



LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 7

ביאור ע"פ כי כארץ

An explanation of “For as the earth”



The Days of Awe repair sin the way a house damaged at its base is repaired: by building it anew from the foundation, as Malchus and every level above it are renewed from G-d's essence. The mitzvos raise the soul only to Arich Anpin, the root of all that is emanated; “My holiness above your holiness” is Atik, Malchus of the Infinite One, revealed in the Ten Days as “the holy King” and within the Thirteen Attributes of Mercy, and as the source of the mitzvos' holiness it can fill every flaw.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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

THE MAAMAR IN BRIEF

This biur explains the root of the previous maamar on Isaiah 61:11. Sin damages even Atzilus, whose vessels are the soul of the lower worlds; the remedy is to rebuild the whole "house," as each Rosh HaShanah renews Malchus and every level above it from G-d's essence. Souls rooted in Chochmah descend so that through the mitzvos they rise to Keser, the supernal kodesh, above kadosh, the hair-like radiance from which Chochmah comes. But Keser has two parts: Arich Anpin, root of the emanated, where the 613 mitzvos originate, and Atik, Malchus of the Infinite One. "My holiness" is Atik: it is "the holy King" of the Ten Days and the light within the Thirteen Attributes of Mercy, which, though only "hairs," can therefore repair the mitzvos, just as Yom Kippur's mikra kodesh surpasses Shabbos. The mitzvos are seeds sown in the supernal earth, and "So will Ado-nai Havayah make sprout" is the unprompted revelation of Rosh HaShanah and Yom Kippur. Teshuvah reaches Atik, and Atik, lowering itself as Elokim, becomes "your G-d."

OUTLINE

- 1 How the Days of Awe repair sin** ¶1-5
Sin damages even Atzilus, whose vessels are the soul of the lower worlds. As a house damaged at its base is rebuilt entire, Rosh HaShanah rebuilds Malchus and every level above it from G-d's essence; the penitent "builds a new house" through deep teshuvah and adds a parapet against falling again.
- 2 Descent for ascent: kodesh and kadosh** ¶6-8
Souls rooted in Chochmah rise through the mitzvos to Keser, the supernal kodesh. Chochmah itself receives only from the "hairs," kadosh with a vav: a contracted outflow, holy when it comes from above, a channel for the external forces when drawn from Malchus in the lower worlds.

- 3 My holiness above yours: Atik and Arich Anpin** ¶9-12
- The mitzvot, the 620 pillars of light, raise the soul to Keser. But Keser has two parts: Arich Anpin, root of the emanated and source of the 613 mitzvot, which the soul reaches, and Atik, Malchus of the Infinite One, which remains “My holiness.”
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- 4 The holy King and the blessing over the mitzvot** ¶13
- “The holy King” of the Ten Days is Atik, the source of the mitzvot’s holiness, revealed so as to fill every flaw. The blessing over a mitzvah draws from the same root, an arousal from above that comes on its own.
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- 5 Seeds in the supernal earth** ¶14-17
- Mitzvot are seeds sown in Malchus, the supernal earth rooted in Keser, which makes each mitzvah’s own delight sprout in the upper and lower Gan Eden. Beyond this, “So will Ado-nai Havayah make sprout” is the unprompted revelation of Rosh HaShanah and Yom Kippur, like the kindness with which creation began.
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- 6 The Thirteen Attributes and Yom Kippur** ¶18-22
- Ado-nai is Rosh HaShanah and Havayah pointed as Elokim is Yom Kippur. The Thirteen Attributes “pass above the face” from Atik; though only “hairs,” they carry Atik’s light and repair the mitzvot, and so Yom Kippur’s mikra kodesh outranks the kodesh of Shabbos.
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- 7 The Patriarchs and the holy of holies** ¶23-24
- The Patriarchs are rooted in Atik, so their servants’ “conversation” surpasses the Torah of the children; this light, drawn down in Tishrei, fills the gaps in the children’s Torah. Yom Kippur draws from the holy of holies, above the kodesh of Shabbos.
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- 8 Teshuvah, the ten depths and the two Names** ¶25-26
- Through teshuvah, souls rooted in Malchus reach Atik, where the completely righteous cannot stand; each of the Ten Days draws one of the ten depths from the two “depths,” Atik and Arich. Keser as receiver is Elokim and as giver Havayah, and Havayah pointed as Elokim joins them.
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- 9 To be your G-d** ¶27-30
- Israel rises to Arich Anpin, and G-d lowers His Malchus to become Atik, “to be your Elokim,” truly “in your midst.” This is the source of gilah, inner joy, and the reason only Elokim takes the form “our G-d.”
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KEY CONCEPTS

Kodesh and kadosh קדוש / קדש

Kodesh is holiness set apart, Mocha Stima’ah within Keser; kadosh, spelled with a vav, is a contracted radiance drawn from it, like hair from the brain, and from it Chochmah comes into being. Through the mitzvot the soul rises from kadosh to kodesh.

Atik Yomin and Arich Anpin עתיק יומין / אריך אנפין

The two parts of Keser. Atik is Malchus of the Infinite One, the Emanator’s lowest level; Arich Anpin is the root of the emanated. The mitzvot reach Arich Anpin; “My holiness above your holiness” is Atik.

The thirteen tikkunim of the beard י”ג תיקוני דיקנא

The Thirteen Attributes of Mercy as the “hairs” of Arich Anpin. Outwardly they are a contracted flow, but the light within them comes from Atik, so they can repair what the mitzvot left damaged.

The holy King המלך הקדוש

Said throughout the Ten Days of Teshuvah: Malchus of the Infinite One, “My holiness above your holiness,” revealed in those days to fill in every flaw made by sin.

An arousal from above אתערותא דלעילא

Divine initiative that comes on its own, “You have begun,” like the kindness with which creation began; no deed below reaches it. It is revealed anew each Rosh HaShanah and lies at the root of the blessing over the mitzvos.

Havayah with the vowels of Elokim הוי” בניקוד אלקים

Keser as giver (Havayah) and as receiver from the Infinite One (Elokim): the Name of Yom Kippur and of Binah. With Ado-nai, the Name of Rosh HaShanah, it makes “righteousness and praise sprout.”

SECTION 1 • 11-5

How the Days of Awe repair sin

1 ביאור ע"פ כי כארץ^{1,2}

An explanation of [the verse] "For as the earth."

This heading marks the text as a biur, an explanatory discourse, on the preceding maamar, which opened with the verse "For as the earth brings forth its growth" (Isaiah 61:11). The biur goes back over that maamar's themes to uncover their root.

2 להבין שורש הדברים הנ"ל. הנה תחלה יש להבין כללות ענין ראש השנה ויוהכ"פ [ויום הכפורים] ועשיית

[ועשרת ימי תשובה] שהוא זמן התיקון לתקן פגם העוונות והחטאים וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ דרשו³ ה' בהמצאו אלו עשרה ימים שבין ראש השנה ליוהכ"פ [ליום הכפורים].

To understand the root of the matters mentioned above. Now, first we must understand the matter of Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah as a whole: that it is the time of rectification (tikkun), to repair the blemish of the iniquities and sins; as our Sages, of blessed memory, said on [the verse] "Seek Havayah while He may be found": "These are the ten days between Rosh HaShanah and Yom Kippur."

The biur begins by asking what Rosh HaShanah, Yom Kippur and the days between them are as one whole: a season of tikkun, repairing the damage that sin has done. The Talmud reads "Seek Havayah while He may be found" as referring to these ten days.

ומפורש בתורה כי ביום הזה יכפר⁴ כו'. ולהבין ענין התיקון הזה איך הוא (ועמ"ש בד"ה תקעו בחדש שופר⁵)⁶ והענין הוא כי הנה בר"ה [בראש השנה] הוא בנין הנוק' [הנוקבא] שהיא⁷ מלכות דאצילות.

And it is stated explicitly in the Torah, "For on this day He shall atone," etc. And to understand how this rectification [comes about] (and see what is written in the discourse beginning "Blow a shofar in the month"): the explanation is that on Rosh HaShanah there is the building of the Nukva (the feminine), which is Malchus (sovereignty) of the World of Atzilus (Emanation).

The Torah itself promises atonement on Yom Kippur, so the question is how this repair actually works. The answer starts from Rosh HaShanah, when the Nukva, Malchus of Atzilus, the divine kingship from which the worlds come into being, is "built" anew.

וכמ"ש ויבן ה' אלקים את הצלע כו' פי' עד"מ כאשר בית אחד נתקלקל באיזה מקום באמצעו או בתחתיתו

As it is written, "And Havayah Elokim built the rib," etc. The meaning, by way of analogy: when a house has become damaged in some place, in its middle or at its bottom,

The verse about the making of Eve, "And Havayah Elokim built the rib," is the image Kabbalah uses for the building of the Nukva. To show why building is the remedy, the Alter Rebbe gives the analogy of a house damaged somewhere in its middle or at its base.

הנה כדי לתקן אותו הקלקול ההכרח שיחזרו ויבנו כל הבית מחדש מיסודו עד גגו שבהתחדשות הבנין יכולים לתקן ולעשות קיום חזק גם באותו מקום המקולקל כו'.^{8,9}

then, in order to repair that damage, it is necessary to rebuild the whole house anew, from its foundation to its roof; for in the renewal of the building one can repair [it] and make it strong and lasting also in that damaged place, etc.

A flaw deep inside a structure cannot simply be patched: the whole house is rebuilt from the foundation to the roof, and in the new building even the damaged spot becomes as strong as the rest. This is the model for how the High Holy Days repair sin.

3 והנמשל יובן מזה כי פגם העוונות וחטאים עשו חסרון וקלקול למעלה בע"ס [בעשר ספירות] דאצילות. כי שלשים כלכים דזו"נ [דזעיר אנפין ונוקבא] דאצילות נעשים נשמה לבי"ע עשרה כלים הפנימיים בבריאה והתיכונים ביצירה והחיצונים בעשייה.¹⁰

And the analogue will be understood from this: the blemish of the iniquities and sins has made a lack and a damage above, in the Ten Sefiros of Atzilus. For the thirty vessels of Z'eir Anpin and Nukva of Atzilus become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah, the middle ones in Yetzirah, and the outer ones in Asiyah.

Applying the analogy: sin causes a flaw "above," even in the Ten Sefiros of Atzilus, the highest world. The reason is that the thirty vessels of Z'eir Anpin and Nukva of Atzilus come down to serve as the soul of the three lower worlds, ten in each: the inner ones in Beriah, the middle ones in Yetzirah and the outer ones in Asiyah.

וא"כ גם מי שיש לו רק נפש דעשייה מגיע הפגם מעונו גם באצילות היינו בעשרה כלים החיצונים דאצ"י המלוכשים בעשייה.

If so, even one who has only a Nefesh of Asiyah, the blemish from his iniquity reaches into Atzilus too, namely into the ten outer vessels of Atzilus that are encloded in Asiyah.

So even a person whose soul is only a Nefesh of Asiyah, the lowest level of soul, damages Atzilus by his sin. The damage reaches the ten outer vessels of Atzilus, the ones clothed within Asiyah.

4 וזהו מ"ש הפושעים כי בגופא דמלכא.¹¹ ועיין בזהר פ' תזריע ובע"ה [ובעץ חיים] בדרוש הנגעים. והעצה לתקן זה¹² הוא עד"מ לבנות הבית מחדש.

And this is [the meaning of] what is written, "those who transgressed against Me": against the body of the King. And see the Zohar, Parshas Tazria, and Etz Chaim, in the discourse on the plagues (nega'im). And the remedy to repair this is, by way of analogy, to build the house anew.

The phrase "those who transgressed against Me: against the body of the King" says that sin touches the King's own "body," the vessels of Atzilus just described; the Alter Rebbe also points to the Zohar on Tazria and to Etz Chaim's discussion of the plagues. The remedy follows from the analogy: rebuild the house.

וזהו ענין ראש השנה זה היום תחלת מעשיך¹³ בנין המלי' וכן למעלה עד רום המעלות הכל נבנה מחדש לחדש כל ההשתלשלות מאין כו' מעצמות המאציל.

And this is the matter of Rosh HaShanah, "This day is the beginning of Your works": the building of Malchus; and so too above, up to the highest of heights, everything is built anew, to renew the entire chain of descending worlds (hishtalshelus) from nothing, etc., from the very essence of the Emanator.

Rosh HaShanah, "the beginning of Your works" (a line from the Rosh HaShanah Musaf prayer), is that rebuilding. Malchus is built anew, and so is everything above it: the whole chain of worlds is renewed from nothing, from the very essence of the Emanator.

ובזה יתמלאו כל הפגמים שנעשו באורות וכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] כי אתה הוא שלימותא דכולהו^{14,15} כו'

And through this all the blemishes that were made in the lights and vessels of the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah will be filled in; for "You are the completion of them all," etc.

Because the renewal comes from G-d's essence, it can fill in every flaw in the lights and vessels of all four worlds. The Tikkunei Zohar's words "You are the completion of them all" say that it is G-d who makes every Sefirah whole.

(ועיין בזה בלק) (דקפ"ז ע"א) זילי נטורי ביתך¹⁶ כו' המשיל בחינת התלבשות המלי' בבי"ע ג"כ לבחינת בית כו'

(And see on this in [the Zohar,] Balak, folio 187a: "Go, guard your house," etc.; it likens the level of the enclothing of Malchus in Beriah, Yetzirah and Asiyah to the level of a house as well, etc.)

The Zohar supports the image of a house: Malchus going down to clothe herself in the lower worlds is itself likened to a house. There Abba and Imma bless their "daughter," Malchus, as she sets out to guard and provide for her household, the lower world waiting for her sustenance.

וגם המלי עצמה נקי בית¹⁷ כנודע ומבואר במ"א ע"פ מזמור שיר חנכת הבית¹⁸ וע"ש. ועמ"ש ע"פ תבנה ותכונן עיר סיחון¹⁹ כו'.²⁰

And Malchus itself is also called a house, as is known and explained elsewhere on [the verse] "A psalm, a song at the dedication of the House"; see there. And see what is written on [the verse] "Let the city of Sichon be built and established," etc.

Malchus is called a house not only as it descends but in itself, as explained in the maamar on Psalm 30, "A song at the dedication of the House." The Alter Rebbe also refers to his discussion of the verse "Let the city of Sichon be built and established."

5 ועיין בע"ח [בעץ חיים] שער מ"א בפ"י כי תבנה בית חדש כו' ויש לומר כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] אל תקרי בניך אלא בוניך.^{21,22}

And see Etz Chaim, Sha'ar 41, on the meaning of "When you build a new house," etc. And it may be said [as follows]: our Sages, of blessed memory, said, "Do not read banayich ('your children') but bonayich ('your builders'),"

Etz Chaim also comments on "When you build a new house." The Alter Rebbe offers his own reading, starting from the Sages' saying: do not read banayich, "your children," but bonayich, "your builders."

שעוסקים בכנינו של עולם²³ כו' אך מי שחטא ופגם בבנין הזה כנ"ל ע"ז נאמר כי תבנה בית חדש²⁴ שצריך לבנות הבית מחדש

for they occupy themselves with the building of the world, etc. But one who has sinned and blemished this building, as mentioned above: of this it is said, "When you build a new house": he must build the house anew;

Torah scholars are called "builders" because they are occupied with the building of the world. One who has sinned has damaged that building, so the verse "When you build a new house" speaks to him: he must build it anew.

והיינו על ידי התשובה מעומקא דליבא ועשית מעקה על דרך תשובת הגדר שהיא בחי' שמירה שלא יפול ח"ו [חס ושלום] וכמ"ש ע"פ וגלחה את ראשה^{25,26} כו' ע"ש:

that is, through teshuvah (return) from the depth of the heart. "And you shall make a parapet": in the manner of the teshuvah of [making] a fence, which is the level of a safeguard, so that he does not fall, G-d forbid; as is written on [the verse] "And she shall shave her head," etc.; see there.

The rebuilding is teshuvah from the depth of the heart, and the verse's next words, "and you shall make a parapet," are the teshuvah of making a fence: safeguards that keep a person from falling again. The Alter Rebbe refers to his maamar on "And she shall shave her head" for this idea.

SECTION 2 • ¶6-8

Descent for ascent: kodesh and kadosh

6 והנה להבין ביאור ענין הנ"ל. צריך להקדים ענין ירידת הנשמות שהיא צורך עלייה והיינו על ידי אשר קדשנו במצותיו ומה שאמרו קדושים תהיו²⁷ יכול כמוני כו'.

Now, to understand the explanation of the matter mentioned above, we must first preface the matter of the descent of the souls, which is for the sake of an ascent; that is, through "Who has sanctified us with His commandments"; and what [the Sages] said, "You shall be holy": could it be like Me?" etc.

To explain all this, the Alter Rebbe first sets out why souls descend into bodies: the descent is for the sake of a higher ascent. That ascent comes through the mitzvos, "Who has sanctified us with His commandments," and is the subject of the Sages' question on "You shall be holy": "Could it be like Me?"

כי הנה שרש נש"י [נשמות ישראל] נמשכין מבחי' חכמה דאצילות²⁸ הנקי מוחין דאבא שהרי נאמר בנים אתם להי²⁹ בני בכורי ישראל³⁰ והבן נמשך³¹ מטפה הרוחניות שבמוח האב^{32,33} (ועיין בסש"ב [בספר של בינונים] ח"א [חלק א'] פ"ב [פרק ב'] ופרק י"ח)

For the root of the souls of Israel is drawn from the level of Chochmah (wisdom) of Atzilus, which is called the intellect (mochin) of Abba; for it is said, "You are children to Havayah," [and] "My son, My firstborn, Israel"; and the son is drawn from the drop of spirituality that is in the father's brain (and see Sefer Shel Beinonim (Tanya), Part I, chapter 2 and chapter 18).

The souls of Israel are rooted in Chochmah of Atzilus, called the mochin of Abba, the divine "Father." As a child comes from a drop drawn from the father's brain, Israel are called G-d's "children" and "firstborn" because they come from His wisdom, as Tanya, chapters 2 and 18, explains.

וזהו בראשית בשביל ישראל³⁴ שנקי ראשית כי בחי' חכמה נקי ראשית וזה נקי עלו במחשבה³⁵

And this is [the meaning of] "Bereshis": for the sake of Israel, who are called "first" (reishis); for the level of Chochmah is called reishis. And this is called "they arose in thought."

This is why the world was created "for the sake of Israel, who are called reishis": Chochmah is called reishis, "beginning." The same root in Chochmah is what is meant by the saying that Israel "arose in thought."

וזהו שאמרו ג"כ גבי ר"ע [רבי עקיבא] (במנחות פ"ג [פרק ג'])³⁶ ששאל משה רבינו ע"ה [עליו השלום] להקדוש ברוך הוא וכי זו תורה וזו שכרה. והשיב לו הקב"ה שתוק כך עלה במחשבה לפני³⁷.

And this is also what they said concerning Rabbi Akiva (in Menachos, chapter 3): Moshe Rabbeinu, peace be upon him, asked the Holy One, blessed be He, "Is this the Torah, and this its reward?" And the Holy One, blessed be He, answered him, "Be silent; thus it arose in thought before Me."

The phrase appears in the Talmud's account of Rabbi Akiva. When Moshe was shown Rabbi Akiva's martyrdom and asked, "Is this the Torah, and this its reward?", G-d answered, "Be silent; thus it arose in thought before Me."

דהיינו במו"ס [במוחא סתימאה] שלמעלה מעלה מחכמה דאצי" כו' [והיינו שע"י מס"נ [מסירות נפש] עלו במחשבה עילאה^{38, 39} דמו"ס [דמוחא סתימאה] ועיין בזהר פ' נח (דס"ה ע"א)

That is, in Mocha Stima'ah (the hidden brain), which is far, far above Chochmah of Atzilus, etc. [That is, through self-sacrifice (mesirus nefesh) they arose into the supernal thought of Mocha Stima'ah. And see the Zohar, Parshas Noach (folio 65a),

The "thought" in which Rabbi Akiva's fate arose is Mocha Stima'ah, the hidden mind within Keser, far above Chochmah of Atzilus. By giving their lives, the martyrs rose into that supernal thought.

שיש מעלות ומדרגות גבוה מעל גבוה שנק' מחשבה עילאה כו' (ועיין בפע"ח [בפרי עץ חיים] שער נפ"א [נפילת אפים] ספ"ה פ"ו).⁴⁰

that there are levels and rungs, one higher than the next, which are called the supernal thought, etc. (And see Pri Etz Chaim, Sha'ar Nefilas Apayim, end of chapter 5 [and] chapter 6.)

The Zohar on Noach speaks of levels within the supernal thought, each higher than the last. Pri Etz Chaim, in the Gate of Nefilas Apayim, explains that those who gave their lives raised the "feminine waters" (mayin nukvin), the arousal from below, to receive the flow that comes from Chochmah, which is called thought.

והנה ענין ירידת הנשמות בגופים צורך עליה היינו שעל ידי בירורים הנ"ל יעלו למעלה יותר והוא בבחי' אור הכתר שלמעלה מעלה מבחי' ח"ע [חכמה עילאה] וע"ז נאמר ואנשי קדש⁴¹ תהיון לי

Now, the descent of the souls into bodies for the sake of an ascent means that through the refinements (beirurim) mentioned above they will ascend higher still, namely to the level of the light of Keser (the Crown), which is far, far above the level of the higher Chochmah (Chochmah Ila'ah). And of this it is said, "And men of holiness (kodesh) shall you be unto Me"

The purpose of the soul's descent is that, through refining the physical world, it rises above its origin in Chochmah to the light of Keser. This is the meaning of "men of kodesh shall you be unto Me": the soul is raised to the level called kodesh.

(כי קדש היינו מו"ס [מוחא סתימאה] שהוא בבחי' כתר והענין כי קדוש בוי"ו הנה הוא בחי' הארה בעלמא הנמשך מהכתר להוות בחי' חכמה דאבא יונק ממזל החי^{42, 43} שהוא בחי' שערות כמשל השערה ש היא רק מותר מוחין ואינו ערוך לעצמיות המוחין.

(for kodesh is Mocha Stima'ah, which is on the level of Keser. And the matter is this: kadosh with a vav is the level of a mere radiance, drawn from Keser to bring into being the level of Chochmah of Abba, which draws nourishment from the eighth mazal, which is the level of hairs; as in the analogy of the hair, which is only the surplus of the brain and bears no comparison to the essence of the brain.

Kodesh refers to Mocha Stima'ah within Keser, whereas kadosh, spelled with a vav, is only a radiance drawn from Keser to bring Chochmah into being. Abba (Chochmah) draws from the eighth mazal of the supernal beard, a level of hairs, and a hair is only the surplus of the brain, not comparable to it.

ויוכן זה ביותר על פי מה שידוע דלפעמים משמע שמהשערות יש⁴⁴ יניקת החיצונים ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שער באשה ערוה^{45, 46} ועיין באדרא (דקמ"ב א') וכן בלוי' והעבירו תער⁴⁷ וביפ"ת [וביפת תאר] וגלחה את ראשה.⁴⁸

And this will be understood further from what is known: that sometimes it is implied that the external forces draw nurture from the hairs; and therefore our Sages, of blessed memory, said, "A woman's hair is ervah (nakedness)"; and see the Idra (folio 142a.) And so too with the Levites: "And they shall pass a razor"; and with the woman of beautiful form (yefas to'ar): "And she shall shave her head."

