



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

יום כיפור

Yom Kippur



The 3 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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לבאר ענין יו"כ

To explain the matter of Yom Kippur



Neglecting a positive commandment dims only the “revealed world” (vav-hei), the love a person kindles from below, which teshuvah itself rekindles; violating a prohibition blocks the “hidden world” (yud-hei), the love given from above, which only the inner dimension of G-d’s will, revealed on Yom Kippur, can restore. So Yom Kippur is “Shabbos Shabbason ... for you”: higher than the face-to-face turning of Shabbos, and revealed below in the source of the souls of Israel.

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

THE MAAMAR IN BRIEF

The Alter Rebbe asks why, according to the Talmud, teshuvah alone erases the neglect of a positive commandment while a prohibition needs Yom Kippur, although positive commandments are usually the weightier ones. He first defines teshuvah as turning face to face: sin does not distance a person from G-d, who fills all things and gives life even to the sinner; it turns his back. Shabbos shows what the “face” is: G-d withdraws from the outer dimension of Malchus that creates the worlds into His inner self, and Israel, rooted in His thought, rises with Him. During the week one “makes” this Shabbos through prayer, which lifts the mitzvos like a bent cypress springing back, while worldly preoccupation slings the soul far away. The soul has two fires of love: the natural love given from above, and the love a person kindles by contemplating how G-d renews creation every moment. Positive commandments derive from vav-hei, the revealed world and the arousal from below; prohibitions from yud-hei, the hidden world and the arousal from above. Teshuvah rekindles the first; only Yom Kippur, when the inner dimension of G-d’s will above both is aroused, restores the second.

OUTLINE

1 The question, and teshuvah as turning face to face

¶1

Why is neglecting a positive commandment forgiven at once, while a prohibition needs Yom Kippur? Sin is turning one's back, not moving away, and teshuvah turns the face back. Shabbos is G-d's withdrawal from the outer dimension of Malchus into His inner self, and Israel, who "arose in thought," rises with Him: "as I am, so are they."

2 Making Shabbos during the week: prayer and the mitzvos

¶2

"One who toiled on Erev Shabbos will eat": one makes Shabbos in the soul through prayer, the ladder on which the mitzvos ascend. Like a bent young cypress springing back, the mitzvos (Ani), bound to physical measures, rise to their source (Anochi); on the opposing side, worldly preoccupation makes livelihood into "our god" and slings the soul far away. Prayer, in place of the offerings, kindles fire in the heart to consume the animal soul.

3 Two fires of love and the blessing "Blessed are You"

¶3

The fire from heaven is the natural love of the G-dly soul, placed by the "Aharon" above; the fire brought "from the ordinary" is the love kindled by contemplating creation renewed every moment. This is the turning of the face, and the blessing "Blessed are You, King of the world" asks that G-d, King only through His outer dimension, be drawn into revelation and addressed as "You."

4 Yud-hei and vav-hei; why Yom Kippur is Shabbos Shabbason

¶4

Positive commandments come from vav-hei, the revealed world and the arousal from below, which teshuvah restores at once; prohibitions come from yud-hei, the hidden world and the arousal from above, which they block. On Yom Kippur the inner dimension of G-d's will, above both, is aroused through confession, and before it "darkness is like light." So Yom Kippur is Shabbos Shabbason, beyond Shabbos, and "for you," revealed in the source of the souls of Israel.

KEY CONCEPTS

Turning face to face החזרת פנים בפנים

Sin is pictured as two people standing side by side but facing away from each other: G-d is never far, but the person has turned his back. Teshuvah, contemplation and Shabbos turn the inner dimension of the soul back toward G-d's inner dimension.

The outer dimension of Malchus חיצוניות מלכותו

All the worlds receive their existence only from a radiance of G-d's sovereignty, His Name "called upon them," and not from His inner essence. Relative to G-d this is a descent, and on Shabbos He "rests" by withdrawing into His inner self.

Ani and Anochi אני ואנוכי

Anochi is G-d as hidden, the hidden world; Ani is Torah and mitzvos clothed in physical measures below. Like a supple cypress bent down and springing back, the mitzvos descend into physical limits and rise back to their source through prayer.

The fire above and the fire below אש שלמעלה ואש שלמטה

The fire above is the natural love (ahavah rabbah) of the G-dly soul, given from above; the fire below is the love a person kindles through contemplation, the arousal from below, also called the small love (ahavah zuta).

Yud-hei and vav-hei י"ה ו"ו

The first and last pairs of letters of the Name Havayah: yud-hei is the hidden world, source of the 365 prohibitions; vav-hei is the revealed world, source of the 248 positive commandments.

The inner dimension of G-d's will פנימיות רצונו

The level above both yud-hei and vav-hei, aroused on Yom Kippur. Before it “darkness is like light,” so sin takes up no place, and even the blemish of a prohibition is atoned.

Shabbos Shabbason שבת שבתון

Yom Kippur's title: an ascent beyond the ascent of Shabbos. Unlike Shabbos, whose light remains above (“a holy convocation”), Yom Kippur's light is “for you,” revealed below in the source of the souls of Israel.

SECTION 1 • 11

The question, and teshuvah as turning face to face

1 לבאר ענין יו"כ [יום כפור].¹ כתוב אחד אומר שבת שבתון הוא לכם^{2,3} וכתוב אחד אומר שבת שבתון היא לכם הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עבר על מ"ע [מצות עשה] ושב לא זו משם עד שמוחלין לו עבר על מל"ת [מצות לא תעשה] תשובה תולה ויו"כ [יום כפור] מכפר.⁴

To explain the matter of Yom Kippur. One verse says, "It (hu) is a Shabbos of complete rest (Shabbos Shabbason) for you," and another verse says, "It (hi) is a Shabbos of complete rest for you." Now, our Sages, of blessed memory, said: "If one transgressed a positive commandment and repented, he does not move from there before he is forgiven; if one transgressed a prohibitive commandment, teshuvah suspends [the judgment] and Yom Kippur atones."

The maamar sets out to explain Yom Kippur. It opens with two verses that both call Yom Kippur "a Shabbos of complete rest," one with the masculine pronoun hu and one with the feminine hi, and with the Talmud's rule (Yoma 86a): neglecting a positive commandment is forgiven as soon as one repents, but for violating a prohibition teshuvah only holds the judgment in suspense until Yom Kippur completes the atonement.

ולהבין זה דהא מ"ע [מצות עשה] עדיפא שדוחה את ל"ת [לא תעשה]⁵ הנה כתיב שובו אלי ואשובה אליכם⁶ (במלאכי סי' ג')

To understand this—for surely a positive commandment is superior, since it overrides a prohibition—behold, it is written, "Return to Me and I will return to you" (in Malachi, chapter 3),

The difficulty: a positive commandment is generally the weightier one, since it can override a prohibition (Kehot points to Yevamot 3b), so why should its neglect be the easier sin to erase? The answer begins from Malachi's words, which describe teshuvah as a two-way turning: when we return, G-d returns to us.

וכתיב השיבנו ה' אליך ונשובה⁷ שהוא ענין עד"מ החזרת פב"פ [פנים בפנים] כי הנה כתיב כי פנו אלי עורף⁸

and it is written, "Bring us back to You, Havayah, and we shall return." This is, by way of analogy, the matter of turning back [to be] face to face. For it is written, "For they have turned to Me the back of the neck

The verse from Lamentations likewise speaks of being brought back and returning. The Alter Rebbe reads this "return" as turning back to face G-d, and Jeremiah's rebuke, that Israel turned to G-d "the back of the neck," describes sin as turning one's back rather than moving away.

ולא פנים שאפילו בשעת החטא לא שייך לומר עליו ית' שריחק ה' את האדם בריחוק מקום ממש

and not the face": for even at the time of the sin it cannot be said of Him, may He be blessed, that G-d distanced the person by an actual distance of place,

Jeremiah speaks of a back and a face, not of distance. Even while a person sins, G-d has not removed him to some far place.

שהרי מכה"כ [מלא כל הארץ כבודו] ולית אתר פנוי מיני^{9,10} והוא הוא הנותן לאדם כח וחיות לחיות¹¹
אפילו בשעת החטא ממש

since, after all, "the whole earth is full of His glory," and "there is no place empty of Him," and He Himself is the One who gives the person power and life-force to live even at the very time of the sin.

G-d's presence fills everything: "the whole earth is full of His glory" (Isaiah 6:3, per Kehot), and "there is no place empty of Him" (Tikkunei Zohar). Indeed, the very life by which the sinner commits the sin comes from G-d at that moment.

אלא שהוא עד"מ כמו שני בני"א [בני אדם] שעומדים זה אצל זה בקירוב מקום רק שזה מחזיר פניו לכאן

Rather, it is, by way of analogy, like two people who stand next to each other, close in place, except that this one turns his face this way

The analogy is of two people standing right beside each other, with no physical distance between them, who nonetheless face in opposite directions.

וזה מחזיר פניו לכאן לפי שאין ביניהם קירוב הלבבות וע"י התשובה חוזר להיות פב"פ [פנים בפנים]
[ועמ"ש מזה בד"ה שובה ישראל]

and that one turns his face that way, because there is no closeness of hearts between them. And through teshuvah it becomes face to face again. [And see what is written about this in the discourse beginning "Return, O Israel."]

What separates them is not space but the absence of closeness of heart; so too sin turns a person's face away from G-d, and teshuvah turns it back so that the relationship is again face to face. The bracket refers the reader to a discourse on Hosea's call "Return, O Israel" for more on this.

וביאור ענין זה יובן במ"ש ושמרו בני ישראל את השבת¹² כי הנה ענין השבת שבו שבת ה' כי ששת ימים עשה ה' את השמים ואת הארץ כו'

The explanation of this matter will be understood from what is written, "And the children of Israel shall keep the Shabbos." For the matter of Shabbos, on which G-d rested, [is this]: "For in six days Havayah made the heavens and the earth," etc.;

To explain what "face to face" means, the maamar turns to Shabbos, which Israel is commanded to "keep." First it explains what Shabbos is for G-d, who "rested" on it after making heaven and earth in six days.

דהיינו שהשפיל א"ע [את עצמו] כביכול וצמצם בעשרה מאמרות¹³ יהי רקיע¹⁴ כו' בששת ימי המעשה לברוא ולהוות ולהחיות רוח שפלים¹⁵ בבחינת חיצוניות מלכותו ית' לבד

that is, He lowered Himself, as it were, and contracted [Himself] into ten utterances—"Let there be a firmament," etc.—during the six days of work, to create, to bring into being and "to give life to the spirit of the lowly," with the level of the outer dimension (chitzoniyus) of His sovereignty (Malchus), may He be blessed, alone,

Creation during the six days involved G-d "lowering Himself," as it were, and contracting His creative power into the ten utterances of Genesis, such as "Let there be a firmament." What gives life to the created worlds, described in Isaiah's phrase "the spirit of the lowly," is only the outer dimension of His sovereignty (Malchus), not His inner self.

כדכתיב מלכותך מלכות כל עולמים שהתהוות כל עולמים וחיותם אינו אלא מבחי' מלכותו ית' ואינו כדמיון הנשמה המחיה את הגוף שמתלבשת בתוכו להחיותו ויש לה התפעלות ממקרי ושנוי הגוף כו'

as it is written, "Your kingship is the kingship of all worlds": the coming into being of all the worlds and their life-force (chayus) are only from the level of His sovereignty, may He be blessed. And it is not like the soul that gives life to the body, which clothes itself within it to give it life and is affected by the body's happenings and changes, etc.;

The verse calls G-d's kingship "the kingship of all worlds": all the worlds and their life-force come from His Malchus alone. This is unlike a soul, which enters the body it animates and is affected by whatever happens to the body.

משא"כ אני הוי' לא שנית¹⁶ כתיב שאין בו שום שינוי ח"ו [חס ושלום] מצד רבוי הנבראים וכמאמר אתה הוא עד שלא¹⁷ נברא העולם כו' לפי שאינו מתלבש בתוך העולמות להחיותם בבחי' פנימיות מהותו ועצמותו ית'

whereas [of Him] it is written, "I, Havayah, have not changed": there is no change in Him whatsoever, G-d forbid, on account of the multitude of created beings; as the saying goes, "You were the same before the world was created," etc. For He does not clothe Himself within the worlds to give them life with the level of the inner dimension (pnimiyus) of His being and essence, may He be blessed,

G-d, by contrast, says "I, Havayah, have not changed": bringing countless creatures into being makes no change in Him, as the liturgy says that He is the same before and after the world's creation. This is because He does not invest His inner being and essence in the worlds to give them life.

אלא רק התפשטות זיו והארה ממנו ית' שעלה ברצונו להיות מלך עליהם והוא חיותם וקיומם מה שנקרא שמו עליהם וכמ"ש הודו על ארץ ושמים¹⁸ כו'

but only an extension of radiance and illumination from Him, may He be blessed, for it arose in His will to be King over them. And this is their life-force and their existence: that His Name is called upon them; as it is written, "His splendor is over earth and heaven," etc.

What the worlds receive is only a radiance (ziv) extending from Him, because He willed to be their King; that His Name is "called upon them" is itself their life and existence. The verse says "His splendor (hod) is over earth and heaven": only a radiance, and it rests over them.

והתפשטות זו נחשבת ירידה והשפלה גדולה לגבי הקב"ה בבחי' פנימיותו וכיום השבת נתעלה בבחי' פנימית א"ס

And this extension is considered a great descent and lowering relative to the Holy One, blessed be He, in the level of His inner dimension. And on the day of Shabbos He is elevated into the level of the inner dimension of the Infinite One (Ein Sof),

Even this outward radiance is a great descent from the standpoint of G-d's inner dimension. On Shabbos He rises back, so to speak, into the inner dimension of the Infinite One (Ein Sof).

ב"ה וה"י [והרי זה] נק' בחי' שביתה אצלו עד"מ כאדם המדבר שבשעה שהוא מדבר מצמצם שכלו ומורידו בהדבורים וכאשר אינו רוצה לדבר פוסק ושובת

blessed be He; and this is called the level of "resting" on His part. By way of analogy, it is like a person who speaks: while he is speaking he contracts his intellect and brings it down into the words, and when he does not want to speak, he stops and rests,

This withdrawal inward is what is meant by G-d's "resting" on Shabbos. The analogy is a speaker: while he speaks, he narrows his intellect into words; when he chooses to stop speaking, he "rests."

והרי אז עלה שכלו למקורו אשר שם משכן החכמה¹⁹ כן ויותר מכן לאין קץ ותכלית מתעלה ביום השבת למעלה ממדרגת החכמה שנחשבת כעשי' [כעשיה] גופני' כמ"ש כולם בחכמה עשית²⁰

and then, behold, his intellect has risen to its source, where the dwelling place of wisdom is. So, and infinitely more so, without end or limit, [G-d] is elevated on the day of Shabbos above the rank of Chochmah, which is considered like a physical act of making, as it is written, "You made them all with wisdom";

When a speaker falls silent, his intellect returns to its source in the mind. G-d's ascent on Shabbos is infinitely greater: it goes even above Chochmah, which in relation to Him counts as no more than a physical act of making, as the verse says, "You made them all with wisdom."

אלא כמאמר אנת חכים ולא בחכמה ידיעא^{21.22} כו' ולפי שישאל עלו במחשבה^{23.24} וכמאמר ואתה נפחת²⁵ בי²⁶ ומאן דנפח כו' וארז"ל [ואמרו רבותינו זכרונם לברכה] מאין באת^{27.28} כו'

rather, as the saying goes, “You are wise, but not with a knowable wisdom,” etc. And because Israel arose in [G-d’s] thought, as the saying goes, “and You breathed it into me,” and “one who blows,” etc., and our Sages, of blessed memory, said, “From where (me’ayin) have you come?” etc.

Elijah’s prayer in the Tikkunei Zohar says of G-d, “You are wise, but not with a knowable wisdom,” for He is beyond Chochmah. Israel, in turn, “arose in thought” before creation (Bereshit Rabbah 1:4), and the soul was “breathed” into the person from G-d’s innermost being; the Mishnah’s “From where (me’ayin) have you come?” is read here as “from Ayin.”

[פ"י מבחינת אין שהוא מקור החכמה כמ"ש והחכמה מאין תמצא²⁹ וכמ"ש בפ' במדבר ועמ"ש ע"פ האזינו השמים]³⁰ שבחי' ומדרגת ישראל גבוה מאד נעלה מבחי' התפשטות חיצונית מלכותו ית'

[That is: from the level of Ayin (nothingness), which is the source of Chochmah, as it is written, “And wisdom is found from Ayin (me’ayin)”]; and as is explained in Parshas Bamidbar; and see what is written on the verse “Listen, O heavens.”]—for the level and rank of Israel is very high, exalted above the level of the extension of the outer dimension of His sovereignty, may He be blessed.

Ayin (“nothingness”) is the level above Chochmah, its source, and Job’s “wisdom is found from Ayin” is read that way. This is why the root of Israel is far higher than the outer extension of Malchus that brings the worlds into being.

ולכן נאמר ושמרו בניי [בני ישראל] את השבת³¹ להתקדש בקדושתו ית' להיות שבת לה' אלקיך³² כו' וכתוב ביני ובין בניי³³ ישראל אות היא כו' כלומר כמוני כמוהם כביכול

Therefore it is said, “And the children of Israel shall keep the Shabbos”: to become sanctified with His holiness, may He be blessed, so as to be “a Shabbos unto Havayah your G-d,” etc. And it is written, “Between Me and the children of Israel it is a sign,” etc.; that is to say, as I am, so are they, as it were.

Because Israel’s root is in G-d’s inner dimension, they are commanded to keep Shabbos: to be sanctified with His own holiness, so that the day is truly “a Shabbos unto Havayah.” The verse “Between Me and the children of Israel it is a sign” is read as a statement of likeness: as G-d rests on Shabbos, so do they.

וזהו ששת ימים תעבוד³⁴ כו' בבחי' חיצוני עשי [עשיה] כדי פרנסתו וכיום השביעי שבת לה' להיות מתעלה במקורא דכולא להבטל אליו ולדבקה בו ית'

And this is [the meaning of] “Six days you shall labor,” etc.: in the level of external action, for the sake of one’s livelihood; “and on the seventh day [it is] a Shabbos unto Havayah”: to be elevated into the Source of all, to be nullified to Him and to cleave to Him, may He be blessed.

A person’s week mirrors G-d’s: during the six days he works in the realm of external action to earn a living, just as G-d’s creative power is outward. On the seventh day he rises into the Source of all, setting himself aside before G-d (bittul) and cleaving to Him.

(ועמ"ש מענין זה בפ' שמות ע"פ כי טובים דויך כו' וזהו ענין החזרת פנים בפנים דהיינו גילוי פנימית הנשמה ורעותא דליבא ליבטל אליו ית' בבחי' פנימיות א"ס ב"ה):^{35,36}

(And see what is written on this matter in Parshas Shemos, on the verse “For your love is better,” etc. And this is the matter of turning back face to face: that is, the revelation of the inner dimension of the soul and the desire of the heart (re’usa deliba) to be nullified to Him, may He be blessed, in the level of the inner dimension of the Infinite One (Ein Sof), blessed be He.)

After a pointer to a discourse on “For your love is better” in Parshas Shemos, the paragraph defines “turning face to face”: the soul reveals its inner dimension and the heart’s desire to be wholly nullified to G-d. That inner turning reaches G-d’s own inner dimension, the inner dimension of Ein Sof, just as Shabbos does.

SECTION 2 • 12

Making Shabbos during the week: prayer and the mitzvos

2 ב אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] מי שטרח בע"ש [בערב שבת] יאכל³⁷ כו' לכך כתיב ושמרו בני ישראל את השבת לעשות כו'

2. However, our Sages, of blessed memory, said, “One who toiled on Erev Shabbos will eat,” etc. That is why it is written, “And the children of Israel shall keep the Shabbos, to make,” etc.:

The Talmud’s saying that only “one who toiled on Erev Shabbos will eat” on Shabbos (Avodah Zarah 3a) teaches that Shabbos must be prepared for during the week. The Alter Rebbe hears the same in the verse, which commands Israel not only to keep the Shabbos but “to make” it.

כלומר שישמור מחול לשבת גם לתקן בעצמו ולעשות בנפשו את השבת שיהיה באמת כך והשמירה הזאת לעשות את השבת בנפשו כימות החול הוא על ידי התפלה כי

that is to say, that he should keep [it] from the weekday toward Shabbos, and also to rectify within himself and to make the Shabbos in his soul, so that it truly be so. And this keeping—making the Shabbos in one's soul during the weekdays—is through prayer. For

“Keep” is read as watching and preparing from the weekdays toward Shabbos: a person must work on himself so that the inner ascent of Shabbos truly takes place in his own soul. This weekday “making of Shabbos” is accomplished through prayer.

הנה בתקונים אמרו כי התפלה היא סולם³⁸ מוצב ארצה³⁹ וראשו מגיע השמימה⁴⁰ ומלאכי אלהים⁴¹ עולים ויורדים בו⁴² מלאכי אלהים הם המצות

in the Tikkunim they said that prayer is “a ladder set on the earth, and its top reaches heavenward, and angels of G-d ascend and descend on it.” “Angels of G-d” are the mitzvos,

The Tikkunei Zohar reads Yaakov's ladder, set on the earth with its top reaching heaven, as prayer. The “angels of G-d” going up and down on it are identified here with the mitzvos.

