה צְרִיכָה שְׁנֵי קִידּוּשִׁין? תִּלְמוּד לּוֹמֵר: "וּפֶשֶׁט ... וְרַחֵץ", "וְרַחֵץ ... וְלָבַשׁ". הֲאִי בְּטְבִילָה כְּתִיב! אִם אֵינוֹ עֲנִין לְטְבִילָה, דִּנְפָקָא לָהּ: מִ"בִּגְדֵי קֹדֶשׁ הֵם", תִּנְהוּ עֲנִין לְקִידּוּשׁ.

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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.

ויקרא ט"ז:ד:Leviticus 16:4

כְּתָנֶת־בֵּד קֹדֶשׁ יִלְבֹּשׁ וּמִכְנְסֵי־בֵּד יִהְיוּ עַל־בָּשָׂרוֹ וּבָאֲבָנֶט בֵּד יַחְגֹּר, וּבְמִצְנַפֶּת בֵּד יִצְנַף בְּגִדֵי־קֹדֶשׁ הֵם וְרַחֵץ בַּמִּים אֶת־בָּשָׂרוֹ וּלְבָשֶׁם:

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.

ספר זוהר, ויחי י"ז:ק"כ-י"ט:קל"דZohar, Vayechi 17:120-19:134

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:

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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.

ספר זוהר, פקודי מ':שנ"ג-ג'363-40:353Zohar, Pekudei 40:353-363

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 beavad); it also says that bad implies "each one by itself." The Alter Rebbe builds on this singleness.

זבחים י"ח ב:ט"זZevachim 18b:16

מִמָּאֵי דְהָאֵי "בֵּד" – כִּתְנָא הוּא? אָמַר רַבִּי יוֹסֵף בְּרַבִּי חֲנִינָא: דְּבָר הָעוֹלָה מִן הָעֵרְקָע בֵּד בְּבֵד.

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8 קנה יחידי מכל גרעין ואין בו 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."

רש"י על זבחים כ"ו א:א'-כ"ו ב:ג'26b:1-26a:1Rashi on Zevachim 26a:1-26b:3

שחט ואחר כך חתך פסולה - שמשנשחטה נפסל דם הרגלים ביצא וכל דמי בהמה יונקים זה מזה ועלה ויצא דרך בית שחיטה ונתערב בדם

המזרק ופסלו: והא"ר זירא הצורם כו' - אלמא המום פוסל בקבלה: ומשני אמר רב חסדא אמר אבימי חותך באבר עד שמגיע לעצם - דלאו מום הוא והדם מעוכב ע"י חתיכה מלעלות וליכנס לפנים: קבל ואחר כך חתך פסולה - מילתיה דרבי אלעזר דדר ונקיט כמו אמר מר: ש"מ דם המובלע באברים דם הוא - וכתת נמי לחייב דאי לא הוי דם אהיכא חייל פסול יוצא אמיא ...

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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 בביאור"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.

ספר זוהר, קדושים י"ח:ק"ח-18:118-19:127 ז"ח:ק"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.

בראשית ד'ג:3

ויהי מקץ ימים ויבא קין מפרי האדמה מנחה לה'

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 ביאור"ז להצ"צ-א ע' רצה. אוה"ת נ"ך-ב ע' אימג. 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.

ספר זוהר, תצוה ג'ל"ח-ה:מ"ח3:38-5:48 Zohar, Tetzaveh

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

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- 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).

בבא מציעא כ"ה א:י"ד-ט"ו16-25a:16 Bava Metzia

בְּעֵי רַבִּי יִרְמְיָהּ: מַהוּ? כְּשׁוּרָה, מַהוּ? כְּחֻצְבָּה, מַהוּ? כְּסוּלָם, מַהוּ? פֶּשׁוּט מֵהָא חֲדָא, דְּאָמַר רַב נַחֲמָן אָמַר רַבָּה בְּרַ אֲבוּה: כָּל שְׂאִילוֹ מְכַנִּים לָהּ [וְ] קִיסָם בְּיַנְיָהוּ וְנוֹטְלָם בְּבֵת אַחַת, חֵיב לְהַכְרִיז. בְּעֵי רַב אָשִׁי:

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KEHOT'S NOTE

בלקו"ש חט"ו ע' 20 מציין: תיב"ע ע"ה פ. פדר"א, פכ"א. תנחומא בראשית ט. זח"ג פז, רע"א. ת"ז תנ"ט (ק"ב, א). וברא"ם [ועד"ז בתוד"ה הא בכובא ב"מ כה, א. תוסי רבינו פרץ תוסי 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.