Hair has two faces. Sometimes it is where the external forces draw nurture: hence the Sages count a woman's hair as ervah, the Levites were shaved, and the captive woman shaved her head.

ולפעמים משמע דקדושה תלי' בשערות כמ"ש בנזיר קדוש יהיה גדל פרע⁴⁹ שער ראשו.⁵⁰ ועיין בזהר פרשת תזריע (דמ"ח סע"ב [סוף עמוד ב])⁵¹ ובמש"ש [ובמה שכתוב שם].

And sometimes it is implied that holiness depends on the hairs, as it is written of the Nazirite, "He shall be holy; he shall let the locks of the hair of his head grow long." And see the Zohar, Parshas Tazria (folio 48, end of side b), and what is written there.

At other times holiness depends on hair: the Nazirite is called "holy" because he lets his hair grow. The Zohar on Tazria says the same, that holiness hangs on the hair.

אך הענין כי הנה ארזי"ל [אמרו רבותינו זכרונם לברכה] שיחת חולין של ת"ח [תלמיד חכם / תלמידי חכמים] ⁵² צריכין לימוד ⁵³ פ"י שיחת חולין הוא כמו בחי' נובלות שלו ולפי שהוא ת"ח [תלמיד חכם / תלמידי חכמים] ע"כ גם בנבלות שלו יש דבר חכמה.

But the explanation is this: our Sages, of blessed memory, said, "The ordinary conversation of Torah scholars requires study." That is, ordinary conversation is like the level of a person's novlos (lesser outgrowths); and because he is a Torah scholar, even in his novlos there is a word of wisdom.

The resolution begins from the Sages' teaching that even the ordinary conversation of Torah scholars needs study. Such talk is a scholar's novlos, a lesser outgrowth of his mind, yet because he is a scholar, wisdom is present even there.

משא"כ שיחת חולין ונובלות של שאר בני"א [בני אדם] יהיו דברים בטלים כו' כמ"כ [כמו כן] בחי' השערות הוא בחי' נובלות והוא בחי' המשכה בצמצום רב ועצום

Whereas the ordinary conversation and novlos of other people would be idle words, etc. So too the level of the hairs is the level of novlos: it is the level of a drawing-down in a great and immense contraction (tzimtzum),

Other people's casual talk is just idle words. Hair, too, is a novlos: an outflow drawn down through a great contraction, not the mind itself.

ולא מבחי' עצמיות המוחין כנ"ל ונמשל לשיחת חולין שאינו עצמיות השכל ואעפ"כ [ואף על פי כן] הנה יש בחי' ומדרגה ששערות הן קדושה עליונה שיי"ג מדה"ר [מדות הרחמים] נקי' ⁵⁴ תיקוני דיקנא.

and not from the level of the essence of the brain, as mentioned above; and it is likened to ordinary conversation, which is not the essence of the intellect. Nevertheless, there is a level and rung at which hairs are a supernal holiness: for the Thirteen Attributes of Mercy are called tikkunei dikna (the tikkunim of the beard).

Hair, then, is like casual talk and not the essence of intellect. Yet there is a level at which hair is supreme holiness: the Thirteen Attributes of Mercy are called the tikkunim of the beard.

7 וכתוב שער רישי [רישיה] כעמר נקא⁵⁵ להיות שהן המשכות מבחי קדש העליון בחי כתר ישת חשך סתרו⁵⁶ שהמהות אינו מושג כלל רק אחר שנמשך בבחי צמצום ושערות אז החכמה תתהוו מבחי מזל החי כנ"ל.

And it is written, "The hair of His head is like pure wool," since they are drawings-down from the level of the supernal kodesh, the level of Keser (the Crown), [of which it is said,] "He made darkness His hiding place": its essence is not grasped at all; only after it is drawn down by way of contraction and hairs, then Chochmah (wisdom) comes into being from the level of the eighth mazal, as mentioned above.

Daniel's vision, "the hair of His head is like pure wool," pictures the hairs as drawings-down from the supernal kodesh, Keser. Keser itself is hidden, "He made darkness His hiding place," and only once its light is drawn down through contraction, as "hairs," does Chochmah come into being from the eighth mazal.

וזהו בחי קדוש שהוי"ו בחי קוצין ושערות הנמשך מבחי קדש ע"כ שערות אלו הן קדושה נפלאה

And this is the level of kadosh: the vav is the level of locks (kotzin) and hairs, drawn from the level of kodesh. Therefore these hairs are a wondrous holiness,

That is what kadosh with a vav means: the vav stands for the locks and hairs drawn from kodesh. Because they come from kodesh, these hairs are a wondrous holiness.

כי רק על ידי צמצום זה יכול להיות איזה גילוי כו' מ שא"כ מה שלמעלה מהצמצום לית מחשבה דח"ע [דחכמה עילאה] תפיסא ביה משא"כ בבחי

for only through this contraction can there be any revelation, etc.; whereas what is above the contraction, "no thought" of the higher Chochmah (Chochmah Ila'ah) "grasps it." Whereas in the level of

Only through such contraction can anything be revealed at all; what lies above it is beyond the grasp of even the higher Chochmah, as the saying goes, "no thought grasps it." The Alter Rebbe now contrasts this with hair on a lower level.

שערות שלמטה ארז"ל [אמרו רבותינו זכרונם לברכה] שער באשה ערוה שיש יניקה לחיצונים אחידן בשערהא⁵⁷ כו' כמבואר בזהר פרשת אחרי (ד"ס ע"ב) וע"ז נאמר כרחל לפני גוזיה נאלמה⁵⁸ כו'.

hairs that are below, our Sages, of blessed memory, said, "A woman's hair is ervah," for there is nurture for the external forces, [which] "cling to her hair," etc., as is explained in the Zohar, Parshas Acharei (folio 60b). And of this it is said, "Like a ewe (rachel) that is mute before her shearers," etc.

Below, hair can become a channel for the external forces: the Sages count a woman's hair as ervah, and the Zohar on Acharei speaks of forces that "cling to her hair." The Alter Rebbe applies to this the verse "Like a ewe (rachel) that is mute before her shearers," which, as the next part shows, concerns Malchus.

כי בחי' מלי' היא בחי' ממכ"ע [ממלא כל עלמין] המתלבשת בתוכיות העולמות ע"כ כשנמשך מבחי' זו המלובשת בבי"ע ע"י צמצום רב ועצום כמו בחי' שערות יכול להיות ג"כ יניקת החיצונים כו'.

For the level of Malchus (sovereignty) is the level of the light that fills all worlds (memalei kol almin), which is en clothed within the inwardness of the worlds. Therefore, when [light] is drawn from this level, which is en clothed in Beriah, Yetzirah and Asiyah, through a great and immense contraction (tzimtzum), like the level of hairs, there can also be nurture for the external forces, etc.

Malchus is the light that fills all worlds, clothed inside them. When light is drawn from Malchus, as it is clothed in Beriah, Yetzirah and Asiyah, through a great contraction like hair, the external forces can also draw nurture from it.

8 ועמ"ש מזה ע"פ ויקח קרח ובד"ה ונקדשתי בתוך בני ישראל. וממוצא דבר נשמע איחך שהשערות אין ערוך לבחינת המוחין עצמן שהרי שער באשה ערוה כו'

And see what is written about this on [the verse] "And Korach took," and in the discourse beginning "And I shall be sanctified in the midst of the children of Israel." And from what has emerged we can learn the other [case]: that the hairs bear no comparison to the level of the brain (mochin) itself, for "a woman's hair is ervah," etc.,

After referring to his maamarim on "And Korach took" and "And I shall be sanctified," the Alter Rebbe draws a lesson from the lower case for the higher one. Hair is clearly not comparable to the mind itself, since "a woman's hair is ervah," a channel for the external forces.

ובחי' מוחין דמלי' עצמן דבריאה יצירה עשיה הן מקור חיות העולמות דקדושה כו' והיינו לפי שהן כבר נמשכו בצמצום רב ועצום עד שאין ערוך לגבי העצמיות.

while the level of the mochin of Malchus itself, of Beriah, Yetzirah and Asiyah, is the source of the life-force (chayus) of the worlds of holiness, etc. And this is because [the hairs] have already been drawn down in a great and immense contraction, until they bear no comparison to the essence.

By contrast, the mochin, the "mind," of Malchus in Beriah, Yetzirah and Asiyah is the source of life for the worlds of holiness. The hairs differ because they have come down through so great a contraction that they no longer resemble their source.

א"כ כמ"כ [כמו כן] מזה נשכיל בענין שערות דת"ד [דתיקוני דיקנא] הנקי קדוש בוא"ו שג"כ אין להם ערך כלל לבחי' קדש העליון שהוא מו"ס [מוחא סתימאה] דא"א שמשם מקור התהוות השערות דת"ד [דתיקוני דיקנא] כו'

If so, from this we can likewise understand the matter of the hairs of the tikkunim of the beard (tikkunei dikna), which are called kadosh with a vav: they too bear no comparison at all to the level of the supernal kodesh, which is Mocha Stima'ah (the hidden brain) of Arich Anpin, from which comes the source of the coming-into-being of the hairs of the tikkunim of the beard, etc.;

The same holds above: the hairs of the tikkunim of the beard, called kadosh with a vav, bear no comparison to the supernal kodesh, Mocha Stima'ah of Arich Anpin. This is so even though Mocha Stima'ah is their very source.

דאף על פי ששערות אלו הן קדושה עצומה ונפלאה מכל מקום אינן ערוך לגבי עצמיות הכתר ומו"ס [ומוחא סתימאה] וכמ"ש במ"א דשערות הן רק בחי' צומח שבמדבר כו'.

for although these hairs are an immense and wondrous holiness, nevertheless they bear no comparison to the essence of Keser and Mocha Stima'ah; as is written elsewhere, that hairs are only the level of the vegetative within the speaking [being], etc.

These hairs are an immense holiness, yet beside the essence of Keser and Mocha Stima'ah they are like the "vegetative" part of a human being, which grows but neither feels nor thinks. That is the gap between kadosh and kodesh.

SECTION 3 • 19-12

My holiness above yours: Atik and Arich Anpin

9 והנה הנשמות שרשן מחכמה דאצילות המקבלת מבחינת שערות דמו"ס [דמוחא סתימאה] ועליין היינו בבחי' קדש העליון שלמעלה מבחי' קדוש

Now, the souls have their root in Chochmah of Atzilus, which receives from the level of the hairs of Mocha Stima'ah; and their ascent is into the level of the supernal kodesh, which is above the level of kadosh.

The souls are rooted in Chochmah of Atzilus, which itself receives from the hairs of Mocha Stima'ah, that is, from kadosh. Their ascent is therefore to the supernal kodesh, above their own root.

והיינו ע"י התומ"צ [התורה ומצות] תרי"ג מצות דאורייתא וז' דרבנן תר"ך עמודי אור היינו ששרשן בבחי' כתר העליון שממנו נמשכים תר"ך עמודי אור שהעמוד מחבר הגג עם הקרקע ויכולים לעלות בו וע"י על הגג כו'

And this is through the Torah and mitzvos: the 613 mitzvos of the Torah and the seven of the Rabbis, [which are] the 620 pillars of light; that is, their root is in the level of the supernal Keser, from which the 620 pillars of light are drawn. For a pillar connects the roof with the ground, and one can climb by it, and by means of it, onto the roof, etc.

The ascent comes through Torah and mitzvos: the 613 commandments of the Torah and the seven of the Rabbis make 620, the "pillars of light" rooted in the supernal Keser, whose letters (כתר) add up to 620. Like a pillar that joins the ground to the roof, the mitzvos let a person climb from below to the very top.

והנה ע"ז נאמר ועשיתם את כל מצותי והייתם קדושים⁵⁹ ועז, אמר יכול כמוני⁶⁰ ת"ל [תלמוד לומר] כי קדוש אני קדושתי למעלה מקדושתכם.⁶¹

And of this it is said, "And you shall do all My commandments and be holy." And of this he said, "Could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness."

This is the meaning of "And you shall do all My commandments and be holy." On this the Midrash says: "Could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness."

פ"י כי הגם שע"י המצות מגיעין ועולין עד בחינת אור הכתר מ"מ קדושתו למעלה כו'.

That is: although through the mitzvos they reach and ascend up to the level of the light of Keser, nevertheless "My holiness is above," etc.

Even though the mitzvos raise the soul to the light of Keser, G-d's holiness remains above it. That is the plain sense of the Midrash.

אך באמת ג"ז [גם זה] אינו מובן מה בא להשמיענו ודאי ידוע שבחי' הכתר כ"כ [כל כך] כלא חשיב לגבי עצמות א"ס ב"ה כו'

But in truth this too is not understood: what does it come to teach us? Certainly it is known that the level of Keser is so utterly as nothing compared to the essence of the Infinite One (Ein Sof), blessed be He, etc.,

Yet the Midrash seems to teach nothing new. It is already known that Keser is as nothing before G-d's essence, so why would anyone think that a soul in Keser is "like Him"?

שהוא ית' נקי עושה פלא⁶² היינו שהכתר שהוא פלא עליון כעשיה גשמיות חשוב אצלו ית'.

for He, may He be blessed, is called "Who makes (oseh) wonders (pele)": that is, Keser, which is the supernal wonder (pele elyon), is considered by Him, may He be blessed, like physical making (asiyah).

G-d is called "Who makes wonders (oseh pele)": Keser, the supernal "wonder," is to Him like mere physical making (asiyah). So there seems to be no room for the question at all.

10 וא"כ קדושתו ית' למעלה מעלה לין קץ על קדושתנו אפי' [אפילו] לאחר עליי' [עלייה] הנשמות בקדש העליון דכתר.

If so, His holiness, may He be blessed, is far, far above our holiness, without end, even after the ascent of the souls into the supernal kodesh of Keser.

Since even Keser is nothing before G-d, His holiness must be infinitely above ours even after the souls reach Keser. So the Midrash's point still needs explaining.

אך הענין כי הנה ידוע דבחי' מלי' דא"ס נעשה כתר לנאצלים. ודרך כלל בחי' הכתר הוא בחי' ממוצע בין עצמות אור א"ס לנאצלים והממוצע יש בו מבחי' תחתונה שבמאציל⁶³

But the explanation is this: it is known that the level of Malchus of the Infinite One becomes Keser for the emanated [levels]. And in general the level of Keser is the level of an intermediary between the essence of the Infinite Light (Or Ein Sof) and the emanated [levels]; and the intermediary has in it [something] of the lowest level within the Emanator,

The answer begins with a known principle: Malchus of the Infinite One, the last level of G-d Himself, becomes Keser for the emanated levels. Keser is thus an intermediary between the essence of the Infinite Light and what is emanated, and like any intermediary it includes something of the higher side, the lowest level of the Emanator.

והוא בחי' עיי' ויש בו ג"כ בחי' שרש הנאצלים והוא בחי' א"א וכמ"ש בע"ח [בעץ חיים] שמ"א⁶⁴ באריכות.

which is the level of Atik Yomin; and it also has in it the level of the root of the emanated [levels], which is the level of Arich Anpin; as is written at length in Etz Chaim, Sha'ar 41.

The part of Keser that belongs to the Emanator is called Atik Yomin; the part that is the root of the emanated levels is called Arich Anpin. The Alter Rebbe refers to Etz Chaim for a long treatment of this.

11 והנה בחי' עתיק יומין להיותו בחי' א"ס הוא למעלה מעלה הרבה מבחי' א"א שרש הנאצלים

Now, the level of Atik Yomin, being a level of the Infinite One, is very, very far above the level of Arich Anpin, the root of the emanated [levels];

Atik Yomin, being a level of the Infinite itself, is far above Arich Anpin. Arich Anpin is only the root of the emanated levels.

ולכן נק' עתיק לשון המעתיק הרים⁶⁵ שנעתק ונבדל מבחי' הנאצלים כו' ואע"פ [ואף על פי] שבחי' ע"י [עתיק יומין] הוא בחי' תחתונה דא"ס מ"מ הוא למעלה מעלה לאין קץ משרש הנאצלים כו'.

therefore it is called Atik, a term [as in] "Who removes (hama'tik) mountains": for it is removed and separate from the level of the emanated [levels], etc. And although the level of Atik Yomin is the lowest level of the Infinite One, nevertheless it is far, far above the root of the emanated [levels], without end, etc.

The name Atik comes from "Who removes (hama'tik) mountains": Atik is removed and separate from everything emanated. Even though it is the lowest level of the Infinite, it is still infinitely higher than the root of the emanated levels.

12 והנה ע"י המצות הוא העליי [העלייה] בבחינת כתר כנ"ל ולזה אמר יכול כמוני אין ר"ל [רוצה לומר] כמוני ממש מהותו ועצמותו

Now, through the mitzvos the ascent is into the level of Keser, as mentioned above. And so, when he said, "Could it be like Me?", he does not mean "like Me" literally, His being and essence,

The mitzvos raise the soul to Keser. So when the Midrash asks, "Could it be like Me?", it does not mean like G-d's very being and essence.

רק כמוני היינו בחי' אור א"ס שבכתר והוא בחי' ע"י שהוא בחי' התחתונה שבמאציל כנ"ל שהרי ע"י מכלל בחי' הכתר הוא.

but "like Me" means the level of the Infinite Light within Keser, which is the level of Atik Yomin, the lowest level within the Emanator, as mentioned above; for Atik Yomin is included in the level of Keser.

"Like Me" refers to the Infinite Light within Keser, Atik Yomin, the lowest level of the Emanator, which is part of Keser. One might think that a soul raised to Keser reaches even that level.

לזה אמר ת"ל [תלמוד לומר] כי קדוש אני כו' כי ע"י המצות העליי [העלייה] בבחי' א"א כי תרי"ג מצות נמשכין מתרי"ג ארחין דגלגלתא.

To this he said, "The verse teaches, 'For I am holy,'" etc.: for through the mitzvos the ascent is into the level of Arich Anpin, since the 613 mitzvos are drawn from the 613 paths of the Gulgalta (the skull).

The verse "For I am holy" answers no: the mitzvos raise the soul only to Arich Anpin, since the 613 mitzvos come from the 613 paths of the Gulgalta, the "skull" of Arich Anpin. Atik Yomin, "My holiness," remains above.

SECTION 4 • 113

The holy King and the blessing over the mitzvos

13 וזהו בחי קדש העליון שלמעלה מבחי קדוש כנ"ל באריכות אבל בחי ע"י ע"ז נאמר קדושתו למעלה כו'.

And this is the level of the supernal kodesh, which is above the level of kadosh, as mentioned above at length. But of the level of Atik Yomin it is said, "My holiness is above," etc.

To sum up: the mitzvos reach the supernal kodesh, which is above kadosh. But Atik Yomin is the level of which it is said, "My holiness is above" yours.

וזהו ענין המלך הקדוש שאומרים בעשיית [בעשרת ימי תשובה] שהוא בחי מלכות דא"ס שהוא בחי קדושתו שלמעלה מקדושתכם וע"כ אז זמן התיקון למלאות כל הפגמים שנעשו ע"י העונות והחטאים.

And this is the meaning of "the holy King," which we say during the Ten Days of Teshuvah: it is the level of Malchus (sovereignty) of the Infinite One (Ein Sof), which is the level of "My holiness, which is above your holiness." And therefore that is the time of rectification, to fill in all the blemishes that were made by the iniquities and sins.

"The holy King," said in the prayers of the Ten Days of Teshuvah, refers to Malchus of the Infinite One, Atik, the level of "My holiness above your holiness." That is why these days can repair every flaw caused by sin.

מאחר שקדושה זו המתגלה בעשיית [בעשרת ימי תשובה] היא מקור לקדושת המצות ולמעלה הרבה ממנה ע"כ יש ביכולת [ביכולתו] להמשיך מקור הקדושה מחדש ולמלאות כל פגם וחסרון כו'.

Since this holiness that is revealed during the Ten Days of Teshuvah is the source of the holiness of the mitzvos, and far above it, therefore it is within [our] ability to draw down the source of holiness anew and to fill in every blemish and lack, etc.

The holiness revealed in these days is the source of the holiness of the mitzvos and far above it. So it can draw holiness down anew from its source and fill in whatever sin has left lacking.

וזהו ג"כ ענין הברכה שעל כל המצות להמשיך לבחי קדושת המצות שהוא קדושת הכתר מבחי מלכות דא"ס שהוא בחי קדושתו שלמעלה מקדושתכם כו'.

And this is also the meaning of the blessing over all the mitzvos: to draw down to the level of the holiness of the mitzvos, which is the holiness of Keser (the Crown), from the level of Malchus of the Infinite One, which is the level of "My holiness, which is above your holiness," etc.

The blessing said over every mitzvah works the same way. It draws from Malchus of the Infinite One, "My holiness," down into the holiness of the mitzvos, which is the holiness of Keser.

(ועמ"ש במ"א ע"פ ואתחנן^{66, 67} שברכת המצות הוא מבחי' אתעדל"ע [אתערותא דלעילא] שמאליה ומעצמה להיות עי"ז באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] ע"ש ולכן א"ש [אתי שפיר] שזהו מבחי' קדושתו כו' ע"ד שנתבאר במ"א פי' יכול כמוני ת"ל [תלמוד לומר] כו')

(And see what is written elsewhere on [the verse] “And I pleaded”: that the blessing over the mitzvos is from the level of an arousal from above (isarusa dile'eila) that [comes] of its own accord and by itself, so that through it, by an arousal from below (isarusa dilesata), there will be an arousal from above; see there. And therefore it is well [understood] that this is from the level of “My holiness,” etc., along the lines of what was explained elsewhere on the meaning of “Could it be like Me? The verse teaches,” etc.,

In a parenthesis the Alter Rebbe cites his maamar on “And I pleaded”: the blessing over a mitzvah comes from an arousal from above that comes on its own, so that the person’s arousal from below can then bring a further arousal from above. That is why it fits to say that the blessing comes from “My holiness.”

קדושתו למעלה מקדושתכם⁶⁸ שיש אתעדל"ע [אתערותא דלעילא] שנמשכת עי"י אתעדל"ת [אתערותא דלתתא] והוא הנמשך עי"י מעשה המצות שבאתעדל"ת [שבאתערותא דלתתא] נמשך אתעדל"ע [אתערותא דלעילא] וזהו ענין קדושתכם ויש אתעדל"ע [אתערותא דלעילא] קודם אתעדל"ת [אתערותא דלתתא] להעלות ממטה למעלה ואתעדל"ע [ואתערותא דלעילא] זו גדלה מעלתה מאד מאותה שע"י אתעדל"ת [אתערותא דלתתא] שאין

“My holiness is above your holiness”: that there is an arousal from above that is drawn down through an arousal from below, and this is what is drawn down through the performance of the mitzvos, for through an arousal from below an arousal from above is drawn down, and this is the meaning of “your holiness”; and there is an arousal from above [that comes] before the arousal from below, to raise [things] from below to above; and this arousal from above is very much greater in its level than the one [that comes] through an arousal from below, for

He recalls another explanation of “My holiness is above your holiness.” “Your holiness” is the arousal from above that our deeds call forth; “My holiness” is an arousal from above that comes first, on its own, to lift things up from below, and it is far higher because human effort cannot reach it.