שהם מלאכים שלוחי דמלכא וכמ"ש בתנחומא פ' ויגש היו מכבדין את המצות שהן שלוחי ושלוחו של אדם⁴³ כמותו^{44, 45} (ועמ"ש מזה ג"כ בד"ה ויקרא אל משה).

for they are angels, “messengers of the King” (sheluchei de'malka), as is written in the Tanchuma, Parshas Vayigash: “Honor the mitzvos, for they are My messengers, and a person's agent is like himself.” (And see what is written about this also in the discourse beginning “And He called to Moshe.”)

In Hebrew a malach (angel) is a messenger, and the mitzvos are G-d's messengers; in the Tanchuma G-d tells Israel to honor them for that reason, since “a person's agent is like himself” (Mishnah Berakhot 5:5). The parenthesis points to the discourse on “And He called to Moshe” for more on this.

ובמקורם הם אברים דמלכא^{46, 47} והיינו עד"מ כמו שע"י אברי הגוף מתפשט הנשמה לפעול פעולתה כך ע"י המצות נמשך ומתפשט גילוי אלהותו ית' ועלייתן למעלה למקורן הוא ע"י התפלה

And in their source they are “limbs of the King” (evarim de'malka). That is, by way of analogy: just as the soul extends itself through the limbs of the body to perform its action, so through the mitzvos the revelation of His G-dliness, may He be blessed, is drawn down and extends. And their ascent on high, to their source, is through prayer.

At their source the mitzvos are “limbs of the King”: just as the soul acts through the limbs of the body, G-d's revelation is drawn down and expressed through the mitzvos. The mitzvos themselves rise back to their source through prayer.

(ועמ"ש בפי שלח בפ"י וזכרתם את כל מצות ה') ולבאר ענין זה הנה חז"ל [חכמינו זכרונם לברכה] תקנו לומר קודם כל מצוה אק"ב [אשר קדשנו במצותיו] שע"י המצות מתעלים בקדש העליון

(And see what is written in Parshas Shelach, in the explanation of "And you shall remember all the commandments of Havayah.") To explain this matter: our Sages, of blessed memory, instituted that before every mitzvah one says, "Who has sanctified us with His commandments," for through the mitzvos [we] are elevated into the supernal holiness.

The blessing said before a mitzvah, "Who has sanctified us with His commandments," shows that the mitzvos raise those who do them into the supernal holiness. The parenthesis refers to a discourse in Parshas Shelach on "And you shall remember all the commandments of Havayah."

והענין הוא דהנה כתיב אני כברוש רענן⁴⁸ כו' פי' ברוש הוא מין ארז שעדיין לא הזקין

The point is this. It is written, "I am like a verdant cypress (berosh)," etc. The meaning: a berosh is a kind of cedar that has not yet grown old,

Hosea's "I am like a verdant cypress" supplies the image for how the mitzvos rise. The berosh is described as a young cedar that has not yet hardened with age.

והוא רך ורענן כשהוא בלחותו שאז יכולים לכופפו למטה ובשכיל שהוא גבוה שבאילנות וכשמניחין עליו איזה דבר כשנכפף למטה

and it is soft and fresh while it is still moist, so that then it can be bent downward. And because it is the tallest of the trees, when something is placed on it while it is bent down,

Because it is young and full of sap, the berosh can be bent down to the ground. And because it is the tallest tree, whatever is placed on it while it is bent will be carried very high.

הנה כשחוזר לאיתנו מגביה את הדבר ההוא למקום גבוה מאד וכך הוא עד"מ בחינת אני כי יש בחי' אנכי ובחי' אני בחי' אנכי מי שאנכי

then, when it returns to its full strength, it lifts that thing up to a very high place. And so, by way of analogy, is the level of Ani ("I"). For there is the level of Anochi ("I") and the level of Ani. The level of Anochi is "Who I am" (mi she'anochi),

When the bent tree springs back, it flings what lies on it far upward. This, the maamar says, is the level called Ani ("I"), as distinct from Anochi ("I"): Anochi, "Who I am," is G-d's own hidden self.

דהיינו בחי' עלמא דאתכסיא ובחי' אני הוא בחי' תומ"צ [תורה ומצות] בבחי' למטה כשמתלבשים בענינים גשמיים ומגבילים הענינים לתת שיעור וקצבה לעניני המצות גשמיים

that is, the level of the hidden world (alma de'iskasya). And the level of Ani is the level of Torah and mitzvos as they are below, when they are clothed in physical matters and set bounds to those matters, to give a measure and a limit to the physical matters of the mitzvos,

Anochi is the hidden world (alma de'iskasya), G-d as He is concealed. Ani is Torah and mitzvos as they exist below, clothed in physical objects and bound by exact halachic measures and limits.

כמו מי רביעית נוטלין לידים^{49,50} כוי (ועמ"ש בד"ה כי המצוה הזאת מענין אנכי ואני) והוא כמשל הברוש רענן שנכפף למטה וחוזר למעלה למקורא עילאה דכולא

such as “A revi’is of water [is used] to wash the hands,” etc. (And see what is written in the discourse beginning “For this commandment” on the matter of Anochi and Ani.) And it is like the analogy of the verdant cypress, which is bent down and returns upward, to the supreme Source of all.

An example is the rule that a revi’is (a fixed small measure) of water is needed to wash the hands (Mishnah Yadayim 1:1). Like the cypress, the mitzvah is bent down into physical measures and then springs back up to the supreme Source of all, lifting with it what was placed upon it.

וכן בזה לעו"ז [לעומת זה] נאמר ולא נאמר עוד⁵¹ אלהינו למעשה ידינו כי כמו שהמצות מתעלים ע"י העלאות פנימיות לכבות כללות נש"י [נשמות ישראל]

And likewise in this matter, on the opposing side, it is said, “And we will no longer say ‘our god’ to the work of our hands.” For just as the mitzvos are elevated through the uplifting of the inner dimension (pnimiyus) of the hearts of the souls of Israel as a whole (klalus),

The same movement has a mirror image “on the opposing side,” hinted at in Hosea’s “we will no longer say ‘our god’ to the work of our hands.” First the holy side: the mitzvos rise through the uplifting of the inner dimension of the hearts of all Israel.

כמאמר עלה במחשבה⁵² כוי ולכן אומרים אלקינו פי' שהוא כח חיותנו ושאליו אנחנו משתחווים ומודים בבחי' ביטול.

as the saying goes, “[Israel] arose in thought,” etc., and therefore we say “our G-d,” meaning that He is the power of our life, and that to Him we bow and give acknowledgment in a state of self-nullification (bittul).

Israel’s souls “arose in thought” before creation (Bereshit Rabbah 1:4), so their inner heart reaches upward, and we call G-d “our G-d”: the source of our life, before whom we bow in self-nullification. A person’s “god,” then, is whatever he truly bows his mind and heart to.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] פרק לפני אידיהן (דף ח' סע"א [סוף עמוד א]) ישראל שבחו"ל [שבחוץ לארץ] עובדי כוכבים בטהרה הם כי ההשתחואה לעבודת כוכבים⁵³ הוא שמשתחוה וכופף ראשו לכוכבים ומזלות

Now, our Sages, of blessed memory, said in the chapter Lifnei Eideihen (folio 8, end of side a): "Jews outside the Land are star-worshippers in purity." For bowing in the worship of stars is that one bows and bends his head to the stars and constellations (mazalos).

The Talmud says that Jews outside the Land serve idolatry "in purity" (Avodah Zarah 8a), that is, without knowing it. To explain this, the Alter Rebbe defines the worship of stars: bowing the head to the stars and constellations.

והנה כתי' [כתיב] וממגד תבואות שמש⁵⁴ שהתבואות גדלים מן השמש וכן שאר כל עניני עולם הזה אין לך עשב מלמטה⁵⁵ שאין לו כוכב מלמעלה⁵⁶

And it is written, "And with the bounty of the crops of the sun": the crops grow from the sun. And so with all the other matters of this world: "There is no blade of grass below that does not have a star above,"

Moshe's blessing speaks of crops that come from the sun, and the Midrash says that every blade of grass below has a star above it (Bereshit Rabbah 10:6). All physical things receive their flow through the heavenly bodies.

שהוא המזל שממנו נשפע הדבר וכשאדם מטריד מחשבתו ולבו רק בעניני עולם הזה כל הימים הוא מוריד שכלו שבראשו⁵⁷ לדבר הנשפע מכוכבים ומזלות ונעשה גם הם בחי' אלהינו למעשה ידינו

which is the mazal from which the thing receives its flow. And when a person occupies his thought and heart only with the matters of this world all his days, he brings down the intellect in his head to a thing that flows from the stars and constellations, and they too become the level of "our god" to the work of our hands.

Each thing receives its flow through its own mazal (star or constellation). A person who fills his thought and heart all his days with worldly concerns bends his intellect, the "head," to things that flow from the stars, which is an inner form of bowing to them; so they too become "our god" to the work of our hands.

כי מעשה ידינו שהוא עסק הפרנסה נעשה מזה בחי' אלהים אחרים וזהו ואת נפש אויבך יקלענה⁵⁸ בתוך כף הקלע שאע"פ [שאף על פי] שהדבר שהוא מלוכש בו בענינים גשמיים נראה לעין שהוא מן העבירות שאדם דש בעקביו

For out of "the work of our hands," which is the occupation of earning a livelihood, there is made the level of "other gods." And this is [the meaning of] "And the soul of your enemies He shall sling out, as from the hollow of a sling": although the thing in which he is clothed in physical matters looks to the eye like one of the sins that a person tramples with his heels,

Earning a living ("the work of our hands") can turn into "other gods." Abigail's prayer that the soul of David's enemies be "slung out" (I Samuel 25:29) describes what this does to a person, even though such preoccupation looks like a minor fault, one of those a person "tramples with his heels."

הנה הוא דומה למשל קליעת האבן⁵⁹ שמקלעין אותו ע"י כף הקלע למקום רחוק מאד עד שנעשה כאלו עובד כוכבים

it is nevertheless comparable to the analogy of slinging a stone, which is slung with the hollow of a sling to a very distant place, until he becomes as though he worships the stars.

Its effect is like a stone flung from a sling, which lands very far away. The soul is cast so far from its source that it is as though the person worshipped the stars.

והנה עליית המצות העיקר הוא ע"י התפלה לפי שאז הוא שעת הכושר ומתגלה ומתעלה בחי' פנימית נקודת הלב בכללות נש"י [נשמות ישראל] בתשיקה ודביקה באלהים חיים וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] תפלות במקום קרבנות תקנום⁶⁰

Now, the ascent of the mitzvos is chiefly through prayer, because that is the propitious time, and the level of the inner dimension of the point of the heart, in the souls of Israel as a whole, is revealed and elevated, in longing and cleaving to the living G-d. And this is the saying of our Sages, of blessed memory, "They instituted the prayers in place of the offerings."

The mitzvos ascend chiefly through prayer, the propitious time when the inner point of the heart of all Israel is revealed and rises in longing to cleave to G-d. This is why the Sages say that the prayers were instituted in place of the offerings (Berakhot 26b).

כי כמו הקרבן שהיו מקריבין הבהמה שתהא נשרפת באש שע"ג [שעל גבין] המזבח וכך צריך לעורר את האהבה בתפלה ברשפי אש⁶¹ שלהבת מתלהבת בלבו כי יסוד האש הוא בלב⁶² ולשרוף ולכלות את נה"ב [נפש הבהמית] שבו כו':^{63, 64, 65}

For just as with the offering, where they would offer the animal so that it would be burned in the fire on top of the altar, so one must arouse the love in prayer with flashes of fire, a flame blazing in his heart—for the element of fire is in the heart—and burn up and consume the animal soul within him, etc.

Just as the animal of an offering was burned by the fire on the altar, in prayer one must kindle the love of G-d in "flashes of fire" in the heart, which is the seat of the element of fire. That flame burns up and consumes the animal soul within him.

SECTION 3 • 13

Two fires of love and the blessing "Blessed are You"

3 ג והנה כתיב ונתנו בני אהרן הכהן אש⁶⁶ על המזבח וארז"ל [ואמרו רבותינו זכרונם לברכה] אע"פ [אף על פי] שאש יורד מן השמים מצוה להביא מן ההדיוט⁶⁷ כי גם למעלה יש בחי' אהרן שנותן בחי' אש בכנס"י [בכנסת ישראל]

3. Now, it is written, "And the sons of Aharon the Kohen shall put fire on the altar," and our Sages, of blessed memory, said, "Even though fire comes down from heaven, it is a mitzvah to bring [fire] from the ordinary (hedyot)." For above, too, there is the level of Aharon, who puts the level of fire into the Congregation of Israel (Knesses Yisrael).

The Torah commands the priests to put fire on the altar, and the Sages (Eruvin 63a) explain that although fire came down from heaven, there is a mitzvah to bring ordinary, human-made fire as well. The Alter Rebbe applies both fires to the soul: above, too, there is an "Aharon" who places fire within the Congregation of Israel.

כי אהרן הוא שושבינא דמטרוניתא^{68, 69, 70} והוא מזי הרועים⁷¹ המשפיעים גילוי אלהותו ית' במקור נשמות ישראל ובחי' אש שלמעלה היא אהבה הטבעית אהבה רבה שבנפש האלהית⁷² הכלולה בחכמה שבנפשו⁷³

For Aharon is “the groomsman of the Queen” (shushvina de’matronisa), and he is one of the seven shepherds who bestow the revelation of His G-dliness, may He be blessed, into the source of the souls of Israel. And the level of the fire above is the natural love, the great love (ahavah rabbah) in the G-dly soul, which is included in the Chochmah of his soul

In the Zohar Aharon is “the groomsman of the Queen,” the one who escorts Malchus, the Congregation of Israel, to the King, and he is one of the seven shepherds who channel G-dliness into the source of the souls. The fire from above is the natural love, ahavah rabbah, which every G-dly soul has by its very nature, rooted in the Chochmah of the soul.

(עיי' בסש"ב [בספר של בינונים] פי"ח י"ט ומ"ש באגה"ק [באגרת הקודש] בד"ה אין ישראל נגאלין אלא בצדקה ועמ"ש בפ' עקב⁷⁴ בד"ה ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה ועמ"ש בד"ה שחורה אני כו' שזפתני השמש כו' ע"ש)

(see Sefer Shel Beinonim, chapters 18 and 19; and what is written in Iggeres HaKodesh, in the passage beginning “Israel will be redeemed only through charity”; and see what is written in Parshas Eikev, in the discourse beginning “To understand the root of the reason for the bond, connection and relation of covenant and Torah”; and see what is written in the discourse beginning “I am black,” etc., “for the sun has tanned me,” etc.; see there),

The parenthesis sends the reader to Tanya (Sefer Shel Beinonim), chapters 18 and 19, where this hidden natural love and its root in Chochmah are explained. It also points to Iggeres HaKodesh and to two discourses in Likkutei Torah.

אשר איננה מתלבשת כלל בלבושי הנפש החיונית והיא מתלהבת ומתלהטת במס"נ [במסירות נפש] על ק"ה [קידוש השם] ממש וליפרד מן הפתילה הוא הגוף שנאחזת בו כשלהבת העולה מאליה לדבקה

which is not clothed at all in the garments of the vital soul; and it flares and blazes with self-sacrifice (mesirus nefesh) for the actual sanctification of G-d's Name, and to separate from the wick—that is, the body—to which it is attached, like a flame that rises of itself, in order to cleave

This love is not clothed at all in the faculties of the vital soul that animates the body, and it blazes with readiness for actual self-sacrifice for the sanctification of G-d's Name. Like a candle flame straining upward away from the wick, it yearns to leave the body and cleave to G-d.

בו ית' ומצוה להביא מן ההדיוט אש שלמטה ע"י התבוננות בגדולת ה' כל חד לפום שיעורא דיליה^{75, 76} ולהלהיב לבו ונפשו לעבודת ה' והתבוננות המוליד אהבה עזה שהיא כרשפי אש הוא כאשר מתבונן בדבר חדש

to Him, may He be blessed. And "it is a mitzvah to bring from the ordinary" the fire below, through contemplating the greatness of G-d, each one according to his own measure, and to set his heart and soul aflame for the service of G-d. And the contemplation that gives birth to an intense love, which is like flashes of fire, is when one contemplates something new,

"Bringing fire from the ordinary" is the fire a person kindles himself, by contemplating G-d's greatness, each according to his capacity (in the Zohar's phrase), until heart and soul are aflame. The contemplation that produces an intense, fiery love is contemplation of something new.

כמו שאנו רואים בחוש שכאשר רואה דבר חידוש מתפעל מאד וכך ארז"ל [אמרו רבותינו זכרונם לברכה] בכל יום^{77, 78} יהיו בעיניך כחדשים והוא כאשר יתבונן המשכיל כי באמת חדשים לבקרים⁷⁹ כו'

as we plainly see that when one sees something novel, he is greatly stirred. And so our Sages, of blessed memory, said, "Every day they should be in your eyes as new." And this is when the thoughtful person contemplates that truly "they are new every morning," etc.,

People are deeply stirred by what is new, which is why the Sages taught that the commandments should seem new in one's eyes every day (Rashi on Deuteronomy 26:16). The thoughtful person realizes that creation truly is "new every morning" (Lamentations 3:23).

ומחדש בכל יום תמיד מע"ב [מעשה בראשית] מאין ליש ובהתחשך החשך של לילה ויסתלק ונעשה אור של יום וכך יראה האדם בעצמו שבלילה ישן וחיותו מסתלק ממנו ובקומו נעשה בריה חדשה

and [that] He renews every day, continually, the work of creation, from nothing into something; and as the darkness of night grows dark and then withdraws, the light of day comes into being. And so a person will see in himself: at night he sleeps and his life-force withdraws from him, and when he rises he becomes a new creature.

G-d renews creation every day from nothing; night's darkness withdraws and a new day's light comes into being. A person sees the same in himself: in sleep his life-force withdraws, and on waking he is like a new creature.

ומזה יבין על כל יצורי עולם שכן הוא וחיותם רצוא ושוב⁸⁰ וכאשר יראה בעיניו ולבבו יבין⁸¹

From this he will understand regarding all the creatures of the world that it is so with them, and that their life-force is “running and returning” (ratzo vashov). And when he sees with his eyes, and his heart understands

From this one understands that the life-force of every creature is “running and returning” (ratzo vashov, after Ezekiel 1:14), constantly withdrawn and renewed. The part ends as he begins to see this with his eyes and grasp it with his heart.

כי ראה זה חדש הוא⁸² ע"כ ילהיב לבו וישים אליו לבו ונשמתו וכמ"ש צעק לבם⁸³

that “see, this is new,” then he will set his heart aflame and direct his heart and his soul toward Him, as it is written, “Their heart cried out.”

When a person realizes “see, this is new” (Ecclesiastes 1:10), it sets his heart aflame and he turns his heart and soul toward G-d. The verse “their heart cried out” (Lamentations 2:18) describes this outcry of the heart.

וזהו ענין החזרת פנים כי כמו שיש עורף ופנים בגוף כן יש בנשמה והוא כמו ענין הנ"ל שגם קודם שישים האדם הדברים האלה אל לבו

And this is the matter of turning the face back. For just as there is a back and a face in the body, so it is in the soul. And it is like the matter mentioned above: even before the person takes these things to heart,

This contemplation is the “turning of the face” spoken of at the start: the soul, like the body, has a back and a face. Even before a person reflects, the facts are already as just described.

הנה באמת כך הוא שמחיה ומהווה⁸⁴ מאין ליש ומחדש בטובו בכל יום תמיד מע"ב [מעשה בראשית]⁸⁵ ולא שייך לומר שהוא רחוק מה' ח"ו [חס ושלום]

in truth it is so, that He gives life and brings into being from nothing into something, and in His goodness renews every day, continually, the work of creation; and it cannot be said that [the person] is far from G-d, G-d forbid.

G-d gives life to all things, brings them into being from nothing and renews creation continually, so a person can never really be far from Him. The Kehot note compares the Pardes Rimmonim, which says that giving life and bringing into being are one and the same.

אלא שהוא כמשל אדם ההופך ערפו לחבירו ומחזיר פניו ממנו ואח"כ אם ישים ללבו הדברים הנ"ל
הרי הוא

Rather, it is like the analogy of a person who turns his back to his fellow and turns his face away from him. And afterwards, if he takes the above-mentioned things to heart, he is

A person who does not reflect is like someone who has turned his back on a friend standing beside him. When he takes these things to heart, he is turning around to face him.

כמו שמחזיר פניו לחבירו ועד"ז תקנו נוסח התפלה ברוך אתה מלך העולם פי" כי כל העולמות נמשכו
מבחי מלך.

like one who turns his face back toward his fellow. Along these lines they instituted the wording of the prayer, "Blessed are You, King of the world." The meaning: all the worlds were drawn forth from the level of King,

The wording of blessings follows the same idea: "Blessed are You, King of the world." The word "King" indicates that all the worlds are drawn from G-d's level of Malchus (sovereignty).

כמ"ש מלכותך מלכות⁸⁶ כל עולמים והוא בחינת חיצוניות לבד להיות נקי עליהם שמו ומלכותו לבד
ומבקשים שיהיה ברוך אתה והיניו כמ"ש ברוך ה' אלהי ישראל מהעולם ועד העולם⁸⁷

as it is written, "Your kingship is the kingship of all worlds"; and this is only the level of the outer dimension (chitzoniyus), so that only His Name and His sovereignty are called upon them. And we ask that it be "Blessed are You." That is, as it is written, "Blessed is Havayah, the G-d of Israel, from the world and to the world"

Malchus is only the outer dimension: G-d's Name and sovereignty are merely "called upon" the worlds. In saying "Blessed are You" we ask for something more, as in the verse "Blessed is Havayah... from the world and to the world" (Psalms 41:14), understood as a drawing down from the hidden world into the revealed one.