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

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן וְגו'. לֹשׁ מִקֵּץ שָׁנָה וְלֹשׁ מִקֵּץ שְׁנָתַיִם, וְלֹשׁ יָמִים, וְלֹשׁ אַרְבָּעִים שָׁנָה. אָמְרוּ חֻכְמֵינוּ זְכוּרָנָם לְכַרְכָּה, בְּגִי אַרְבָּעִים שָׁנָה הָיוּ קַיִן וְהָבֶל. וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה, מַהוּ? מִן מוֹתֵר מֵאֲכָלוֹ. וְרַבְּנָן אָמְרִי, זֶרַע פֶּשֶׁתִּין הָיָה, וְהָבֶל הָבִיא גֹם הוּא מִבְּכוֹרוֹת צֹאנֹו וּמִחֻלְבָּהוֹן לְפִיכָה נֶאֱסַר צֹמֶר וּפֶשֶׁתַיִם, שְׁנֵאֲמַר: לֹא תִלְבַּשׁ שְׂעִטָּנוּ וְגו' (דְּבָרִים כב, יא). וְאָמַר הַקְדוּשׁ בְּרוּךְ הוּא, אֵינֹו דִין שְׂתַעֲרַב מִנְחַת הַחֹטֵא עִם מִנְחַת הַזָּכִיף לְפִיכָה 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)

תו"א נו, א.

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

Pirkei DeRabbi Eliezer 21:5 הי"א: רבי אליעזר כ"א: פרקי

הביא קין מותר מאכלו קליות, זרע פשתן. והביא הבל מבכורות צאנו ומחלביהו, כבשים שלא נגזזו לצמר. ונתעב מנחת קין, ונרצית מנחת הבל, שנאמר: "וישע ה' אל הבל ואל מנחתו".

(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' איתשיו.

19

בעבודת היום

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

KEHOT'S NOTE

במאמרי אדה"א דברים-ג ע' איקלט מבאר מעשה הקטרת בבגדי לבן. עטרת ראש לו, 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 הי"ב: דברים

ה' כדד ינחנו ואין עמו אל נכר:

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

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.

ויקרא ו:3: Leviticus

ולבש הכהן מדו בד ומכנסיו בד ילבש על-בשרו והרים את-הדשן אשר תאכל האש את-העלה על-המזבח ושמם אצל המזבח:

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. וד"ה זה מצויין גם באוה"ת נ"ך-ב ע' אימג 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.

בראשית ל"א: Genesis 31:52

עד הגל הזה ועדה המצבה אם-אני לא-אעבר אליך את-הגל הזה ואם-אתה לא-תעבר אלי את-הגל הזה ואת-המצבה הזאת לרעה:

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 Mittlerer 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 שהווייתו במראה אדום או הזהב שהווייתו במראה ירוק, וגם אם יחתוך אותו לחלקים קטנים ביותר ימצא בכלולן גוון האדום או הירוק להיותן טבעיים בתחלת הווייתן ותולדותן וא"כ לכאורה אין הפרש כלל בין מראה אדום למראה לבן בזה, אך מ"מ יש הפרש גדול כי הגם שהאדמיות של הדם נולד עם הדם מתחלת הווייתו, מ"מ אין האדמיות 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 וכי, 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' אתשיו. 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' אתשיו נוסף ביאור "יש 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"י 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 ז"ה-ז"ה: ב' תקוני הזהר י"י

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

Constantinople, 1740 (CC-BY-NC)

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 en-clothed in vessels.

ספר יצירה א"ב: 1:2 Sefer Yetzirah

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.

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

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 גוי

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.

במדבר ט"ו: 26 Numbers 15:26

KEHOT'S NOTE

במדבר טו, כו. באוה"ת סוכות ע' אתשיו מוסיף "שמעם 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 en-clothed 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.

ויקרא כ"ו: 3 Leviticus 26:3

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם 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.

תהילים מ"ו: 6 Psalms 40:6

רבות עֲשִׂיתָ אֱתָהּ ה' אֱלֹהֵי נִפְלְאוֹתֶיךָ וּמִחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרָךְ אֵלֶיךָ אֲגִידָה וְאֲדַבְרָה עֲצָמוּ מִסִּפְרֵךְ:

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.