אתעדל"ת [אתערותא דלתתא] יכולה להגיע אליה כו' וע"ז כיוונו קדושתיש למעלה מקדושתכם הרי א"כ ברכת המצות שהיא בחי' אתעדל"ע [אתערותא דלעילא] זו שרשה מבחי' קדושתי כו' ואין זה סותר למ"ש כאן דפי' קדושתי כור היינו בחי' ע"י מל' דא"ס

the arousal from below cannot reach it, etc. And this is what they intended [by] "My holiness is above your holiness." If so, then the blessing over the mitzvos, which is the level of this arousal from above, has its root in the level of "My holiness," etc. And this does not contradict what is written here, that the meaning of "My holiness," etc., is the level of Atik Yomin, Malchus of the Infinite One;

So the blessing over the mitzvos, an arousal from above that comes on its own, is rooted in "My holiness." This does not contradict the present explanation that "My holiness" is Atik Yomin, Malchus of the Infinite One.

כי שרש אתעדל"ע [אתערותא דלעילא] זו היא נמשכת באמת מבחי' ע"י מל' דא"ס כו' אלא שבברכת המצות ההמשכה הוא רק כדי להיות ע"יז באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] כו' עמ"ש ע"פ לסוסי⁶⁹ כו' גבי שיר השירים.

for the root of this arousal from above is in truth drawn from the level of Atik Yomin, Malchus of the Infinite One, etc.; except that in the blessing over the mitzvos the drawing-down is only so that through it, by an arousal from below, there will be an arousal from above, etc. See what is written on [the verse] "To a mare," etc., in Shir HaShirim.

The unprompted arousal from above does in truth come from Atik Yomin. In the blessing over a mitzvah, though, it is drawn down only to enable the mitzvah's own arousal from below; the Alter Rebbe refers to his maamar on "To a mare" in Shir HaShirim.

אבל בעשי"ת [בעשרת ימי תשובה] שאומרים המלך הקדוש הוא גילוי גדול מבחינה זו למלאות כל הפגמים שנעשו בהאתעדל"ת [בהאתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא]:⁷⁰

But during the Ten Days of Teshuvah, when we say "the holy King," there is a great revelation from this level, to fill in all the blemishes that were made in the arousal from below, and in the arousal from above that [comes] through the arousal from below.)

During the Ten Days, when we say "the holy King," the same level is revealed in a great way and for a different purpose. It repairs every flaw made in the arousal from below and in the arousal from above that answers it.

SECTION 5 • ¶14-17

Seeds in the supernal earth

14 ב וזהו ענין כי כארץ תוציא צמחה וכגנה זרועיה תצמיח.⁷¹ דר"ל [דרוזה לומר] בקדושה הנמשכת ע"י המצות שנק' זריעה כמ"ש זורע צדקות מצמיח ישועות שהזריעה הוא אתעדל"ת [אתערותא דלתתא] והצמיחה היא אתעדל"ע [אתערותא דלעילא] שעל ידה.

(2) And this is the meaning of “For as the earth brings forth its growth, and as a garden makes the things sown in it sprout.” That is to say, [it speaks] of the holiness drawn down through the mitzvos, which are called “sowing,” as it is written, “He sows righteousness, makes salvations sprout”: the sowing is an arousal from below, and the sprouting is the arousal from above that [comes] through it.

Section 2 returns to the verse: “For as the earth brings forth its growth” speaks of the holiness drawn through the mitzvos, which are called sowing, as in the prayer-book phrase “He sows righteousness, makes salvations sprout.” The sowing is the arousal from below, and the sprouting is the arousal from above that it calls forth.

ומשל בחי' זו למה שהארץ והגנה יצמיחו וכמ"ש ויניחחו בג"ע [בגן עדן] לעבדה ולשמרה⁷² לעבדה זו רמ"ח מ"ע [מצות עשה]⁷³ ולשמרה זו שס"ה ל"ת [לא תעשה].

And this level is likened to what the earth and the garden make sprout; as it is written, “And He placed him in the Garden of Eden to work it and to guard it”: “to work it” — these are the 248 positive commandments; “and to guard it” — these are the 365 prohibitions.

This is compared to what the earth and a garden grow. Adam was placed in the Garden of Eden “to work it and to guard it”: working it is the 248 positive commandments, guarding it the 365 prohibitions.

כי הנה נראה בחוש שהזרע והגרעין אינם בערך להיות מהם צמיחה רבה כ"כ [כל כך] מצד עצמן

For we see with our own senses that the seed and the kernel are not of such worth that so great a growth should come from them on their own account;

Experience shows that a seed or kernel in itself has nothing like the power to produce such abundant growth.

אלא שזהו ע"י כח הצומח שיש בארץ מעשרה מאמרות ממאמר תדשא הארץ דשא⁷⁴ כו' שהוא מבחי' מלי דמלי דעשייה.

rather, this is through the power of growth that is in the earth from the Ten Utterances, from the utterance "Let the earth sprout vegetation," etc., which is from the level of Malchus of Malchus of Asiyah.

The growth comes from the power placed in the earth by one of the Ten Utterances of creation, "Let the earth sprout vegetation." That power is Malchus of Malchus of Asiyah, the very last level of the lowest world.

15 וכח הצומח הזה הוא בחי' כח היולי להצמיח כל מיני עונג וטעם ומאכל כו' והגרעין הנזרע אינו

And this power of growth is the level of an undifferentiated power (koach hiyuli) to make sprout all kinds of delight, taste and food, etc. And the kernel that is sown is nothing

The earth's power of growth is "undifferentiated" (hiyuli): it can bring forth every kind of food, taste and delight. The seed itself contributes none of this.

אלא העלאת מ"ן [מ"ן נוקבין] להמשיך מכח הצומח ההיולי להצמיח מין זה הפרטי כפי הגרעין הנזרע כו' והכח הזה בארץ הוא מפני שנעוץ תחלתו בסופן.

but an elevation of mayin nukvin (feminine waters), to draw from the undifferentiated power of growth [the power] to make sprout this particular species, according to the kernel that was sown, etc. And this power is in the earth because "their beginning is wedged in their end."

The seed only serves as mayin nukvin, "feminine waters," an arousal from below that calls forth from that general power the particular species matching it. The earth holds this power because "their beginning is wedged in their end": the lowest level is rooted in the highest.

16 וכמ"ש ענין זה באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי במ"ש ועוד זאת כו' הוא מראה כחה ויכולתה ביסוד העפר כו' המצמיח תמיד יש מאין⁷⁵ כו' ע"ש.

As this matter is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces," where it says, "And furthermore," etc., "it shows its power and ability in the element of earth," etc., "which constantly makes something sprout from nothing," etc.; see there.

The Alter Rebbe refers to Iggeres HaKodesh (the epistle "He and His life-forces"), which says that the divine power shows itself most strongly in the element of earth, which constantly brings forth something from nothing. The lowest element reveals the highest power.

וכמ"כ [וכמו כן] הוא ענין מעשה המצות הוא ענין זורע צדקות שכל מעשה הצדקה וכן כל המצות שנק' בשם צדקה.

So too, the performance of the mitzvos is [the meaning of] "He sows righteousness (tzedakos)": every act of charity (tzedakah), and likewise all the mitzvos, which are called by the name tzedakah,

So it is with the mitzvos, "He sows righteousness." Every act of tzedakah, and every mitzvah, since all the mitzvos are also called tzedakah, is a kind of sowing.

נמשלה לזריעה שהגרעין אין בו ריח וטעם כלל וכך כל מעשה המצות הם מלובשים בדברים גשמיים ועכ"ז [ועם כל זה] הם בחי' העלאת מ"ן [מ"ן נוקבין] לשרש נש"י [נשמות ישראל] שהיא בחי' ארץ העליונה מלי דאצילות כו'

is likened to sowing: the kernel has no fragrance or taste at all, and so all the performance of the mitzvos is en clothed in physical things; and even so they are the level of an elevation of mayin nukvin to the root of the souls of Israel, which is the level of the supernal earth, Malchus of the World of Atzilus (Emanation), etc.,

Like a seed without smell or taste, the mitzvos are clothed in physical things. Yet they are mayin nukvin raised to the root of the souls of Israel, the "supernal earth," Malchus of Atzilus.

שבהנזרעים המצות ועי"ז מצמיח ישועות גילוי אור א"ב [א"ס] ב"ה והיינו על ידי שבארץ העליונה יש הכח הזה להצמיח כו'

in which the mitzvos are sown; and through this "He makes salvations sprout": the revelation of the Infinite Light, blessed be He. That is, [it is] because in the supernal earth there is this power to make [things] sprout, etc.;

The mitzvos are sown in that supernal earth, and through this "He makes salvations sprout": the revelation of the Infinite Light. The supernal earth has the power to make this grow.

כי נעוץ תחלתן בסופן שהמלי' שרשה בכתר שהכתר הוא בחי' מקור התענוגים וע"י כל מצוה נצמח גילוי עונג עליון בפרט שהוא מקור מצוה זו כו'

for "their beginning is wedged in their end": Malchus has its root in Keser, and Keser is the level of the source of delights; and through each mitzvah there sprouts a revelation of the particular supernal delight that is the source of that mitzvah, etc.

Malchus has this power because its beginning is wedged in its end: Malchus is rooted in Keser, the source of all delights. So each mitzvah makes sprout the particular supernal delight that is its own source.

(ועיין מ"ש מזה באריכות ע"פ הבאים ישרש⁷⁶ יעקב⁷⁷ וע"פ כי תבואו אל הארץ⁷⁸ ושבתה הארץ⁷⁹ כו' ובאגה"ק [ובאגרת הקודש] ד"ה זורע צדקות ע"ש).

(And see what is written about this at length on [the verse] "[In days] to come, Yaakov will take root," and on [the verse] "When you come into the land, the land shall rest," etc., and in Iggeres HaKodesh, the passage beginning "He sows righteousness"; see there.)

The Alter Rebbe points to fuller discussions in his maamarim on "[In days] to come, Yaakov will take root" and "When you come into the land," and in Iggeres HaKodesh on "He sows righteousness."

והנה פ"י וכגנה זרועיה הם ב' זריעות שהם בחי' כוונת המצות ומעשה המצוה עצמה כו'

Now, the meaning of "and as a garden, the things sown in it" (zero'ehah) is two sowings, which are the level of the intention (kavanah) of the mitzvot and the performance of the mitzvah itself, etc.:

The plural "the things sown in it" points to two sowings: the intention (kavanah) behind a mitzvah and the physical act itself.

שכוונת המצוה הוא הזריעה להצמיח גילוי עונג העליון בגי'ע [בגן עדן] העליון ששם מאיר בחי' בינה ומהמצוה עצמה

the intention of the mitzvah is the sowing that makes a revelation of the supernal delight sprout in the upper Gan Eden, where the level of Binah (understanding) shines; and from the mitzvah itself

The intention grows a revelation of supernal delight in the upper Gan Eden, where Binah shines.

היא הזריעה להצמיח ממנה הגילוי בגי'ע [בגן עדן] התחתון שבו מאיר בחי' מלכות ועמ"ש מענין גי'ע [גן עדן] התחתון והעליון בסד"ה ועתה יגדל נא⁸⁰ כח⁸¹ אד'.⁸²

is the sowing that makes sprout from it the revelation in the lower Gan Eden, in which the level of Malchus shines. And see what is written on the matter of the lower and upper Gan Eden at the end of the discourse beginning "And now, let the power of Ado-nai be great."

The act itself grows a revelation in the lower Gan Eden, where Malchus shines. The Alter Rebbe refers to a further discussion of the two Gardens at the end of the maamar on "And now, let the power of Ado-nai be great."

ועוד בחי' ג' כארץ תוציא צמחה הוא ע"י מצות אנשים מלומדה⁸² שבלי כוונה כו' כמו שנת' [שנתבאר] למעלה.¹⁷

And further, a third level: "As the earth brings forth its growth" is through "the commandment of men, learned by rote," which is without intention, etc., as was explained above.

A third level is the first half of the verse, "As the earth brings forth its growth." It refers to mitzvot done by rote, "the commandment of men, learned by rote," without intention, as explained above.

כן אדי⁸³ הוי יצמיח צדקה ותהלה הוא בחינת ההתגלות שבר"ה [שבראש השנה] ויוהכ"פ [ויום הכפורים] שהוא מבחי המלך הקדוש בחינת קדושתו שלמעלה מקדושתכם כו'

"So will Ado-nai Havayah make righteousness and praise sprout" is the level of the revelation of Rosh HaShanah and Yom Kippur, which is from the level of "the holy King," the level of "My holiness, which is above your holiness," etc.

The end of the verse, "So will Ado-nai Havayah make righteousness and praise sprout," is the revelation of Rosh HaShanah and Yom Kippur. It comes from "the holy King," the level of "My holiness above your holiness."

והוא ע"ד המבואר בספרא דצניעותא בזהר תרומה קע"ז א' בהאי זמנא⁸⁴ (דהיינו ביוה"כ [ביום הכפורים] ור"ה

[וראש השנה] ע"ש)

And this is in the manner of what is explained in the Sifra DiTzniusa, in the Zohar, Terumah, [folio] 177a: "At this time" (that is, on Yom Kippur and Rosh HaShanah; see there):

The Sifra DiTzniusa in the Zohar (Terumah, 177a) applies the verse "Ado-nai Havayah, You have begun" to "this time," which the Alter Rebbe identifies as Rosh HaShanah and Yom Kippur.

אדי הוי אתה החלות להראות את עבדך את גדלך⁸⁵ כו' ופי' אתה החלות היא בחינת אתעדל"ע [אתערותא דלעילא] לבד כמ"ש במ"א באריכות ע"פ ואתחנן⁸⁶ כו'

"Ado-nai Havayah, You have begun to show Your servant Your greatness," etc. And the meaning of "You have begun" is the level of an arousal from above alone, as is written at length elsewhere on [the verse] "And I pleaded," etc.;

"You have begun" means an arousal from above alone, initiated by G-d without any prompting from below. The Alter Rebbe explains this at length in his maamar on "And I pleaded."

ע"ש והיא בחי קדושתו כו' הנ"ל כי בחי אתעדל"ע [אתערותא דלעילא] זו היינו כמו שבתחילת הבריאה כי חפץ חסד הוא⁸⁷

see there. And this is the level of "My holiness," etc., mentioned above; for this level of arousal from above is like [that] at the beginning of creation, "for He desires kindness."

That unprompted arousal is "My holiness." It is like the arousal at the very beginning of creation, when there was no one below to call it forth: "for He desires kindness."

ולכן מתגלה בחינה זו בר"ה [בראש השנה] שהוא זה היום תחלת מעשיך זכרון ליום ראשון שהוא בחי' כי חפץ חסד הוא לכן בכל ר"ה [ראש השנה] מתעורר גילוי זה.

And therefore this level is revealed on Rosh HaShanah, which is "This day is the beginning of Your works, a remembrance of the first day," which is the level of "for He desires kindness." Therefore on every Rosh HaShanah this revelation is aroused.

That is why it is revealed on Rosh HaShanah, "the beginning of Your works, a remembrance of the first day." Each Rosh HaShanah the original, unprompted kindness of creation is aroused again.

SECTION 6 • ¶18-22

The Thirteen Attributes and Yom Kippur

18 וזהו בהאי זמנא אתה החילות⁸⁸ כו' וזהו ענין אדי הוי' כי שם אדי מאיר בר"ה [בראש השנה]

And this is [the meaning of] "At this time: 'You have begun,'" etc. And this is the meaning of "Ado-nai Havayah": for the Name Ado-nai shines on Rosh HaShanah,

The Zohar's "At this time: 'You have begun'" explains why the verse pairs the Names "Ado-nai Havayah." The Name Ado-nai is the one that shines on Rosh HaShanah.

כי ר"ה [ראש השנה] הוא בנין המלי' שהיא בחי' שם אדי דינא דמלכותא אותיות אדי⁸⁹ ושם הוי' בניקוד אלקים הוא בחי' בינה שהוא בחי' יוהכ"פ [יום הכפורים] אימא עילאה כו'

for Rosh HaShanah is the building of Malchus (sovereignty), which is the level of the Name Ado-nai: "the law of the kingdom" (dina demalchusa), [dina being] the letters of Ado-nai. And the Name Havayah with the vowels of Elokim is the level of Binah (understanding), which is the level of Yom Kippur, Imma Ila'ah (the supernal mother), etc.;

Rosh HaShanah is the building of Malchus, whose Name is Ado-nai; the Aramaic word dina, "law," as in "the law of the kingdom," is made of the same letters as Ado-nai. The Name Havayah written with the vowels of Elokim, as in this verse, is Binah, the "supernal mother," and belongs to Yom Kippur.

שלכן יוהכ"פ [יום הכפורים] אין בו אכילה ושתיה כמו העוה"ב [העולם הבא] שאין בו אכילה ושתיה⁹⁰ ועוה"ב [ועולם הבא] הוא מבחינת בינה כו'

and therefore on Yom Kippur there is no eating or drinking, like the World to Come, in which there is no eating or drinking; and the World to Come is from the level of Binah, etc.

That is why there is no eating or drinking on Yom Kippur: it resembles the World to Come, in which, the Talmud says, there is no eating or drinking. And the World to Come derives from Binah.

וע"ז נאמר כן אדני⁹¹ הוי' יצמיח צדקה ותהלה שהן ב' שמות דאד' הוי' אתה החלות כו'.

And of this it is said, "So will Ado-nai Havayah make righteousness and praise sprout": these are the two Names of "Ado-nai Havayah, You have begun," etc.

So the two Names in "So will Ado-nai Havayah make ... sprout" are the same two as in "Ado-nai Havayah, You have begun." Ado-nai stands for Rosh HaShanah, and Havayah read as Elokim for Yom Kippur.

19 וזהו ענין י"ג מדה"ר [מדות הרחמים] דכתיב ויעבור ה' על פניו פי' שעובר מלמעלה מבחינת פניו.

And this is the meaning of the Thirteen Attributes of Mercy, of which it is written, "And Havayah passed al panav (before him)": the meaning is that He passes from above the level of His panim (face),

The Thirteen Attributes of Mercy were revealed when "Havayah passed al panav," usually rendered "before him." The Alter Rebbe reads it as "passed above His face": the Attributes come from a level higher than the divine "face."

דהיינו מבחי' עתיק שלמעלה מא"א [מאריך אנפין] ומשם נמשכים י"ג מדה"ר [מדות הרחמים] ועיקר התגלות

זו הוא בנעילה דיוהכ"פ [דיום הכפורים]^{92,93} וסיבת המשכה והעברה זו שעובר על פניו⁹⁴ כו' הוא מבחי'

that is, from the level of Atik, which is above Arich Anpin; and from there the Thirteen Attributes of Mercy are drawn. And the chief revelation of this is at Ne'ilah of Yom Kippur. And the cause of this drawing-down and passing, in that He "passes over His face," etc., is from the level of

That higher level is Atik, above Arich Anpin (literally, the "long face"); the Thirteen Attributes are drawn from there, and they are revealed chiefly at Ne'ilah, the closing prayer of Yom Kippur. The Alter Rebbe then names what moves this "passing over."

כי חפץ חסד הוא⁹⁵ ובר"ה [ובראש השנה] מתחיל בחי' גילוי זה שהוא בחי' תחלת מעשיך פי' תחלת

מעשיך היינו כענין אתה החלות כו' ונגמר בנעילה דיוהכ"פ [דיום הכפורים].

"for He desires kindness." And on Rosh HaShanah this level of revelation begins, which is the level of "the beginning of Your works"; the meaning of "the beginning (techilas) of Your works" is like the matter of "You have begun (hachilosa)," etc.; and it is completed at Ne'ilah of Yom Kippur.

The cause is "for He desires kindness," G-d's own unprompted will. The revelation begins on Rosh HaShanah, "the beginning (techilas) of Your works," a word akin to "You have begun (hachilosa)," and is completed at Ne'ilah.

20 ומעין זה יובן ג"כ בברכת המצות שאמרו מברך עליהן עובר לעשייתן פי' עובר הוא ג"כ ע"ד הנ"ל בפי' ויעבור ה' על פניו⁹⁶ כו' דר"ל [דרוזה לומר] שעובר מלמעלה⁹⁷ מבחי' עשייתן דהמצוה עצמה

And something of this kind will also be understood regarding the blessing over the mitzvot, of which [the Sages] said, "One blesses over them oveir la'asiyan (before their performance)." The meaning of oveir is also along the lines mentioned above in the explanation of "And Havayah passed (vaya'avor) before him," etc.: that is to say, it passes from above the level of "their performance," of the mitzvah itself;

The same pattern explains the rule that one says the blessing over a mitzvah oveir la'asiyan, "before" doing it. Oveir also means "passing over," as in "And Havayah passed (vaya'avor)": the blessing passes above the performance of the mitzvah.

דהיינו מבחי' אור מקיף שהוא למעלה מהמצוה עצמה שהיא בחי' א"פ [אור פנימי] רמ"ח אברין כו' וכנ"ל ששרש ברכת המצות נמשך ג"כ מבחי' אתעדלי"ע [אתערותא דלעילא] דאתה החלות כו'.

that is, from the level of the encompassing light (or makif), which is above the mitzvah itself, the mitzvah being the level of the inner light (or pnimi), the 248 limbs, etc. And [it is] as mentioned above, that the root of the blessing over the mitzvot is also drawn from the level of the arousal from above (isarusa dile'eila) of "You have begun," etc.

The blessing draws an encompassing light (or makif) above the mitzvah itself, which is an inner light (or pnimi), one of the 248 "limbs" of the commandments. This fits what was said earlier: the blessing is rooted in the unprompted arousal from above of "You have begun."

21 וזהו ענין המלך הקדוש שאומרים בעשרת ימי תשובה דוקא דהנה פי' קדוש בוי"ו היינו המשכת י"ג ת"ד [תיקוני דיקנא] שהן בחי' יודיין ווייין⁹⁸ שהשערות הן בחי' וויין והאור שבתוך השערה הוא בחי' יו"ד כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ר"פ תולדות.⁹⁹

And this is the meaning of "the holy King," which we say specifically during the Ten Days of Teshuvah. For the meaning of kadosh with a vav is the drawing-down of the thirteen tikkunim of the beard (tikkunei dikna), which are the level of yuds and vavs: the hairs are the level of vavs, and the light within the hair is the level of a yud, as is written in the Likkutei Torah of the Arizal, at the beginning of Parshas Toldos.

Why "the holy King" specifically during the Ten Days? Kadosh with a vav is the drawing-down of the thirteen tikkunim of the beard, which are made of yuds and vavs: each hair is a vav and the light inside it a yud, as the Arizal writes in his Likkutei Torah.

אך מה שאומרים המלך הקדוש היינו שנמשך האור ב"ג ת"ד [תיקוני דיקנא] מבחי מלכות דא"ס שהוא בחי עתיק דאצילות שלמעלה מא"א [מאריך אנפין] ומשם מאיר האור הנמשך ב"ג ת"ד [תיקוני דיקנא] כו' וזהו המלך הקדוש והוא המשכה מבחי קדושתו שלמעלה מקדושתכם כנ"ל.