(ע"ן בזהר ר"פ תרומה דקכ"ו ע"ב ובפ' אמור דף ק' ע"ב בגין דתריין נהורין⁸⁸ כו' ודצ"ט ע"א גבי
מעולם)⁸⁹

(see the Zohar, at the beginning of Parshas Terumah, folio 126b; and in Parshas Emor, folio 100b, "because two lights," etc.; and folio 99a, regarding "from the world");

The parenthesis cites three Zohar passages: at the beginning of Terumah, on the two worlds joined as one ("world and world"); in Emor, that Yom HaKippurim is plural because two lights shine as one; and in Emor, on the word "from the world" (me'olam).

דהיינו שיתברך ויומשך ממקורא עילאה ראשיתה דכולא מהעלם אל הגילוי אשר יאמר עליו כי הוא זה⁹⁰ אתה בלשון נוכח דהיינו שישוב אלינו בבחי' פנים על ידי שובנו פנינו אליו כנ"ל:^{91, 92, 93}

that is, that He be blessed and drawn forth from the supreme Source, the beginning of all, from concealment into revelation, so that one will say of Him, "This is He"—"You," in the language of direct address; that is, that He turn back to us in the level of face, through our turning our faces to Him, as mentioned above.

The request is that G-d be blessed, that is, drawn forth from the supreme Source and from concealment into revelation, until one can point and say "this is He" (Exodus 22:8) and speak to Him as "You." That is G-d turning His face toward us, which comes about when we turn our faces to Him.

SECTION 4 • 14

Yud-hei and vav-hei; why Yom Kippur is Shabbos Shabbason

4 ד והנה כתיב זה שמי לעולם⁹⁴ שמי עם^{95, 96} י"ה שס"ה כו' כי מ"ע [מצות עשה] נמשכים מבחי' ו"ה

4. Now, it is written, "This is My Name forever": shmi ("My Name") together with yud-hei is 365, etc. For the positive commandments are drawn from the level of vav-hei,

The maamar now answers its opening question. On the verse "This is My Name forever," the Zohar teaches that shmi ("My Name," numerically 350) together with the letters yud-hei (15) makes 365, the number of prohibitions, while zichri ("My remembrance," 237) with vav-hei (11) makes 248, the positive commandments. So the positive commandments are drawn from the vav-hei of the Name Havayah.

שהוא בחי' עלמא דאתגליא ומל"ת [ומצות לא תעשה] נמשכים מבחינת י"ה שהוא בחי' עלמא דאתכסיא [וזהו ענין מהעולם ועד העולם ועמ"ש מענין מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] בביאור ע"פ שימני כחותם]⁹⁷

which is the level of the revealed world (alma de'isgalya), and the prohibitive commandments are drawn from the level of yud-hei, which is the level of the hidden world (alma de'iskasya). [And this is the matter of "from the world and to the world." And see what is written on the matter of the positive and prohibitive commandments in the explanation on the verse "Set me as a seal."]

Vav-hei, the last two letters of the Name, is the "revealed world"; yud-hei, the first two, is the "hidden world." So the positive commandments come from the revealed world and the prohibitions from the hidden world, the two "worlds" of the verse "from the world and to the world" quoted earlier; the bracket also refers to the explanation of "Set me as a seal."

והנה בעברו על אי ממי"ע [ממצות עשה] דאורייתא וענפיה דרבנן פוגם בו"ה משא"כ בעבור על ל"ת [לא תעשה] וענפיהן פוגם ב"ה

Now, when one transgresses one of the positive commandments of the Torah and their rabbinic branches, he blemishes the vav-hei; whereas when one transgresses the prohibitions and their branches, he blemishes the yud-hei

It follows that neglecting a positive commandment, whether from the Torah or one of its rabbinic offshoots, blemishes the vav-hei. Transgressing a prohibition blemishes the higher yud-hei.

(ועיין מ"ש בד"ה ראה אנכי⁹⁸ בענין בחי י"ה ובחי ו"ה שיש בנפש ועמ"ש מזה ג"כ בד"ה ולא אבה^{99, 100} הוי אלקיך לשמוע אל בלעם)

(and see what is written in the discourse beginning "See, I (Anochi)" on the matter of the level of yud-hei and the level of vav-hei that are in the soul; and see what is written about this also in the discourse beginning "But Havayah your G-d would not listen to Bilaam").

The parenthesis refers to two discourses in Likkutei Torah, "See, I [set before you]" in Parshas Re'eh and "But Havayah your G-d would not listen to Bilaam" in Parshas Ki Teitzei, which discuss the yud-hei and the vav-hei as they are found in the soul.

וביאר ענין זה כי לשון פגם הוא נקב שיש בו חסרון וכאשר מבטל מ"ע [מצות עשה] הוא עושה חסרון ומניעה שאינו מאיר עליו אור עלמא דאתגליא

The explanation of this matter: the term pegam (blemish) [denotes] a hole, in which there is a lack. When one neglects a positive commandment, he makes a lack and an obstruction, so that the light of the revealed world does not shine upon him,

A pegam (blemish) is literally a hole, a place where something is missing. Neglecting a positive commandment makes a gap that blocks the light of the revealed world from shining on the person.

דהיינו בחי אתערותא דלתתא (והיא הנקרא ג"כ אהבה זוטא כמ"ש בפ' עקב¹⁰¹ שם) בחינת אש שלמטה שהוא ע"י התבוננות הנ"ל וכאשר עובר על מל"ת [מצות לא תעשה]

that is, the level of an arousal from below (isarusa dilesata) (which is also what is called "the small love" (ahavah zuta), as is explained in Parshas Eikev, there), the level of the fire below, which comes through the contemplation mentioned above. And when one transgresses a prohibitive commandment,

That light of the revealed world is the arousal from below, also called the "small love" (ahavah zuta): the "fire below" that a person kindles through the contemplation described in the previous paragraph. Transgressing a prohibition affects something higher, as the next part explains.

הנה הוא מונע ומחסר אור העליון שלא יוכל האש שלמעלה שהוא אהבה הטבעית להתחזק בנפשו ולהוסיף אומץ אהבתו בסיוע של מעלה על אהבה דלתתא

he withholds and diminishes the supernal light, so that the fire above, which is the natural love, cannot grow strong in his soul and add vigor to his love, with help from above, beyond the love from below.

Transgressing a prohibition blocks the light from above, so that the natural love, the “fire from heaven,” cannot grow strong in his soul. Ordinarily that higher love comes as help from above to reinforce the love a person builds from below.

כי לא יגורך רע¹⁰² כתיב ועונותיכם מבדילים¹⁰³ כו' כי כבר נקלע למרחוק כמו עד"מ הכף הקלע הנ"ל

For it is written, “Evil shall not dwell with You,” and “your iniquities separate,” etc.; for he has already been slung far away, as, by way of analogy, [with] the hollow of the sling mentioned above.

“Evil shall not dwell with You” (Psalms 5:5) and “your iniquities separate” (Isaiah 59:2): sin cuts a person off from the light above. He has been flung far away, as in the image of the sling in the second paragraph.

ולכן לא יכול להמשיך אש האהבה וע"כ אם עבר על מ"ע [מצות עשה] ושב לא זז משם עד שמוחלין לו כי בעשותו תשובה התעוררות התשובה מועיל להלהיב אל נפשו אתעדל"ת [אתערוטא דלתתא] שאבד בעונו

Therefore he cannot draw down the fire of love. And therefore, if one transgressed a positive commandment and repented, “he does not move from there before he is forgiven”: for when he does teshuvah, the arousal of teshuvah serves to kindle in his soul the arousal from below that he lost through his sin.

Having been flung away, he cannot draw down the fire of love from above. This explains why neglecting a positive commandment is forgiven on the spot: the arousal of teshuvah itself rekindles the arousal from below that the sin had cost him.

וזהו לא זז משם פי' שנשאר על עמדו ותיקן מה שעוות [וכנזכר לעיל שהתפלה בכל יום נק' סולם כו' ווב מלאכי אלקים שהם מעשה המצות עולים כו']

And this is [the meaning of] “he does not move from there”: that is, he remains in his place and has set right what he made crooked. [As mentioned above, the prayer of every day is called “a ladder,” etc., and on it “angels of G-d”—which are the performance of the mitzvos—“ascend,” etc.;

“He does not move from there” means that he stays where he stood and repairs the damage then and there. The bracket recalls the ladder of daily prayer on which the mitzvos, the “angels of G-d,” ascend.

ולכן על ידי התפלה בכוונה בבחינת תשובה מתקן מה שעוות בביטול מ"ע [מצות עשה]¹⁰⁴ משא"כ כשעבר על ל"ת [לא תעשה] שפגם ומנע את אור העליון אתערותא דלעילא שאף אם יעורר באתערותא דלתתא לא תוסיף תת כח¹⁰⁵ האהבה עליונה

and therefore, through prayer with intent (kavanah), in the manner of teshuvah, he sets right what he made crooked by neglecting a positive commandment.] This is not so when one transgressed a prohibition: for he blemished and withheld the supernal light, the arousal from above (isarusa dile'eila), so that even if he arouses [himself] with an arousal from below, it will no longer yield the strength of the supernal love,

So prayer said with intent and in a spirit of teshuvah repairs the neglect of a positive commandment. A prohibition, however, has blocked the arousal from above, and even if the person arouses himself from below, the higher love will no longer "yield its strength," in the words of Genesis 4:12.

כי מנע אורה ולזאת תשובה תולה ויום הכפורים מכפר¹⁰⁶ כי ביום הזה יכפר עליכם¹⁰⁷ לפני ה' שמתעורר בחינת פנימיות רצונו ית'

for he withheld its light. And therefore "teshuvah suspends, and Yom Kippur atones": for "on this day He shall atone for you before Havayah," since the level of the inner dimension (pnimiyus) of His will, may He be blessed, is aroused

Because he has blocked the light from above, teshuvah alone can only suspend the judgment, and Yom Kippur atones. On that day ("on this day He shall atone for you before Havayah," Leviticus 16:30) the inner dimension of G-d's will is aroused.

(שלמעלה מבחיי י"ה ומבחי י"ה ועמ"ש מזה סד"ה חייב אינש¹⁰⁸ כו' עד דלא ידעי¹⁰⁹ כו')

(which is above the level of yud-hei and the level of vav-hei; and see what is written about this at the end of the discourse beginning "A person is obligated," etc., "until he does not know," etc.),

The inner dimension of G-d's will is above both yud-hei and vav-hei, so it reaches even the root of the prohibitions. The parenthesis refers to the end of the Purim discourse in Torah Ohr on "A person is obligated [to drink] until he does not know."

שאז נושא עון ועובר על פשע¹¹⁰ ונקה שאין העון תופס מקום כלל ונקי כארז בלבנון^{111, 112} כו'

for then He "bears iniquity and passes over transgression" and "cleanses," so that the iniquity takes up no place at all. And this is called "like a cedar in Lebanon," etc.

At that level G-d "bears iniquity and passes over transgression" (Micah 7:18), and the sin takes up no place at all. This level is called "a cedar in Lebanon" (Psalms 92:13).

(שהוא מדרגה עליונה יותר מבחי' ברוש רענן שע"י מעשה המצות וע' בזהר ויקרא) (ד"י ע"א) ¹¹³ ובפ' לך לך (דפ"ב סע"א [סוף עמוד א])

(which is a higher rank than the level of "a verdant cypress" that comes through the performance of the mitzvos; and see the Zohar, Vayikra) (folio 16a), and in Parshas Lech Lecha (folio 82, end of side a).

The cedar in Lebanon is higher than the "verdant cypress" of the second paragraph, which stands for the ascent that comes through doing the mitzvos. The Zohar in Vayikra (3:16a) explains "Lebanon" as the supernal Eden of which it is said "no eye has seen," and the Zohar in Lech Lecha also expounds this verse.

ועמ"ש בפ' אחרי בענין בגדי לבן דכה"ג [דכהן גדול] ביום הכפורים שמלבין עונותיהם של ישראל ולזאת אנו מבקשים סלח לנו מחל לנו דהיינו שהוא

And see what is written in Parshas Acharei on the matter of the white garments of the Kohen Gadol on Yom Kippur, which whiten the iniquities of Israel. Therefore we ask, "Forgive us, pardon us"; that is, it is

The white garments the Kohen Gadol wore on Yom Kippur, discussed in Parshas Acharei, express the whitening of Israel's sins. That is why on Yom Kippur we ask, "Forgive us, pardon us."

כמו עד"מ אדם המבקש מחבירו שלא ירגזו עליו עוד וישים אהבתו אליו דהיינו על ידי שאומרים אשמנו חטאנו ועל חטא כו'

by way of analogy like a person who asks his fellow not to be angry with him any longer and to set his love upon him. That is, through our saying, "We have been guilty, we have sinned," and "For the sin," etc.,

The request is like a person who asks a friend to stop being angry with him and to love him again. We make it through the confessions: Ashamnu ("We have been guilty") and Al Chet ("For the sin").

ומשפילים א"ע [את עצמו] ומפרסמים החטא ומודים שהוא שיקוץ ותיעוב ועי"ז אתכפיא סט"א [סטרא אחרא] וממילא אסתלק ¹¹⁴ יקרא דקוב"ה [דקודשא בריך הוא] לעילא וישוב ירחמנו ¹¹⁵ וכששב אהבתו אלינו מפנימיות רצונו ית'

and lowering ourselves, and making the sin known, and admitting that it is detestable and abominable. Through this the sitra achra (the other side) is subdued, and as a matter of course "the glory of the Holy One, blessed be He, rises on high," and "He will again have compassion on us." And when His love returns to us from the inner dimension of His will, may He be blessed,

Confessing, humbling ourselves and admitting that the sin is loathsome subdue the sitra achra, and when it is subdued "the glory of the Holy One, blessed be He, rises on high" (Zohar 2:128b). Then "He will again have compassion on us" (Micah 7:19), as His love returns to us from the inner dimension of His will.

אזי אין חטא ועון מבדילים עוד כי אין העונות מבדילים אלא ביניכם לבין אלהיכם דהיינו בבחי' אלהים שלכם

then sin and iniquity no longer separate. For iniquities separate only “between you and your G-d,” that is, in the level of the Elokim that is “yours”;

Then sin no longer separates, for Isaiah says that iniquities separate only “between you and your G-d,” that is, at the level of the Name Elokim that relates to “you.” Elokim is G-d as He conceals Himself and acts through measure and limitation.

אבל בבחי' פנימי [פנימיות / פנימית] רצונו ית' הרי לפניו כחשיכה כאורה¹¹⁶ (ועמ"ש סד"ה ולא אבה הנ"ל בענין ויהפוך כו' ע"ש)

but in the level of the inner dimension of His will, may He be blessed, before Him “darkness is like light.” (And see what is written at the end of the discourse beginning “But [Havayah your G-d] would not,” mentioned above, on the matter of “And [He] turned,” etc.; see there.)

Before the inner dimension of His will, “darkness is like light” (Psalms 139:12): there the sin makes no difference. The parenthesis refers back to the end of the Bilaam discourse, on G-d’s turning the curse into a blessing.

וזהו שבת שבתון דאפי' [דאפילו] לגבי שבת שהוא ענין החזרת פב"פ [פנים בפנים] הוא שבתון דהיינו שיש לו עילוי אחר עילוי ביתר שאת¹¹⁷

And this is [the meaning of] “Shabbos Shabbason”: for even relative to Shabbos, which is the matter of turning back face to face, it is Shabbason, meaning that it has elevation upon elevation, with surpassing excellence

This is why Yom Kippur is called “Shabbos Shabbason”: Shabbos is the turning face to face described in the first paragraph, and Yom Kippur goes higher still. It is an ascent beyond the ascent of Shabbos, “with surpassing excellence” (Genesis 49:3).

(ועמ"ש מענין זה סד"ה האזינו השמים וכד"ה שוכה ישראל עד. ועיין מ"ש הרמ"ז [הרב משה זכות] בפ"י הזהר פ' אמור)

(and see what is written on this matter at the end of the discourse beginning “Listen, O heavens,” and in the discourse beginning “Return, O Israel, unto.” And see what the Ramaz (Rabbi Moshe Zacuto) wrote in the commentary on the Zohar, Parshas Emor)

The parenthesis points to discourses on “Listen, O heavens” and “Return, O Israel,” and to the Ramaz (Rabbi Moshe Zacuto) in his commentary on the Zohar, Parshas Emor.

(דף צ"ג ע"ב) בענין את פניך הוי"ט [הוי"ט] אהקש בקשו פני¹¹⁸ תמיד¹¹⁹ והגם שגם שבת נקי שבת שבתון¹²⁰
מפני שיש שבת תתאה ושבת עילאה

(folio 93b), on the matter of “Your face, Havayah, I will seek,” “Seek My face always.” And although Shabbos, too, is called “Shabbos Shabbason,” because there is a lower Shabbos and a higher Shabbos

The Ramaz’s comment, on Zohar 3:93b, concerns “Your face, Havayah, I will seek” (Psalms 27:8), seeking G-d’s face always. The maamar then raises an objection: Shabbos too is called “Shabbos Shabbason,” because there is a lower Shabbos and a higher Shabbos.

(ועמ"ש בפ' בהר ע"פ את שבתותי תשמרו ובפ' שלח סד"ה מקושש עצים כו') אך דשם כתיב מקרא
קדש¹²¹ כלומר שנשאר בקודש העליון

(and see what is written in Parshas Behar on the verse “You shall keep My Shabbosos,” and in Parshas Shelach, at the end of the discourse beginning “Gathering wood,” etc.), nevertheless there it is written, “a holy convocation (mikra kodesh),” meaning that it remains in the supernal holiness;

After pointing to discourses in Parshas Behar and Parshas Shelach, the maamar answers the objection. Of Shabbos the verse adds “a holy convocation” (Leviticus 23:3), meaning that its great light remains above, in the supernal holiness.

אבל כאן נאמר לכם דהיינו שיורד ומתגלה ההארה הגדולה ההיא למטה במקור נשמות ישראל כו':¹²²
but here it says “for you,” meaning that that great illumination descends and is revealed below, in the source of the souls of Israel, etc.

Of Yom Kippur, however, the verse says “for you”: that great illumination descends and is revealed below, in the source of the souls of Israel. This is the meaning of “a Shabbos of complete rest for you” with which the maamar opened.

IN ONE'S AVODAH

During the week, make the Shabbos in your soul through prayer: contemplate how G-d gives life to everything and renews creation at every moment until the heart is set aflame and the face turns toward Him, and so lift the mitzvos to their source; beware of filling mind and heart all day with livelihood, which turns “the work of our hands” into “our god.” Neglect of a positive commandment is repaired at once by prayer in a spirit of teshuvah; for the deeper blemish of a prohibition, confess on Yom Kippur, humble yourself and acknowledge the sin as loathsome, asking G-d, as one asks an angry friend, to turn His love to you again.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that sin turns a person's back to G-d rather than distancing him from G-d, and what follows for how teshuvah works?
2. How does the analogy of the bent cypress explain the relationship between the physical measures of the mitzvos (Ani) and their source (Anochi)?
3. What are the “fire from heaven” and the fire brought “from the ordinary” in the soul, and why does contemplating something new produce the stronger love?
4. Why can teshuvah restore what was lost by neglecting a positive commandment but only suspend the judgment for a prohibition, according to the distinction between vav-hei and yud-hei?
5. In what way is Yom Kippur higher than Shabbos, and what does the word “for you” add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לבאר ענין יו"כ

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there, at the start of a discourse titled "For it is a Shabbos of complete rest for you."

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ אתהלך לאזניא עי רו בהתחלת ד"ה כי שבת שבתון הוא לכם. וראה ברשימת המאמרים שבסו"ס מאמרים הקצרים עי תרכו הערה 177 שמאמר זה אולי נאמר בתחילת שנת תקס"ב. באוה"ת דברים כרך ו בתיקט יש הוספה לד"ה זה.

2 שבת שבתון הוא לכם

In the section on the festivals, Yom Kippur is called "a Shabbos of complete rest" with the masculine pronoun hu. The maamar opens by setting this beside the feminine wording of Leviticus 16.

ויקרא כ"ג:ל"ב Leviticus 23:32

שבת שבתון הוא לכם וענינתם את־נפשותיכם בתשעה לחדש בערב מערב עד־ערב תשבתו שבתכם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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

KEHOT'S NOTE

ויקרא כג, לב.

3 שבת שבתון היא לכם

In the account of the Yom Kippur service, the same phrase appears with the feminine pronoun hi. The maamar notes the two wordings at the outset.

ויקרא ט"ז:ל"א Leviticus 16:31

שבת שבתון היא לכם וענינתם את־נפשותיכם חקת עולם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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KEHOT'S NOTE

ויקרא טז, לא.

4 עבר על מ"ע ושב . . מל"ת . . ויו"כ מכפר

Rabbi Yishmael's teaching on the kinds of atonement: for a positive commandment one is forgiven before leaving the spot, while for a prohibition teshuvah suspends the judgment and Yom Kippur atones. The maamar sets out to explain the reason for this difference.

יומא פ"א א:ז' Yoma 86a:7

עבר על עשה ושב — אינו זו משם עד שמוחליו לו, שנאמר: "שוכו בנים שוכבים". עבר על לא תעשה ועשה תשובה — תשובה תולה, ויום הכפורים מכפר. שנאמר: "כי ביום הזה יכפר עליכם מכל תשאתיכם". עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום

הכפורים תולין, ויסורין ממרקין. שנאמר: "ופקדתי בשבט פשעם ובנגעים עונם".