אסתר א' 7:1 Esther

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כיד המלך:
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 עלי

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 ט"ז ב"י

וריש לקיש, האי קרא דרבי יוחנן מאי דריש בקה? מבצי לקה לכדדריש רבי חנינא בר פפא, דדריש רבי חנינא בר פפא: אותו מלאך הממונה על ההריון "לילה" שמו, ונוטל טפה ומעמידה לפני הקדוש ברוך הוא, ואומר לפניו: רבוננו של עולם, טפה זו מה תהא עליה? גבור או חלש? חכם או טיפש? עשיר או עני?

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

KEHOT'S NOTE

נדה טז, ב.

38

ולכן לענין 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 הלבון מהעלם אל הגלוי, 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

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

forbade only new white garments." The Alter Rebbe sees in this law that white alone is the garment's own essence.

מועד קטן כ"ג א:ח"א:23a:8 Moed Katan

תנו רבנן: כל שלשים יום לגיהוץ, אחד כלים חדשים ואחד כלים ישנים יוצאין מתוך המכבש. רבי אומר: לא אסרו אלא כלים חדשים בלבד. רבי אלעזר ברבי שמעון אומר: לא אסרו אלא כלים חדשים לבנים בלבד.

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

40

ועיי 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.

בראשית א' כ"ו:1 Genesis

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויחדו בדגת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש עליה ארץ:

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.

זח"ב קכא, 121a Zohar II,

KEHOT'S NOTE

זח"ב קכא, א ועוד.

43

הוא 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."

עץ חיים י"ג ד:4:13 Sefer Etz Chaim

... הוא מקיף קטן שהוא מקיף לאור"פ ותחתיו יש רישא תליתאי הנקרא מ"ס דא"א הנקרא חכמה דא"א והוא סוד אור"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 אור"מ הגדול הנה יש בו ג"כ ג' בחי' אלו עצמן ...

44 ע"ה 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 חיור

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 ט"ז: דניאל

הָיָה עַד דַּי כְּרִסְוֹן רַמְיוֹ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּח חִיּוֹר וְשָׁעֵר
רֵאשָׁה כְּעֵמֶר נִקְא כְּרִסְיָה שְׂבִיבִין דִּי־נִיּוֹר גְּלִילוּהִי נֹר דְּלָק:

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 כ"ח: כ"ט דברים

וְהָיִיתָ מִמַּשֵּׁשׁ בְּצִהְרִים כְּאִשֶּׁר יִמָּשֶׁשׁ הָעוֹר בְּאֶפְלָה וְלֹא תִצְלִיחַ אֶת־
דְּרָכֶיךָ וְהָיִיתָ אֶחָד עָשׂוֹק וְגִזּוּל כְּלִי־הַמָּיִם וְאִין 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 away, 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 כ"ט: כ"ח דברים

הַנְּסֻתֹת לַה' אֱלֹהֵינוּ וְהַגְלוֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־
דְּבָרֵי 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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...ביאור הדברים ע"פ כי ביום הזה יכפר הנ"ל

48 ואע"פ שהדיקנא היא נמשכה ממז"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 אדה"א ויקרא-ב עי תפו מבאר הקושיא "הלא בחי' הדיקנא גבוה למעלה מבחי' ה' אלקינו ואיך יהי בחי' לבוש להם". וראה שם עי תקיט הקושיא בארוכה.

49 בשם הפע"ח

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

KEHOT'S NOTE

עי 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) וש"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 עי רטז דכאן משמע שגם האורות הן ע"י פרסא ושם מפרש באופן אחר, ע"ש. קטע מכאן בסה"מ תרל"ה עי 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 ב"ב: זרה ה' עבודה

אף משה רבינו לא רמזה להן לישראל אלא לאחר ארבעים שנה,
שנאמר: "ואולם אתכם במדבר ארבעים שנה", וכתוב: "ולא נתן ה' לכם
לב וגו'". אמר רבה: שמע מינה לא קאי אינש אדעתיה דרביה עד
ארבעין שנין.

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KEHOT'S NOTE

ע"ז ה, ב. ראה לקו"ש ח"ה עי 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.