But when we say "the holy King," it means that the light in the thirteen tikkunim of the beard is drawn from the level of Malchus of the Infinite One (Ein Sof), which is the level of Atik of Atzilus, above Arich Anpin; and from there shines the light that is drawn into the thirteen tikkunim of the beard, etc. And this is "the holy King," and it is a drawing-down from the level of "My holiness, which is above your holiness," as mentioned above.

Saying "the holy King" means that the light within the tikkunim of the beard comes from Malchus of the Infinite One, Atik of Atzilus, above Arich Anpin. That is "My holiness above your holiness."

(ובזה מתורץ דהנה המצות שרשן מגלגלתא דא"א וא"כ איך הפגם שנעשה במעשה המצות יתוקן ע"י גילוי י"ג מדה"ר [מדות הרחמים] שהן י"ג ת"ד [תיקוני דיקנא] שהיא רק המשכה בבחינת שערות לבד והשערות אינו ערוך לעלצמיות המוח כו')

(And with this [the difficulty] is resolved: the mitzvos have their root in the Gulgalta of Arich Anpin; if so, how will the blemish that was made in the performance of the mitzvos be repaired through the revelation of the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard, which is only a drawing-down on the level of hairs alone? And the hairs bear no comparison to the essence of the brain, etc.

This solves a difficulty. The mitzvos are rooted in the Gulgalta of Arich Anpin, so how can the Thirteen Attributes, which are only "hairs" and not the essence of the mind, repair a flaw in them?

אלא שהוא מטעם הנ"ל כי האור הנמשך ומתלבש בהן נמשך מבחי עתיק שלמעלה מא"א [מאריך אנפין] ובמבוא שערות ש"ג ח"ב [חלק ב'] פ"ה שפנימית י"ג ת"ד [תיקוני דיקנא] נמשכים מאורא ששם מתגלה הדעת דעתיק כו'. ועיין מזה ג"כ בהרמ"ז [בהרב משה זכות] פ' ויקרא

But it is for the reason mentioned above: the light that is drawn into and encloded in them is drawn from the level of Atik, which is above Arich Anpin. And in Mevo She'arim, Sha'ar 3, Part 2, chapter 5, [it is written] that the inner dimension of the thirteen tikkunim of the beard is drawn from the Avira (the "air"), where the Daas (knowledge) of Atik is revealed, etc. And see about this also in the Ramaz, Parshas Vayikra)

The answer is that the light within the hairs comes from Atik, which is above Arich Anpin. Mevo She'arim says that the inner dimension of the tikkunim of the beard comes from the Avira, the "air," where the Daas of Atik is revealed.

(בדף ט"ו ע"ב) ¹⁰⁰ ובפ' אמור (בדף צ"ד) ¹⁰¹ בשם הלק"ת [הלקוטי תורה (להאריז"ל)] שיש ב' בחי' בדיקנא שערות והפנימית וזה הפנימית הוא מע תיק והוא מאיר בזמן הרצון כו'

(folio 15b), and Parshas Emor (folio 94), in the name of the Likkutei Torah of the Arizal: that there are two levels in the beard, the hairs and the inner dimension (pnimiyus); and this inner dimension is from Atik, and it shines at a time of favor, etc.;

The Ramaz, citing the Arizal's Likkutei Torah, distinguishes two things in the beard: the hairs and the inner light within them. The inner light comes from Atik and shines at "a time of favor."

ע"ש ועיין עוד מענין י"ג מדה"ר [מדות הרחמים] בפרדס שער הצחצחות פרק א' עד סוף פ"ד ועכ"פ [ועל כל פנים] בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] שאומרים המלך הקדוש היינו שממשיכים ב"ג ת"ד [תיקוני דיקנא] מבחי' קדושתו שלמעלה מקדושתכם לכן הוא מכפר על הפגמים דמעשה המצות כו'.

see there. And see further on the matter of the Thirteen Attributes of Mercy in the Pardes, Sha'ar HaTzachtzachos, from chapter 1 to the end of chapter 4. In any case, on Rosh HaShanah and Yom Kippur, when we say "the holy King," it means that we draw [light] into the thirteen tikkunim of the beard from the level of "My holiness, which is above your holiness"; therefore it atones for the blemishes in the performance of the mitzvos, etc.

The Alter Rebbe also refers to the Pardes on the Thirteen Attributes. In any case, saying "the holy King" on Rosh HaShanah and Yom Kippur draws light from "My holiness" into the tikkunim of the beard, and that is why it atones for flaws in the mitzvos.

22 ועי"ל [ועוד יש לומר] כי התורה ומצות עצמן הם בזו"נ [בזעיר אנפין ונוקבא] דאצילות בסוד השמים כסאי והארץ הדום רגלי ¹⁰² אלא ששרשן ממו"ס [ממוחא סתימאה] וגלגלתא דא"א והי"ג מדות הרחמים הם י"ג מכילין דא"א עצמן והאור הנמשך ומתלבש בהן הוא מעתיק ממש.

And it may further be said: the Torah and the mitzvos themselves are in Z'eir Anpin and Nukva of the World of Atzilus (Emanation), in the mystery of "The heavens are My throne, and the earth is My footstool," except that their root is from Mocha Stima'ah (the hidden brain) and the Gulgalta of Arich Anpin; whereas the Thirteen Attributes of Mercy are the thirteen mechilin (attributes) of Arich Anpin itself, and the light that is drawn into and en clothed in them is from Atik itself.

Another explanation: the Torah and mitzvos themselves are in Z'eir Anpin and Nukva of Atzilus, the "heaven" and "earth" that are G-d's throne and footstool, though their root is in Mocha Stima'ah and the Gulgalta of Arich Anpin. The Thirteen Attributes, however, are Arich Anpin's own thirteen measures, and the light within them is from Atik itself.

ועמ"ש בביאור דכגדי לבן דכה"ג [דכהן גדול] ביוהכ"פ [ביום הכפורים] בפ' אחרי. ובזה יובן דהנה יוהכ"פ [יום הכפורים] נק' ¹⁰³ שבת שבתון שהוא למעלה מבחי' שבת כמ"ש במ"א באריכות בד"ה האזינו השמים ¹⁰⁴ כו'

And see what is written in the explanation of the white garments of the Kohen Gadol on Yom Kippur, in Parshas Acharei. And with this it will be understood: Yom Kippur is called Shabbos Shabbason (a Sabbath of complete rest), which is above the level of Shabbos, as is written elsewhere at length in the discourse beginning "Give ear, O heavens," etc.

This also explains why Yom Kippur is called Shabbos Shabbason, a Sabbath of complete rest, higher than Shabbos, as explained in the maamar on "Give ear, O heavens." The Alter Rebbe also refers to his explanation of the High Priest's white garments on Yom Kippur.

ואף על פי כן הרי יוהכ"פ [יום הכפורים] נקרא בשם מקרא קדש ושבת הוא קדש עצמו ^{105, 106} עיין בזהר פ' אמור (דף צ"ד).

And even so, Yom Kippur is called by the name mikra kodesh (a holy convocation), while Shabbos is kodesh itself; see the Zohar, Parshas Emor (folio 94).

Yet Yom Kippur is called only mikra kodesh, a "holy convocation," a day "called" or "invited" by kodesh, while Shabbos is kodesh itself, as the Zohar on Emor says. That seems to make Shabbos the higher of the two.

אך כי לפי שבחינת קדושה זו דיוהכ"פ [דיום הכפורים] היא מבחי' קדושתו כו' כנ"ל לכן גם בחי' מקרא קדש דבחינה זו גבוה הרבה יותר מעצם הקדש דקדושתכם כו'.

But [the explanation is]: since this level of holiness of Yom Kippur is from the level of "My holiness," etc., as mentioned above, therefore even the level of mikra kodesh of this level is much higher than the very essence of the kodesh of "your holiness," etc.

The answer: Yom Kippur's holiness comes from "My holiness," Atik. So even its "called" holiness, mikra kodesh, is far higher than the very essence of the kodesh of "your holiness."

וכמו שבי"ג מדות הרחמים עם היותן בי"ג ת"ד [תיקוני דיקנא] שהן רק בחינת שערות וקדוש בוי"ו ואעפ"כ [ואף על פי כן] הם ממלאים הפגמים שנעשו בתומ"צ [בתורה ומצות] שהן מבחי' קדש העליון עצמו כו'

Just as with the Thirteen Attributes of Mercy: though they are in the thirteen tikkunim of the beard, which are only the level of hairs and kadosh with a vav, nevertheless they fill in the blemishes made in the Torah and mitzvos, which are from the level of the supernal kodesh itself, etc.,

It is like the Thirteen Attributes: though they are only "hairs," kadosh with a vav, they repair flaws in the Torah and mitzvos, which come from the supernal kodesh itself.

אלא לפי שבהן נמשך ומתלבש מבחי' קדושתו כו' בחי' עתיק לכן אע"פ [אף על פי] שהמשכה נמשך רק דרך בחי' שערות וקדוש בוי"ו הוא גבוה מבחי' קדש עצמו הנמשך ע"י התומ"צ [התורה ומצות] וכמ"ש נושא עון כו'.

but [this is] because there is drawn into and encloded in them [light] from the level of "My holiness," etc., the level of Atik; therefore, although the drawing-down comes only by way of the level of hairs and kadosh with a vav, it is higher than the level of kodesh itself that is drawn down through the Torah and mitzvos; as it is written, "Who bears iniquity," etc.

They can do so because what is clothed in them comes from Atik, "My holiness." A flow from Atik, even through mere "hairs," is higher than the kodesh drawn through Torah and mitzvos; so the Attributes include "Who bears iniquity."

SECTION 7 • ¶ 23-24

The Patriarchs and the holy of holies

23 ויובן עוד ע"ד מאמר בב"ר [בבראשית רבה] פ' ס' יפה שיחתן¹⁰⁷ של עבדי אבות מתורתן של בנים¹⁰⁸ וכמשי"ל [וכמה שכתוב לעיל] דפ"י שיחה הוא משל על ההמשכה שבבחי' שערות ונובלות ואעפ"כ [ואף על פי כן] יפה שיחתן כו'

And it will be further understood along the lines of the saying in Bereishis Rabbah, section 60: "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children." And as was written above, the meaning of "conversation" is an analogy for the drawing-down that is on the level of hairs and novlos; and nevertheless "their conversation is more beautiful," etc.

The point can also be understood from the Midrash: "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children," said of the Torah's lengthy retelling of Eliezer's mission. "Conversation," as explained above, stands for an outflow at the level of hairs and novlos, yet it is called "more beautiful."

והיינו לפי שהאבות שרשן מחג"ת [מחסד גבורה תפארת] דעתיק¹⁰⁹ כמ"ש בד"ה אם בחקתי¹¹⁰ בענין בעבר הנהר ישבו אבותיכם¹¹¹ ועיין בהרמ"ז [בהרב משה זכות] פ' אמור

And this is because the Patriarchs have their root in Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atik, as is written in the discourse beginning "If in My statutes," on the matter of "Your fathers dwelt beyond the River"; and see the Ramaz on Parshas Emor

The reason is that the Patriarchs are rooted in Chesed, Gevurah and Tiferes of Atik, as explained in the maa-mar on "If in My statutes," on the verse "Your fathers dwelt beyond the River." The Ramaz on Parshas Emor is cited as well.

(דצ"ט ע"ב) גבי ואפיק לון מגו נהרא כו' והוא שרש ומקור האור הנמשך ב"ג ת"ד [תיקוני דיקנא].

(folio 99b), regarding "and He brought them out from within the river," etc. And this is the root and source of the light that is drawn into the thirteen tikkunim of the beard.

The Ramaz comments there on the Zohar's words "and He brought them out from within the river." This root of the Patriarchs in Atik is the source of the light drawn into the thirteen tikkunim of the beard.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] עד אברהם לא היה זקנה^{114, 113, 112} כו' בגמרא פ"ז [פרק ז'] דב"מ [דבבא מצינא] [דף פ"ז [פרק ז'] ע"א] ובסנהדרין פרק חלק [דף ק"ז ע"ב] וברכות תולדות¹¹⁵ פס"ה

And therefore our Sages, of blessed memory, said, "Until Avraham there was no old age (zikna)," etc.: in the Gemara, chapter 7 of Bava Metzia (folio 87a), and in Sanhedrin, chapter Chelek (folio 107b), and in [Midrash] Rabbah, Toldos, section 65.

That is why the Sages say that "until Avraham there was no old age (zikna)": zikna is linked to zakan, the beard, and Avraham's root is the source of the light within the beard. The Alter Rebbe gives three places for the saying: Bava Metzia, Sanhedrin and Bereishis Rabbah.

ולכן תיקון הראשון¹¹⁶ מ"ד ת"ד [תיקוני דיקנא] שם אל¹¹⁷ שהוא חסד¹¹⁸ שהוא בחינת אברהם כמ"ש וחסד לאברהם.^{119, 120} וזהו ענין יפה שיחתן כו' מתורתן של בנים וכנ"ל.

And therefore the first tikkun of the thirteen tikkunim of the beard is the Name Kel, which is Chesed, which is the level of Avraham, as it is written, "kindness to Avraham." And this is the meaning of "their conversation is more beautiful," etc., "than the Torah of the children," as mentioned above.

For the same reason the first of the thirteen tikkunim of the beard is the Name Kel, which is Chesed, the attribute of Avraham: "kindness to Avraham." This is why the "conversation" of the Patriarchs' servants outshines the Torah of the children.

ועד"ז נתבאר במ"א גבי תנופת שתי הלחם ע"ג [על גבין] שתי הכבשים דמה שחכמה ובינה יונקים ממזלות דא"א שהוא מבחי' י"ג ת"ד [תיקוני דיקנא] הוא גבוה יותר ממה שמלבישים לזרועות דא"א שהם חו"ג [חסד וגבורה] ע"ש.

And along these lines it was explained elsewhere, concerning the waving of the two loaves upon the two lambs, that Chochmah (wisdom) and Binah (understanding) drawing nourishment from the mazalos of Arich Anpin, which is from the level of the thirteen tikkunim of the beard, is higher than their enclothing the arms of Arich Anpin, which are Chesed and Gevurah; see there.

A parallel is explained elsewhere, on the waving of the two loaves of Shavuot upon the two lambs. Chochmah and Binah drawing from the mazalos of Arich Anpin, the level of the tikkunim of the beard, is higher than their clothing Arich Anpin's "arms," Chesed and Gevurah.

ועמ"ש בדרוש יו"ט [יום טוב] הראשון של ר"ה [ראש השנה] שחל להיות בשבת גם הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שלשה הטעימן הקב"ה בעוה"ז מעין העולם הבא אלו הן אברהם יצחק ויעקב¹²¹ כדאיתא בגמרא ספ"ק [סוף פרק קמא] דב"ב [דבבא בתרא] (ד"י א').

And see what is written in the discourse for the first festival day of Rosh HaShanah that falls on Shabbos. Also, our Sages, of blessed memory, said, "Three the Holy One, blessed be He, gave a taste in this world of the World to Come: these are Avraham, Yitzchak and Yaakov," as is found in the Gemara, at the end of the first chapter of Bava Basra (folio 17a).

The Alter Rebbe also refers to his discourse for a first day of Rosh HaShanah that falls on Shabbos. He adds the Sages' teaching that Avraham, Yitzchak and Yaakov were given a taste of the World to Come in this world.

ועמ"ש מזה סד"ה קול דודי.¹²² ועוה"ב [ועולם הבא] נק' ודרך חיים¹²³ שלמעלה מנר מצוה ותורה אור¹²⁴ כדאיתא בגמרא פ"ק [פרק קמא]¹²⁵ דברכו ת [ד"ה סע"א [סוף עמוד א]] וברכות בראשית ס"פ טי.¹²⁶

And see what is written about this at the end of the discourse beginning "The voice of my beloved." And the World to Come is called "the way of life," which is above "a mitzvah is a lamp and Torah is light," as is found in the Gemara, the first chapter of Berachos (folio 5, end of side a), and in [Midrash] Rabbah, Bereishis, end of section 9;

He refers to the end of the maamar on "The voice of my beloved." The World to Come is called "the way of life," which in the verse follows, and stands above, "a mitzvah is a lamp and Torah is light," as the Talmud and Midrash explain.

שמות פ' א'. וענין בחי' ודרך חיים היינו פנימית התורה¹²⁷ שיתגלה לע"ל [לעתיד לבוא] עמ"ש מזה ע"פ תורה צוה^{128, 129} וע"פ כי על כל כבוד חופה.^{130, 131}

Shemos, section 1. And the level of "the way of life" is the inner dimension (pnimiyus) of the Torah, which will be revealed in the Time to Come; see what is written about this on [the verse] "Torah [Moshe] commanded" and on [the verse] "For over all the glory, a canopy."

"The way of life" is the inner dimension of the Torah, to be revealed in the Time to Come, as discussed in the maamarim on "Torah [Moshe] commanded" and "For over all the glory, a canopy." The Patriarchs, who tasted the World to Come, are rooted in that inner level.

24 וזהו ג"כ מ"ש ענין השמים החדשים¹³² כו' עומדים לפני. שלמעלה מבחי' השמים כסאי והארץ הדום רגלי שהוא ענין כי נר מצוה ותורה אור¹³³ כו'.

And this is also [the meaning of] what is written regarding "the new heavens," etc., "which stand before Me": that they are above the level of "The heavens are My throne and the earth is My footstool," which is the matter of "For a mitzvah is a lamp and Torah is light," etc.

The same idea lies behind the "new heavens" that "stand before Me." They are above the present "heavens" and "earth," G-d's throne and footstool, which correspond to "a mitzvah is a lamp and Torah is light."

ולזאת יפה שיחתן כו' מתורתן של בנים וזהו ענין ההמשכה שממשיכים בעשיית [בעשרת ימי תשובה] בירח האיתנים¹³⁴ שבו נולדו איתני עולם^{135, 136} למלאות הפגמים שבתורתן של בנים.

And therefore "their conversation is more beautiful," etc., "than the Torah of the children." And this is the matter of the drawing-down that we draw down during the Ten Days of Teshuvah, in "the month of the mighty ones (Eisanim)," in which "the mighty ones of the world" were born, to fill in the blemishes in the Torah of the children.

That is why the servants' conversation is finer than the children's Torah. In the Ten Days, in Tishrei, "the month of the mighty ones," when the Patriarchs, "the mighty ones of the world," were born, this higher light is drawn down to fill the gaps in the Torah of the children.

ועמ"ש עוד מזה בסוף ביאור ע"פ תורה צוה.¹³⁷ עוי"ל [עוד יש לומר] בענין יוהכ"פ [יום הכפורים] ושבת בלשון אחר כי

And see further about this at the end of the explanation on [the verse] "Torah [Moshe] commanded." One may further say, concerning Yom Kippur and Shabbos, in another way: for

The Alter Rebbe refers to the end of his explanation on "Torah [Moshe] commanded." He then offers another way to explain why Yom Kippur is above Shabbos.

הנה יש בחינת קדש ויש בחי' קדש הקדשים¹³⁸ שלמעלה מבחי' קדש וכמ"ש בזהר משפטים (דקכ"א).

there is the level of kodesh, and there is the level of kodesh hakodashim (the holy of holies), which is above the level of kodesh; as is written in the Zohar, Mishpatim (folio 121).

There is kodesh, and there is kodesh hakodashim, the holy of holies, which is higher still. The Zohar on Mishpatim says that the Torah comes from the place called kodesh, and Chochmah from the place called kodesh hakodashim.

ושבת הוא בחי' קדש עצמו אבל ביוהכ"פ [ביום הכפורים] נמשך מבחי' קדש הקדשים וזהו שנק' שבת שבתון ולכן ביוהכ"פ [ביום הכפורים] היה נכנס הכה"ג [הכהן גדול] לבית קדש הקדשים כו'

And Shabbos is the level of kodesh itself, but on Yom Kippur [light] is drawn from the level of the holy of holies; and this is why it is called Shabbos Shabbason (a Sabbath of complete rest). And therefore on Yom Kippur the Kohen Gadol would enter the Holy of Holies, etc.

Shabbos is kodesh itself, but Yom Kippur draws from the holy of holies, which is why it is called Shabbos Shabbason. That is also why on Yom Kippur the High Priest entered the Holy of Holies.

ולכן גם בחי' מקרא קדש הזה דקדש הקדשים גבוה מעצמיות בחינת הקדש לבד ולכן הוא ממלא ומשלים כל הפגמים שנעשו בקדש כו'. ושני הדרכים קרובים זל"ז [זה לזה] כמובן.

And therefore this level of mikra kodesh of the holy of holies is also higher than the essence of the level of kodesh alone; and therefore it fills in and completes all the blemishes that were made in the kodesh, etc. And the two ways are close to each other, as is understood.

So Yom Kippur's mikra kodesh, coming from the holy of holies, is higher than kodesh itself and can complete every flaw made in the kodesh. This explanation and the previous one are close to each other.

מיהו גם שבת נקרא שבת שבתון אלא שלא נאמר בו שבת שבתון הוא לכם כמ"ש גבי יוהכ"פ [יום הכפורים] ומבואר מזה סד"ה לבאר ענין¹³⁹ יו"כ"פ [יום כפור / יום הכפורים]:

However, Shabbos too is called Shabbos Shabbason, except that it is not said of it, "It is a Shabbos Shabbason for you," as is written regarding Yom Kippur. And this is explained at the end of the discourse beginning "To explain the matter of Yom Kippur."

Shabbos too is called Shabbos Shabbason, but only of Yom Kippur does the Torah say, "it is a Shabbos Shabbason for you." This is explained at the end of the maamar "To explain the matter of Yom Kippur."

Teshuvah, the ten depths and the two Names

25 ג והנה נש"י [נשמות ישראל] שרשן ממלכות דאצילות ולפי שנעוץ תחלתן בסופן כו' שהמל' שרשה מכתר וכמאמר כתר עליון דאיהו כתר¹⁴⁰ מלכות¹⁴¹ (וכמש"ל [וכמה שכתוב לעיל] בשם הרע"מ [הרע"א מהימנא] פ' פנחס דרנ"ו ב' ות"ז [ותיקוני זהר] תיקון עשירי כו')

(3) Now, the souls of Israel have their root in Malchus (sovereignty) of the World of Atzilus (Emanation); and since "their beginning is wedged in their end," etc., Malchus has its root in Keser (the Crown), as the saying goes, "The supernal Keser is Keser Malchus" (and as was written above in the name of the Raaya Mehemna, Parshas Pinchas, folio 256b, and the Tikkunei Zohar, Tikkun 10, etc.),

Section 3 begins: the souls of Israel are rooted in Malchus of Atzilus, and since "their beginning is wedged in their end," Malchus is rooted in Keser. Hence the saying, "the supernal Keser is the Keser of Malchus," found in the Tikkunei Zohar and the Raaya Mehemna.