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

KEHOT'S NOTE

יומא פו, א. וש"נ.

5 מ"ע . . שדוחה את ל"ת

Kehot's note points to Yevamot 3b for these words.

יבמות ג' ב"ב Yevamot 3b

KEHOT'S NOTE

ראה יבמות ג, ב. ובכ"מ.

6 "Return to Me and I will return to you," says G-d through the prophet. The Alter Rebbe uses it to show that teshuvah is a mutual turning of faces.

מלאכי ג:ז Malachi 3:7

למימי אבותיכם סרתם מחקי ולא שמרתם שובו אלי ואשובה אליכם אמר ה' צבאות ואמרתם במה נשוב:

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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7 השיבנו ה' אליך ונשובה

The closing plea of Lamentations: "Bring us back to You, Havayah, and we shall return." It is read as asking for the restoration of the face-to-face relationship.

איכה ה:כ"א Lamentations 5:21

השיבנו ה' אליך ונשובה חדש ימינו כקדם:

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

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KEHOT'S NOTE

איכה ה, כא.

8 כי פנו אלי עורף

Jeremiah's rebuke that Israel "turned to Me the back of the neck and not the face." It frames sin as turning away, not as distance.

ירמיהו ב:כ"ז Jeremiah 2:27

אמרים לעז אבי אתה ולקחן את ילדתנו כייפנו אלי ערף ולא פנים ובעת רעתם יאמרו קומה והושיענו:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמ"ב, כז.

9 לית אתר פנוי מיני

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

KEHOT'S NOTE

ת"י תנ"י.

10 ולית אתר פנוי מיני

The Tikkunei Zohar (Tikkun 57, as the Kehot note gives it) states that no place, above or below, is empty of Him. It shows that even a sinner is not spatially far from G-d.

Tikkunei Zohar 91b:6"א ב: תקוני זוהר

... בְּכָל סְפִירוֹ, וּבְכָל כְּרִסְיֵי, וּבְכָל מְלָאכִי, וּבְכָל אֶבֶר וְאֶבֶר דְּבֵר נֶשׁ, דְּלִית אֲתֵר פְּנוּי מִנִּיהָ לֹא בְּעֵלְאִין וְלֹא בְּתַתְאִין, יְהוּ"ה לֹא אֲתֵקֵרִי בִּיחּוּדָא דְּאַרְבַּע אֲתוֹן אֵלָא בְּעֵלֶת הָעוֹלֹת דְּמִיחּוּד לֹון, וּבְגִין דְּאִיהוּ מִיחּוּד

Tikkunei Zohar - Vocalized (Public Domain)

11 והוא הוא הנותן לאדם כח וחיות לחיות

The transcript words this point as: the living G-d gives life to the person's soul, sustains and provides for him, even though he does not always keep in mind that he lives from the living G-d.

KEHOT'S NOTE

"הרי אלקים חיים מחיה נפשו וזנו ומפרנסו אף שלא ישכיל בלבו תמיד שהוא חי מאלקים חיים". — סה"מ אתהלך ע' רו.

12 ושמרו בני ישראל את השבת

The command that the children of Israel keep the Shabbos, "to make the Shabbos for their generations." The maamar uses Shabbos to explain the meaning of "face to face."

Exodus 31:16"א ט"ז: שמות

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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13 בעשרה מאמרות

The Mishnah teaches that the world was created with ten utterances. Here those utterances are G-d's self-contraction into speech for the sake of creation.

Pirkei Avot 5:1"א ח': משנה אבות

בְּעֶשְׂרֵה מְאֻמּוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לומר, וְהֵלֵא בְּמֵאמָר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֵלָא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאבְדִּין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמּוֹת, וְלָמוּ שֶׁכָּר טוֹב לְצַדִּיקִים שֶׁמְקַדְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמּוֹת:

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

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14 יהי רקיע

"Let there be a firmament," one of the ten creative utterances, given as an example of the divine speech that brings the world into being.

Genesis 1:6"א ו': בראשית

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבָדִיל בֵּין מַיִם לְמַיִם:

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

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15 להחיות רוח שפלים

Isaiah describes G-d as dwelling with the lowly "to revive the spirit of the lowly." The phrase describes the life G-d gives the created worlds through His outer dimension.

Isaiah 57:15"א ט"ו: ישעיהו

כִּי כֹה אָמַר רִם וְנִשְׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׂמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת־דָּכָא וְשִׁפְלִירוֹת לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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16 אני ה' לא שניתי

"For I, Havayah, have not changed." It shows that creation makes no change in G-d, since He does not invest His essence in the worlds.

Malachi 3:6"א ו': מלאכי

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִּיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

17 אתה הוא עד שלא נבה"ע

The note refers there for the Shelah's discussion of the exact wording of this prayer, "You were the same before the world was created."

KEHOT'S NOTE

נוסח התפלה. וראה הק' השלי"ה בתחלתה בדיוק נוסחא זו.

18 הודו על ארץ ושמים

"His splendor is over earth and heaven." Only a radiance (hod) of G-d rests upon the created worlds, and it rests over them.

Psalms 148:13"א י"ג: תהילים קמ"ח

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְכֹדוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

19 אשר שם משכן החכמה

A textual variant: the reading "where the dwelling place of wisdom is" is that of the Vilna printing of 5664 (1904) and later.

KEHOT'S NOTE

כן הוא בדפוס ווילנא תרס"ד ואילך. אבל בדפוסים הראשונים ובאוה"ת בהר כרך ג מעתיק קטע מכאן, ובמקום תיבת: "החכמה", איתא: "ההתבוננות".

20 כולם בחכמה עשית

"You made them all with wisdom." Since Chochmah is the instrument of making, it is regarded as an act of making relative to G-d, and on Shabbos He rises above it.

Psalms 104:24 תהילים ק"ד:כ"ד

מַה־רַּבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַלְאָה הָאָרֶץ הִנֵּנִי:

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

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KEHOT'S NOTE

תהלים קד, כד.

21 אנת חכים ולא בחכמה ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

22 אנת חכים ולא בחכמה ידיעא

From Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is wise, but not with any knowable wisdom. It shows that His essence transcends Chochmah.

Tikkunei Zohar 17b:3-4 ת"ז ב:ג-ד' תיקוני זוהר

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעייתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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23 ישראל עלו במחשבה

According to the note, a passage from here is quoted in Or HaTorah at that place.

KEHOT'S NOTE

ב"ר רפ"א. קטע מובא באוה"ת בראשית כרך ג תקנ"ד, א.

24 ישראל עלו במחשבה

Of the things that preceded creation, Israel "arose in thought" to be created. The maamar takes this to mean that Israel's root is above the outer extension of Malchus that creates the worlds.

Bereshit Rabbah 1:4 בראשית רבה א'ד:1

... "הי קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח,

עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם),

...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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25 ואתה נפתחת בקרבי

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

KEHOT'S NOTE

ברכת אלקי נשמה.

26 ואתה נפתח בי

The morning blessing Elokai Neshamah, recorded in the Talmud, says of the soul, "You breathed it into me." Breathing comes from within, so the soul comes from G-d's inner dimension.

Berakhot 60b ברכות ס' בבב

27 מאין באת

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

KEHOT'S NOTE

אבות רפ"ג.

28 מאין באת

Akavya ben Mahalalel's "Know from where (me'ayin) you have come." The Alter Rebbe reads me'ayin as "from Ayin," the source of Chochmah.

Pirkei Avot 3:1 משנה אבות ג' א"1

עֲקִיבָא בן מַהֲלָלֵל אוֹמֵר, הִסְתַּפֵּל בְּשִׁלְשָׁה דְּבָרִים וְאִי אֶתָּה בָּא לְיָדִי עֲבָרָה. דַּע מֵאֵין בָּאתָ, וּלְאֵן אֶתָּה הוֹלֵךְ, וּלְפָנַי מִי אֶתָּה עֹתִיד לָתֵת דִּין וְחֶשְׁבֹּן. מֵאֵין בָּאתָ, מִשְׁפָּה סְרוּחָה, וּלְאֵן אֶתָּה הוֹלֵךְ, לְמָקוֹם עֶפֶר וְרִמָּה וְתוֹלְעָה. וּלְפָנַי מִי אֶתָּה עֹתִיד לָתֵת דִּין וְחֶשְׁבֹּן. לְפָנַי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא:

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

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29 והחכמה מאין תמצא

Job asks where wisdom can be found. Read Kabbalistically, it says that Chochmah is found from Ayin, the level above it.

Job 28:12 כִּי־יִיבֹחַ אִיּוֹב

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

30 ועמ"ש ע"פ האזינו השמים

The discourse on "Listen, O heavens" reads "wisdom is found from Ayin" the same way: Chochmah, the first extension of life, is drawn from a level above intellect that cannot be grasped, the level of Ayin.

KEHOT'S NOTE

לקמן עא, ד.

31 ושמרו בניי את השבת

Shabbos is "a sign between Me and the children of Israel." The maamar reads it as expressing a likeness between Israel and G-d.

Exodus 31:17 לֵאמֹר

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז.

32 שבת להויי אלקיך

In the Ten Commandments the seventh day is "a Shabbos unto Havayah your G-d." Israel keeps Shabbos so as to share in G-d's own holiness.

Exodus 20:10 שְׁמוֹת

וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַה' אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כְלִי־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתְךָ עֶבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ:

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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Deuteronomy 5:14 דְּבָרִים

וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כְלִי־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתְךָ וְעַבְדְּךָ־וַאֲמָתְךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לַמָּעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ:

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor

thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

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KEHOT'S NOTE

שמות כ, י. דברים ה, יד.

33 ביני ובין בניי אות הוא

The note points to this discourse for a further discussion of the verse "Between Me and the children of Israel it is a sign."

Exodus 31:17 לֵאמֹר

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז. ראה ד"ה חייב אדם לברך תרלי"ח ע"י כג.

34 ששת ימים תעבוד

"Six days you shall labor." It refers to the weekday mode of external action for one's livelihood, as against the seventh day's ascent.

Exodus 20:9 שְׁמוֹת

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כְּלִי־מְלָאכָה:

Six days shalt thou labour, and do all thy work;

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Deuteronomy 5:13 דְּבָרִים

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כְּלִי־מְלָאכָה:

Six days shalt thou labour, and do all thy work;

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KEHOT'S NOTE

שמות כ, ט. דברים ה, יג.

35 מלא כל הארץ כבודו

The words here quote Isaiah 6:3; the passage is shown below.

Isaiah 6:3 יְשַׁעִיָּהוּ

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵי־הָאָרֶץ כְּבוֹדוֹ:

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

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KEHOT'S NOTE

ישע"י ו, ג.

36 מלכותך מלי כל עולמים

"Your kingship is the kingship of all worlds." The Alter Rebbe reads it to mean that all worlds derive from G-d's

Malchus alone.

Psalms 145:13: "תהילים קמ"ה:יג"

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 2

37 מי שטרך בע"ש יאכל

G-d's answer, in the time to come, to the nations who ask to be given the Torah anew so that they may keep it: "One who toiled on Erev Shabbos will eat on Shabbos." The maamar applies it to preparing within oneself during the week for the inner ascent of Shabbos.

Avodah Zarah 3a:10: "עבודה זרה ג' א:י"א

אמרו לפניו: רבנו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרך בערב שבת יאכל בשבת, מי שלא טרך בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמה, לכו ועשו אותה.

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KEHOT'S NOTE

ע"ז ג, א.

38 בתקונים אמרו כי התפלה היא סולם

This addendum to the Zohar, to which the Kehot note also directs the reader, expounds Yaakov's ladder and applies "angels of G-d ascending" to the words of the Faithful Shepherd, whose Torah and prayer gather the hosts of angels above and below.

Zohar I, 266b: "זח"א רסו, בבב

KEHOT'S NOTE

תיקון מה, וראה זח"א רסו, ב. בהשמטות זח"ג שו, ב. קטע נעתק באוה"ת פי ריצא כרך ד תתמא, ב.

39 התפלה היא סולם מוצב ארצה

In the Zohar's addenda, cited by the Kehot note, Yaakov's ladder is prayer: it is set on the earth, where people pray, and reaches heaven, and the angels of G-d ascend and descend with that prayer. It is the same reading of the verse that the maamar quotes from the Tikkunim.

Zohar, Addenda, Volume III 13:164-178: "ספר הזוהר, תוספות, כרך ג:13:164-178 קס"ד-קע"ח

40 The Tikkunei Zohar applies the ladder "set on the earth" whose top "reaches heavenward," with the angels of G-d going up and down, to the breaths of speech that rise and descend in the heart, and links it to prayer. The maamar cites the Tikkunim for prayer as a ladder.

Tikkunei Zohar 117b:5: "תקוני זוהר קי"ז ב:ה"ב

והכלים סלקין ונחתין בלבא, והנה מלאכי אלקיים סלקין ונחתין תמן ואינן ייו, הי תתא מוצב ארצה, וראשו מגיע השמימה דא הי עלאה דאתקרי השמימה, ואם לא סלקין במחשבה דאיהי יו"ד היא וי"ו היא,

לא מסתכלין בצלותיו, אליו הכלים דלא אינון מסטרא דתחתא, והכלים אחרנין אינון בפירודא, וסלקין במחשבה בישא, ובגין דאית תמן פירודא אתמר במחשבה דלהו מחשבה בישא מצטרפא למעשה, (והכלים דלית בהון פרודא מחשבה דלהו מצטרפא למעשה).

Tikkunei Zohar - Vocalized (Public Domain)

41

מלאכי אלהים

The passage the Kehot note cites: "prayer is a ladder, on which angels of G-d ascend and descend," rising and descending according to a person's merits. It is the source of the maamar's statement about prayer.

Tikkunei Zohar 83a:1: "תקוני זוהר פ"ג א:א"א

ובעאן לאחורא עלמא לתהו ובהו, ובזמנא דמסתכלין בשכינתא דאיהי תחום זמא חזין לאתרייהו, תא חזי יי איהי אמירה ודבור וקריאה, וי קול, הייה הכל נחית בדבור, הכל סליק בקול, קול סליק, דבור נחית, וכד איהו סליק ונחית מלאכי אלקיים סלקין ונחתין בקה, דאינון משרשין וחקליו דיליה, ודא איהו רזא מי עלה שמים וירד (משלי ל ד), וקאה איהו מאן דסליק צלותין בקה, דהא צלותא איהי סלם, דבה מלאכי אלקיים סלקין ונחתין לה.

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42

סולם מוצב ארצה וראשו מגיע השמימה ומלאכי אלהים עולים ויורדים בו

Yaakov's dream of a ladder set on the earth with its top reaching heaven, and angels of G-d going up and down on it. The Tikkunim read the ladder as prayer.

Genesis 28:12: "בראשית כ"ח:י"ב

ויחלם והנה סלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עולים ויורדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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43

ושלוחו של אדם כמוהו

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

KEHOT'S NOTE

ברכות ס"ה. וש"נ.

44

היו מכבדין את המצוות שהן שלוחי ושלוחו של אדם כמותו

Rabbi Shimon bar Yochai teaches that G-d told Israel, "Honor the mitzvos, for they are My messengers, and a person's agent is like himself"; honoring them is like honoring Him. The maamar cites it to show that the mitzvos are the King's messengers, the "angels of G-d" on the ladder of prayer.

Midrash Tanchuma, Vayigash 6:2: "ויגש ויב' ב:ו"א

אמר רבי שמעון בן יוחאי, אמר הקדוש ברוך הוא לישראל, היו מכבדין את המצוות, שהן שלוחי, ושלוחו של אדם כמותו. אם כבודת אותו, כאלו לי כבודתני. ואם כבודת אותו, כאלו לכבודי כבודתני. ואין לה אדם שכבד את המצוות ועשה את התורה כעקב, שנאמר: ויעקב איש תם ישב אהלים (בראשית כה, כז), ונתניסר בבגדו. אמר לו הקדוש ברוך

הוא, חייך, אבדת אחד, תמצא שלשה, יוסף מנשה ואפרים. כיון שבאו, בשרו אותו שיוסף חי. שלח ...

R. Simeon the son of Yohai declared: The Holy One, blessed be He, said to Israel: Honor the commandments, for they are My emissaries, and a man's emissary must be honored no less than the man himself. If you honor them, it is as though you honor Me, and if you are disrespectful toward them, it is as though you are disrespectful toward Me. No man revered the commandments and fulfilled the law as meticulously as Jacob, as it is said: And Jacob was a quiet man, dwelling in tents ...

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

45 ושלוחו של אדם כמותו

The Mishnah's principle that "a person's agent is like himself." It explains why the mitzvos, as G-d's messengers, deserve honor.

Mishnah Berachot 5:5:ה'ה' משה ברכות

המתפלל וטעה, סימן רע לו. ואם שליח צבור הוא, סימן רע לשולחיו, מפני ששלוחו של אדם כמותו. אמרו עליו על רבי חנינא בן דוסא, כשהיה מתפלל על החולים ואומר, זה חי וזה מת. אמרו לו, מנין אתה יודע. אמר להם, אם שגורה תפילתי בפי, יודע אני שהוא מקבל. ואם לאו, יודע אני שהוא מטרף:

One who is praying and makes a mistake, it is a bad sign for him. And if he is the messenger of the congregation (the prayer leader) it is a bad sign for those who have sent him, because one's messenger is equivalent to one's self. They said about Rabbi Hanina ben Dosa that he used to pray for the sick and say, "This one will die, this one will live." They said to him: "How do you know?" He replied: "If my prayer comes out fluently, I know that ...

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46 ובמקורם הם אברים דמלכא

The Kehot note refers here as well: the Raaya Meheimna speaks of the 248 commandments through which one crowns the Holy One over all the "limbs of the Shechinah."

Zohar II, 118a, ז"ב קיח,

KEHOT'S NOTE

ראה ת"ז ת"ל. ז"ב קיח, א.

47 אברים דמלכא

The Tikkunim speak of the 248 positive commandments as the command of Havayah "in each and every limb of the King." The maamar calls the mitzvos at their source "limbs of the King."

Tikkunei Zohar 75a:4:ד'ה' תקוני הזהר ע"ה א

כל תקוני דנביא מלך (נ"א מלגאו) בגופא, באברים דגופא, מארי דחכמה אינון מלגאו במוחא, ובגין דא חכם עדיה מנביא, וממוחא תליין לייב נתיבות, ודא לייב דאתמר לב מבין, ויבדל אלקיים בין האור ובין החשך (בראשית א ד), הקא רזא דנתיב רביעאה, מאי הבדלה הקא בנבואה, אלא כמה נביאי שקרא אינון מסטרא דחשך, דאלין באורא

לאטעאה בני נשא, בההוא זמנא דיהא קודשא בריה הוא בשכינתיה, ויבדל אלקיים בין האור ובין החשך.

Tikkunei Zohar - Vocalized (Public Domain)

48 אני כברוש רענן

G-d's words in Hosea: "I am like a verdant cypress; from Me your fruit is found." The supple young tree illustrates how the mitzvos are bent down and spring back up.

Hosea 14:9:י"ד:הושע

אפרים מה'לי עוד לעצבים אני עניתי ואשרנו אני כברוש רענן ממני פרי'ך נמצא:

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

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KEHOT'S NOTE

הושע יד, ט.

49 מי רביעית נוטלין לידיים

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

KEHOT'S NOTE

ריש ידיים (נותנין).

50 מי רביעית נוטלין לידיים

The opening law of tractate Yadayim, that a revi'is of water is given for washing the hands. It exemplifies the fixed physical measures in which the mitzvos are clothed.

Mishnah Yadayim 1:1:א'ה' משה ידיים

מי רביעית נותנין לידיים, לאחד, אף לשנים. מחצית לג, לשלשה או לארבעה. מלג, לחמשה ולעשרה ולמאה. רבי יוסי אומר, ובלבד שלא יפחת לאחרון שבהם מרביעית. מוסיפין על השניים ואין מוסיפין על הראשונים:

[A minimum of] a quarter [of a log] of water must be poured over the hands for one [person] and even for two. A minimum of half a log must be poured over the hands for three or four persons. A minimum of one log [is sufficient] for five, ten, or one hundred persons. Rabbi Yose says: as long as there is not less than a quarter of a log left for the last person among them. More [water] may be added to the second water, but more may not ...

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51 ולא נאמר עוד אלקינו למעשה ידינו

Israel's pledge in Hosea's call to teshuvah: "We will no longer say 'our god' to the work of our hands." The maamar applies it to a person whose livelihood becomes his "god."

Hosea 14:4:ד'הושע

אשור לא יושיענו על-סוס לא נרכב ולא-נאמר עוד אלקינו למעשה ידינו אשר-בך ירחם יתום:

Asshur shall not save us; We will not ride upon horses; Neither will we call any more the work of our hands our gods; For in Thee the fatherless findeth mercy.'

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KEHOT'S NOTE

הושע יד, ד.

52 עלה במחשבה

Israel was among the things that "arose in thought" before creation. It is why their inner heart can raise the mitzvos.

בראשית רבה א'ד:4 Bereshit Rabbah

53 כי ההשתחווה לעבודת כוכבים

The passage there gives the same explanation at greater length: physical star worship is bowing to the sun and moon because sustenance comes through them, as though they gave of themselves, though they are only messengers.

KEHOT'S NOTE

ראה לעיל סד, ד. אוה"ת יתרו ע' תתק"ז ואילך.