סנהדרין ל"ה א:י"א:35a: Sanhedrin

וְלִיגְמָרִיָּה לְדִינְיָה בְּשִׁבְתָּא, וְלִיקְטִילָהּ בְּחַד בְּשִׁבְתָּא? נִמְצָא אֶתָּה מְעַנָּה אֶת דִּינָה. נִיִּדְיָיָה בְּמַעְלֵי שְׁבִתָּא וְנִגְמָרִיָּה בְּחַד בְּשִׁבְתָּא? מִיָּנֶשׁוּ טַעֲמִיָּהּ. אֶף עַל גַּב דְּשַׁנִּי סוֹפְרֵי הִדְיָנִין עוֹמְדִים לִפְנֵיהֶם, וְכוֹתְבִין דְּבָרֵי הַמְּזֻזִין וְדְבָרֵי הַמְּחִיבִין, נָהִי דְבַפּוּמָא כְּתִבִין, לִיבָא דְאִינְשֵׁי אִינְשֵׁי. הִלְכָּךְ לֹא 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.

רש"י על סנהדרין מ' א:ג' מ' ב:א' 40b:1-340a: Rashi on Sanhedrin
... רבי יהודה אומר עדותן קיימת - דכולי האי טעי אינשי: נמצאו דבריהם מכוונים - ומעתה צריכין לישא וליתן בדבר: פותחין לזכות - אי לא קטלת לא תדחול כדאמרן בפירקא דלעיל (סנהדרין דף לב:): אמר אחד מן העדים יש לי ללמד עליו זכות משתקין אותו - וכ"ש אם היה בא ללמד עליו חובה וטעמא אמר בפירקא דלעיל (סנהדרין דף לג:): דעד אחד לא יענה בנפש בין לזכות בין לחובה משום דמיחוי כנוגע בעדות: אמר אחד מן התלמידים - היושבים לפני הדיינים יש לי ללמד עליו חובה משתקין אותו כדאמרן לעיל ...

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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.

דניאל ז':ט"ז Daniel 7:9

חָזָה הָיִית עַד דִּי כְרִסְנוֹ רָמִיו וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּח חֹר וְשָׁעֵר רָאֵשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂכִבִין דִּי־נֹר גְּלָלוּהִי נֹר דְּלִק:

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 חיור

"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.

דניאל ז':ט"ז Daniel 7:9

חָזָה הָיִית עַד דִּי כְרִסְנוֹ רָמִיו וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּח חֹר וְשָׁעֵר רָאֵשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂכִבִין דִּי־נֹר גְּלָלוּהִי נֹר דְּלִק:

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

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, יב.

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 מִשָּׁל וַיְהִי שִׁירָו חֲמֵשֶׁה וְאַלְף:

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 יא, 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 יא, 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 יב, ד.

62 ובפ' 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 כ"ב א:ב

אמר רבה: נר הנוקה מצוה להניחה בטפח הסמוך לפתח. והיא מנח לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא נר הנוקה משמאל ומזוזה מימין.

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64 אחר עשרים שנה לפי שאז מאירים המוחין דגדלות

The Mittlerer 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 ד"ד א:ג

בבא בתרא קנו"א א:ג ד"ד-3-4 Bava Batra 156a:3-4 אמר רב נחמן אמר שמואל: בודקין לקדושין, לגרושין, ולחליצה, ולמאיאנין. ולמכור בנכסי אביו - עד שיהא בן עשרים. וכיון דבדקנא לקדושין, לגרושין למה לי? לא נצרכא אלא לזבום - דתנו: בן תשע שנים ויום אחד שפא על זבמתו - קנאה. ואין נותן גט עד שיהגדל.

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KEHOT'S NOTE

ב"ב קנו, א.

66 שיחי' — 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 א:ב

וידבר ה' אלימשה ואליאהרן לאמר:

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

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KEHOT'S NOTE

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

PARAGRAPH 13

67 הסרים 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 ב:ד

תנו רבנן: אִזְהוּ סְרִיס חָמָה? כֹּל שֶׁהוּא בֶן עֶשְׂרִים, וְלֹא הָיָא שְׁתִּי שְׁעָרוֹת. וְאִפְּלוּ הָיָא אַחֲרֵי מִכָּאן הָרִי הוּא כְּסָרִיס לְכָל דְּבָרָיו. וְאֵלּוּ הֵן סִימְנֵי: כֹּל שֶׁאֵין לוֹ זָקֵן, וְשְׁעָרוֹ לָקוּי, וּבְשָׁרוֹ מְחָלִיק. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה בֶּן יֶאֱרִי: כֹּל שֶׁאֵין מִמֵּיו מַעֲלִין רְתִיחוֹת.