והיינו מבחי' מלכות דא"ס וע"כ ע"י התשובה יכולים הם להמשיך י"ג הרחמים מבחי' מלכות דא"ס שהוא פנימית הכתר כו'.

that is, from the level of Malchus of the Infinite One (Ein Sof). And therefore, through teshuvah (return), they can draw down the Thirteen [Attributes] of Mercy from the level of Malchus of the Infinite One, which is the inner dimension of Keser, etc.

That root is Malchus of the Infinite One, the inner dimension of Keser. So through teshuvah the souls of Israel can draw down the Thirteen Attributes of Mercy from there.

וזהו במקום שבעלי תשובה עומדים צדיקים גמורים אינם יכולים לעמוד היינו שעל ידי התשובה ממשיך מבחי' עתיק פנימית הכתר מה שאין העלאת מ"ן [מ"ן נוקבין] דמעשה המצות מגיע שם.

And this is [the meaning of] "In the place where baalei teshuvah stand, the completely righteous cannot stand": that is, through teshuvah one draws down from the level of Atik, the inner dimension of Keser, [a place] where the elevation of mayin nukvin (feminine waters) of the performance of the mitzvos does not reach.

This is why "where baalei teshuvah stand, the completely righteous cannot stand": teshuvah reaches Atik, the inner dimension of Keser. The mayin nukvin raised by performing the mitzvos cannot reach that high.

וזהו ענין המלך הקדוש. ואומרים זה בכל עשיית [עשרת ימי תשובה] כי יש עשרה עומקים לייס [לי ספירות] שממשיכים בכל יום עומק אחד

And this is the meaning of “the holy King.” And we say this throughout the Ten Days of Teshuvah because there are ten depths to the ten Sefiros, and each day we draw down one depth

This is the meaning of “the holy King.” It is said on all of the Ten Days because each of the ten Sefiros has a “depth,” and each day one depth is drawn down.

והם בחיי הכתרים דע"ס [דעשר ספירות] שהם בחיי אצילות שבאצילות עי' [עיין] בהרמ"ז [בהרב משה זכות] פ' קרח (דקע"ו) וזהו מילוי כל הפגמים שנעשו בע"ס [בעשר ספירות] שע"י המשכת העומקים מתמלאים הפגמים כו'

(and they are the level of the Kesarim (crowns) of the Ten Sefiros, which are the level of Atzilus within Atzilus; see the Ramaz on Parshas Korach) (folio 176). And this is the filling-in of all the blemishes that were made in the Ten Sefiros: through drawing down the depths the blemishes are filled in, etc.

These depths are the Kesarim, the “crowns” of the ten Sefiros, the level of Atzilus within Atzilus, as the Ramaz explains. Drawing them down fills in every flaw made in the Sefiros.

ומקור המשכה זו הוא ממעמקים קראתיך¹⁴² פי' ממעמקים ב' עומקים והיינו בחיי עתיק ואריך כו' והיינו ענין המלך הקדוש

And the source of this drawing-down is “Out of the depths (mima'amakim) I have called You”; the meaning of mima'amakim is two depths, namely the level of Atik and Arich, etc. And this is the meaning of “the holy King.”

Their source is “Out of the depths (mima'amakim) I have called You”: the plural, “depths,” means two depths, Atik and Arich. That is “the holy King.”

ולכן אומרים זה בכל עשיית [עשרת ימי תשובה] להמשיך לכל העשרה עומקים ממעמקים הנ"ל. וזהו ענין אד' הוי' יצמיח צדקה ותהלה שם אד' בר"ה [בראש השנה] כו'

And therefore we say this throughout the Ten Days of Teshuvah, to draw down into all ten depths from the mima'amakim mentioned above. And this is the meaning of “Ado-nai Havayah will make righteousness and praise sprout”: the Name Ado-nai on Rosh HaShanah, etc.

So we say “the holy King” throughout the Ten Days, drawing from those two depths into all ten. This also explains “Ado-nai Havayah will make ... sprout”: Ado-nai belongs to Rosh HaShanah.

(וענין ששם אד' יצמיח גילוי י"ג מדות הרחמים דעתיק יובן ממ"ש בביאור ע"פ ועתה יגדל נא כח¹⁴³ אד' כו' בענין אם עונות תשמר¹⁴⁴ י"ה אד' מי יעמוד ע"ש וכדלקמן)

(And the matter of the Name Ado-nai making sprout the revelation of the Thirteen Attributes of Mercy of Atik will be understood from what is written in the explanation on [the verse] “And now, let the power of Ado-nai be great,” etc., on the matter of “If You, Yah, should keep [account of] iniquities, Ado-nai, who could stand?”; see there, and as [will be explained] below.)

How the Name Ado-nai can bring forth the Thirteen Attributes of Atik is explained in the biur on “And now, let the power of Ado-nai be great,” on the verse “If You, Yah, should keep account of iniquities, Ado-nai, who could stand?” The theme returns below.

ושם הוי' בניקוד אלקים ביהכ"פ [ביום הכפורים] והיינו כי תהלה שהוא גילוי אור א"ס ב"ה ע"ד בהילו נרו¹⁴⁵ זהו שם הוי'

And the Name Havayah with the vowels of Elokim on Yom Kippur. That is: “praise” (tehillah) is the revelation of the Infinite Light (Or Ein Sof), blessed be He, as in “when His lamp shone (behilo)”; this is the Name Havayah.

Havayah pointed as Elokim belongs to Yom Kippur. “Praise” (tehillah) is the revelation of the Infinite Light, as in “when His lamp shone” (behilo), and that is the Name Havayah.

והנה ע"י גילוי זה דוחה החשך כמ"ש רוממות אל בגרונם¹⁴⁶ כו' ולכן ע"ז בא ניקוד אלקים.

And through this revelation the darkness is repelled, as it is written, “The exaltations of G-d are in their throat,” etc.; and therefore for this the vowels of Elokim come.

That revelation drives away darkness, as in “The exaltations of G-d are in their throat,” which continues, “and a double-edged sword in their hand.” The vowels of Elokim, the Name of strength and restraint, express this power.

וזהו ענין ותהלה נגד כל¹⁴⁷ הגוים ועיקר הענין כי הנה הכתר הוא ממוצע בין המאציל לנאצלים ויש בו מבחי' תחתונה שבמאציל והוא בחי' מלי' דא"ס

And this is the meaning of “and praise before all the nations.” And the essence of the matter is this: Keser is an intermediary between the Emanator and the emanated [levels], and it has in it [something] of the lowest level within the Emanator, which is the level of Malchus of the Infinite One;

This is “and praise before all the nations.” The underlying principle: Keser mediates between the Emanator and the emanated, and it contains the Emanator’s lowest level, Malchus of the Infinite One.

וזהו מה שהוא בחי' מקבל מהמאציל א"ס ב"ה ונקי בחי' זו עתיק ויש בו משרש הנאצלים וזהו מה שהוא ראש ומקור לנאצלים ונקי א"א.¹⁴⁸

and this is [the aspect in] which it is the level of a recipient from the Emanator, the Infinite One, blessed be He, and this level is called Atik; and it has in it [something] of the root of the emanated [levels], and this is [the aspect in] which it is the head and source for the emanated [levels], and it is called Arich Anpin.

As a receiver from the Infinite One, that aspect of Keser is called Atik. As the head and source of the emanated levels, it is called Arich Anpin.

26 והנה מצד מה שהוא בחי' מקבל נקי אלקים כי אלקים זהו בחי' מלי¹⁴⁹ סופא דכל דרגין כו' וכך הוא במלי' דא"ס.

Now, with respect to its being the level of a recipient, it is called Elokim; for Elokim is the level of Malchus (sovereignty), “the end of all rungs,” etc.; and so it is in Malchus of the Infinite One (Ein Sof).

As a receiver from the Infinite One, this aspect of Keser (Atik) is called Elokim, because Elokim is Malchus, “the end of all rungs.” That holds for Malchus of the Infinite One too, the last level of the Emanator.

ומצד מה שהוא משפיע וראש לנאצלים נקי הוי'. ועיין כה"ג [כהאי גוונא] בזהר בלק (דקפ"ז סע"א [סוף עמוד א])¹⁵⁰ במלי' דאצילות שבאצילות נקי מלאך¹⁵¹ לגבי או"א [אבא ואימא] ובירידתה בבי"ע נקרא הוי' כו'

And with respect to its being a giver and a head for the emanated [levels], it is called Havayah. And see something like this in the Zohar, Balak (folio 187, end of side a): Malchus of Atzilus, within Atzilus, is called an angel (malach) in relation to Abba and Imma, and in her descent into Beriah, Yetzirah and Asiyah she is called Havayah, etc.

As a giver and head for the emanated levels, it is called Havayah. The Zohar on Balak describes something similar: Malchus within Atzilus is called an “angel” (malach), a messenger, relative to Abba and Imma, and when she descends to the lower worlds she is called Havayah.

וכנודע בפ"י ואמונה כל זאת¹⁵² וקיים עלינו שבבחינת אצילות נקרא המלכות זאת לשון נוקי' [נוקבא] ובירידתה בבי"ע נקי' דכר

And as is known on the meaning of “And faithful is all this (zos), and established upon us”: that on the level of Atzilus Malchus is called zos, a feminine term (Nukva), and in her descent into Beriah, Yetzirah and Asiyah she is called masculine;

So too in the prayer “And faithful is all this (zos), and established upon us.” In Atzilus Malchus is called zos, a feminine word, since there she receives; descending to the lower worlds she is called by a masculine term, since there she gives.

וזהו וקיים לי [לשון] זכר והיינו עלינו ראש לשועלים כו' וכמו שכתוב מזה לעיל בפ' עקב גבי בהמ"ז [ברכת המזון].

and this is [why it says] vekayam ("and established"), a masculine term; and this is "upon us," "a head to foxes," etc.; as is written about this above in Parshas Eikev, regarding Grace after Meals.

That is why the prayer continues with vekayam, "established," in the masculine: "upon us" she is "a head to foxes," the leader of what is below her. The Alter Rebbe refers to his discussion in Parshas Eikev on the Grace after Meals.

וכך יובן גם כן בבחי' מלי' דא"ס שנעשה כתר לאצילות כו' וזהו ענין הוי' בניקוד אלקים בחינת הוי' היינו שרש הנאצלים והיותו בניקוד אלקים היינו בחינה תחתונה שבמאציל.

And so too it will be understood regarding the level of Malchus of the Infinite One, which becomes Keser (the Crown) for Atzilus, etc. And this is the matter of Havayah with the vowels of Elokim: the level of Havayah is the root of the emanated [levels], and its being with the vowels of Elokim is the lowest level within the Emanator.

The same applies to Malchus of the Infinite One as it becomes Keser for Atzilus. Havayah, the root of the emanated levels, pointed with the vowels of Elokim, the lowest level of the Emanator, expresses both sides of Keser.

ועד"ז ממש פי' בע"ח [בעץ חיים] (שמ"א ספ"ג [סוף פרק ג'])¹⁵³ בענין אני ואין¹⁵⁴ שבחינת אני נקרא מלכות¹⁵⁵ דא"ק [דאדם קדמון] ובחינת אין נק' כשנעשה כתר לאצילות וכ"ה עוד בע"ח [בעץ חיים] ש"ב [של בינונים] פ"ב [פרק ב'].¹⁵⁶

And in exactly this way Etz Chaim explains (Sha'ar 41, end of chapter 3) the matter of Ani ("I") and Ayin ("nothing"): that the level of Ani is called Malchus of Adam Kadmon, and it is called the level of Ayin when it becomes Keser for Atzilus; and so it is also in Etz Chaim, Sha'ar 2, chapter 2.

Etz Chaim says the same in its teaching on Ani ("I") and Ayin ("nothing"): the Emanator's Malchus is called Ani, and when it becomes Keser for Atzilus it is called Ayin, the same letters reversed.

וזהו שנק' יוהכ"פ [יום הכפורים] קדוש^{157, 158} הוי' שהוא למעלה מבחי' שם הוי' כנ"ל וזהו ענין ז"פ [ז' פעמים] הוי' הוא האלקים שאומרים בנעילה כו'

And this is why Yom Kippur is called kedosh Havayah ("holy to Havayah"), which is above the level of the Name Havayah, as mentioned above. And this is the matter of [saying] seven times "Havayah, He is HaElokim" at Ne'ilah, etc.

This is why Yom Kippur is called kedosh Havayah, "holy to Havayah," a level above the Name Havayah itself. The sevenfold declaration "Havayah, He is HaElokim" at the close of Ne'ilah, joining the two Names, expresses the same idea.

ועדי"ז יש לפרש מ"ש בסבא דמשפטים (דק"ה) דבחי שמו הגדול היינו שם אלקים¹⁵⁹ כוי ושמו הגדול הוא בחי א"ס ממש כמ"ש במ"א וזהו אם עונות תשמר¹⁶⁰ י"ה אדני מי יעמוד.

And along these lines one should explain what is said in the Sava of Mishpatim (folio 105), that the level of "His great Name" is the Name Elokim, etc.; and "His great Name" is the level of the Infinite One itself, as is written elsewhere. And this is [the meaning of] "If You, Yah, should keep [account of] iniquities, Ado-nai, who could stand?"

Likewise the Zohar's Sava of Mishpatim says that "His great Name" is the Name Elokim, while "His great Name" is the Infinite One itself. This is also the sense of "If You, Yah, should keep account of iniquities, Ado-nai, who (mi) could stand?"

והוא מש"כ [מה שכתוב] אד' הוי' יצמיח כוי כי הוי' בניקוד אלקים היינו מי שהוא בחי בינה¹⁶¹

And this is what is written, "Ado-nai Havayah will make sprout," etc.: for Havayah with the vowels of Elokim is Mi ("who"), which is the level of Binah (understanding);

So in "Ado-nai Havayah will make ... sprout," Havayah with the vowels of Elokim is Mi, "who," a name for Binah. It is the same "who" as in the verse just cited.

והיינו שמבי שמות אלו נמשך ההתגלות שבר"ה [שבראש השנה] ויוהכ"פ [ויום הכפורים] למלאות כל הפגמים כני"ל ועיין מזה בזהר בלק (דקפ"ה ע"ב) ועיין במק"מ [במקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם שהאריך בזה.

that is, from these two Names is drawn the revelation of Rosh HaShanah and Yom Kippur, to fill in all the blemishes, as mentioned above. And see about this in the Zohar, Balak (folio 185b), and see the Mikdash Melech and the Ramaz there, who elaborate on this.

From these two Names comes the revelation of Rosh HaShanah and Yom Kippur that fills in every flaw. The Zohar on Balak, with the commentaries Mikdash Melech and the Ramaz, discusses this at length.

וזהו מי ימלל גבורות¹⁶² וכוי¹⁶³ וכדפי בזהר יתרו (פ"ג [פרק ג']¹⁶⁴ א') שהוא מלשון וקטפת מלילות¹⁶⁵ והיינו שמרכך וממתיק הגבורות ועי"ז ישמיע כל תהלתו יצמיח תהלה כוי

And this is [the meaning of] "Who can utter (yemalel) the mighty acts (gevuros)," etc., as the Zohar, Yisro (83a) explains: it is a term [as in] "and you may pluck ears (melilos)," meaning that He softens and sweetens the gevuros; and through this "[who can] declare all His praise": "He will make praise sprout," etc.

This is the meaning of "Who can utter (yemalel) the mighty acts?": the Zohar on Yisro reads yemalel as in "you may pluck ears (melilos)," rubbing and softening, so that the gevuros are sweetened. Once they are sweetened, all "His praise" can be declared, and "praise" will sprout.

ועמ"ש סדי"ה היום הזה מצוך¹⁶⁶ גבי לתהלה¹⁶⁷ דתהלה פי" אור ועיין ברכות ר"פ תצוה מאירים למי שמאיר כו'

And see what is written at the end of the discourse beginning "This day ... commands you," regarding "for praise (tehillah)": that tehillah means light. And see [Midrash] Rabbah, beginning of Parshas Tetzaveh: "They give light to the One who gives light," etc.

Elsewhere the Alter Rebbe explains that tehillah, "praise," means light. He also points to the Midrash at the beginning of Tetzaveh: "They give light to the One who gives light."

ויוכן עם מ"ש בזח"ג [בזהר חלק ג] נשא (ק"ל ע"א) בענין באור^{168, 169} הוי' דהיינו אור א"ס ב"ה המאיר בשם הוי' כמ"ש במ"א בענין ושמרו דרך¹⁷⁰ הוי'.

And it will be understood together with what is written in the Zohar, Part III, Naso (130a), on the matter of "in the light of Havayah": that is, the Infinite Light (Or Ein Sof), blessed be He, which shines in the Name Havayah; as is written elsewhere on the matter of "and they shall keep the way of Havayah."

The Zohar on Naso speaks of "the light of Havayah," the Infinite Light that shines in the Name Havayah. This is the light that the "praise" of Yom Kippur reveals.

וזהו מ"ש לעברך בברית¹⁷¹ כו' למען הקים אותך היום לו לעם והוא יהיה לך לאלקים.^{172, 173, 174}

And this is what is written, "That you may enter into the covenant," etc., "in order to establish you today as a people to Him, and He will be your G-d (Elokim)."

This is the meaning of the verse in Nitzavim: "That you may enter into the covenant ... to establish you today as a people to Him, and He will be your G-d (Elokim)." The next paragraph explains why it says Elokim.

SECTION 9 • ¶27-30

To be your G-d

27 וכמ"ש בדי"ה אתם נצבים¹⁷⁵ להיות ישראל עלו עד בחי' מחשבה העליונה והוא ית' כביכול השפיל א"ע

[את עצמו] להיות לך לאלקים ור"ל [ורוצה לומר] שישאל לי ראש

And as is written in the discourse beginning "You are standing," that Israel ascended up to the level of the supernal thought, and He, may He be blessed, as it were, lowered Himself "to be your G-d (Elokim)"; meaning that Israel is li rosh, "a head for Me,"

The maamar "You are standing" explains that Israel rose to the supernal thought, and G-d, as it were, lowered Himself "to be your G-d (Elokim)." Israel is li rosh, "a head for Me": the letters of Yisrael spell li rosh.

והיינו שמתעלים עד בחי א"א¹⁷⁶ שנקרא גלגלתא שזהו בחי ראש והוא מ"ש שאו את ראש כל עדת בני ישראל כו'¹⁷⁷

that is, that they are elevated up to the level of Arich Anpin, which is called Gulgalta (the skull), which is the level of a head. And this is what is written, "Take up the head of all the congregation of the children of Israel," etc.,

They rise to Arich Anpin, called Gulgalta, the "skull," the level of the head. This is the census command, "Take up the head of all the congregation of the children of Israel."

לגלגלתם והוא בחי שרש הנאצלים שעד שם עלו נש"י [נשמות ישראל] והוא ית' המאציל העליון השפיל את עצמו היינו התגלות מלכות דא"ס להיות עתיק לאצילות.¹⁷⁸

"by their skulls (legulgelosam)"; and this is the level of the root of the emanated [levels], up to which the souls of Israel ascended. And He, may He be blessed, the supernal Emanator, lowered Himself: that is, the revelation of Malchus of the Infinite One, to become Atik for Atzilus.

The verse ends "by their skulls (legulgelosam)." Arich Anpin is the root of the emanated levels, and the souls of Israel rise that far; in response the supreme Emanator lowers Himself, and Malchus of the Infinite One is revealed as Atik for Atzilus.

28 וזהו ענין המלך הקדוש. וזהו להיות לך לאלקים. ונק' אלקים שהרי הוא בחי תחתונה שבמאציל כו'

And this is the meaning of "the holy King." And this is "to be your G-d (Elokim)." And it is called Elokim because it is the lowest level within the Emanator, etc.;

This lowering of Malchus of the Infinite One is "the holy King," and it is "to be your G-d (Elokim)." It is called Elokim because it is the lowest level of the Emanator.

אבל מ"מ זהו תכלית הפנימית שאפשר להתגלות באצילות כו' ויותר יומתק ענין זה בפסוק שבפ' בחקתי והתהלכתי בתוכם¹⁷⁹ והייתי לכם לאלקים ואתם תהיו לי לעם.

but nevertheless this is the utmost inwardness that can be revealed in Atzilus, etc. And this matter will be made even sweeter by the verse in Parshas Bechukosai: "And I will walk in your midst, and I will be your G-d (Elokim), and you shall be My people."

Even so, it is the innermost level that can be revealed in Atzilus. The verse in Bechukosai makes the point sweeter: "I will walk in your midst, and I will be your G-d, and you shall be My people."

פ"י בתוכם ממש מאחר שיתעלו עד בחי א"א אשר בו מתלבש ומתגלה בחי עתיק.

The meaning is: truly "in your midst," since they will be elevated up to the level of Arich Anpin, in which the level of Atik is en clothed and revealed.

"In your midst" means truly within. Once Israel rises to Arich Anpin, Atik is clothed and revealed within it, and so within them.

29 וז"ש [וזהו שכתוב] לי לעם וכ"מ [וכל מקום] שנאמר לי אינו זו לעולם¹⁸⁰ כו' כמ"ש במ"א¹⁸¹ משום כי פ"י לי

היינו בחי עתיק כו' וכ"כ [וכן כתב] ר"פ וארא ולקחתי אתכם לי לעם והייתי לכם לאלקים¹⁸² כו'

And this is what is written, "a people to Me (li)." And wherever li ("to Me") is said, it never departs, etc., as is written elsewhere, because the meaning of li is the level of Atik, etc. And so it is written at the beginning of Parshas Va'eira: "And I will take you to Me (li) as a people, and I will be your G-d (Elokim)," etc.,

So too "a people to Me (li)": the Midrash says that whatever is called li never departs, and li refers to Atik. The same pairing appears in Va'eira: "I will take you to Me as a people, and I will be your G-d."

וידעתם כי אני הו"י פ"י מה שעכשיו בחי לא נודעתי¹⁸³ היינו רדל"א [רישא דלא אתידע] יומשך בבחי

וידעתם כו'. וז"ש [וזהו שכתוב] במ"ת [במתן תורה] וידבר אלקים¹⁸⁴ כו' אנכי הו"י אלקיך כו'.

"and you shall know that I am Havayah": meaning that what is now the level of "I was not known," that is, the Radla (the Unknowable Head), will be drawn down into the level of "and you shall know," etc. And this is what is written at the Giving of the Torah, "And Elokim spoke," etc., "I am Havayah your G-d (Elokim)," etc.

That verse ends "and you shall know that I am Havayah": what is now "not known," the Radla, the "unknowable head," will be drawn down into knowing. At Sinai too the Name Elokim introduces "I am Havayah your G-d."

וז"ש [וזהו שכתוב] ג"כ בברכת יצחק ויתן לך האלקים¹⁸⁵ מטל השמים¹⁸⁶ כו' עיין בזהר יתרו (דפ"ג) ועמ"ש

ע"פ שוש אשיש בהו"י ותגל נפשי באלקי.¹⁸⁷

And this is also what is written in Yitzchak's blessing, "And may HaElokim give you of the dew of the heavens," etc.; see the Zohar, Yisro (folio 83). And see what is written on [the verse] "I will greatly rejoice in Havayah; my soul shall exult in my G-d (b'Elokai)."

The same holds for Yitzchak's blessing, "May HaElokim give you of the dew of the heavens," discussed in the Zohar on Yisro. The Alter Rebbe refers to his maamar on "I will greatly rejoice in Havayah; my soul shall exult in my G-d."