54 וממגד תבואות שמש

From Moshe's blessing of Yosef: "and with the bounty of the crops of the sun." It shows that the crops grow through the sun.

Deuteronomy 33:14 דברים

וממגד תבואות שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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KEHOT'S NOTE

דברים לג, יד.

55 אין לך עשב מלמטה

Rabbi Simon's teaching that every blade of grass has a mazal in the firmament that strikes it and tells it to grow. The maamar uses it to show that everything physical receives its flow through the stars.

Bereshit Rabbah 10:6 בראשית רבה י"ז:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א.

56 אין לך עשב מלמטה שאין לו כוכב מלמעלה

The Zohar passage the Kehot note also cites, which quotes the saying that every blade of grass below has an appointed overseer above.

Zohar, Addenda, Volume I 1:1 א'א:1 כרך א

57 וכשאדם מטריד מחשבתו ולכו . . מוריד שכלו שבראשו

According to the note, this passage, on a person who fills his mind with worldly matters and so lowers his intellect, is quoted there.

KEHOT'S NOTE

מובא באוה"ת דרושים לש"ש ע' איתפא.

58 ואת נפש אויבך יקלענה

Abigail's blessing to David, that G-d will sling out the soul of his enemies as from the hollow of a sling. The maamar uses the image for a soul flung far from its source by worldly preoccupation.

I Samuel 25:29 שמואל א כ"ה:כ"ט

ויקם אדם לרדףך ולבקש את־נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש איבך יקלענה בתוך כף הקלע:

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

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KEHOT'S NOTE

ש"א כה, כט.

59 למשל קליעת האבן

The note refers there for a further discussion of the analogy of the stone flung from a sling.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תפב ואילך.

60 תפלות במקום קרבנות תננום

The Talmud's discussion of whether the prayers were instituted by the Patriarchs or in place of the daily offerings, concluding that the Sages linked them to the offerings. The maamar compares the fire of prayer to the altar's fire.

Berakhot 26b:14 ברכות כ"ו ב:14

גימא תיהוי תיובתיה דרבי יוסי ברבי חנינא? אמר לה רבי יוסי ברבי חנינא: לעולם אימא לה, תפלות, אבות תקנום, ואסמכיהו רבנן אקרבנות. דאי לא תימא הכי, תפלת מוסף לרבי יוסי ברבי חנינא מאן תקנה. אלא תפלות אבות תקנום, ואסמכיהו רבנן אקרבנות.

We might suppose that this is a refutation of R. Jose b. R. Hannina! But he could reply: I certainly maintain that the Patriarchs instituted the Tefillot, but the Rabbis subsequently found a basis for them in the sacrifices. For if thou sayest not so, who instituted the additional Tefillah, according to R. Jose b. R. Hannina? But the Patriarchs instituted the Tefillot,

and the Rabbis subsequently found a basis for them in the sacrifices.

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KEHOT'S NOTE

ברכות כו, ב.

61

ברשפי אש

Love's "flashes are flashes of fire." The maamar applies the phrase to the fiery love kindled in the heart during prayer.

Song of Songs 8:6: שיר השירים ח:ו

שימיני כחותם על־לבך כחותם על־זרועך כִּי־עֵזָה כַּמֶּת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֹל קִנְיָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שְׁלֵה־בְתִיָּה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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62

יסוד האש הוא בלב

Tanya chapter 3 makes the same statement in nearly the same words: the thirst of the love of G-d comes from the element of fire in the G-dly soul, for, as the natural philosophers wrote and as Etz Chaim says, the element of fire is in the heart.

Tanya, Likkutei Amarim 3:11: תניא, חלק ראשון; ליקוטי אמרים ג:יא. והצמאון, הוא מיסוד האש שבנפש האלהית, וכמו שכתבו הטבעיים, וכן הוא בעץ חיים, ש'יסוד האש הוא בלב, ומקור המים ותליחות מהמוח, וכמו שכתוב בעץ חיים שער נ', שהיא בחינת חכמה שנקרא מים שבנפש האלהית.

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KEHOT'S NOTE

כמ"ש הטבעיים וכ"ה בע"ה. (תניא פ"ג).

63

From the passage on tzitzis: "And you shall remember all the commandments of Havayah." The maamar refers to its explanation of this verse in Parshas Shelach.

Numbers 15:39: במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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64

"And the children of Israel shall keep the Shabbos, to make the Shabbos." The word "to make" is read as an instruction to make the Shabbos within one's soul.

Exodus 31:16: שמות ל"א:ט"ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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65

Rabbi Yishmael's saying that Jews outside the Land serve idolatry "in purity," that is, unknowingly. The maamar finds in it the inner idolatry of bending one's mind to worldly concerns.

Avodah Zarah 8a:17: עבודה זרה ח' א:י"ז

תניא, רבי ישמעאל אומר: ישראל שבחוזה לארץ עובדי עבודה זרה בטוהרה הן, כיצד? גוי שעשה משתה לבנו וזימן כל היהודים שבעירו, אף על פי שאוכלין משלהן ושותין משלהן, ושמש שלהן עומד לפניהם, מעלה עליהם הכתוב כאילו אכלו מזבחי מתים, שנאמר: "וקרא לה ואכלת מזבחיו".

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PARAGRAPH 3

66

ונתנו בני אהרן הכהן אש

The command that the sons of Aharon put fire on the altar for the burnt offering. The maamar reads it as the fire of love that must be kindled in the soul.

Leviticus 1:7: ויקרא א':ז

וְנִתְּנוּ בְנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְקָרְבוּ עֲצִים עַל־הָאֵשׁ:

And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire.

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KEHOT'S NOTE

ויקרא א', ז.

67

מצוה להביא מן ההדיוט

The Talmud quotes the teaching on this verse: although fire comes down from heaven, it is a mitzvah to bring ordinary fire too. The maamar reads it as the love a person must kindle himself alongside the love given from above.

Eruvin 63a:15: עירובין ס"ג א:ט"ו

ושלא בפניו לא? והא תניא: רבי אליעזר אומר: לא מתו בני אהרן עד שהורו הלכה בפני משה רבן. מאי דרוש: "ונתנו בני אהרן הכהן אש על המזבח", אמרו: אף על פי שהאש יורדת מן השמים, מצוה להביא מן ההדיוט.

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KEHOT'S NOTE

עירובין סג, א. וש"נ.

68

אהרן שושבינא דמטרוניתא

The Zohar says that Moshe is the groomsman of the King (Tiferes) and Aharon the groomsman of the Queen (Malchus). The maamar uses it for the "Aharon" above who places fire within the Congregation of Israel.

Zohar III, 20a: זח"ג כ, 20a

KEHOT'S NOTE

זח"ג כ, א. קעז, רע"ב. קפ, ב. וס"פ שופטים.

69

אהרן הוא שושבינא דמטרוניתא

The Zohar explains that Moshe turned to Aharon with the incense because he is the groomsman of the Queen, who

brings peace and binds the bond of faith.

ספר הזהר, קרח ה':כ"ב-ז':כ"ט 5:22-7:29 Zohar, Korach
So here, when Moses saw wrath impending he at once told Aaron, who was the "friend" of the Matrona, to take the incense, which increases peace in the world and binds the knot of faith, which is the joy of higher and lower and effects the removal of wrath.

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

70

אהרן הוא שושבינא דמטרוניתא

The Zohar explains that the red heifer was given to Elazar and not to Aharon because Aharon is the groomsman of the Queen.

ספר הזהר, חקת ג':ט"ז-ד':כ"ה 3:16-4:25 Zohar, Chukat
The first 10 lines of the Hebrew text do not appear in our translation. A RED HEIFER, ETC. The heifer receives from Ox, who is on the left, and is therefore used to purify. "Red" symbolizes the sentence of judgement. "Without spot" symbolizes lenient judgement. "Wherein is no blemish" indicates the Shekinah. AND YE SHALL GIVE HER UNTO ELEAZAR THE PRIEST. Why to him and not to Aaron? Because Aaron was the friend of the Matrona, and also because Aaron came not from the side of Pure, but from the side ...

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

71

והוא מז' הרועים

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

KEHOT'S NOTE

ראה תיקונים שבז"ח קד, א.

72

אהבה הטבעית אהבה רבה שבנפש האלהית

Tanya speaks of the natural love in the G-dly soul of all Israel, whose will by its nature is to cleave to its root and source in the Infinite Light. The maamar cites this chapter for the "fire above."

תניא, חלק ראשון; ליקוטי אמרים 19:14 Tanya, Likkutei Amarim
י"ט:י"ד

וזה - נקרא "דחילו הנקלל ברחימו", שהיא אהבה הטבעית שבנפש האלהית שבכללות ישראל, שחפצה ורצונה בטבעה לידבק בשורשה ומקורה אוראיוסוף ברוך-הוא, שמפני אהבה זו ורצון זה, היא יראה ומפתחת בטבעה מנגוע בקצה טומאת עבודה-זרה חס-ושלום, שהיא נגד אמונת ה' אחד, אפילו בלבושה החיצונים שהם דבור או מעשה, בלי אמונה בלב כלל:

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73

בחכמה שבנפש

Tanya explains the hidden love in the heart of every Jew, inherited from the Patriarchs, and its root in the Chochmah of the G-dly soul. The maamar cites this chapter together with chapter 19.

תניא, חלק ראשון; ליקוטי אמרים י"ח:ז' 18:7 Tanya, Likkutei Amarim
ונמצא, כי איוסוף ברוך-הוא מלובש בבחינת חכמה שבנפש האדם - יהיה מי שיהיה מישאל, ובחינת החכמה שבה, עם אוראיוסוף ברוך-

הוא המלובש בה, מתפשטת בכל בחינות הנפש כולה, להחיותה מבחינת ראשה עד בחינת רגלה, כדכתיב: "החכמה תחיה בעליה".

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74

ועמ"ש בפי עקב

This is the discourse that opens by asking for the root of the connection of covenant and Torah to the blessing for the Land in the Grace after Meals ("for Your covenant which You sealed... and for Your Torah").

KEHOT'S NOTE

לעיל טז, ג.

75

כל חד לפום שיעורא דיילי

Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a קג, וז"א

KEHOT'S NOTE

זח"א קג, א-ב.

76

כל חד לפום שיעורא דייליה

On "Her husband is known in the gates": G-d is known and cleaved to by each person according to what he measures in his heart. The maamar uses it for contemplation that each person practices according to his own capacity.

ספר הזהר, וירא ט':קנ"ג-קס"ד 9:153-164 Zohar, Vayera

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.

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

77

בכל יום יהיו בעיניך כחדשים

There the Alter Rebbe reads "which I command you today" in the same way: every day the words of the Torah should be new in one's eyes, for the Torah is eternal and every day we say "today."

דברים ו':ו' 6:6 Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום עליך:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

פס"ז דברים ו, ו. רש"י דברים כו, טז. ע"ל נצבים (מו, רע"ב). וש"נ. [כ].

78

בכל יום יהיו בעיניך כחדשים

Rashi on "This day Havayah your G-d commands you": every day they should be new in your eyes, as though you were commanded that very day. The maamar applies it to the stirring power of what is new.

רש"י על דברים כ"ו:ט"ז 26:16 Rashi on Deuteronomy

היום הזה ה' אלקיך מצוך. בכל יום יהיו בעיניך חדשים כאילו בו ביום נצטוית עליהם (תנחומא): ושמרת ועשית אותם. בת קול מקרבך — הבאת בכורים היום, תזכה לשנה הבאה (שם):

THIS DAY THE L-RD THY GOD
COMMANDETH THEE — This suggests: each day they (G-d's
commandments) should be to you as something new (not
antiquated and something of which you have become tired),
as though you had received the commands that very day for
the first time (Midrash Tanchuma, Ki Tavo 1; cf. Rashi on
Deuteronomy 11:13). THOU SHALT
THEREFORE KEEP AND DO THEM — A heavenly voice (ת
קול) pronounces by these words a blessing upon him (the
worshipper): "You have ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.
Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's com-
mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public
Domain)

79

חדשים לבקרים

G-d's kindnesses "are new every morning." The maamar
reads it as the daily renewal of creation.

Lamentations 3:23ג'כ"ג

חדשים לבקרים רבה אמונתך:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.

80

וחיותם רצוא ושוב

In Ezekiel's vision the living creatures "ran and returned."
The maamar uses the phrase for the life-force of all crea-
tures, constantly withdrawn and renewed.

Ezekiel 1:14ד"ד

והחיות רצוא ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance
of a flash of lightning.

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KEHOT'S NOTE

ראה יחזקאל א, יד.

81

יראה בעיניו ולבבו יבין

In Isaiah's commission the prophet is told to dull the peo-
ple's heart, lest they "see with their eyes... and understand
with their heart, and return." The Alter Rebbe borrows the
words for the moment when a person sees with his eyes
and understands with his heart that creation is new, which
turns him back toward G-d.

Isaiah 6:10י"ז

השמן לב-העם הזה ואזניו הכבד ועיניו השע פן-יראה בעיניו ובאזניו
ישמע ולבבו יבין וישב ורפא לו:

Make the heart of this people fat, and make their ears heavy,
and shut their eyes; lest they, seeing with their eyes, and
hearing with their ears, and understanding with their heart,
return, and be healed.'

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82

ראה זה חדש הוא

Koheles's words "See, this is new." The maamar turns
them into the realization that creation is in truth new at

every moment.

Ecclesiastes 1:10י"י

יש דבר שיאמר ראה-זה חדש הוא כבר היה לעלמים אשר היה מלפננו:

Is there a thing whereof it is said: 'See, this is new'?—it hath
been already, in the ages which were before us.

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83

צעק לבם

"Their heart cried out" to G-d. It describes the heart's out-
cry when it is set aflame by contemplation.

Lamentations 2:18י"ח

צעק לבם אל-אדני חומת בת-ציון הורידו כנחל דמעה יומם ולילה אל-
תתני פוגת לך אל-יתדם בת-צינה:

Their heart cried unto the L-rd: 'O wall of the daughter of
Zion, Let tears run down like a river Day and night; Give
thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

84

שמחי ומהוה

The note cites this passage for comparison, on G-d's giv-
ing life to creation and bringing it into being.

KEHOT'S NOTE

להעיר מפרדס ש"ו, פ"ח, ר"ח ש' הקדושה ספ"ו. שלי"ה ש' האותיות מא"ג ד-
(מח) (ב, ו) ושם אות ס (ע, א).

85

שמחיה ומהוה מאין ליש ומחדש בטובו בכל יום תמיד מע"ב

The Pardes Rimmonim, which the Kehot note compares, ex-
plains that giving life and bringing into being are one,
since G-d brings everything into being at every moment,
and so "in His goodness renews every day, continually, the
work of creation."

Pardes Rimmonim 6:8ח"ח

86

"Your kingship is the kingship of all worlds." It shows that
all the worlds are drawn from G-d's Malchus, His outer
dimension.

Psalms 145:13ג"ה

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion
endureth throughout all generations.

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87

מהעולם ועד העולם

At the beginning of Terumah the Zohar speaks of the se-
cret of two worlds joined as one, "world and world." The
maamar cites it on the phrase "from the world and to the
world."

Zohar, Terumah 1:1-2:12ב"ב

AND THE L-RD SPAKE UNTO MOSES SAYING, SPEAK UNTO
THE CHILDREN OF ISRAEL THAT THEY TAKE ME A HEAVE
OFFERING. R. Hiya, on coming to this portion, quoted the
verse, "For Jacob hath chosen Kah unto himself, Israel is his
costly possession" (Ps. 135, 4). Said he: 'How beloved must

Israel be to the Holy One, blessed be He, seeing that He has chosen them and desired to unite Himself with them and be bound up with them, making them a nation unique throughout all the world, as it is ...

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

88 בגין דתריני נהורין

The Zohar asks why the day is called Yom HaKippurim in the plural, and answers that it is because two lights shine as one, the higher lamp illuminating the lower. The maamar cites it beside "from the world and to the world," the joining of the higher and the lower.

Zohar, Emor 38:202-40:226 ו"רכ"ב-מ"רכ"ו

89 גבי מעולם

The Zohar asks what "from the world (me'olam)" comes to teach in "Your fathers dwelt beyond the River from the world," and explains that the River itself is called "world." The maamar cites it on the word me'olam.

Zohar, Emor 38:188-192 ו"קצ"ח-קפ"ח

90 אשר יאמר עליו כי הוא זה

The Torah's phrase for a claimant who points to an object and says "this is it." The maamar borrows it for G-d revealed so plainly that one can say "this is He" and address Him as "You."

Exodus 22:8 ו"ח:כ"ב

על-כל-דבר-פשע על-שור על-חמור על-שה על-שלמה על-כל-אבדה אשר יאמר כִּי־הוא זה עד האלקים יבא דבר-שניהם אשר ישיעון אלקים ישלם שנים לרעהו:

For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith: 'This is it,' the cause of both parties shall come before G-d; he whom G-d shall condemn shall pay double unto his neighbour.

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91 ומחדש בכי"ת מעשה בראשית

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

KEHOT'S NOTE

ברכת יוצר.

92 ומחדש בכי"ת . . מאין ליש

In one of the manuscripts containing this maamar, a marginal gloss in the hand of the chassid Rabbi A. Y. Rivlin refers here.

KEHOT'S NOTE

באחד מהכתבי-יד בהם נמצא מאמר זה, רשום כאן על צד הגליון הגהה בכתי"י הרה"ח וכו' מוהרא"י ריבלין: ("עי לק"ת ד"ה כי ביום הזה יכפר (א) אור ב' י"ו אי וד"ה זה מעשה המנורה מקשה ל"ג א").

93 ברוך ה' אלקי ישראל

The doxology closing the first book of Psalms. The maamar reads "from the world and to the world" as a drawing

of G-d's blessing from the hidden world into the revealed world.

Psalms 41:14 ו"א:מ"ד

ברוך ה' אלקי ישראל מהעולם ועד העולם אמן ואמן:

Blessed be the L-RD, the G-d of Israel, from everlasting and to everlasting. Amen, and Amen.

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KEHOT'S NOTE

תהלים מא, יד.

PARAGRAPH 4

94 זה שמי לעולם

G-d tells Moshe, "This is My Name forever, and this is My remembrance for all generations." The Zohar builds its count of the commandments on this verse's "My Name" and "My remembrance."

Exodus 3:15 ו"ט:ט"ו

ויאמר עוד אלקים אלימשה כה-תאמר אלי-בני ישראל ה' אלקי אבותיכם אלקי אברהם אלקי יצחק ואלקני יעקב שלחני אליכם זה-שמי לעולם וזה זכרי לדור דור:

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

95 שמי עם י"ה שס"ה

The Zohar teaches that all the positive and prohibitive commandments depend on the Name Havayah: "My Name" with yud-hei is 365, the prohibitions, and "My remembrance" with vav-hei is 248, the positive commandments.

Zohar I, 24a כד, זח"א

Zohar III, 278b רעח, זח"ג

KEHOT'S NOTE

ת"ז בהקדמה. זח"א כד, א. שם בהשמטות תג, א. זח"ג רעח, ב. ת"ז (ד, ב). ועוד י"פ [י"ד פעמים] כתב שם. [כ].

96 שמי עם י"ה שס"ה

The introduction to the Tikkunei Zohar gives the same count on "This is My Name forever," as the Kehot note cites.

Tikkunei Zohar 4b:9 ו"ט:ב

ואית אורייתא דבריא, ואורייתא דאצילות, ואורייתא דברא, יהו"ה קנני ראשית דרכו (משלי ח כב), ואורייתא דאצילות תורת יהו"ה תמימה (תהלים יט ח), ובה תמים תהיה עם יהו"ה אלקיך (דברים יח יג), ומספרא דילה אתמר על ישראל, (שם יד יג) בנים אתם ליהו"ה, ומנא לו דאורייתא דאצילות איהי תורת יהו"ה דתלגא בשמיה, אלא

הכי אוקמוה ז'ה שמי לעלם (שמות ג טו), שמי עם י"ה שם"ה, זכר"י עם
ו"ה רמ"ח, תוך"ה ב'השכן א'תווי תרי"א, ועם א'נכי ולא יהיה

Tikkunei Zohar - Vocalized (Public Domain)

97 בביאור ע"פ שימני כחותם

The passage there, in the explanation of "Set me as a seal,"
says that Israel arose in the primordial thought above
Chochmah.

KEHOT'S NOTE

לקמן שה"ש מו, א.

98 בד"ה ראה אנכי

The discourse there teaches that every Jew has an inner
and an outer dimension, and that at Sinai the Name
Havayah was drawn "face to face" into every soul.

KEHOT'S NOTE

לעיל פי' ראה יח, א.

99 בד"ה ולא אבה

The discourse there asks why it is so great that G-d would
not listen to Bilaam, and what it means that He turned the
curse into a blessing.

KEHOT'S NOTE

לעיל פי' תנא לח, ג.

100 ולא אבה הוי' אלקיך לשמוע אל בלעם

"But Havayah your G-d would not listen to Bilaam, and
Havayah your G-d turned the curse into a blessing for
you." It is the verse of the discourse the maamar refers to
twice.

דברים כ"ג:ו' Deuteronomy 23:6

ולא־אָבָה ה' אֱלֹהֶיךָ לְשָׁמֹעַ אֶל־בִּלְעָם וַיַּחַפּוּ ה' אֱלֹהֶיךָ לְךָ אֶת־הַקְלָלָה
לְבָרְכָהּ כִּי אָחַבְהָ ה' אֱלֹהֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto
Balaam; but the L-RD thy G-d turned the curse into a bless-
ing unto thee, because the L-RD thy G-d loved thee.