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KEHOT'S NOTE

יבמות פ, ב. ראה אדה"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 ו"ג ב:ו

אָזל הוּא וּבְרִיָּה, טָשׁוּ בִּי מִדְּרָשָׁא. כֹּל יוֹמָא הָוָה מִתְּנָא לְהוּ דְּבִיתָהוּ רִיפְתָּא וְכוּזָא דְּמִיָּא וְכָרְכִי. כִּי תִקְרִי גְזִירְתָּא אֲמַר לָקָה לְבָרִיָּה: נָשִׁים דַּעְתָּן קִלָּה עֲלֵיהֶן, דִּילְמָא מַצְעָרִי לָהּ וּמַגְלִיָּא לָן. אֲזִילוּ טָשׁוּ בְּמַעְרְתָּא. אִיתְרַחֲשִׁי נִיסָא אִיבָרִי לְהוּ חֲרוּבָא וְעִינָא דְּמִיָּא, וְהָווּ מִשְׁלַחֵי מְנִיָּהוּ וְהָווּ תְּבִי עַד צְוֹאֲרֵיהֶוּ בְּחָלָא. כּוּלִּי יוֹמָא גָּרְסִי. בְּעִידָן צִלוּי לְבָשִׁי מִיכְסּוֹ וּמַצְלוּ, וְהָדָר מִשְׁלַחֵי מְנִיָּהוּ כִּי הִכִּי דָּלָא לִיבְלוּ. אִיתִיבוּ תְּרִיסַר שָׁנִי בְּמַעְרְתָּא. אֲתָא ...

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Kiddushin 80b:5-6 ו"ה-ו ב:ח

גמ' מאי טעמא? תנא דבי אליהו: הואיל ונשים דעתן קלות עליהן. מנא הני מיילי? אמר רבי יוחנן משום רבי ישמעאל: רמז ליחוד מן התורה מנזין - שנאמר: "כי יסיתה אחיה בן אמה".

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KEHOT'S NOTE

שבת לג, ב. קידושין פ, ב. וראה לקו"ש חיי"ו 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 ד"ו ז:י

ביום טובה ה'ה בטוב וביום רעה ראה גם את'ה לעמת'ה עשה האלקים על־דברת ש'לא ימצא האדם אחריו מאומה:

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:כ"ג:כ"ג

אַל־תִּהְיֶה בְּסֹבְאֵי־יֵין בּוֹלְלֵי בֶּשֶׂר 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:ד"ה א"ד:25a

אָמַר לָהּ: נִיחָא לָךְ דְּמִיכָל אֲכָלִי כּוֹלֵי עֲלָמָא אֶפְתּוּרָא דְּמִשְׁלָם וְאַנּוּ אֶפְתּוּרָא דְּמַחְסֵר. אֲמַרָה לָקָהּ: וּמַאי נִעְבִּיד? בְּעֵי רַחֲמֵי דְּנִשְׁקָלִינָהּ מִינָּהּ. בְּעֵי רַחֲמֵי וְשְׁקִלוּהּ. תֵּנָא: גְּדוּל הָיָה נִס אַחֲרוֹן יוֹתֵר מִן הָרִאשׁוֹן. דְּגִמְרִי, דְּמִיָּהֵב יָהֵב מִשְׁקָל לֹא שְׁקָלִי.

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KEHOT'S NOTE

תענית כה, א.

72

צדקת פורונו 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 unwallled villages. The Alter Rebbe reads tzidkos as acts of tzedakah, giving from above, to show that the mitzvos are called tzedakah.

Judges 5:11א"י:11

מִקּוֹל מַחֲצִצִּים בֵּין מִשְׁאֲבִים שָׁם יִתְּנוּ צְדָקוֹת ה' צְדָקַת פְּרוּנוֹ בְּיַשְׁרָאֵל
אֲזַ יִרְדּוּ לְשַׁעְרֵים עִם־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

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

נעתק ביהל אור עי קלו. וראה גם לקמן פי נשא כט, ג. ראה גם אוה"ת ויקרא-ג עי תתיקח.