דשם נת' [נתבאר] ג"כ כי הגילה היא השמחה בפנימית שגבוה יותר מהשמחה שבחיצונית וכמ"ש ישמח ישראל בעושי¹⁸⁸ בני ציון יגילו במלכם. ובני ציון הם היקרים¹⁸⁹ ונאמר עליהם יגילו כו' דייקא.¹⁹⁰

For there it is also explained that gilah (exultation) is the joy in inwardness, which is higher than the joy that is in outwardness; as it is written, "Let Israel rejoice in its Maker; let the children of Zion exult (yagilu) in their King." And the children of Zion are the precious ones, and of them it is said, "let them exult," etc., specifically.

That maamar explains that gilah, exultation, is inner joy, higher than outward rejoicing: "Let Israel rejoice in its Maker; let the children of Zion exult in their King." The children of Zion, "the precious ones," are specifically the ones said to exult.

30 ועמ"ש מזה ע"פ ציון במשפט תפדה¹⁹¹ ועד"ז נאמר ה' מלך תגל הארץ¹⁹² ישמחו איים רבים.

And see what is written about this on [the verse] "Zion shall be redeemed with justice." And along these lines it is said, "Havayah reigns; let the earth exult (tagel); let the many islands rejoice."

The Alter Rebbe refers to his maamar on "Zion shall be redeemed with justice." Similarly, "Havayah reigns; let the earth exult (tagel); let the many islands rejoice."

הרי בארץ שהיא חשובה יותר מאיים נאמר תגל כו' וכתוב תגל נפשי באלקי¹⁹³ דייקא ולפי הנ"ל אתי שפיר כי הגילה נמשך מגילוי פנימית הכתר בחי עתיק וזהו ענין באלקי כנ"ל.

Thus, of the earth, which is more important than the islands, it is said, "let [it] exult," etc. And it is written, "my soul shall exult in my G-d (b'Elokai)," specifically. And according to what was said above, it fits well: for gilah is drawn from the revelation of the inner dimension of Keser, the level of Atik; and this is the meaning of "in my G-d," as mentioned above.

The more important "earth" is given gilah, exultation, and the soul "exults in my G-d (Elokai)" specifically. This fits: gilah comes from the revelation of the inner Keser, Atik, which, as explained, is called Elokim.

אך שם נת' [נתבאר] בע"א [באופן אחר] כי מה שנק' אלקי זהו ע"ש [על שם] שהשפעה מעתיק שהוא גילוי פנימית הכתר א"א להיות כ"א על ידי גבורות וצמצומים כו' וכענין י"ג ת"ד [תיקוני דיקנא] כו'

But there it was explained in another way: that it is called Elokai because the flow from Atik, which is the revelation of the inner dimension of Keser, can only be through gevuros and contractions (tzimtzumim), etc., as in the matter of the thirteen tikkunim of the beard, etc.

In that maamar a different reason was given for "Elokai." The flow from Atik, the inner Keser, can come only through gevuros and contractions, as with the tikkunim of the beard.

נמצא לפי זה [לפי זה] מצד ההשפעה שמבחי עתיק הוא שנק' בשם אלקים כו' (ועד"ז יתפרש הטעם שאומרים על שם אלקים אלקינו משא"כ בכל השמות).

It follows, accordingly, that it is with respect to the flow from the level of Atik that it is called by the Name Elokim, etc. (And along these lines will be explained the reason we say Elokeinu ("our G-d") of the Name Elokim, which is not so with all the [other] Names.

Either way, it is the flow from Atik that is called Elokim. The same idea answers why we say Elokeinu, "our G-d," with the Name Elokim, but not with the other Names.

והתירוץ כי פי' אלקינו היינו שלנו שיומשך בבחינת גילוי ממש לנו וזהו דייקא על ידי שם אלקים שהוא בחינת גבורות כו'. אמר לפני הסתלקותו¹⁹⁴ שכך חלם לו בחלום אז ואמר שהתירוץ פשוט והקושיא טוב כו'):

And the answer is that Elokeinu means "ours": that it be drawn down to us in actual revelation; and this is specifically through the Name Elokim, which is the level of gevuros, etc. He said before his passing that so it had come to him in a dream then, and he said that the answer is simple and the question is good, etc.)

Elokeinu means "ours," revealed to us, and that is possible only through Elokim, the Name of gevuros and contraction. According to Or HaTorah, quoted in the Kehot note, this answer came in a dream that "our Rebbe" had in the village of Piena before his passing; he praised the question and called the answer simple.

IN ONE'S AVODAH

Sin damages the foundation of a person's "building," so a patch is not enough: the Alter Rebbe calls for teshuvah "from the depth of the heart" that builds the house anew, with a parapet, safeguards against falling again. In the Ten Days of Teshuvah, when we say "the holy King," one can draw, through teshuvah, on a holiness higher than one's own mitzvos, reaching where even the completely righteous cannot stand.

QUESTIONS FOR DISCUSSION

1. Why does repairing a flaw in a building require rebuilding it from the foundation, and how does Rosh HaShanah do this for the worlds?
2. How can "hair" be both a channel for the external forces and a supreme holiness, and what does the analogy of a Torah scholar's casual talk explain?
3. If the mitzvos raise the soul to Keser, in what sense is G-d's holiness still "above your holiness"?
4. How can the Thirteen Attributes of Mercy, which are only "hairs," repair flaws in mitzvos rooted in the Gulgalta of Arich Anpin?
5. Why is Yom Kippur, called only mikra kodesh, higher than Shabbos, which is kodesh itself?

builders (bonayich)": Torah scholars increase peace in the world. The Alter Rebbe uses it to call those who serve G-d builders.

ברכות ס"ד א:י"ד 64a:14 Berakhot

אל תקרי "בניך" אלא "בונֵיך". "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ מְכָשׁוּל". "יְהִי שְׁלוֹם בְּחֵילֶךָ שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ". "לְמַעַן אַחֵי וְרַעֲי אֲדַבֵּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֲלַקְינוּ אֲבָקְשָׁה טוֹב לָךְ". "ה' עוֹ לְעֲמוֹ יִתֵּן ה' יִבְרַךְ אֶת עֲמוֹ בְּשְׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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23 שעוסקים בבנינו של עולם

Rabbi Yochanan explains "builders" as "Torah scholars, who occupy themselves with the building of the world all their days." The Alter Rebbe draws on this phrase for the building that sin damages.

שבת קי"ד א:ז 114a:7 Shabbat

מאי "בנאינו"? אָמַר רַבִּי יוֹחָנָן: אֵלּוּ תַלְמִידֵי חֲכָמִים שְׁעוֹסְקִין בְּבִנְיָנוּ שֶׁל עוֹלָם כָּל יְמֵיהֶן. וְאָמַר רַבִּי יוֹחָנָן: אֵיזָהוּ תַלְמִיד חָכֵם שֶׁמְחַזְרִין לוֹ אֲבִידָה בְּטִבְעֵי עֵצִין — זֶה הַמְּקַפֵּיד עַל חֲלוּקוֹ לְהוֹפְכוֹ. וְאָמַר רַבִּי יוֹחָנָן: אֵיזָהוּ תַלְמִיד חָכֵם שֶׁמְמַנֵּין אוֹתוֹ פָּרָס עַל הַצִּיּוּר — זֶה שְׁשׂוֹאֲלִין אוֹתוֹ דִּבְרֵי הֶלְכָה בְּכָל מְקוֹם וְאוֹמֵר, וְאֶפְּלוּ בְּמִסְכַּת כְּלָה.

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24 כי תבנה בית חדש

"When you build a new house, you shall make a parapet for your roof, so that you do not bring blood upon your house if anyone falls from it." The Alter Rebbe reads it as the penitent's rebuilding and the safeguards that keep him from falling.

דברים כ"ב ח:ח 22:8 Deuteronomy

כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגִגְתְּךָ וְלֹא־תָשִׁים דָּמִים בְּבֵיתְךָ כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ:

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

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

KEHOT'S NOTE

דברים כב, ח.

25 ע"פ וגלחה את ראשה

There the hair of the head is explained as surplus of the mind that has fallen into worldly matters, which a person must remove, though from the side of supernal holiness such surplus is holiness, as with the Thirteen Attributes of Mercy and the Nazirite's hair.

KEHOT'S NOTE

26

וגלחה את ראשה

"And she shall shave her head and do her nails," said of the captive woman. The Alter Rebbe refers to his maamar on this verse for the teshuvah of fencing oneself in.

דברים כ"א:י"ב 21:12 Deuteronomy

וְהִבֵּאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וְגִלְחָהּ אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צַפְרָנֶיהָ:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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PARAGRAPH 6

27

קדושים תהיו

"You shall be holy, for I, Havayah your G-d, am holy." The Sages' question "Could it be like Me?" is asked on this verse.

ויקרא י"ט:ב' 19:2 Leviticus

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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28

שרש נש"י נמשכין מבחי חכמה דאצילות

Tanya, chapter 18, explains that every Jewish soul includes Chochmah of Atzilus, in which the Infinite Light shines. The text refers to this chapter for the souls' root in Chochmah.

Tanya, Likkutei Amarim 18:3-4 אמרים חלק ראשון; ליקוטי תניא, ח"ג:ד'

רַק שְׁצָרִיהָ לְבָאָר וְלִהְיוֹתָהּ תַּחֲלָה בְּאֵר הַיֵּטֵב, שֶׁרֶשׁ אֶהְיֶה זוֹ, וְעֵינֶיהָ, וְאִיהָ הִיא יְרוּשָׁה לָנוּ, וְאִיהָ נִכְלָל בָּהּ גַּם דְּחִילוֹ. וְהַעֲנִין, כִּי הָאֲבוֹת – הֵן הֵן הַמְּרַכְּבָה, וְעַל כֵּן זָכוּ לְהַמְשִׁיךְ נַפְשֵׁיהֶם לְבִנְיָנָהּ לְבִנְיָנָהּ אֲחֵרֵיהֶם עַד עוֹלָם מַעֲשֵׂר סְפִירוֹת דְּקִדּוּשָׁה שְׂבָאֲרַבַּע עוֹלָמוֹת אֲצִילוֹת־בְּרִיאָה־צִדִּיקָה־עֲשִׂיָּה, לְכָל אֶחָד וְאֶחָד כְּפִי מִדְּרָגָתוֹ וְכִפִּי מַעֲשָׂיו.

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29

בנים אתם לה' אלקיכם

"You are children to Havayah your G-d." The Alter Rebbe takes "children" to mean that the souls derive from G-d's Chochmah, as a child from the father's brain.

דברים י"ד:א' 14:1 Deuteronomy

בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ וְלֹא־תְשִׂימוּ קֶרֶךְ בֵּין עֵינֵיכֶם לְמָוֶת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

מחכמה הנקראת מחשבה, ועל זה אמרו כך עלה במחשבה. וז"ש ממתים ידך ימי ממתים מחלד. בי מיני מיתות. אם למסירת עצמו למיתה, וזהו לצורך יד ה', שהיא המלכות הנקראת יד ה'. ואם למסור עצמו על ק"ה, וזהו ממתים מחלד, וחלד הוא אמא עלאה, שהיא נעלמת ונחללת, כעין דרסה חלדה, שאינו נגלית. חלקם בחיים, כי הם עולים ...

Pri Etz Chaim (Public Domain)

40 ועיין בפע"ח שער נפ"א ספ"ה פ"ו

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

KEHOT'S NOTE

שם מבאר בענין מסירת נפש. ושם מביא ענין עשרה הרוגי מלכות.

41 ואנשי קדש

"And men of holiness (kodesh) shall you be unto Me." The Alter Rebbe reads kodesh as the level of Keser to which the soul rises through its service below.

Exodus 22:30: כ"ב:ל"א

וְאֲנֹשֵׁי־קֹדֶשׁ תִּהְיוּ לִי וּבִשָּׂר בְּשָׂדֶה טָרְפָה לֹא תֹאכְלוּ לְכָלֵב תִּשְׁלֹכֶנּוּ אֹתוֹ:

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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KEHOT'S NOTE

שמות כב, ל. [כ].

42 דאבא יונק ממזל החי

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שער א"א ספ"ט. ובכ"מ.

43 דאבא יונק ממזל החי

Etz Chaim, in the Gate of Arich Anpin, ends its account of the thirteen tikkunim of the beard: "Abba draws from the eighth, and Imma draws from the thirteenth." This is the source of the statement that Chochmah receives from the level of hairs.

Sefer Etz Chaim 13:9:ט"ג:ט"ז

... אמר ארך אף אלא אפים ורב חסד ו' ואמת ז' נוצר חסד ח' לאלפים ט' נושא עון י' ופשע י"א וחטאה י"ב ונקא י"ג. ועתה נבארם בפנים האדם עצמו איך הם י"ג תיקונים ואמנם תחת שני פאתי הראש הם מתחילין ב' רישין דדיקנא והם קצרים ולא רחבים והם כנגד האזן וזהו תיקון א' נקרא אל ואח"כ תיקון ב' והוא שורות השערות הגדלים בשפה עליונה על הפה לאורך וזהו רחום ג' וחנן הוא אותו ארחא שכנגד האמצעית החוטם ד' ארך הוא שורת שערות שתחת שפה התחתונה ה' אפים הוא ארחא ...

Sefer Etz Chaim (Public Domain)

44 על פי מה שידוע . . שמהשערות יש יניקה לחיצונים

The note refers there for a lengthy discussion of how the external forces draw nurture from the hairs.

KEHOT'S NOTE

ראה בארוכה בדרך מצותיך קד, ב ואילך.

45 שער באשה ערוה

"A woman's hair is ervah," said in the context of reciting the Shema. The Alter Rebbe cites it as a case where hair is linked to the external forces.

Berakhot 24a:17:י"ז:א

אמר רב חסדא: שוק באשה ערוה, שנאמר: "גלי שוק עברי נהרות", וכתוב: "תגל ערותך וגם תראה חרפתך". אמר שמואל: קול באשה — ערוה, שנאמר: "כי קולך ערב ומראך נאווה". אמר רב ששת: שער באשה ערוה, שנאמר: "שערך כעדר העזים".

Rab Hisda said: The calf of a woman's leg is to be regarded as nakedness; as it is said, "Uncover the leg, pass through the rivers" (Is. xlvii. 2) and it continues, "Thy nakedness shall be uncovered, yea, thy shame shall be seen" (Is. xlvii. 3). Samuel said: A woman's voice is to be regarded as nakedness; as it is said, "For sweet is thy voice, and thy countenance is comely" (Cant. ii. 14). ab Sheshet said: A woman's hair is to be regarded as nakedness; as ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כד, א. וש"נ.

46 שער באשה ערוה

The Idra cites this teaching, together with similar ones, in its discussion of the judgments. The text points to it alongside the Talmud.

Sofar Zohar, Idra Rabba 42:309-45:318:ש"ט-מ"ב:ש"ט-מ"ה:שי"ח

47 והעבירו תער

The Levites were purified by having a razor passed over all their flesh. The Alter Rebbe brings it as hair removed because of its link to judgment.

Numbers 8:7:ז'ח

וְכַהֲנֵי־תַעֲשֶׂה לָהֶם לְטַהֲרֵם הִנֵּה עֲלֵיהֶם מִי חֲטָאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בָּשָׂרם וּבְכֶסֶד בְּגִדֵיהֶם וְהִטְהָרוּ:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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KEHOT'S NOTE

במדבר ח, ז.

48 וגלחה את ראשה

The captive woman shaves her head. Another case in which hair is removed.

Deuteronomy 21:12:י"ב:א

וְהֵבֵאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וְגִלְחָהּ אֶת־רֹאשָׁהּ וְעָשְׂתָהּ אֶת־צִפְרָנֶיהָ:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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KEHOT'S NOTE

דברים כא, יב.

cites it for hair as a channel of nurture for the external forces.

ספר הזהר, אחרי מות י"א:ע"ו-י"ב:פ"ו 11:76-12:86 Zohar, Achrei Mot of this mighty sea in four directions, and each has four aspects. A thousand rocks rise and sink every day from the tide of that sea. Afterwards they are uprooted from it and go to another sea. There is no number to those that cling to her hair. Two sons suck from her every day who are called "spies of the land", and two daughters are at her feet, and these cling to the sides of that litter. In her left hand are seventy branches that grow among the fishes ...

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

58

כרחל לפני גוזזי נאלמה

"Like a ewe (rachel) that is mute before her shearers." The Alter Rebbe applies it to the level of hair from which the external forces can draw.

ישעיהו נ"ג:7 Isaiah 53:7

נָגַשׁ וְהוּא נִעְנָה וְלֹא יִפְתַּח־פִּיו כְּשֶׁה לְטָבַח יוֹכֵל וּכְרַחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז. ושם אי וכרחל [כ].

PARAGRAPH 9

59

ועשיתם את כל מצותי והייתם קדושים

"So that you remember and do all My commandments and be holy to your G-d." The mitzvos bring a person to holiness, kodesh.

במדבר ט"ו:40 Numbers 15:40

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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60

יכול כמוני

Kehot's note points to Vayikra Rabbah 29:4 for these words.

ויקרא רבה כ"ט:4 Vayikra Rabbah 29:4

KEHOT'S NOTE

ויק"ר פכ"ט ד.

61

יכול כמוני ת"ל כי קדוש אני קדושתי למעלה מקדושתכם

"You shall be holy': could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." The

Alter Rebbe asks what this comes to teach and answers in the following paragraphs.

ויקרא רבה כ"ד:9 Vayikra Rabbah 24:9

62

עושה פלא

"Who is like You ... doing wonders (oseh pele)." Read as: the supernal wonder, Keser, is to G-d like mere making (asiyah).

שמות ט"ו:11 Exodus 15:11

מִי־כִמְכָּה בְּאֵלִים HAVAYAH מִי כִמְכָּה נֶאֱדָר בְּקֶדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

PARAGRAPH 10

63

והממוצע יש בו מבחי' תחתונה שבמצי'ל

Etz Chaim explains that between the Creator and the created there is an intermediate level, containing a spark of divinity drawn from the last level of the Creator; at the end of the chapter it calls the Emanator's Malchus Ani and the root of the emanated, Keser, Ayin. The text cites it as Sha'ar 41 by an earlier printing's numbering; in current editions it is Sha'ar 42.

עץ חיים מ"ב:3 Sefer Etz Chaim 42:3

ועתה נדבר בבחי' כל עולם מאלו מה ענינם דע כי השורש והנשמות והגופים הם בחי' א' שאין פירוד ביניהן אך הלבושים והיכלות הם בי בחי' נפרדות מגי' בחינות הנ"ל ובין כי אלו שהם בין הגופים ובין הלבושים שם הם מדור הקליפות והם ממש נדבקים באחור עור הגוף וטעם הדבר מפני שגי' בחי' הפנימית יש בתוכם או"פ והיותר גרוע באו"פ יוצא בתוך העור ושם מסתיים ואה"מ הוא להיפך כי אור היותר חיצון הוא גדול יותר כנודע נמצא כי אור מקיף שכלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן ...

Sefer Etz Chaim (Public Domain)

64

וכמ"ש בעי"ח שמ"א

There the Alter Rebbe brings the dispute whether Keser is counted among the Ten Sefiros, and the Arizal's ruling (Etz Chaim, Sha'ar 41, chapter 3) that it is an intermediary between the Emanator and the emanated: it has in it the lowest level of the Infinite One, which is Atik Yomin, and that level emanates its second aspect, the hidden root of the Ten Sefiros.

שיר השירים ז:4 Song of Songs 7:4

שְׁנֵי שְׁדֵיךְ כְּשְׁנֵי עֶפְרַיִם תְּאֵמִי צִבְיָה:

Thy two breasts are like two fawns that are twins of a gazelle.

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KEHOT'S NOTE

פי"ג. וע"ל בחקותי (מו, ג). [כ]. ראה גם לקמן שה"ש ז, ד ואילך. אוה"ת ענינים ע' קפב. אוה"ת פי' יתרו ע' תתלט ואילך. בלק ע' תתקסו. סידור עם

דא"ה שו, ב. סה"מ תרס"ו עי קסה ואילך.

PARAGRAPH 11

65 המעתיק הרים

"Who removes mountains, and they do not know it." The Alter Rebbe derives the name Atik from ma'tik, "removes": Atik is removed and separate from the emanated levels.

איוב ט:ה' Job 9:5

המעתיק הרים ולא ידעו אשר הפכם באפו:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה. ראה דרך מצותיך לט, א.

PARAGRAPH 13

66 ועמ"ש במ"א ע"פ ואתחנן

There the Alter Rebbe explains that a person's arousal from below awakens an arousal from above from the level of the "supernal man," as water reflects a face; but there is a level, "for He is not a man," that no human arousal reaches, from which the arousal from above comes of itself as a free gift, as with the giving of the Torah.

KEHOT'S NOTE

לעיל פי ואתחנן ב, ד.

67 ואתחנן

"And I pleaded with Havayah at that time." The opening of a maamar to which the Alter Rebbe refers for the blessing over the mitzvos.

Deuteronomy 3:23ג' דברים

וְאֶתְחַנֵּן אֶל־ה' בְּעֵת הַהוּא לֵאמֹר:

And I besought the L-RD at that time, saying:

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68 קדושתו למעלה מקדושתכם

"'You shall be holy': could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." Here "My holiness" is the arousal from above that comes on its own, rooted in Atik Yomin.

Vayikra Rabbah 24:9כ"ד ויקרא רבה

69 לסוסתי

"To a mare in Pharaoh's chariots have I likened you, My beloved." The opening of a maamar on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 1:9ט' שיר השירים

לְסוֹסְתִי בְּרִכְבִּי פָרְעָה דְּמִיתִיהָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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70 Kehot's note points to Deuteronomy 3:23-7:11 for these words.

דברים ג':כ"ג-ז':יא Deuteronomy 3:23-7:11

PARAGRAPH 14

71 כי כארץ תוציא צמחה וכגנה זרועיה תצמיח

"For as the earth brings forth its growth, and as a garden makes what is sown in it sprout." Applied to the mitzvos as seeds and the divine response as growth.

ישעיהו ס"א:י"א Isaiah 61:11

כִּי כְאֶרֶץ תּוֹצִיא צִמְחָהּ וְכִגְנָה זְרוּעֶיהָ תִּצְמִיחַ כֹּן אֲדֹנֶי ה' יִצְמִיחַ צִדְקָה וְתִהְיֶה נִגְדַּל כָּל־הַגּוֹיִם:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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72 ויניחהו בגי'ע לעבדה ולשמרה

"And He placed him in the Garden of Eden to work it and to guard it." Read as the positive and negative commandments.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגִנְעֶדֶן לַעֲבֹדָה וּלְשִׁמְרָה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

73 לעבדה זו רמ"ה מ"ע

The Zohar explains "to work it" as the positive commandments and "to guard it" as the prohibitions. The Kehot note cites it for this reading.

Zohar I, 27aז, א זח"א

Zohar II, 165bז, ב זח"ב קסה

KEHOT'S NOTE

ילקוט ראובני בשם המדרש. זח"א ז, א. זח"ב קסה, ב. ת"ז תכ"א קרוב לסופו.