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

101 כמ"ש בפי עקב

This is the discourse on the connection of covenant and
Torah to the blessing for the Land, already cited in the
previous paragraph.

KEHOT'S NOTE

לעיל טז, ג ואילך.

102 לא יגורר רע

"Evil shall not dwell with You." It shows that sin cannot co-
exist with the light from above.

Psalms 5:5 תהילים ה:ה

כי לא אֶל־יִחְפֹּז־רָשָׁע אֶתָּה לֹא יִגְרֶה רָע:

For Thou art not a G-d that hath pleasure in wickedness; Evil
shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

103 עונותיכם מבדילים

"Your iniquities have separated between you and your
G-d." The maamar uses it first for the separation caused
by sin.

ישעיהו נ"ט:ב' Isaiah 59:2

כי אִם־עֲוֹנוֹתֵיכֶם הָיוּ מִבְּדִילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחֲטָאוֹתֵיכֶם הִסְתִּירוּ
פָּנָיו מִכֶּם מִשְׁמוֹעַ:

But your iniquities have separated Between you and your
G-d, And your sins have hid His face from you, That He will
not hear.

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KEHOT'S NOTE

ישע"י נט, ב.

104 וע"כ אם עבר על מ"ע . . בביטול מ"ע

According to the note, this passage, from "And therefore,
if one transgressed a positive commandment" to "by ne-
glecting a positive commandment," is quoted there.

KEHOT'S NOTE

מובא בהמשך מים רבים תרל"ו פרק קעט.

105 לא תוסיף תת כח

Kayin is told that the ground "shall no longer yield its
strength" to him. The maamar borrows the words for the
higher love that a prohibition prevents from adding its
strength.

בראשית ד':י"ב Genesis 4:12

כי תַּעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסָּפֵךְ תַּת־כַּחַּהּ לָךְ נָע וְנָד תִּהְיֶה בְּאָרְצְךָ:

When thou tillest the ground, it shall not henceforth yield
unto thee her strength; a fugitive and a wanderer shalt thou
be in the earth.'

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106 תשובה תולה ויום הכפורים מכפר

The Talmud's rule quoted at the start of the maamar, here
explained: for a prohibition, teshuvah suspends the judg-
ment and Yom Kippur atones.

יומא פ"ו א:ב' ג'86a:2 Yoma 86a:2

תָּא שְׁמַע, רַבִּי יְהוּדָה אוֹמֵר: כֹּל שֶׁהוּא מִ"לֹא תִשָּׂא" וּלְמַטָּה — תְּשׁוּבָה
מִכְפָּרָת, מִ"לֹא תִשָּׂא" וּלְמַעְלָה — תְּשׁוּבָה תוֹלָה יוֹם הַכְּפוּרִים מְכַפֵּר.
לֹא תִשָּׂא" וְכָל דְּדָמִי לָקָה. תָּא שְׁמַע: לְפִי שְׁנֵאמַר בְּחוּרָב תְּשׁוּבָה
וְ"נִגְשָׁה", יָכוֹל אֵף "לֹא תִשָּׂא" עֲמָהֶן — תִּלְמוּד לומר: "לֹא יִנָּקֶה". יָכוֹל
אֵף שְׁאָר חַיִּיבֵי לְאוּרֵין כֵּן — תִּלְמוּד לומר: "אֵת שְׁמוֹ", שְׁמוֹ הוּא דְּאִינוּ
מִנָּקֶה, אֲבָל מִנָּקֶה שְׁאָר חַיִּיבֵי לְאוּרֵין.

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

107 כי ביום הזה יכפר עליכם

"For on this day He shall atone for you, to purify you; from
all your sins before Havayah you shall be pure." The maa-
mar reads "before Havayah" as the inner dimension of
G-d's will, which is aroused on Yom Kippur.

ויקרא ט"ז:30 Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

117

ביתר שאת

Yaakov calls Reuven "exceeding in dignity" (yeser se'es). The phrase describes Yom Kippur's ascent beyond Shabbos.

בראשית מ"ט:ג' Genesis 49:3

ראובן בכרי אתה כחי וראשית אוני יתר שאת ויתר עז:

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

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118

את פניך הויט' אהקש בקשו פני

"To You my heart says, 'Seek My face'; Your face, Havayah, I will seek." The maamar cites the Ramaz's discussion of this verse.

תהילים כ"ז:ח' Psalms 27:8

לך אִמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבִיבִקֵּשׁ:

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

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119

את פניך הויט' אהקש בקשו פני תמיד

The Zohar passage in Emor on which the Ramaz comments: it expounds "Seek My face; Your face, Havayah, I will seek," together with "seek His face always."

ספר זוהר, אמור כ"ב:צ"ה-כ"ד:ק"ד Zohar, Emor 22:95-24:104

Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their interlocking they are called one. Similarly the Holy One, blessed be He, and the Community of Israel are called one when together, but not when parted; and so now that the Community of Israel is in exile, she is, as it were, not called one, and will only be called ...

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

120

והגם שגם שבת נק' שבת שבתון . . במקור נש"י

Or HaTorah quotes this passage and adds that specifically on Yom Kippur "Shabbos Shabbason" shines into the source of the souls of Israel, and that this is the level of Atik Yomin (the inner dimension of Keser), whereas on Shabbos this level does not actually shine there, since Malchus then ascends only as far as Abba.

KEHOT'S NOTE

מובא באוה"ת פ' בשלח ע' תרג ומוסיף ע"ז "נמצא דוקא ביוהכ"פ מאיר שבת שבתון והוא עת"י במקור נש"י, משא"כ בשבת אין מאיר בח"י זו ממש במקור נש"י כי עליית המלי' עד אבא". עכ"ל שם. וכ"ה שם עוד הפעם בע' תרכא.

121

מקרא קדש

Shabbos is called "a Shabbos of complete rest, a holy convocation." The words "holy convocation" show that Shabbos's light remains in the supernal holiness.

ויקרא כ"ג:ג' Leviticus 23:3

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתּוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הוּא לַה' כָּל־כָּל מוֹשְׁבֵיתֵכֶם:

Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the L-RD in all your dwellings.

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122

The Zohar explains the cedar as the Holy One, blessed be He, and "Lebanon" as the supernal Eden of which it is written, "No eye has seen it, G-d, but You."

ספר זוהר, ויקרא ל"ה:ט"ז-ל"ז:רס"ח Zohar, Vayikra 35:257-37:268

שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה...

“It is a Shabbos of complete rest (Shabbos Shabbason) for you, and you shall afflict your souls”



The soul descends from “pure,” its root in divine thought, so that through the mitzvos, done as the King’s command, it rises to “holy” (kodesh), the light that encompasses all worlds. Sin is repaired only from the Holy of Holies, G-d’s essence beyond even that light, which the Kohen Gadol draws down on Yom Kippur: when Israel draw it by their own service, refining the soul’s nine attributes, the day is Shabbos Shabbason hu and atones even for Chochmah; when it comes from above alone, it is hi, an eternal statute that atones for Binah.

THE MAAMAR IN BRIEF

The maamar opens with questions about the two Torah passages on Yom Kippur: why Emor says “on nine,” why it calls the day hu while Acharei says hi, why only Acharei says “an eternal statute,” and how the Holy can need atonement. To answer, the Alter Rebbe sets out the purpose of the mitzvos. The soul is rooted in “pure,” divine thought, which is still memalei kol almin, the light that fills the worlds; it descends into a body so that through the mitzvos, done as the King’s command, it rises to “holy” (kodesh), sovev kol almin, the light that encompasses them. Malchus descends into the mitzvos and springs back like a bent young tree, carrying the soul upward; on Shabbos it returns to Chochmah. Sin flings the soul away, and only the Holy of Holies, G-d’s essence beyond sovev, can fill the blemishes made in the Holy; the Kohen Gadol draws it on Yom Kippur. When Israel draw it themselves, through fasting that refines the soul’s nine attributes, the day is hu and atones for Chochmah itself; when it comes only from above, it is hi, an eternal statute, and atones for Binah.

OUTLINE

1 The questions

¶1-2

Why “on nine,” why hu in Emor and hi in Acharei, why “an eternal statute” only in Acharei, and how the Holy can need atonement. The answer begins with the purpose of the mitzvos: they form the soul’s garments, its “days.”

2 From “pure” to “holy”

¶3-6

The soul descends from “pure” through Beriah, Yetzirah and Asiyah to rise to “holy,” as the Kohanim stand above the Levites. Divine thought gives life to the hidden worlds and the souls, divine speech to the revealed worlds and the angels; both are memalei kol almin, while the soul’s ascent is to sovev kol almin. The angels’ threefold “holy” is three drawings of encompassing light.

3 The mitzvos as garments

¶7

Every creature has an inner and an encompassing life-force. Kadosh, with a vav, is a ray drawn down; kodesh is sovev itself, set apart. The mitzvos, G-d’s very will, are garments that bring the soul into that encompassing light, and a person’s days are numbered by the drawings down he must make.

4 The King’s command and the ascent of Malchus

¶8-12

A mitzvah done to fulfill the King’s command binds the soul to Malchus, rooted in Chochmah and Keser, which is hurled upward like zarka and springs back like a bent berosh tree. Torah study carries the soul like a horse; on Shabbos Malchus returns to Chochmah; Israel, who “make” the Torah, become “first” to it.

5 Sin and the Holy of Holies

¶13-18

Neglect and sin defile the soul and fling it away. Teshuvah draws from the Holy of Holies, above the supernal kodesh and from G-d’s essence, which fills every lack; in this world, a world of change, it can work at once. Yet drawing from the Holy of Holies belongs to Yom Kippur, when the Kohen Gadol enters there.

6 The sprinkling of the blood

¶19-21

The blood of the bull and the goat, from animals whose root is higher than man’s, is brought to the Ark and the Tablets that contain all the commandments; it atones for the animal soul and draws from a very high place, like teshuvah “with greater strength.”

7 Shabbos Shabbason: hu and hi

¶22-27

Yom Kippur is the Shabbos of Shabbosos, the Holy of Holies, the Thirteen Attributes of Mercy. Fasting on the nine days refines the soul’s nine attributes and draws light from above. When Israel draw the revelation themselves it is hu and atones for the Holy, Chochmah; when it comes from above alone it is hi, an eternal statute, and atones for the Sanctuary of the Holy, Binah.

KEY CONCEPTS

Pure and holy (tahor and kodesh) טהור וקדש

“Pure” is the soul at its root, in divine thought, which is still within the light that fills the worlds; “holy” is the light that encompasses all worlds, which the soul reaches only through the mitzvos. The Levites are purified, the Kohanim sanctified.

The light that fills all worlds and the light that encompasses all worlds (memalei kol almin and sovev kol almin) ממלא כל עולמין וסובב כל עולמין

Memalei is divine light clothed within each world, as thought and speech; sovev surrounds the worlds without entering them and is set apart from them. The mitzvos, like garments, bring the soul into sovev.

Kadosh and kodesh קדוש וקדש

Kadosh, spelled with a vav, is a ray of encompassing light drawn down into the worlds; kodesh, without the vav, is sovev itself, wholly set apart. The soul rises to kodesh; from there the righteous draw down kadosh.

The Holy of Holies קדש הקדשים

The level above sovev kol almin, from which Chochmah itself comes; it “fills all the Names” and repairs every blemish. The Kohen Gadol enters it on Yom Kippur, and it is revealed as the Thirteen Attributes of Mercy.

Malchus and the King’s command מלכות ומצות המלך

G-d’s kingship is above the life-force clothed in creatures, yet rooted in Chochmah and Keser. Doing a mitzvah as the King’s command binds the soul to Malchus, which is hurled upward (zarka) and lifts the soul with it.

Subduing and transforming; sawing apart (iskafya, is’hapcha, nesirah) אתכפייה ואתהפכה, נסירה

“Afflicting on nine” means subduing and transforming the soul’s nine attributes, separating (“sawing apart”) each from the animal soul over the days before Yom Kippur, through fasting.

Hu and hi הוא והיא

Two degrees of Yom Kippur’s revelation. Hu, masculine, is drawn by Israel’s own service and atones even for Chochmah; hi, feminine, comes through an arousal from above, every year as “an eternal statute,” and atones for Binah.

SECTION 1 • ¶1-2

The questions

1 שבת שבתון^{1,2} הוא לכם ועניתם³ את נפשותיכם בתשעה לחדש בערב וגו'. להבין מהו בתשעה בתשיעי מבע"ל וגם מ"ש שבת שבתון הוא ל' [לשון] זכר ובפ' אחרי כתיב⁴ שבת שבתון היא.

"It is a Shabbos of complete rest (Shabbos Shabbason hu) for you, and you shall afflict your souls on the ninth (be-tish'ah) of the month, in the evening," etc. We need to understand: what is be-tish'ah, [literally] "on nine"? It should have said be-teshi'i, "on the ninth." Also [we need to understand] that it is written "Shabbos Shabbason hu," a masculine term, while in Parshas Acharei it is written "Shabbos Shabbason hi."

The maamar opens with the verse in Parshas Emor that commands the fast of Yom Kippur, which begins on the evening that ends the ninth of Tishrei. It asks two questions: why the verse says be-tish'ah, literally "on nine," where the ordinal be-teshi'i, "on the ninth," would be expected; and why Emor calls the day "Shabbos Shabbason hu," with the masculine pronoun, while Acharei says "Shabbos Shabbason hi," with the feminine.

ושם נאמ' [נאמר] ועניתם את נפשותיכם חקת עולם ולא נאמר בתשעה לחדש כמ"ש כאן בפ' אמור.

And there it says, "and you shall afflict your souls, an eternal statute," and it does not say "on the ninth of the month," as is written here, in Parshas Emor.

A further difference between the two passages: in Acharei the command "you shall afflict your souls" is joined to "an eternal statute" and does not mention "the ninth of the month," while Emor mentions the ninth and does not say "an eternal statute" there.

2 וצ"ל טעם השינוי וגם לכאורה כאן היה ראוי⁵ יותר לומר חקת עולם דהא בפ' אחרי מבואר כל סדר עבודת כה"ג [כהן גדול] ביוהכ"פ [ביום הכפורים] ואיננה

We need to understand the reason for the difference. Also, it would seemingly have been more fitting to say "an eternal statute" here, for in Parshas Acharei the whole order of the service of the Kohen Gadol on Yom Kippur is set out, and it does not [apply]

The Alter Rebbe asks for the reason behind the difference between the two passages, and sharpens the question. Acharei sets out the Kohen Gadol's service on Yom Kippur, which could be performed only while the Temple stood.

רק בפני הבית משא"כ כאן בפ' אמור דעיקר הפרשה הוא סדר המועדות שזה נוהג גם עכשיו שאין בית המקדש קיים.

except in the presence of the [Holy] House; whereas here, in Parshas Emor, the main [subject] of the parsha is the order of the festivals, which applies even now, when the Beis HaMikdash is not standing.

Emor, by contrast, is about the cycle of the festivals, which are kept even now, when there is no Temple. One would therefore expect "an eternal statute," a law for all time, to be written in Emor.

אם כן כאן דייקא היה ראוי לומר חקת עולם. ומדוע שינה הכתוב לכתוב שם דייקא חקת עולם ולא כאן.

If so, it is precisely here that it would have been fitting to say "an eternal statute." Why, then, did Scripture change, writing "an eternal statute" specifically there and not here?

The question is put plainly: Scripture should have said "an eternal statute" precisely in Emor, yet it wrote it specifically in Acharei and not in Emor.

והנה כתיב וכפר על הקדש מטומאת בני⁶ ישראל. וצ"ל [וצ"ל] מהו ענין הכפרה על הקדש וכי חטא חטא שצריך כפרה.

Now, it is written, "And he shall atone for the Holy, from the impurities of the children of Israel." We need to understand what atonement for the Holy means: has it sinned a sin, that it needs atonement?

Another question, on a verse in Acharei: the Kohen Gadol "shall atone for the Holy (kodesh), from the impurities of the children of Israel." Atonement is for one who has sinned, so how can it apply to the Holy, which committed no sin?

ועיין מזה בספר ע"מ [עשרה מאמרות] (מאמר חיקור דין ח"א [חלק א'] פ"ג)⁷ וגם מ"ש בסוף הפרשה וכפר את מקדש הקדש.⁸ מדוע שינה הכתוב אח"כ לאמר מקדש הקדש. והנה מתחלה יש להקדים כללות ענין המצות.

See on this the book Asarah Maamaros (Maamar Chikkur Din, Part I, chapter 13). Also [we need to understand] what is written at the end of the passage, "And he shall atone for the Sanctuary of the Holy (Mikdash HaKodesh)": why did Scripture change afterwards, to say "the Sanctuary of the Holy"? Now, we must first preface [with] the matter of the mitzvos in general.

Asarah Maamaros, by Rabbi Menachem Azariah of Fano, discusses this verse. One more question is added: why the end of the same passage says "the Sanctuary of the Holy" (Mikdash HaKodesh) instead of simply "the Holy." Before answering, the Alter Rebbe sets out what the mitzvos accomplish in general.

דהנה נודע דתכלית ירידת הנשמה לעוה"ז היא משום דהיום לעשותם⁹ במעשה המצות וכמ"ש בזהר ע"פ ואברהם זקן¹⁰ בא בימים^{11,12} שהימים הן הלבושים הנעשים מן המצות אשר האדם עושה בהם וכמ"ש ימים יוצרו¹³ כו'.¹⁴

For it is known that the purpose of the soul's descent into this world is because "today [is the time] to do them," in the practical performance of the mitzvos. As is written in the Zohar on the verse "And Avraham was old, advanced in days": the "days" are the garments made from the mitzvos that a person performs in them. And as it is written, "Days were formed," etc.

The soul comes down into this world in order to do the mitzvos, for "today," in this world, is the time "to do them." The Zohar reads "Avraham was old, advanced in days" as saying that he came with his "days," the garments the soul gains from the mitzvos it does in its days, and it reads "Days were formed" in the same way.

SECTION 2 • 13-6

From "pure" to "holy"

3 ולכן צריך כל אדם לקיים כל התרי"ג מצות ואפי' [ואפילו] מצות כהנים וכה"ג [וכהן גדול]¹⁵ ע"י עיבור או גלגול משום דאי חסרא חדא¹⁶ חסרא לבושא חדא כו' וכמ"ש במ"א בד"ה הבאים ישרש^{17,18} כו'.

Therefore every person must fulfill all 613 mitzvos, even the mitzvos of the Kohanim and of the Kohen Gadol, through ibbur (soul-impregnation) or gilgul (reincarnation), because "if one is lacking, one garment is lacking," etc., as is explained elsewhere, in the discourse beginning "In days to come, [Yaakov] will take root," etc.

Since each mitzvah adds to the soul's garment, a person must fulfill all 613; if one is missing, the garment lacks a part. Even mitzvos that only a Kohen or the Kohen Gadol can do must be completed, through ibbur (a soul joining another person for a time) or gilgul (being born again in another life). The discourse "In days to come, Yaakov will take root" is in Torah Ohr.

ולהבין מהו ענין הלבושים הללו. צ"ל תחלה פ"י מאמר נשמה שנתת בי טהורה היא¹⁹ אתה בראתה כו'.

To understand what these garments are, we must first explain the saying, "The soul that You have placed within me is pure; You created it," etc.

To explain what these garments are, the Alter Rebbe turns to the morning blessing: "My G-d, the soul that You placed within me is pure; You created it, You formed it, You breathed it into me." Its steps describe the soul's descent.

פ"י מקור הנשמה בעודנה במקור חוצבה נקרא טהורה כי טהור הוא לשון הארה ובהירות²⁰ כענין כעצם השמים לטהר²¹

The explanation: the source of the soul, while it is still in the source from which it was hewn, is called "pure" (tehorah), for tahor is a term for illumination and brightness, as in "like the very substance of the heavens for clearness (la-tohar)";

"Pure" (tehorah) describes the soul at its source, before any descent. The Alter Rebbe reads tahor as brightness and illumination, as in the verse "like the very substance of the heavens for clearness."

והיינו לפי שאז היא בחי' אלקות ממש ואח"כ אתה בראתה הוא כשיורדת משם להתלבש בגוף שמתחלה נמשכת בעולם הבריאה ואז היא בחי' נברא יש מאין וכמ"ש כל הנקרא בשמי ולכבודי²² בראתיו כו'

and this is because then it is the level of actual G-dliness. Afterwards, "You created it" is when it descends from there to be clothed in a body: first it is drawn down into the World of Beriah (Creation), and then it is the level of a created being, something from nothing, as it is written, "Everyone that is called by My Name, and for My glory, I created him," etc.

At its source the soul is G-dliness itself. "You created it" is its first descent, into Beriah, the World of Creation, where it becomes a created being, "something from nothing" (yesh me'ayin), as in the verse "I created him for My glory."

ואח"כ אתה יצרתה בעולם המלאכים²³ והן הן בחי' השתלשלות וירידת הנשמה ממדרגה למדרגה כשלשלת האחוזה זו בזו כו'

Afterwards, "You formed it" [is] in the world of the angels. These are the very levels of the chain of descent (hishtalshelus) and the descent of the soul from level to level, like a chain whose links are held one in another, etc.,

"You formed it" is the soul's descent into Yetzirah, the world of the angels. Each step is a link in the chain of descent (hishtalshelus), every level holding on to the next.

עד שנפחתה בי בעולם העשיה ונתלכשה בעולם הזה בגוף החומרי (ועמ"ש מזה בביאור ע"פ ושמתי כדכד).^{24, 25}

until "You breathed it into me" in the World of Asiyah (Action), and it was clothed in this world in the physical body. (See what is written on this in the explanation of the verse "And I will make ... of kadkod.")