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 130:4ד"ד:4

כִּי־עֲמֶךָ הַסְּלִיחָה לְמַעַן תִּנּוּרָא:

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 וכתוב 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 40:227ז"ר:מ"א

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 36:10י"ו:10

כִּי־עֲמֶךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

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 nursing, 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.

משלי ח:30

ואֶהְיָה אֶצְלוֹ אִמּוֹן וְאֶהְיָה שְׁעִשׂוּעִים יוֹם יוֹם מִשְׁחַקְתָּ לִפְנֵי כָּל־עַתָּה:

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

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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.

ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מְקוֹם שֶׁבְּעָלֵי תְשׁוּבָה עוֹמְדִין — צְדִיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שְׁנֶאֱמַר: “שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב.” “לְרַחוּק” בְּרִישָׁא, וְהִדָּר “לִקְרוֹב.” וְרַבִּי יוֹחָנָן אָמַר לָהּ: מָאִי “רַחוּק” — שְׁהִיא רַחוּק מִדְּבַר עֲבִירָה מְעִיקָרָא. וּמָאִי “קְרוֹב” — שְׁהִיא קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק 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 ח"י 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'ei 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.

ספר זוהר, ויקרא ל"ה:257-37:268

The 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 es-

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

sence of delight, so he wears garments of bad.

ויקרא ט"ז:4

וְהָיָה לְבָשׁוֹתָ יְהוָה וּמִכְנָסֵי־בָד יִהְיוּ עַל־בָּשָׂרוֹ וּבִאֲבִנֶט בֵּד יִחַגֵּר וּבְמִצְנֶפֶת בֵּד יִצְנַף בְּגִדֵי־קֹדֶשׁ הֵם וְרַחֵץ בְּמִים אֶת־בָּשָׂרוֹ וּלְבָשָׁם:

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.

עץ חיים י"ג:ה'13:5

... בענין היחודין ביחוד ה'. וזהו טעם שמן החוורתא מנהורא דיליה ירתין צדיקייא ת' עלמין דכסופין ומן השערות יונק הו"א עצמו ולמטה בע"ה נבאר איך ע"י מתלבשין ז"ת דיליה ברישא דא"א ונ"ה שלו מתלבשין בבי' בחי' של א"א והם בי' אונים ובי' עינים שבו. והנה כבי' בחי' אלו אין שער גדל בהם אמנם כאשר אורם חוזר מתתא לעילא דרך האי קרומא דאירא 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 ווין כי השערות יוצאין מבחי' נ"ה ...

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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.

שמות ל"ד:6

וַיַּעֲבֹר ה' עַל־פְּנֵי וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

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.

בראשית כ"ג:ט"ז:Genesis 23:16

וַיִּשְׁמַע אַבְרָהָם אֶל-עֲפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֲפְרוֹן אֶת-הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאֲזְנֵי בְנֵי-חֶת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסוֹחֵר:

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.

ויקרא ט"ז:Leviticus 16:30

כִּי-בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תְּטַהֲרוּ:

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 פשעך

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.

ישעיהו מ"ד:כ"ב:Isaiah 44:22

מִחִיתִי כַעֲב פִּשְׁעֶיךָ וְכָעֵנָן חֹטְאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי גָאֵלְתִּיךָ:

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

ישעיי 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 keli-pah, which can later be raised up.

משלי כ"ג:Proverbs 23:20

אַל-תְּהִי בְּסוֹבְאֵי-יַיִן וּבְזוֹלְלֵי בֶּשֶׂר לְמוֹ:

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.

ויקרא ט"ז:Leviticus 16:30

כִּי-בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תְּטַהֲרוּ:

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)

תהילים ק"א:Psalm 130:1

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה'

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

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PARAGRAPH 22

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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.

שמות ט"ו:Exodus 15:1

אֲזַיִשִׁיר-מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לֵה' כִּי-גָאָה גָאָה סוֹס וָרֹכֵב וְרָמָה רָמָה:

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. תר"א סג, ג.

PARAGRAPH 23

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אתה הוא הי 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.

נחמיה ט:ו

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם
הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא
השמים לך משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heav-
en, 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 wor-
shippeth Thee.

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KEHOT'S NOTE

נחמיה ט, ו.

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ה' בדר 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.

דברים ל"ב:12

ה' בדר ינחנו ואין עמו אל נכר:

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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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