74 תדשא הארץ דשא

"Let the earth sprout vegetation." The utterance that placed in the earth its power of growth, which is Malchus of Malchus of Asiyah.

בראשית א':י"א Genesis 1:11

וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דֶּשֶׁא מְזֵרֵעַ וְרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעֵיבוּ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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PARAGRAPH 16

75 הוא מראה כחה ויכולתה ביסוד העפר כו' המצמיח תמיד יש מאין

Iggeres HaKodesh, epistle 20, says that the divine power "shows its power and ability in the element of physical earth," which "constantly makes something sprout from nothing," grasses and trees, beyond the higher elements. The Alter Rebbe cites it for the earth's power of growth.

תניא, אגרת הקדש כ"ה:25 Iggeres HaKodesh 20:25 ועוד זאת, יתר על כן על כל הנזכר לעיל, הארץ דהארה, וכל הנזכר לעיל היא מראה כחה ויכולתה ביסוד העפר הגשמי בגילוי עצום, ביתר עז מיסודות העליונים ממנו, וגם מצבא השמים, שאין בכחם ויכולתם להוציא יש מאין תמיד, כיסוד העפר המצמיח תמיד יש מאין, הם עשבים ואילנות (והמזל המכה ואומר "גדל", היינו לאחר שכבר צמח העשב, ואינו אומר לו לצמוח מאין ליש אלא מקוטן לגדול, ולשאת פרי כל מין ומין בפריי ...

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76 ע"פ הבאים ישרש

That maamar asks how "taking root" relates to the descent into Egypt, explains that the soul descends to fulfil the mitzvos, and asks why Israel are called "the first of His crop" and what "crop" means above, which leads to the image of the mitzvos as sowing.

KEHOT'S NOTE

תו"א נג, ג ואילך.

77 הבאים ישרש יעקב

"[In days] to come, Yaakov will take root; Israel will blossom and bud." The opening of a maamar where this theme is discussed at length.

ישעיהו כ"ז:6 Isaiah 27:6

הבאים ישרש יעקב ויפרח ישראל ומלאו פניי תנוכה:

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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78 וע"פ כי תבאו אל הארץ

There the Alter Rebbe asks how the Torah, clothed in physical matters, belongs in the upper and lower Gan Eden, and answers that, like bread absorbed into the limbs, the Torah must be absorbed into the soul, so that the soul is absorbed into "the body of the King."

KEHOT'S NOTE

לעיל בהרמ, ב.

79 כי תבואו אל הארץ ושבתה הארץ

"When you come into the land ... the land shall rest." The opening of another maamar on this theme.

ויקרא כ"ה:2 Leviticus 25:2

דבר אליבני ישראל ואמרתי אליהם כי תבאו אליהארץ אשר אני נתן לכם ושבתה הארץ שבת לה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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80 בסד"ה ועתה יגדל נא

Near the end of that maamar the Alter Rebbe explains that from the Torah the radiance is drawn into the upper Gan Eden and from the keeping of the mitzvos into the lower Gan Eden, as Adam was placed in the Garden "to work it and to guard it"; and that the mitzvos, rooted higher than the Torah, can for that very reason reach lower.

KEHOT'S NOTE

לעיל פי שלח לט, ג.

81 ועתה יגדל נא כח

"And now, let the power of Ado-nai be great." The opening of a maamar that discusses the upper and lower Gan Eden.

במדבר י"ד:17 Numbers 14:17

ועתה יגדלנא כח אדני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 17

82 מצות אנשים מלומדה

"Their fear of Me is a commandment of men, learned by rote." Applied to mitzvos done without intention.

ישעיהו כ"ט:13 Isaiah 29:13

ויאמר אדני יען כי נגש העם הזה ובשפתיו כבודוני ולבו רחוק ממני ותהי יראתם אתי מצות אנשים מלמדה:

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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83 כן אד' הוי יצמיח צדקה ותהלה

"So will Ado-nai Havayah make righteousness and praise sprout before all the nations." The Alter Rebbe applies it to the revelation of Rosh HaShanah and Yom Kippur.

ישעיהו ס"א:11 Isaiah 61:11

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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84 בהאי זמנא

The Sifra DiTzniusa, speaking of Tishrei and Yom Kippur, says "at this time: 'Ado-nai Havayah, You have begun to show Your servant Your greatness.'" The Alter Rebbe

draws from it that the revelation of these days comes from above alone.

ספר זוהר, ספרא דצניעותא ב"י:ג-26:13-2 Sifra DiTzniuta
ג"כ"ו

85 אתה החלות להראות את עבדך את גדלך

Moshe's words: "Ado-nai Havayah, You have begun to show Your servant Your greatness." "You have begun" is read as an arousal from above that comes on its own.

דברים ג':כ"ד Deuteronomy 3:24

אֲדֹנָי ה' אֵתָהּ הַחֲלוֹת לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה
אֲשֶׁר מִיָּאֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְּמַעֲשֶׂיךָ וּכְגִבּוּרְתְּךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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86 כמ"ש במ"א . . ע"פ ואתחנן

There the Alter Rebbe distinguishes the arousal from above that answers a person's arousal from below, "as water reflects a face," from the one that comes of itself, as a free gift, from a level no human arousal reaches; this second kind is the "You have begun" of these days.

KEHOT'S NOTE

לעיל ב, ד.

87 כי חפץ חסד הוא

"For He desires kindness." The kindness that moved G-d to create, with no prompting from below, which returns each Rosh HaShanah.

מִיכָה ז':י"ח Micah 7:18

מִיָּאֵל כְּמוֹד נִשָּׂא עֶזְרָה וְעֵבֶר עַל־פֶּשַׁע לְשָׁאֲרִית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד
אֲפֹ כִי־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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PARAGRAPH 18

88 אתה החלות

"Ado-nai Havayah, You have begun to show Your servant Your greatness." The same pair of Names, read by the Zohar as referring to "this time."

דברים ג':כ"ד Deuteronomy 3:24

אֲדֹנָי ה' אֵתָהּ הַחֲלוֹת לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה
אֲשֶׁר מִיָּאֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְּמַעֲשֶׂיךָ וּכְגִבּוּרְתְּךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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89 דינא . . אותיות אד'

In the preceding maamar the Alter Rebbe already matches the two Names of "So will Ado-nai Havayah" to the two days: Ado-nai is Rosh HaShanah, "make Me King over you," for dina demalchusa, dina being the letters of Ado-nai; and Havayah pointed as Elokim is Yom Kippur, a revelation from the arousal from above of "My holiness."

KEHOT'S NOTE

ע"ל (נא, ג). ושי"נ. [כ].

90 העוה"ב שאין בו אכילה ושתייה

"The World to Come has no eating, no drinking ... but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe links Yom Kippur's fast to this, both being from Binah.

ברכות י"ז א':12 Berakhot 17a

מְרַגְלָא בְּפֻמְהָ דְּרַב: לֹא כְּעוֹלָם הָזֶה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ
לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתָּן וְלֹא קִנְיָה וְלֹא
שְׁנֵאָה וְלֹא תַּחְרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְיִים
מִזֵּיו הַשְׁכִּינָה, שְׁנֵאָמַר: "וַיַּחְזֹּוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

ברכות יז, א.

91 כן אדי הוי יצמיח צדקה ותהלה

"So will Ado-nai Havayah make righteousness and praise sprout." Its two Names are matched to Rosh HaShanah and Yom Kippur.

ישעיהו ס"א:11 Isaiah 61:11

כִּי כָאֶרֶץ תּוֹצִיא צִמְחָהּ וְיִרְעֶיָה תִצְמִיחַ כֵּן אֲדֹנָי ה' יִצְמִיחַ צְדָקָה
וְתִהְיֶה נִגְדָה כָּל־הַגּוֹיִם:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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PARAGRAPH 19

92 ועיקר התגלות זו הוא בנעילה דיוהכ"פ

KEHOT's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שו"ך, פ"ה.

93 ויעקר התגלות זו הוא בנעילה דיוהכ"פ

Pri Etz Chaim describes the ascent through the prayers of Yom Kippur until the repetition of Ne'ilah, when Z'eir Anpin, Nukva and Imma are in the beard of Arich Anpin. The Kehot note cites it for the revelation at Ne'ilah.

פרי עץ חיים, שער יום 5:4 יום קיפור
הכפורים ה'די

... והוא ב' אלפין דב' שמות אלו, הם סוד ב' אלפים אמה דתחום שבת, כי אלף דאיה דיודין שהוא עיקר ושורש, מורה על הילוך אלף אמה שבתוך העיר, ובי אלפים דאלפין וההין, מורה לאלפים אמה, שמותר לילך לכל רוח שירצה:

Pri Etz Chaim (Public Domain)

94 ויעבור ה' על פניו

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious...", the opening of the Thirteen Attributes. The Alter Rebbe reads al panav as "above His face."

שמות ל"ד:6

וַיַּעֲבֹר ה' עַל-פְּנֵי וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֵת:

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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95 כי חפץ חסד הוא

"For He desires kindness." The cause of the revelation of the Thirteen Attributes.

מִיכָה ז':18

מִי־אֵל כְּמוֹךְ נִשְׂא עֹון וְעֵבֶר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחְלָתוֹ לֹא־הֶחְזִיק לְעַד אֶפְסוֹ כִּי־חֶפֶץ 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 20

96 ויעבור ה' על פניו

"And Havayah passed before him." The Alter Rebbe links the verb vava'avor to oveir in the rule about blessings.

שמות ל"ד:6

וַיַּעֲבֹר ה' עַל-פְּנֵי וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֵת:

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.

97 דר"ל שעובר מלמעלה

According to the note, this passage, on oveir as "passing above" the performance of the mitzvah, is quoted there.

KEHOT'S NOTE

קטע מובא באוה"ת תשא ע' ב'סה.

PARAGRAPH 21

98 המשכת י"ג ת"ד שהן בחי' יודי"ן ווי"ן

That maamar, on "Command the salvations of Yaakov," speaks of the 370 (ש"ע) supernal lights revealed through Yaakov, read as yud and akev, as revelations of the Infinite Light itself, which no thought grasps.

KEHOT'S NOTE

ראה תו"א כב, א ואילך.

99 בלקו"ת ר"פ תולדות

Or HaTorah quotes the Arizal's Likkutei Torah, on "And Yitzchak entreated": "the hair is the aspect of vav, and the light within it a yud, which is the drop of light that enters it."

KEHOT'S NOTE

להאריז"ל. "בד"ה ויעתר יצחק כתב וז"ל והנה השער בחי' וי"ו והאור שבתוכו יו"ד שהוא טפת האור הנכנס בתוכו" — אוה"ת ויחי שעד, א.

100 בהרמ"ז פ' ויקרא (בדף ט"ו ע"ב)

There Abba and Imma are said to draw from the hairs of the tikkunim of the beard, which come from Mocha Stima'ah: as a hair, though drawn from the brain, is only its surplus and can be cut without pain, so Chochmah of Atzilus comes from the hidden wisdom by a leap, not as effect from cause.

KEHOT'S NOTE

ראה לקמן פ' ברכה צה, ג. ולעיל פ' עקב יד, א. עא, ב. אוה"ת נצבים ע' ארפ.

101 ובפ' אמור (בדף צ"ד)

Or HaTorah quotes the Ramaz (Emor, 94a, on "the third meal") explaining the Arizal's Likkutei Torah on Toldos: in the beard there are two aspects, the hairs, where Imma is present, and the inner light within them, where Abba is present.

KEHOT'S NOTE

"ע"א בד"ה סעודתא תליתאה ביאר ד' הלקו"ת הנ"ל וז"ל בלקו"ת פ' תולדות שם בדיקנא ב' בחי', אי בחי' השערות ושם מציאות אימא, והבי אור הפנימי שיש בתוכם והוא מציאת אבא עכ"ל" — אוה"ת פ' ויחי שעד, א.

PARAGRAPH 22

102 השמים כסאי והארץ הדום רגלי

"The heavens are My throne and the earth is My footstool." Applied to Z'eir Anpin and Nukva of Atzilus, where the Torah and mitzvos are.

ישעיהו ס"ו:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הִדְּם רִגְלִי אֵינָהּ בֵּית אֲשֶׁר תִּבְנֶנּוּ לִי וְאֵינָהּ מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישעיהו סו, א.

103

יוהכ"פ נק' בשם מקרא קודש

"It is Yom HaKippurim; it shall be a holy convocation (mikra kodesh) for you." Yom Kippur is called mikra kodesh.

ויקרא כ"ג:כ"ז

אך בעשור לחדש השביעי הזה יום הכפרים הוא מקרא קדש יהיה לכם ועניתם את נפשתיכם והקרתם אשה לה

Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, כז.

104

"Give ear, O heavens, and I will speak." The opening of a maamar that explains at length why Yom Kippur is Shabbos Shabbason.

דברים ל"ב:א

האזינו השמים ואדברה ותשמע הארץ אמריי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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105

ושבת הוא קדש עצמו

"And you shall keep the Shabbos, for it is holy (kodesh) to you." Shabbos is kodesh itself.

שמות ל"א:י"ד

ושמרתם את השבת כי קדש הוא לכם מחלליה מות יומת כי כל העשה בה מלאכה ונקרתה הנפש ההוא מקרב עמיה:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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KEHOT'S NOTE

שמות לא, יד.

106

מקרא קדש ושבת הוא קדש עצמו

The Zohar on Emor says the festivals are "invited" by kodesh, mikra'ei kodesh, while Shabbos is not invited but is called kodesh itself, "for it is holy to you." The Alter Rebbe cites it and then shows why Yom Kippur is nonetheless higher.

Zohar, Emor 24:104-111א ק"ד-ק"ד

See now. When Israel below rejoice in those festivals and sing praises to the Holy One, blessed be He, and prepare a table and put on their best garments, the angels in heaven ask: What do Israel mean by this, and G-d answers them:

They have a distinguished guest on this day. But, they say, is he not Thy guest, from the place called Holiness? He replies: And are not Israel holy and called holy, so that it is meet for them to invite My guest—alike from My side, because ...

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

PARAGRAPH 23

107

בב"ר פ' ס' יפה שיחתן

There the Alter Rebbe explains the same Midrash: the Torah of the children is now only on the level of "betrothal," the novlos of wisdom, while the conversation of the Patriarchs' servants drew down the union itself, "marriage" and inwardness.

KEHOT'S NOTE

ראה לקמן פ' ברכה צו, ד.

108

יפה שיחתן של עבדי אבות מתורתן של בנים

Rabbi Acha: "The conversation of the servants of the Patriarchs' households is more beautiful than the Torah of the children," for Eliezer's story is told and retold over pages, while basic laws are learned only from hints. The Alter Rebbe explains the saying by the Patriarchs' root in Atik.

Bereshit Rabbah 60:8 ח"ס: רבא

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דרי פנחס בן יאיר, חמרתיה דרי פנחס בן יאיר יהבון לה שער דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומרה ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוק רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Hiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinhas ben Yair? Robbers once took the donkey of Rabbi Pinhas ben Yair. It spent three ...

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109

שהאבות שרשן מחג"ת דעתיק

According to the note, it points out that the earlier maamar in Bechukosai says the Patriarchs are from Chesed, Gevurah and Tiferes of Arich, not of Atik as here.

KEHOT'S NOTE

ראה בספר הערכים חב"ד א ערך אבות הערה 10 — שלעיל בפ' בחקותי כי שהם מחג"ת דאריך.

110

בד"ה אם בחקתי

In that maamar Avraham, Yitzchak and Yaakov are linked to love, awe and compassion, as it explains "If you walk in

My statutes" as the service of "walking."

KEHOT'S NOTE

לעיל פ' בחקותי מז, א.

- 111** בעבר הנהר ישבו אבותיכם
 "Your fathers dwelt of old beyond the River." Cited for the Patriarchs' root above, in Atik.

Joshua 24:2: ב'ד: הושיע

ויאמר יהושע אל כל העם כה אמר ה' אלקי ישראל בעבר הנהר לשבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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- 112** The same teaching, in the chapter Chelek: until Avraham there was no old age.

Sanhedrin 107b:17: י"ז ב' סנהדרין ק"ז

עד אברהם לא היה זקנה. כל דחיו לאברהם אמר: האי יצחק. כל דחיו ליצחק אמר: האי אברהם. בעא אברהם רחמי דליהוי לקה זקנה, שנאמר: "ואברהם זקן בא בימים". עד יצחק לא היה חולשא, בעא רחמי והיה חולשא, שנאמר: "ויאמר ליוסף הנה אביך חלה". עד אלישע לא היה איניש חליש דמיתפח, ואתא אלישע ובעא רחמי ואיתפח, שנאמר: "ואלישע חלה את חליו אשר ימות בו".

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

- 113** "Until Avraham there was no old age": people could not tell Avraham and Yitzchak apart, so Avraham prayed and old age came. The Alter Rebbe links zikna, old age, to the beard, whose light is rooted in Avraham.

Bava Metzia 87a:14: י"ד א' בבא מציעא פ"א

עד אברהם לא היה זקנה. מאן דהוה בעי (למשמע) [לאישתעוין] ביהדי אברהם - משמע ביהדי יצחק. ביהדי יצחק משמע ביהדי אברהם. אתא אברהם בעא רחמי והיה זקנה, שנאמר: "ואברהם זקן בא בימים".

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

- 114** עד אברהם לא היה זקנה

"Avraham asked for old age ... from the beginning of the book until here, 'old age' is not written; once Avraham arose, He gave him old age." The third place the Alter Rebbe cites.

Bereshit Rabbah 65:9-10: ט"ט-ט"ז בראשית רבה

אמר רבי יהודה בר סימון: אברהם תבע זקנה. אמר לפניו: רבון העולמים! אדם ובנו נכנסין למקום ואין אדם יודע למי מכבד! מתוך שאתה מעטרו בזקנה, אדם יודע למי מכבד. אמר לו הקדוש ברוך הוא: חייל! דבר טוב תבעת, וממך הוא מתחיל! מתחלת הספר ועד כאן אין כתיב זקנה, וכיון שעמד אברהם, נתן לו זקנה, ואברהם זקן בא בימים. יצחק תבע יסורין, אמר לפניו: רבון כל העולמים! אדם מת בלא יסורים, מדת הדין מתוחה כנגדו, מתוך שאתה מביא עליו יסורים, אין מדת הדין מתוחה כנגדו! אמר לו הקב"ה: חייל! דבר טוב ...

Rabbi Yehuda bar Simon said: Abraham demanded aging. He said before Him: 'Master of the universe, a man and his

son enter a place and no one knows which of them to honor. Because you adorn him with aging, a person knows whom to honor.' The Holy One blessed be He said to him: 'As you live, you have demanded a good thing, and it will begin with you.' From the beginning of the book until that point, aging is not written. When Abraham stood, He granted him aging - ...

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- 115** בגמרא פ"ז דב"מ . . ובסנהדרין . . וברכות תולדות

According to the note, Or HaTorah quotes the Gemara's wording of "until Avraham there was no old age" and brings the Maharsha's commentary on it.

KEHOT'S NOTE

ראה אוה"ת פ' חיי שרה כרך ד תשעח, ב' לשון הגמרא, וע"ש שמביא שם פ"י מהרש"א. וראה שם תשעט, ב.

- 116** תיקון הראשון מ"ג ת"ד שם א-ל

The Idra Rabba begins here its account of the first tikkun of the holy beard. The Kehot note cites it for the first tikkun.

זח"ג קלא, בזח"ג

KEHOT'S NOTE

זח"ג קלא, ב. ע"ח שא"א, פ"א. פ"ח ש' הסליחות פ"ד. ש' הכוונות דרושי ויעבור ד', ג ואילך. מ"ח מס' שארית האצי פ"י ואילך. ועוד. ראה באוה"ת פ' חיי שרה תשפ, א בשם המגיד, וכ"ה בפ' פנחס ע' איכב. פ' תבוא א' תתשט.

- 117** תיקון הראשון מ"ד ת"ד שם אל

Pri Etz Chaim counts the thirteen attributes as the thirteen tikkunim of the beard, beginning: "One, Kel; two, merciful; three, and gracious...." The Kehot note cites it for the first tikkun being the Name Kel.

פרי עץ חיים, שער 3-4: Gate of Confession

... אמנם, תחת פאתי הראש מתחילין ב' רישין דדיקנא, והם קצרים ולא רחבים, והם כנגד האוון. והוה תיקון הראשון ונקרא אל. אחר כך תיקון הב', הוא שורש השערות הגדלים על שפה העליונה לאורך הפה, והוא רחום. ג' וחנון, והוא אותו ארחא שהוא חלול כנגד אמצעית החוטם. ד' ארך, והוא שורות של השערות שתחת שפה תחתונה. ה' אפים, הוא ההוא ארחא תניינא (א) דמפסיק באמצעות הזקן, והוא מכוון נגד ארחא קדמאה שתחת החוטם. ו' ורב חסד, הוא תחת תיקונא קדמאה דא"ל, והוא מסיום שיער אותן הקצרים של שיער, אך ממקום שמתחיל ...

Pri Etz Chaim (Public Domain)

- 118** שהוא חסד

"The kindness of Kel is all the day." The Kehot note cites it for the Name Kel being Chesed.

Psalms 52:3: ג' תהילים

מה תתהלל בפרעה הגבור חסד אל כליהים:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

ראה תהלים נב, ג. מא"א אות א, ס"פ.

119

וחסד לאברהם

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

KEHOT'S NOTE

מיכה ו, כ.

120

וחסד לאברהם

"You will give truth to Yaakov, kindness to Avraham." Avraham is the attribute of Chesed.

Micah 7:20 כ"ז:20

תתן אמת ליַעקב חסד לאַברהם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְרָהָם מִיָּמַי קָדָם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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121

שלשה הטעמן הקב"ה בעוה"ז מעין העולם הבא אלו הן אברהם

יצחק ויעקב

"Three were given by the Holy One, blessed be He, a taste of the World to Come in this world: Avraham, Yitzchak and Yaakov." Their root is in the level of the World to Come, above the Torah and mitzvos of this world.

Bava Batra 17a:1-2 א"א:1-2

מעין העולם הבא, אלו הן: אברהם, יצחק ויעקב. אברהם - דכתיב בקה: "בכל". יצחק - דכתיב בקה: "מכל". יעקב - דכתיב בקה: "כל". שלשה לא שלט בהן יצר הרע, אלו הן: אברהם, יצחק ויעקב; דכתיב בהו: "בכל", "מכל", "כל". ויש אומרים: אך דוד, דכתיב: "ולבי חלל בקרבני". ואידך - צעריה הוא דקא מדכר.

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122

סד"ה קול דודי

There the Patriarchs are the "mountains" and the Matriarchs the "hills": to the Patriarchs the revelation came through love, "leaping" with one foot, and over the hills it came in awe, "skipping" with two feet.

KEHOT'S NOTE

לקמן שה"ש טו, ג.

123

ודרך חיים

The Talmud lists the World to Come among three good gifts given through suffering, deriving it from "and the reproofs of discipline are the way of life." The Alter Rebbe cites it for "the way of life" as the World to Come.