"You breathed it into me" is Asiyah, the lowest world, where the soul is finally clothed in a physical body in this world. The parenthesis points to a parallel discussion in Likkutei Torah, the explanation of "And I will make your windows of kadkod."

ואמנם הנה נודע דירידה צורך עליה היא והיינו למעלה ממקור חוצבה בבחי' טהור הנ"ל והוא על ידי מעשה המצות כי

However, it is known that the descent is for the sake of an ascent, that is, [an ascent] higher than the source from which it was hewn, the level of "pure" mentioned above. And this is through the practical performance of the mitzvot. For

Yet the descent is for the sake of an ascent: the soul is to rise higher than its own source, higher than "pure." This comes about through actually doing the mitzvot.

הנה בברכת המצות אנו אומרים אשר קדשנו במצותיו ופי' שע"י המצות אנחנו מתעלים בבחי' קדש העליון

in the blessing over the mitzvot we say, "Who has sanctified us (kideshanu) with His commandments," and the meaning is that through the mitzvot we are raised to the level of supernal holiness (kodesh ha'elyon),

The proof is the wording of every blessing over a mitzvah: "Who has sanctified us (kideshanu) with His commandments." Kideshanu is read as "raised us to kodesh," supernal holiness.

שהיא למעלה מבחי' טהרה כנודע שקדושה היא בכהנים כמ"ש וקדשתו²⁶ כו' וטהרה היא בלויים כמ"ש וכה תעשה להם לטהרם²⁷ הזה עליהם כו'.

which is higher than the level of purity; as is known, holiness is [found] in the Kohanim, as it is written, "And you shall sanctify him," etc., and purity in the Levites, as it is written, "And thus shall you do to them, to purify them: sprinkle upon them," etc.

Holiness is higher than purity, as the Torah's language shows: the Kohanim are "sanctified," while the Levites are only "purified." The soul's ascent through the mitzvot is thus like rising from the Levites' level to the Kohanim's.

4 וכמו שמעלת הכהנים הגבה מאד נעלה על מדרגת הלויים כך בחי' קדש גבוה מאד נעלה מבחי' טהור. וב יאור ענין זה יובן בהקדים ביאור ענין סובב כ"ע [כל עלמין] וממכ"ע [וממלא כל עלמין].

And just as the stature of the Kohanim is exceedingly high above the rank of the Levites, so the level of "holy" (kodesh) is exceedingly high above the level of "pure" (tahor). The explanation of this matter will be understood by first prefacing an explanation of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

Holiness surpasses purity as far as the Kohanim surpass the Levites. To explain why, the Alter Rebbe first introduces two kinds of divine light: memalei kol almin, which enters each world and gives it life from within, and sovev kol almin, which is too great to enter the worlds and affects them from beyond.

כי הנה המחשבה והדבור שלמעלה הן בחי' ממכ"ע [ממלא כל עלמין] והוא עד"מ כאדם החושב ומהרהר באיזה דבר שמחשבתו מלוכשת ותקועה ממש באותו דבר ומוקפת ממנו (ועיי' בסש"ב [בספר של בינונים] ח"א [חלק א'] פ"ה) וכן כשמדבר באיזה דבר כו'.

For the thought and the speech Above are the level of memalei kol almin. By way of analogy, it is like a person who thinks and ponders some matter: his thought is clothed in, and actually fixed in, that matter, and is encompassed by it (see Sefer Shel Beinonim, Part I, chapter 5); and likewise when he speaks about some matter, etc.

G-d's "thought" and "speech," the powers through which He creates, belong to memalei, the light clothed within the worlds. The analogy is a person thinking about something: his thought is absorbed in its subject and, as it were, surrounded by it. The parenthesis refers to Tanya, chapter 5, where the intellect is said to be clothed in the idea it grasps.

כך כביכול החיות שבע"מ [שבעשרה מאמרות] יהי אור יהי רקיע²⁸ כו' הוא מתלבש ונתפס ממש בתוך העולמות להחיותם ומוקף מהם

So too, as it were, the life-force in the Ten Utterances, "Let there be light," "Let there be a firmament," etc., is clothed in and actually grasped within the worlds, to give them life, and is encompassed by them.

The Ten Utterances of creation ("Let there be light," "Let there be a firmament") carry a life-force that enters the worlds they create and sustains them from within, held and surrounded by them like a thought by its subject.

וכן בחי' החיות והאותיות הנמשכים מהמחשבה שבמחשבה אחת ברא הקדוש ברוך הוא את העולם ג"כ נתפס ומתלבש בתוך העולמות שהרי כולם בחכמה עשית²⁹ כתיב.

And likewise the level of the life-force and the letters that are drawn from the thought (for "with one thought the Holy One, blessed be He, created the world") is also grasped and clothed within the worlds, for it is written, "You made them all with wisdom."

Not only divine speech but divine thought too is clothed in the worlds. The Zohar says all the worlds were created with one thought, and the verse says "You made them all with wisdom."

ופי' בזהר תזריע (דמ"ג רע"א) כולם בחכמה עשית בבינה.³⁰ פי' כי בינה היא בחי' מחשבה עילאה אלא שמחשבה היא מחיה עלמין סתימין דלא אתגליין והדבור מחיה ומהוה עלמין דאתגליין.

And in the Zohar, Tazria (p. 43a, at the top), [the verse] "You made them all with wisdom" is explained: with Binah. That is, Binah is the level of supernal thought; only, thought gives life to the hidden worlds, which are not revealed, while speech gives life to, and brings into being, the revealed worlds.

The Zohar on Tazria reads "with wisdom" as "with Binah," since Binah is supernal thought. Thought and speech differ in what they enliven: thought gives life to the "hidden worlds" (almin stimin), which do not appear as separate, while speech creates and sustains the "revealed worlds."

(כי בינה מקננא בכורסיא^{31,32} שהיא הבריאה וז"א ביצירה ומלי' בעשיה והיינו שלשים כלים דאצילות שנעשים נשמה לבי"ע יו"ד כלים הפנימים בבריאה והתיכונים ביצירה והחיצונים נעשים נשמה לעשייה ועי' מזה באגה"ק [באגרת הקודש] ע"פ ויעש דוד שם)

(For "Binah nests in the Throne," which is Beriah, Z'eir Anpin in Yetzirah, and Malchus in Asiyah. That is, the thirty vessels of Atzilus that become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah, the middle ones in Yetzirah, and the outer ones become a soul for Asiyah. See on this in Iggeres HaKodesh, on the verse "And David made a name.")

The parenthesis maps the Sefiros of Atzilus onto the lower worlds: Binah "nests" in Beriah, called the Throne; Z'eir Anpin in Yetzirah; Malchus in Asiyah. Each of the ten Sefiros has inner, middle and outer vessels, thirty in all: the inner become the soul of Beriah, the middle of Yetzirah, the outer of Asiyah. The reference is to a letter in Iggeres HaKodesh, part of the Tanya.

והגם כי לא מחשבותי מחשבותיכם³³ כתיב והיינו שהמחשבה אצלו ית' אינה מלבשת מהותו ועצמותו ית'

And although it is written, "For My thoughts are not your thoughts," meaning that thought, with Him, may He be blessed, does not clothe His being and essence, may He be blessed,

An objection: G-d is not like a person, as the verse says, "My thoughts are not your thoughts." A person's thought holds his very self, but G-d's "thought" does not contain His essence.

ולכן אני הי לא שנית³⁴ ולא כמו באדם שמהותו ועצמותו ממש מלוכש בהמחשבה וכמ"ש במ"א אך מ"מ הרי דברה תורה³⁵ כלשון בני אדם

and therefore, "I, Havayah, have not changed"; and it is not as with a person, whose very being and essence is clothed in the thought, as is explained elsewhere; but nevertheless, "the Torah speaks in the language of people."

That is why G-d can say "I have not changed": creating through His "thought" alters nothing in Him. Still, the Torah speaks of G-d in human terms, so the words "thought" and "speech" are used by analogy.

כמו בגשמיות שמה שמוציא מפיו להיות נשמע ונתגלה לזולתו נקרא בשם דבור שהכל הדבור שבפיו הוא מורגש ונראה דבר בפני עצמו מובדל משרשו משא"כ האותיות המחשבה אע"פ [אף על פי] שהן ג"כ

As in physical terms: what a person utters from his mouth, to be heard by and revealed to another, is called "speech," for the breath of speech in his mouth is felt and seen as a thing in its own right, separate from its root; whereas the letters of thought, although they too are

In a person, speech is what leaves the mouth to be heard by another: the breath of speech becomes something perceptible in its own right, cut off from its source. The letters of thought are also garments of the soul, its means of expression.

רק לבושי הנפש מ"מ לא ירדו להיות נראה דבר נפרד. כך למעלה אע"פ [אף על פי] שבאמת אין לך דבר שחוצץ ממנו.

only garments of the soul, nevertheless have not descended to be seen as a separate thing. So it is Above: although in truth there is nothing outside Him,

Yet thought never leaves the person or becomes a separate thing. Above, in truth, nothing at all exists outside G-d.

מ"מ מצד הסתר האור דרך ירידות וצמצומים להחיות עולמות נפרדים שהם נראים יש ודבר נפרד נקרא החיות הזה השופע בתוכם להחליותם ע"ד שיהיו דבר נפרד בשם אותיות הדבור עד"מ דבור האדם כגו'

[כגו' / כגומר]

nevertheless, because of the concealment of the light by way of descents and contractions (tzimtzumim), in order to give life to separate worlds that appear as an existence (yesh) and a separate thing, this life-force that flows into them to give them life in such a way that they will be a separate thing is called by the name "letters of speech," by analogy to a person's speech, etc.

Still, G-d hides His light step by step, through descents and contractions (tzimtzumim), so that worlds can exist that appear to themselves as separate beings. The life-force that sustains them in this sense of separateness is called "speech," after human speech, which leaves its speaker.

אבל עלמין סתימין שהם בבחי' ביטול יותר (וע"ד המבואר במ"א בענין ב' הבחינות דים ויכשה שזהו ענין עלמא דאתכסיא ועלמא דאתגליא) נקרא החיות המתלבש בתוכם להחיותם בשם אותיות המחשבה.

But in the hidden worlds, which are more in a state of self-nullification (bittul) (along the lines of what is explained elsewhere on the two levels of sea and dry land, which are the hidden world and the revealed world), the life-force that is clothed within them to give them life is called by the name "letters of thought."

The hidden worlds are more fully nullified before G-d (bittul), so the life-force within them is called "thought," which never leaves its source. Elsewhere the two are compared to sea and dry land: the sea covers what lives in it, while dry land shows what is on it.

והנה המלאכים הם מבחי' עלמין דאתגליין וכמ"ש ויעף אלי אחד מן השרפים³⁶ ומתהוים מבחי' דבור כמ"ש בדבר ה' שמים נעשו³⁷ וברוח פיו כל צבאם כו'.

Now, the angels are of the level of the revealed worlds, as it is written, "Then one of the seraphim flew to me"; and they come into being from the level of speech, as it is written, "By the word of Havayah the heavens were made, and by the breath of His mouth all their host," etc.

Angels belong to the revealed worlds; Isaiah describes a seraph that "flew," a being with movement and presence of its own. They come into being through divine speech, as the verse says the heavens and "all their host" were made "by the word" and "the breath of His mouth."

אבל ישראל עלו³⁸ במחשבה³⁹ בחי' עלמין סתימין ולכן נקרא הנשמה טהורה היא כי עלמין סתימין היינו בחינת טהורה

But Israel "arose in thought," the level of the hidden worlds. Therefore the soul is called "it is pure," for the hidden worlds are the level of "pure,"

The souls of Israel, however, "arose in thought," as the Midrash says, so they belong to the hidden worlds. This is why the soul is called "pure": the hidden worlds are the level of purity.

כי ענין ההעלם הוא שמחמת תוקף אורו וגודל בהירתו א"א לו לבא לידי התגלות וכענין יוצר אור ובורא חושך⁴⁰ שהחשך למעלה מהאור ורומז לתש"ר [לתפילין של ראש]⁴¹ (שהיא בחינת חב"ד [חכמה בינה ודעת] מה שאין כן יוצר אור רומז לתש"י [לתפילין של יד]).

since the meaning of concealment is that, because of the intensity of its light and the greatness of its brightness, it cannot come to be revealed; as in "Who forms light and creates darkness," where the darkness is above the light and alludes to the tefillin of the head (which are the level of Chochmah, Binah and Daas, whereas "Who forms light" alludes to the tefillin of the hand).

Concealment here is not a lack of light but an excess of it: the light is so intense that it cannot be revealed. So "Who forms light and creates darkness" places darkness above light; the darkness alludes to the head-tefillin, which correspond to Chochmah, Binah and Daas, and the light to the hand-tefillin.

וכמו עד"מ אור גדול שמעוצם תוקפו מחשיך הראות וא"א להסתכל בו וכענין שנאמר ישת חשך סתרו⁴² כו'

It is like, by way of analogy, a great light that, from the very force of its intensity, darkens the sight, so that it is impossible to look at it; as in what is said, "He made darkness His hiding place," etc.

An analogy: a very strong light dazzles the eyes and cannot be looked at, so it is experienced as darkness. Thus the verse says of G-d, "He made darkness His hiding place."

וכמ"כ [וכמו כן] כאן שלפי ששרש נש"י [נשמות ישראל] מאור הבהיר ונעלה מאד הנקרא בשם טהו"ר על כן אי אפשר לו להתגלות ונקרא עלמין סתימין בחינת מחשבה כנ"ל:^{43, 44, 45}

So too here: because the root of the souls of Israel is from the bright and very exalted light, which is called by the name tahor ("pure"), it therefore cannot be revealed, and it is called "hidden worlds," the level of thought, as mentioned above.

The souls' root is so intensely bright a light, called tahor ("pure"), that it cannot be revealed. This is why it is called the "hidden worlds," the level of thought.

5 ב והנה משם ירדה הנשמה בכי"ע עד שנשפלה בעולם השפל ונתלבשה בגוף חומרי. וירידה זו צורך עליה היא למעלה מבחי' המחשבה שהיא בחי' ממכ"ע [ממלא כל עלמין] כנ"ל רק שהוא החיות דעלמין סתימין כו'

2. Now, from there the soul descended into Beriah, Yetzirah and Asiyah, until it was brought low into the lowly world and clothed in a physical body. And this descent is for the sake of an ascent above the level of thought, which is the level of the light that fills all worlds (memalei kol almin), as mentioned above, except that it is the life-force of the hidden worlds, etc.

From its root in the hidden worlds the soul descends through Beriah, Yetzirah and Asiyah into a body in this lowly world. The purpose is an ascent higher than that root, for even "thought" is still memalei kol almin, though it is the life-force of the hidden worlds.

אבל ע"י הירידה זאת היא עולה למעלה מעלה בבחי' סובב כולא עלמין (ועמ"ש בד"ה מי מנה בענין ומספר את רובע ישראל)⁴⁶

But through this descent it rises higher and higher, into the level of the light that encompasses all worlds (sovev kol almin). (See what is written in the discourse beginning "Who has counted," on "and numbered the fourth part of Israel.")

Through the descent the soul rises to sovev kol almin, the light that encompasses all worlds. The parenthesis points to the discourse on "Who has counted the dust of Yaakov, and numbered the fourth part of Israel."

ופי' סובב היינו שמקיף מלמעלה ואינו נתפס ומתלבש בתוך העלמין כי כל העולמות כאין נגדו וכטפה מים אוקינוס שהטפה בטלה לגבי הים הגדול ויתר מכן

The meaning of sovev (encompassing) is that it surrounds from above and is not grasped and clothed within the worlds, for all the worlds are as nothing before Him, like a drop of water [beside] the ocean, where the drop is nullified in relation to the great sea; and even more than that,

"Encompassing" means that this light surrounds the worlds from above and is not held within them. All the worlds are as nothing before it, like a drop beside the ocean, and even less than that.

כי לא נערות אליו קדושתו וכמ"ש במ"א ואינן יכולים להכילו בתוכם כלל ומ"ש ואתה מחיה את כולם⁴⁷ שנמשך חיות ממנו בתוך העולמות ממש היא רק זיו והארה לבד.⁴⁸

for "His holiness is not comparable to Him," as is explained elsewhere; and they cannot contain Him within them at all. And what is written, "And You give life to them all," [meaning] that life-force is drawn from Him into the very worlds, is only a radiance and an illumination alone.

As the hymn Yigdal says, "His holiness is not comparable to Him": the worlds cannot contain Him at all. The verse "You give life to them all" refers only to a radiance and glow of His light that enters the worlds.

אבל אור א"ס ב"ה בעצמו אינו נתפס בגדר עלמין כלל ולכך כתיב אני ה' לא שניתי⁴⁹ ואתה הוא קודם⁵⁰ שנברא כו' בלי שום שינוי כלל.

But the Infinite Light (Or Ein Sof), blessed be He, itself is not grasped within the bounds of worlds at all. Therefore it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc., without any change at all.

The Infinite Light itself does not enter the frame of the worlds at all. That is why the verse says "I have not changed" and the morning prayers say "You are He before the world was created": creation made no change in Him.

6 וז"ש [וזהו שכתוב] המלאכים קדוש קדוש קדוש⁵¹ הוי' צבאות כי צבאות הם הנשמות והמלאכים שבעלמין סתימין ועלמין דאתגליין ואומרים תחלה ג"פ [ג' פעמים] קדוש עד שיהיה הוי' צבאות

And this is [the meaning of] what the angels say, "Holy, holy, holy is Havayah of hosts": for the "hosts" are the souls and the angels that are in the hidden worlds and the revealed worlds; and they first say "holy" three times, until there is "Havayah of hosts,"

This explains the angels' threefold "Holy, holy, holy is Havayah of hosts." The "hosts" are the souls and angels of the hidden and revealed worlds, and the threefold "holy" comes first, before G-d can be called "Havayah of hosts."

כי קדוש הוא לשון הבדלה שהוא מובדל בכמה מיני הבדלות עד שמתהווים צבאות גדודי הנבראים כו' for kadosh ("holy") is a term for separation: He is separated by several kinds of separation, until the hosts, the legions of created beings, come into being, etc.

Kadosh means separate: G-d's light passes through several degrees of separation before created beings, the "hosts," can come into existence.

ואמנם קדוש בוי"ו מורה ג"כ על המשכה והוא המשכה מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] וג"פ [וג' פעמים] קדוש הם ג' מיני המשכות לג' עולמות ביי"ע.

However, kadosh spelled with a vav also indicates a drawing down: a drawing down from the level of sovev kol almin into memalei kol almin. And the three times "holy" are three kinds of drawing down, to the three worlds of Beriah, Yetzirah and Asiyah.

Spelled with a vav, kadosh also implies drawing down: a ray from sovev kol almin drawn into memalei kol almin. The three "holy"s are three such drawings, one into each of the worlds Beriah, Yetzirah and Asiyah.

SECTION 3 • 17

The mitzvos as garments

7 והענין כי כל נברא יש לו ב' מיני חיות הא' החיות המתלבש בתוכיותו כנשמה לגוף שממלא את הגוף והוא חי ממנה והוא מבחי' ממכ"ע [ממלא כל עלמין] שהוא החיות המתלבש בעלמין כנ"ל.

The explanation is this: every created being has two kinds of life-force. The first is the life-force that is clothed within its inner being, like a soul in a body, which fills the body, and [the body] lives from it. This is from the level of the light that fills all worlds (memalei kol almin), which is the life-force clothed in the worlds, as mentioned above.

Every creature receives two kinds of divine life-force. The first is inward, like a soul that fills a body: this is memalei kol almin, the light that enters each thing and gives it life according to its measure.

והב' הוא חיות הסובב ומקיף עליו מלמעלה ששורה עליו ואינו נתפס בו וכענין שארז"ל [שאמרו רבותינו זכרונם לברכה] דאכל בי עשרה שכינתא שריא⁵² שאין זה גילוי השכינה אליהם ממש

The second is the life-force that surrounds and encompasses it from above, which rests upon it and is not grasped within it; as in what our Sages, of blessed memory, said, "Upon every [gathering of] ten the Shechinah rests," which is not an actual revelation of the Shechinah to them,

The second hovers over the creature from above without being absorbed by it. The Sages' saying that the Shechinah rests on any gathering of ten illustrates it: the ten do not actually perceive a revelation of the Shechinah.

אלא השראה ששורה מלמעלה בבחי' סובב (ואעפ"כ [ואף על פי כן] הוא פועל פעולה בהם שהרי על ידי זה תפלתם מכוונת יותר כנודע כמ"ש במ"א כו')

but a resting [presence] that rests from above, in the manner of sovev (encompassing). (Even so, it has an effect on them, for through this their prayer is more concentrated, as is known and as is explained elsewhere, etc.)

Rather, the Shechinah rests on them from above, as an encompassing presence. Even so, it affects them: it is the reason prayer in a group of ten is more concentrated.

וזהו שאומרים ג"פ [ג' פעמים] קדוש קדוש קדוש⁵³ לפני ה' צבאות שהם ג' המשכות אור וחיות המקיף מבחי' סוכ"ע לג' עולמות דבי"ע כנ"ל

And this is why they say “holy” three times, “Holy, holy, holy,” before “Havayah of hosts”: these are three drawings down of encompassing light and life-force, from the level of the light that encompasses all worlds (sovev kol almin), to the three worlds of Beriah, Yetzirah and Asiyah, as mentioned above.