Berakhot 5a:22-24 כ"ב:22-24

ארץ ישראל, דכתיב: "כי באשר יסר איש את בנו ה' אלקיך מִסְרְךָ", וכתיב בתריה: "כי ה' אלקיך מביאך אל ארץ טובה". העולם הבא, דכתיב: "כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר". תני תנא קמיה דרבי יוחנן: כל העוסק בתורה ובגמילות חסדים

And the land of Israel ? For it is written, "As a man chasteneth his son, so the L-rd thy G-d chasteneth thee" (Deut. viii. 5), which is followed by "For the L-rd thy G-d bringeth thee into a good land" (ibid. 5:7). And the world to come ? For it is written, "For the commandment is a lamp, and the teaching is light, and reproofs of instruction' are the way of

life" (Prov. vi. 23). A Tanna taught in the presence of R. Johanan : whoever occupies himself with ...

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124

נר מצוה ותורה אור

"For a mitzvah is a lamp and Torah is light, and the reproofs of discipline are the way of life." The "way of life" is read as the World to Come, above "lamp" and "light."

Proverbs 6:23 ו'כ"ג:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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125

בגמרא פ"ק דברכות ד"ה סע"א

Or HaTorah notes that the Talmud there speaks of the World to Come, among the three gifts, and remarks that "seemingly Torah and the World to Come are one thing, since through the Torah one merits the life of the World to Come."

KEHOT'S NOTE

"דקאי על עוה"ב ע"ש גבי ג' מתנות כו" — אוה"ת נ"ך כרך א ע' תקעג ע"ש שכתב "דלכאורה תורה ועוה"ב ענין אי הוא שע"י התורה זוכה לחיי העוה"ב ע"ש.

126

וברבות בראשית ס"פ ט'

According to the note, Or HaTorah cites this Midrash, on "very good," in the same discussion.

KEHOT'S NOTE

"גבי כי טוב מאד" — אוה"ת נ"ך כרך א ע' תקעז.

127

ודרך חיים היינו פנימית התורה

Or HaTorah writes that "the way of life" is the inner dimension of the Torah in the name of the Shelah (41b).

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תקעד כתב זה בשם השל"ה דמ"א ע"ב.

128

ע"פ תורה צוה

the passage shares nothing with the note

KEHOT'S NOTE

לקמן פ' ברכה. וראה שם צה, ב.

129

תורה צוה

"Moshe commanded us the Torah." The opening of a maa-mar on the inner dimension of the Torah.

Deuteronomy 33:4 ד"ג:33

ותורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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130 | Kehot's note points to Exodus 1 for these words.

Exodus 1 א' שמות

131 | **כי על כל כבוד חופה**
 "For over all the glory, a canopy." The opening of another maamar on this theme.

ישעיהו ד':ה' Isaiah 4:5

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וּגְגָה אֵשׁ לְהִכָּה לְיָלֶה כִּי עַל־כָּל־כְּבוֹד חָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 24

132 | **השמים החדשים**
 "For as the new heavens and the new earth that I make stand before Me." They are above the present heavens and earth, G-d's throne and footstool.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֲמָדִים לִפְנֵי נְאֻם־ה' בֶּן יַעֲמֹד וְרַעְכָם וְשִׁמְכָם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע"י סו, כב.

133 | **כי נר מצוה ותורה אור**
 "For a mitzvah is a lamp and Torah is light." Matched to the present "heavens" and "earth."

משלי ו':כ"ג Proverbs 6:23

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחֲתוֹ מוֹסֵר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

134 | **בירח האיתנים**
 "In the month of the mighty ones (Eisanim), at the festival, which is the seventh month." Tishrei.

מלכים א ח':ב' I Kings 8:2

וַיִּקְהָלוּ אֲלֵי־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בִּירַח הָאֵתָנִים בְּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי:

And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

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135 | **שבו נולדו איתני עולם**

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

KEHOT'S NOTE

ר"ה (יא, א). [כ].

136 | **שבו נולדו איתני עולם**

Rabbi Eliezer derives that the Patriarchs were born in Tishrei from "the month of the mighty ones": the month in which "the mighty ones of the world" were born. The Alter Rebbe ties the light of the Ten Days to their root.

ראש השנה י"א א-ז-ח-ט-י Rosh Hashanah 11a:7-8

רבי אליעזר אומר: מנצן שבתשרי נולדו אבות — שנאמר: "ויקהלו אל המלך שלמה כל איש ישראל בירח האיתנים בחג", ירח שנולדו בו איתני עולם. מאי משמע דהאי "איתן" לישנא דתקיפי הוא — כדכתיב: "איתן מושבך", ואומר: "שמעו הרים את ריב ה' והאיתנים מוסדי ארץ", ואומר: "קול דודי הגה זה בא מדלג על ההרים מקפץ על הגבעות". "מדלג על ההרים" — בזכות אבות. "מקפץ על הגבעות" — בזכות אמהות.

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137 | **בסוף ביאור ע"פ תורה צוה**

At the end of that explanation the Alter Rebbe says that Tishrei is "the month of the mighty ones," in which the Patriarchs were born, and that through teshuvah in the Ten Days the souls of Israel are "servants of the Patriarchs"; prayer is called "conversation," and through prayer in the Ten Days the union of "marriage" is drawn down afterwards.

KEHOT'S NOTE

לקמן פ' ברכה צו, ד.

138 | **יש בחינת קדש ויש בחי' קדש הקדשים**

The Zohar on Mishpatim: "The Torah came forth from Chochmah, from the place called kodesh; and Chochmah came forth from the place called kodesh hakodashim." Cited for the holy of holies above kodesh.

ספר הזוהר, משפטים כ':ת"ק-תק"ב Zohar, Mishpatim 20:500-502

For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: "The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

139 | **סד"ה לבאר ענין יוהכ"פ**

That maamar explains that as the kohanim are far above the Levites, so kodesh is far above tahor, "pure," and goes on to the light that fills all worlds and the light that encompasses them.

KEHOT'S NOTE

לקמן סח, ד.

PARAGRAPH 25

140 כתר עליון דאיהו כתר מלי

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

141 כתר עליון דאיהו כתר מלכות

In Elijah's opening prayer: "The supernal Keser is the Keser of Malchus; of it is said, 'He tells the end from the beginning.'" The Alter Rebbe uses it for Malchus being rooted in Keser.

Tikkunei Zohar 17a:18-20 כ"י א: י"ח כ"י

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארץ אצילות. איהו שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סכת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

142 ממעמקים קראתיך

"Out of the depths I have called You, Havayah." The plural "depths" is read as Atik and Arich.

Psalms 130:1 ק"ל: א

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.

143 ועתה יגדל נא כח

"And now, let the power of Ado-nai be great." The opening of the biur to which the Alter Rebbe refers.

Numbers 14:17 י"ד: י"ז

ועתה יגדלנא כח אד-נ' כפאש דפרת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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144 אם עונות תשמר

"If You, Yah, should keep account of iniquities, Ado-nai, who could stand?" Cited for the Name Ado-nai bringing forth forgiveness.

Psalms 130:3 ג: א

אם-עונות תשמר-קה אד-נ' מי יעמד:

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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145 בהילו נרו

"When His lamp shone over my head." Behilo is related to tehillah, "praise," read as the revelation of the Infinite

Light.

Job 29:3 ג: כ"ט

בהילו נרו עלי ראשי לאורו אלקי חשך:

When His lamp shined above my head, And by His light I walked through darkness;

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146 רוממות אל בגרונם

"The exaltations of G-d are in their throat, and a double-edged sword in their hand." The revelation that drives away darkness, hence the vowels of Elokim.

Psalms 149:6 ו: ט

רוממות אל בגרונם וחרב פיפיות בידם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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147 ותהלה נגד כל גוים

"So will Ado-nai Havayah make righteousness and praise sprout before all the nations." The Alter Rebbe connects its closing words with the vowels of Elokim discussed here.

Isaiah 61:11 א: י"א

כי כארץ תוציא צמחה וכנגה ורועיה תצמיח כן אד-נ' ה' יצמיח צדקה ותהלה נגד כל-הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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KEHOT'S NOTE

ישע"י סא, יא.

148 במקום שבע"ת עומדים

Rabbi Abahu: "In the place where baalei teshuvah stand, the completely righteous cannot stand." Read as teshuvah reaching Atik, beyond what the mitzvos reach.

Berakhot 34b:22-23 ב: כ"ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבועלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. 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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 26

149 אלקים זהו בחי' מל'

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

KEHOT'S NOTE

ראה מא"א אות א, ספ"ד.

150 ועיין כה"ג בזהר בלק (דקפ"ז סע"א)

The note refers to the Mittlerer Rebbe's commentary on this passage of the Zohar.

KEHOT'S NOTE

ראה ביאורו לאדה"א ולהצ"צ ע"פ זה. וראה אוה"ת פ' ויחי שנד, ב.

151 נקי מלאך

Abba and Imma bless Malchus, "My daughter, go guard your house," and as she goes to sustain the lower world, "then she is an angel (malach)." Cited for Malchus being called by different names above and below.

Zohar, Balak 6:41-51א"נ-מ"א-מ"א בלק ר:מ"א-נ"א

152 וכנודע בפ"י ואמונה כל זאת

The note refers there for a discussion of "And faithful is all this, and established upon us."

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 223 ואילך.

153 שמי"א ספ"ג

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו [שמ"ב]. ספ"א, וצ"ל. [כ].

154 אני ואין

"Ani is a name for Malchus, and reversed, Ayin is a name for Keser." The second passage the text cites, as located by the Kehot note.

Sefer Etz Chaim 6:4-5ה'ה-ה'ה עץ חיים

... ונתחיל לבארם מן היסוד שהוא אחרון מן המניחים רשימו ונאמר כי בעת עלייתו (נ"א עלות) מן היסוד אל מקום ההוד עד למעלה מניח רשימו במקום שהיה היסוד לצורך המלכות ואותו הרשימו אינו מסתלק לעולם משם אפי' כאשר המלכות חוזרת ועולה להמאציל וכן עושין כל שאר הספי' חוץ מן המלכות כנ"ל. והנה זה הרשימו הוא מן האור הראשון שהיה יורד דרך יושר ואור הבא ביושר הוא רחמים והאור הבא בדרך חזרה למעלה הוא אור חזר והוא דין והנה הרשימו זה הוא דרך יושר והוא רחמים. והנה נודע כי כשבאו הספי' ...

Sefer Etz Chaim (Public Domain)

155 בענין אני ואין שבחינת אני נקרא מלכות

Etz Chaim: in the aspect of the Emanator's Malchus, where it is last, it is called Ani; in the aspect of the root of the emanated, Keser, where it is first, it is called Ayin, the letters

of Ani. This is the passage the text cites by the Shklov numbering.

עץ חיים מ"ב:ג:42 Sefer Etz Chaim

... דקדושה והקליפה דבריא וועליהם לבושים והיכלות דאצילות ובתוכם אדם דקדושה והקלי' דאצילות ולזה צריך שנודיעך ענין הלבושים והיכלות מה עניינם דע כי הלבושים הם בחי' הכלים אל או"מ ובין כל לבוש ולבוש יש או"מ א' ואלו הם בחינות אורות דמקיפים דיושר על כל האצילות כנזכר במ"א שיש ג' בחי' כלים המקיפים ועליהם מקיפין האורות דנר"ן וכנ"ל ואותן הכלים דמקיפין הם הלבושים וכל ההיכלות הם העגולים הנזכר בכל מקום שהם סובבים על אורות המקיף שהם הלבושים כנזכר והם בחינת הרקיעים המתעגלים שהם בחי' ההיכלות של עולם ההוא ולכן אלו העגולים ...

Sefer Etz Chaim (Public Domain)

156 בע"ח ש"ב פ"ב

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

KEHOT'S NOTE

[כ"ה בגכות"ק אדמו"ר הצ"צ בבוכ' 1101 תקיז, א] לפנינו ש"ו (ש' עקודים) פ"ג, וכצ"ל כאן. [כ].

157 שנקי יוהכ"פ קדוש ה'

"And call the Shabbos a delight, the holy [day] of Havayah honoured." The Sages read "the holy [day] of Havayah" as Yom Kippur.

ישעיהו נ"ח:י"ג:58 Isaiah

אם-תִּשָּׁב מִשַּׁבַּת רִגְלָה עֲשׂוֹת חֲפֶצֶךָ בַּיּוֹם קִדְשִׁי וְקִרְאֶתָ לִשְׁבַּת עֲנֵנִי לְקֹדֶשׁ הִי מְכֻבָּד וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרָכֶיהָ מִמְּצוֹא חֲפֶצֶךָ וְדָבָר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ראה ישע"י נח, יג ובפ"י הרד"ק שם.

158 שנקי יוהכ"פ קדוש הוי'

Radak cites the Sages: "the holy [day] of Havayah honoured": this is Yom Kippur, which has no eating and drinking." The Kehot note refers to it.

Radak on Isaiah 58:13ה'ה:י"ג:58 על ישעיהו

159 שמו הגדול היינו שם אלקים

The Sava of Mishpatim explains "His great Name" and says that Mi is built only together with Eleh, the letters that complete Elokim. Cited for the great Name being expressed as Elokim.

ספר הזהר, משפטים ג:ר"ב-ר"ב:202-212 Zohar, Mishpatim

Therefore Israel can never cease to be. If, G-d forbid, they should so cease to be, this Divine Name would be ended likewise, as it is written: "When they (the Canaanites) shall cut off our name from the earth, what wilt thou do unto thy great name?" (Josh. 7, 9). The "great Name".is the first building, the first Name, Elohim. And now, when Israel is in

G-d." From the parsha of Nitzavim.

Deuteronomy 29:11א"ט: כ"ט:

לְעִבְרָךְ בְּכִרְיִת ה' אֱלֹהֶיךָ וּבְאֵלֶיךָ אֲשֶׁר ה' אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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172 | Kehot's note points to Zohar, Yitro 20:331 for these words.

Zohar, Yitro 20:331א"ל: יתרו, ספר הזהר,

173 | The Zohar on Balak reads this verse as three levels of mercy: even if sins rise up to Abba and Imma (Yah), there is the Name of mercy, and a level from which all healing comes. The text refers here for these two Names.

Zohar, Balak 2:15-4:24ד"כ: ט"ו-ד': כ"ט:

1The first 3 lines of the Hebrew text are not found in our translation. AND MOAB SAID UNTO THE ELDERS OF MIDIAN, ETC. R. Hiya spoke on the verse: "And he showed me Joshua the high priest standing before the angel of the L-rd" (Zech. 3, 1). 'How careful', he said, 'should a man be of his ways in this world, to walk in the way of truth, because all his actions are recorded in writing before the King! The gatekeepers are ready, the witnesses are at hand, the prosecutors are ...

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

174 | למען הקים אותך היום לו לעם והוא יהיה לך לאלקים

"In order to establish you today as a people to Him, and He will be your G-d." "Your G-d (Elokim)" is read as Atik, the Emanator's lowest level revealed to Israel.

Deuteronomy 29:12ב"ט: כ"ט:

לְמַעַן הָקִים אֶתְּךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה לְךָ לְאֱלֹקִים כְּאֲשֶׁר דִּבֶּרְךָ וְכְאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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PARAGRAPH 27

175 | אתם נצבים

"You are standing today, all of you, before Havayah your G-d." The opening of a maamar to which the Alter Rebbe refers.

Deuteronomy 29:9ט"ט: כ"ט:

אַתֶּם נִצָּבִים הַיּוֹם כְּלָכֶם לִפְנֵי ה' אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבָטֵיכֶם זְקֵנֵיכֶם וְשִׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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176 | שמתעלים עד בחי א"א

According to the note, that maamar, quoting this passage, adds after "Arich Anpin": "that is, head and source for the emanated."

KEHOT'S NOTE

בד"ה כל הנהגה תרנ"ב מוסיף: (והיינו ראש ומקור לנאצלים כו').

177 | שאו את ראש כל עדת בניי

"Take up the head of all the congregation of the children of Israel ... every male, by their skulls." Read as Israel rising to the Gulgalta, the "skull," of Arich Anpin.

Numbers 1:2א': כ"ב:

שָׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male, by their polls;

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KEHOT'S NOTE

במדבר א, ב.

178 | עתיק לאצילות

According to the note, the same maamar adds after "Atik for Atzilus": "and the lowest level of the Essence."

KEHOT'S NOTE

בד"ה כל הנהגה — תרנ"ב הנ"ל מוסיף: (ובחי תחתונה שבעצמות כו').

PARAGRAPH 28

179 | והתהלכתי בתוכם

"And I will walk in your midst, and I will be your G-d, and you shall be My people." "In your midst" is read as Atik revealed within Arich Anpin, to which Israel rises.

Leviticus 26:12ב"י: כ"ו:

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לְאֱלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב.

PARAGRAPH 29

180 | וכ"מ שנאמר לי אינו זו לעולם

"Wherever 'to Me' (li) is said, it never departs, neither in this world nor in the World to Come," with examples: the priests, the Levites, Israel, the Temple. The Alter Rebbe reads li as Atik.

Vayikra Rabbah 2:2ב"ב: כ"ב:

KEHOT'S NOTE

ויק"ר ב, ב. ע' לעיל מסעי (צג, סע"ב). ושי"נ. [כ].

181 | כ"מ שנאמר . . כמ"ש במ"א

There the Alter Rebbe explains that a single "hair" drawn from the supernal will gives rise to all the wisdoms and de-

lights of the worlds, and that the mitzvos as the supernal will be the outer aspect, Gulgulta, while the inner aspect of the Torah is the supernal delight, higher than will.

KEHOT'S NOTE

ראה לעיל פי במדבר יט, ג.

182 ולקחתי אתכם לי לעם והייתי לכם לאלקים

"And I will take you to Me as a people, and I will be your G-d, and you shall know that I am Havayah."

שמות ו:7

וְלִקְחָתִי אֶתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לְאֱלֹקִים וְיָדַעְתֶּם כִּי אֲנִי ה' אֱלֹהֵיכֶם
הַמוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם:

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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183 לא נודעתי

"But by My Name Havayah I was not known to them."
What is now unknown is to be drawn into knowing.

שמות ו:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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184 וידבר אלקים אנכי ה'

"And Elokim spoke all these words." The Name Elokim introduces the revelation at Sinai.

שמות כ:1

וַיְדַבֵּר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאַמֵּר:

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ, א-ב.

185 ויתן לך האלקים

"May HaElokim give you of the dew of the heavens."
Yitzchak's blessing, through the Name Elokim.

בראשית כ"ז:28

וַיִּתֵּן לָךְ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגַן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח.

186 בברכת יצחק ויתן לך האלקים מטל השמים

The Zohar on Yisro concludes that Yitzchak's blessing is higher than had been thought, coming from Atik to Z'eir

Anpin. The Alter Rebbe refers to it.

Zohar, Yitro 20:333-343ג'שליג-שמי"ג

AND GOD SPARE ALL THESE WORDS. R. Simeon then repeated what he had said before, and added that the last words are a reference to Isaac's blessing, "And G-d give thee of the dew of heaven" (Gen. 27, 28), this being "the heritage of Jacob". Now this blessing wherewith Isaac blessed Jacob was made in regard to that "heaven" of which we have spoken, and in these words he indicated that Jacob's children will rise again from the dead at the time of the Resurrection, by means of that heavenly ...

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

187 שוש אשיש בהוי"ה ותגל נפשי באלקי

"I will greatly rejoice in Havayah; my soul shall exult in my G-d." The opening of a maamar on gilah and simchah.

ישעיהו ס"א:10

שׁוֹשׁ אֲשִׁישׁ בַּה' תִּגַּל נַפְשִׁי בְּאֱלֹקֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁשַׁע מְעִיל צְדָקָה
יַעֲטִנִי כְהָתָן יִכְהֹן פָּאֵר וְכִכְלָה תַעֲדָה כְּלִיָּה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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

188 ישמח ישראל בעושרו

"Let Israel rejoice in its Maker; let the children of Zion exult in their King." Gilah is said of the children of Zion.

תהילים קמ"ט:2

יִשְׁמַח יִשְׂרָאֵל בַּעֲשׂוֹ בִּנְי־צִיּוֹן וְגִילוֹ בַּמִּלְכָּם:

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

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KEHOT'S NOTE

תהלים קמט, ב.

189 ובני ציון הם היקרים

"The precious children of Zion." The Kehot note cites it for calling the children of Zion "the precious ones."

איכה ד:2

בְּנֵי צִיּוֹן הַיְקָרִים הַמְסֻלָּאִים בְּפֹי אִיכָה נִחְשְׁבוּ לְנִבְלֵי־חֶרֶשׁ מַעֲשֵׂה יָדִי
יוֹצֵר:

The precious sons of Zion, Comparable to fine gold, How are they esteemed as earthen pitchers, The work of the hands of the potter!

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KEHOT'S NOTE

ראה איכה ד, ב.

190 אנכי הוי' אלקיך

"I am Havayah your G-d."

שמות כ:2

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

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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PARAGRAPH 30

191 ציון במשפט תפדה

“Zion shall be redeemed with justice.” The opening of a maamar on gilah.

ישעיהו א' כ"ז:1:27 Isaiah

ציון במשפט תפדה וְשָׁכְנֶיהָ בְצִדְקָה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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192 ה' מלך תגל הארץ

“Havayah reigns; let the earth exult; let the many islands rejoice.” Gilah is said of the more important earth.

תהילים צ"א:1:97 Psalms

ה' מֶלֶךְ תִּגְלַת הָאָרֶץ יִשְׁמְחוּ אַיִּים רַבִּים:

The L-RD reigneth; let the earth rejoice; Let the multitude of isles be glad.

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KEHOT'S NOTE

תהלים צו, א.

193 תגל נפשי באלקי

“My soul shall exult in my G-d.” Gilah comes through Elokim, the flow from Atik.

ישעיהו ס"א:10:61 Isaiah

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגְלַת נַפְשִׁי בְּאֱלֹקֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁשׁעַ מְעִיל צִדְקָה יַעֲטֵנִי כְּחַתָּן יִכְהֶן פָּאֵר וְכַפְלָה תַעֲדָה כְּלִיָּה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישעיי סא, י.

194 והתירוץ כי פי אלקינו . . אמר לפני הסתלקותו

Or HaTorah on Va'eira tells the story in more detail: “The answer is from a dream that our Rebbe, of blessed memory, dreamt in the village of Piena before his passing; he praised the question greatly and said that the answer is simple.”

KEHOT'S NOTE

באוה"ת וארא ע' ריג כי יותר מפורט וז"ל "והתירוץ היא מחלום שחלם לו לרבינו נ"ע בכפר פייענע שלפני הסתלקותו ושכח מאוד את הקושיא ואמר שהתירוץ פשוט" ע"ש. והקושיא והתירוץ ראה גם בשרש מצות התפלה פרק יח. וראה בסה"מ תרל"ח ע' כה. ראה ד"ה בחלום אדבר בו (מאמרי אדמו"ר תקע"ג ע' א. ונדפס ג"כ בסי' מגדל עז ע' תעא). אוה"ת וילך כרך ג ע' איתנו. יהל אור ס"ע תפט. ועוד.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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