The angels' threefold “holy” before “Havayah of hosts” refers to this second kind of life-force: three drawings of encompassing light from sovev kol almin into Beriah, Yetzirah and Asiyah, as explained above.

ואמנם גם אור זה המקיף הוא רק המשכת הארה בלבד מסוכ"ע בעצמו וזהו קדוש בוא"ו

However, even this encompassing light is only the drawing down of an illumination alone from sovev kol almin itself; and this is kadosh with a vav.

Even this encompassing light is only a ray of sovev kol almin itself. This is what kadosh, spelled with a vav, expresses: holiness that is drawn down.

אבל סוכ"ע בעצמו למעלה מעלה מערך זה והוא בחי' קדש בלא וא"ו שהוא לי' [לשון] הבדלה שהוא מובדל בערך וכענין הגבל את ההר וקדשתו⁵⁴ ושם הוא עליית הנשמה ע"י מעשה המצות

But sovev kol almin itself is far, far above this measure, and it is the level of kodesh without a vav, which is a term for separation: it is set apart beyond all relation, as in “Set bounds around the mountain and sanctify it.” And it is there that the soul ascends, through the practical performance of the mitzvos,

Sovev kol almin itself is utterly beyond this measure; it is kodesh, without the vav, meaning wholly set apart, as Mount Sinai was “sanctified” by being fenced off. It is to this level that the soul rises through doing the mitzvos.

כמאמר אשר קדשנו במצותיו בקדש העליון ממש (והיינו לפי שהמצות הם רצון העליון ב"ה חכמתו ורצונו ממש ע"כ בהם ועל ידם מתעלים הנשמות לבחי' קדש העליון ממש ועמ"ש מזה בד"ה מי מנה הנ"ל).

as in the saying, “Who has sanctified us with His commandments”: in the very supernal holiness (kodesh ha'elyon). (That is, because the mitzvos are the supernal will, blessed be He, His very wisdom and will; therefore in them and through them the souls are raised to the level of the very supernal holiness. See what is written on this in the discourse beginning “Who has counted,” mentioned above.)

The blessing “Who has sanctified us (kideshanu) with His commandments” means that the mitzvos lift us into kodesh itself. They can do this because the mitzvos are G-d's own will and wisdom, not merely a ray of His light.

וזהו הירידה צורך עליה ששרשה הוא בבחי' טהורה היא. מבחי' ממכ"ע [ממלא כל עלמין]. וע"י ירידתה בגוף נאמר ואנשי קדש תהיון לי^{55,56} שיתעלו בבחי' קדש העליון ממש שהוא סוכ"ע וע' בזהר פי משפטים (דקכ"א סע"א [סוף עמוד א])

And this is the descent for the sake of an ascent: its root is in the level of "it is pure," from the level of memalei kol almin; and through its descent into a body it is said, "And you shall be holy (kodesh) people to Me," that they will be raised to the level of the very supernal holiness, which is sovev kol almin. See the Zohar, Parshas Mishpatim (121a, at the end of the side).

So the soul's descent serves its ascent: its root, "pure," is still within memalei kol almin, but through life in a body it becomes "holy (kodesh) people," raised into sovev kol almin. The Zohar on Mishpatim, cited here, places "kodesh people" above Israel's other titles of holiness.

ולכן ארז"ך [ארז"ל] עתידים צדיקים שיאמרו לפניהם⁵⁷ קדוש להמשיך מבחי' קדש העליון ששם יתעלו הצדיקים להיות המשכה בהעולמות שהמשכה זו נקרא קדוש כנ"ל. וזהו שנק' המצות לבושים.

Therefore our Sages, of blessed memory, said, "In the future, 'holy' will be said before the righteous": to draw down from the level of the supernal holiness, where the righteous will be raised, so that there will be a drawing down into the worlds; for this drawing down is called kadosh, as mentioned above. And this is why the mitzvos are called garments.

Because the righteous will rise to kodesh, the Sages say that in the future "holy" (kadosh) will be said before them: from their level, light will be drawn down into the worlds, and such a drawing down is what kadosh means. This also explains why the mitzvos are called "garments."

פי' כמו הלבוש שהוא מקיף וסובב על האדם ואינו מתלבש בתוכו וכך ע"י המצות נמשך גילוי אור א"ס ב"ה הסוכ"ע ומאיר על נפשו להיות בטלה ומתכללת בו והוא למעלה מבחי' ההארה המתלבשת בתוכיות כנ"ל.

That is: like a garment, which encompasses and surrounds a person and is not clothed within him, so through the mitzvos a revelation of the Infinite Light (Or Ein Sof), blessed be He, which is sovev kol almin, is drawn down and shines upon his soul, so that it is nullified and included in it; and this is above the level of the illumination that is clothed within, as mentioned above.

A garment surrounds a person rather than entering him. Likewise the mitzvos draw down the encompassing light of sovev kol almin, which shines over the soul so that it becomes nullified and absorbed in G-d, a level above the inward light of memalei.

ולכן ימי האדם קצובים לו במספר⁵⁸ כך וכך היינו לפי ערך ההמשכות שצריך להיות לו להעלות נפשו ולקשרה באור א"ס ב"ה:

Therefore a person's days are allotted to him in such-and-such a number, that is, according to the measure of the drawings down he must have in order to raise his soul and bind it to the Infinite Light, blessed be He.

This is why each person's days are numbered: their count matches the drawings down that his soul needs, through the mitzvos, in order to rise and bind itself to the Infinite Light.

SECTION 4 • 18-12

The King's command and the ascent of Malchus

8 ג ואמנם הכח הזה במצות הוא כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] מצות צריכות כוונה.^{59,60} וענין הכוונה היא לקיים מצות המלך הקב"ה

3. Now, this power in the mitzvos is because our Sages, of blessed memory, said, "Mitzvos require intention (kavanah)." And the intention is to fulfill the command of the King, the Holy One, blessed be He;

The mitzvos have this power because, as the Sages say, they must be done with intention (kavanah). That intention is to fulfill the command of the King.

דהיינו שבכל המצות שעושה יהיה כוונתו שעושה כדי לקיים מצות בוראו וכנזכר בכהאריז"ל [בכתבי האריז"ל] שאפילו קודם ק"ש [קריאת שמע] אחד ואהבת צ"ל הריני מקבל עלי עול מ"ע [מצות עשה] של ק"ש [קריאת שמע]⁶¹ כו'

that is, in every mitzvah he does, his intention should be that he does it in order to fulfill the command of his Creator. As is mentioned in the writings of the Arizal, even before the recital of the Shema, [with its] "One" and "And you shall love," one must say, "I hereby take upon myself the yoke of the positive commandment of the recital of the Shema," etc.,

Every mitzvah should be done in order to fulfill the Creator's command. The writings of the Arizal even instruct that before reciting the Shema one declare, "I hereby take upon myself the positive commandment of reciting the Shema."

הגם שהדברים מתיישבים על הלב מצד עצמם שהרי כשמתבונן בגדולת ה' אחד ממילא יבא לבחי' ואהבת מ"מ צריך לכוין שעושה הכל לשם מצוה בלבד מפני שכך נצטוו להתבונן בגדולתו ולעורר את האהבה והטעם הוא מפני

even though these things settle in the heart of their own accord, for when he contemplates the greatness of "Havayah is One," he will come of itself to the level of "And you shall love." Nevertheless, he must intend that he does it all solely for the sake of the mitzvah, because that is what he was commanded: to contemplate His greatness and to arouse the love. The reason is that

This might seem unnecessary, since contemplating the Shema's "Havayah is One" leads naturally to "And you shall love." Nevertheless, a person must intend to do even this only because G-d commanded him to contemplate and to love.

כי מדת מלכותו יתברך היא למעלה מבחי' התלכשות החיות שבתוך הנבראים וכמשל המלך שאין עצמיותו מתפשט תוך כל המדינה רק שמו בלבד נקרא עליהם שהוא בחי' הארה ממנו.

His attribute of Malchus (sovereignty), may He be blessed, is above the level of the life-force's being clothed within created beings; as in the analogy of a king, whose essence does not spread through the whole country: only his name alone is called upon them, which is the level of an illumination from him.

The reason: G-d's Malchus, His kingship, stands above the life-force that is clothed in creatures. A king's essence does not spread through his country; only his name rules over it, a mere ray of him.

וכשמקבל עליו מצות המלך שהיא למעלה מהתלכשות והתפשטות החיות שכנבראים עי"ז דוקא תתעלה נפשו בקדש העליון שהוא למעלה מגדר השתלשלות החיות שבתוך העולמות כנ"ל כי נעוץ תחלתן בסופן^{62,63} דייקא.

And when he takes upon himself the command of the King, which is above the clothing and spreading of the life-force in created beings, it is precisely through this that his soul will be raised into the supernal holiness, which is above the bounds of the chain of descent (hishtalshelus) of the life-force within the worlds, as mentioned above; for "their beginning is wedged in their end," precisely.

So accepting the King's command connects a person to what is above the life-force in the worlds, and his soul rises to the supernal holiness, beyond the chain of descent (hishtalshelus). As Sefer Yetzirah says, "their beginning is wedged in their end": the lowest level, Malchus, is joined to the highest.

(כי אבא יסד ברתא^{64, 65, 66} שהמלי שרשה מחכמה עילאה קדש העליון ממש ולכן גם היא נק' קדש וכמ"ש בזהר פ' פינחס)

(For “Abba founded the daughter”: Malchus is rooted in supernal Chochmah, the very supernal holiness, and therefore it too is called kodesh (“holy”), as is written in the Zohar, Parshas Pinchas

Malchus is rooted in supernal Chochmah, as the Zohar says, “Abba (Chochmah) founded the daughter (Malchus).” Therefore Malchus too is called kodesh, the name of Chochmah.

(דרנ"ד ע"ב) דכתיב כי קדש היא לכם^{67, 68} ע"ש וגם שרשה בבחי' כתר שלכן נק' כ"ע [כתר עליון] דאיהי כתר מלי^{69, 70} כוי

(254b), [on] what is written, “For it is holy to you”; see there. And it is also rooted in the level of Keser; therefore it is called Keser Elyon (the Supernal Crown), for “it is the Keser of Malchus,” etc.

The Zohar on Pinchas applies “for it is holy (kodesh) to you” to Malchus. Malchus is rooted in Keser as well: the Tikkunei Zohar says that Keser Elyon, the Supernal Crown, is “the Keser of Malchus.”

ועי מ"ש מזה בד"ה מי מנה הנ"ל גבי אף עשיתיו⁷¹ ועי מ"ש במ"א בענין מאמר שמואל לשאול כי שמוע מזבח טוב⁷² כוי

See what is written on this in the discourse beginning “Who has counted,” mentioned above, regarding “I even made him”; and see what is written elsewhere on Shmuel’s words to Shaul, “For to obey is better than sacrifice,” etc.;

The Alter Rebbe points to other discussions of this: the discourse “Who has counted,” on the words “I even made him,” and a passage on Shmuel’s rebuke to Shaul, “to obey is better than sacrifice,” where obeying G-d’s word is placed above offerings.

ומ"ש בד"ה ועתה יגדל נא כח אדי⁷³ וזהו ענין זרקא מקף שופר הולך סגולתא⁷⁴ דאיי [דאיתא] בת"ז [בתיקוני זוהר]⁷⁵ שמדת מלכותו יתברך נק' זרקא דאזדריקת

and what is written in the discourse beginning “And now, let the power of Ado-nai be great.”) And this is the meaning of “zarka, makaf, shofar holech, segolta,” which is stated in the Tikkunei Zohar: His attribute of Malchus, may He be blessed, is called zarka, for it is thrown

A further discussion is the discourse “And now, let the power of Ado-nai be great.” The Tikkunei Zohar reads the names of the cantillation signs zarka, makaf, shofar holech, segolta as a description of Malchus: zarka, “thrown,” is Malchus hurled upward.

למעלה מעלה והולכת עמה סגולתא היא בחינת ישראל עם סגולתו להיות גם הם נזרקים בקדש העליון⁷⁶ שלמעלה מהשתלשלות כנ"ל והוא בחי' הסובב כולא עלמין כנ"ל.

higher and higher, and with it goes segolta, which is the level of Israel, His treasured people (am segulaso), so that they too are thrown into the supernal holiness, which is above the chain of descent, as mentioned above; and this is the level of the light that encompasses all worlds (sovev kol almin), as mentioned above.

Segolta, which goes with zarka, stands for Israel, am segulah, G-d's treasured people: they are thrown upward along with Malchus into the supernal holiness, sovev kol almin.

(ועיין מ"ש מענין סגול וסגולה בד"ה נאו לחיך⁷⁷ בתורים⁷⁸ ובד"ה אסרי לגפן^{79,80} והיינו ע"ש [על שם] האהבה הטבעית שירושא לנו מאבותינו כו')

(See what is written on segol and segulah in the discourse beginning "Your cheeks are comely with rows [of jewels]" and in the discourse beginning "Binding his foal to the vine." That is, [segulah] is named for the natural love that is our inheritance from our forefathers, etc.;

The parenthesis points to two other discourses on segol and segulah. Israel are called segulah because of the natural love for G-d inherited from the Patriarchs.

וזהו כענין טהורה היא וע"י המצות מתעלים למעלה יותר בבחי' קדש העליון כנ"ל ועמ"ש בד"ה וידבר אלקים⁸¹ כו' וארא אל אברהם⁸² כו' ושמי כו' ע"ש) והיינו הא דכתיב אני כבדוש רענן.⁸³

and this is like "it is pure," while through the mitzvos they are raised higher, to the level of the supernal holiness, as mentioned above. See what is written in the discourse beginning "And Elokim spoke," etc., "And I appeared to Avraham," etc., "and My Name," etc.; see there.) And this is what is written, "I am like a fresh berosh (berosh ra'anan)."

That inherited love corresponds to the soul's "pure" root, while the mitzvos raise it higher, to supernal holiness. The verse "I am like a fresh berosh" expresses the same idea.

ברוש הוא עץ ארז הגבוה ורענן הוא כשעדיין רך שיכולים לכפוף ראשו עד למטה מאד וכשיעמידו עליו איזה דבר אח"כ כשיגביה מאליו ויעמיד על עמדו יזרק ויגביה אותו דבר למעלה גם מראשו כנודע.

Berosh is the tall cedar tree, and ra'anan is when it is still soft, so that its top can be bent down very low; and when something is placed upon it, afterwards, when it lifts itself and returns to its standing position, it will hurl and lift that thing up even higher than its own top, as is known.

The analogy: the berosh, a tall cedar, can be bent low while young and supple; when it springs back upright it flings whatever was placed on it higher than its own top.

כך אני היא מדת מלי ית⁸⁴ היא כבדו רענן שירדה ונתלבשה במצות גשמיים אבל אח"כ היא מתרוממת עד רום

So “I” (ani), which is His attribute of Malchus, may He be blessed, is “like a fresh berosh”: it descended and was clothed in physical mitzvos, but afterwards it is raised up to the highest

“I” (ani) is Malchus. It bends low, clothing itself in physical mitzvos, and afterwards springs back up to the highest heights.

המעלות ומעלית ג"כ את האדם המקיים המצות להיות עולה גם למעלה מבחי המלי גם בעודנה למעלה טרם ירדתה והיא בחי קדש העליון הסוכ"ע כנ"ל.

heights, and it also raises the person who fulfills the mitzvos, so that he rises even above the level of Malchus as it is while still above, before its descent; and this is the level of the supernal holiness, sovev kol almin, as mentioned above.

In rising, Malchus lifts the person who keeps the mitzvos even above Malchus as it was before its descent, to supernal holiness, sovev kol almin.

9 וע"ז נאמר וצדקה תרומם גוי.⁸⁵ שכל המצות נק' בשם צדקה כמ"ש וצדקה תהיה לנו כי נשמור לעשות

כל כל המצוה הזאת שהמצות מרוממי [מרוממים] ומגביהים

And of this it is said, “Righteousness (tzedakah) exalts a nation”: for all the mitzvos are called by the name tzedakah, as it is written, “And it will be righteousness (tzedakah) for us, if we take care to do all this commandment”; for the mitzvos exalt and lift up

The ascent through the mitzvos is what the verse means by “Righteousness exalts a nation.” All the mitzvos are called tzedakah (“righteousness”), as Moshe says that keeping the whole commandment “will be righteousness for us”; so “exalts” describes what every mitzvah does to the soul.

את נש"י [נשמות ישראל] למעלה מעלה ועמ"ש מזה בד"ה השמים כסאי גבי והארץ הדום רגלי וכיותר

מצות תלמוד תורה שהיא כנגד כולם^{86, 87} כי אותיות התורה נקראו סוסים

the souls of Israel higher and higher. See what is written on this in the discourse beginning “The heavens are My throne,” regarding “and the earth is My footstool.” And this is especially so of the mitzvah of Torah study, which is equal to them all, for the letters of the Torah are called horses,

The reference is to another discourse, on “The heavens are My throne and the earth is My footstool.” Torah study, which the Mishnah says is equal to all the other mitzvos, raises the soul most of all, because the letters of the Torah are called “horses.”

כמו סוס ורוכבו רמה⁸⁸ שהסוס מגביה ונושא את הרוכב למקום שאינו יכול להגיע שם בעצמו ואפשר שזהו ג"כ ענין זרקא כאבנא בקירטא^{89,90} אשר אבנים הם אותיות⁹¹ כי והנה כתיב ושמרתם את השבת⁹² כי קדש היא לכם.

as in “horse and its rider, ramah”: for the horse lifts and carries the rider to a place he cannot reach by himself. And perhaps this too is the meaning of “zarka, like a stone in a sling,” for the stones are letters, etc. Now, it is written, “And you shall keep the Shabbos, for it is holy (kodesh) to you.”

In “horse and its rider, ramah,” the word ramah is read as “raised high”: a horse carries its rider where he could not go alone, and so the Torah’s letters carry the soul. Zarka, “like a stone in a sling,” may hint at the same, for letters are called “stones” (in Sefer Yetzirah letters are stones that “build houses”). The Alter Rebbe now turns to Shabbos, “for it is holy (kodesh) to you.”

כי הנה עיקר עליית נש"י [נשמות ישראל] שמתעלים מבחינת ומדרגת טהרה לבחי' ומדרגת ואנשי קדש תהיון לי⁹³ קדש ישראל לה'.⁹⁴ הנה עלייה זו היא בשבת.

For the main ascent of the souls of Israel, when they are raised from the level and rank of purity to the level and rank of “And you shall be holy (kodesh) people to Me,” “Israel is holy (kodesh) to Havayah”: this ascent is on Shabbos.

The soul’s main ascent, from purity to holiness (“holy people to Me,” “Israel is holy to Havayah”), takes place on Shabbos.

כי הגם דעלייה זו הוא ע"י התומ"צ [התורה ומצות] אשר קדשנו במצותיו. אך גם עליית התומ"צ [התורה ומצות] של כל ששת ימי המעשה⁹⁵ הוא ע"י השבת.⁹⁶

For although this ascent is through the Torah and mitzvos, “Who has sanctified us with His commandments,” yet the ascent of the Torah and mitzvos of all the six workdays is also through Shabbos.

The ascent comes through the Torah and the mitzvos, yet even the Torah and mitzvos of the six weekdays rise only through Shabbos.

10 והיינו כי יש קדש תתאה שהיא בחי' מלי עצמה וקדש עליון הוא חכמה עילאה והמצות הם נקי מצות המלך.⁹⁷ אך בשבת הואר⁹⁸ עליית המלי בבחי' קדש העליון ממש.

That is: there is a lower holiness (kodesh tata'ah), which is the level of Malchus itself, and the supernal holiness (kodesh elyon), which is supernal Chochmah; and the mitzvos are called the commands of the King. But on Shabbos there is the ascent of Malchus into the level of the very supernal holiness.

There are two levels of kodesh: a lower one, Malchus itself, and the supernal one, Chochmah. The mitzvos are "the King's commands," tied to Malchus; on Shabbos Malchus itself rises into the supernal kodesh.

וזהו כי קדש⁹⁹ היא לכם היינו עליית בחי' מלכותו ית' למקורה ושרשה בחי' קדש העליון שמשם חוצבה דאבא יסד ברתא

And this is "for it is holy (kodesh) to you": the ascent of the level of His Malchus, may He be blessed, to its source and root, the level of the supernal holiness, from which it was hewn, for "Abba founded the daughter."

That is why the Torah says of Shabbos, "it is holy (kodesh) to you": Malchus returns to its source in Chochmah, from which it was "hewn," as "Abba founded the daughter."

(ועי' יש למצוא סמך למנהג המבואר בפע"ח [בפרי עץ חיים]¹⁰⁰ לטבול א"ע [את עצמו] במקוה בערב שבת¹⁰¹)
כי בחי' שבת נקרא קדש היא לכם ולכן צ"ל תחלה בחינת טהרה כו)

(Through this one can find support for the custom, explained in Pri Etz Chaim, of immersing oneself in a mikveh on the eve of Shabbos: since Shabbos is called "it is holy (kodesh) to you," there must therefore first be the level of purity, etc.)

This supports the custom, recorded in Pri Etz Chaim, of immersing in a mikveh before Shabbos: one must first reach purity, the level below, before entering Shabbos, which is kodesh.

והנה הטעם שעלייה זו היא בשבת כי הנה נודע ענין השבת שהוא לשון שביתה ונייחא דרוחא

Now, the reason this ascent is on Shabbos is that, as is known, Shabbos is a term for ceasing (shevisah) and for rest of the spirit,

The reason the ascent comes on Shabbos lies in the meaning of the word: Shabbos means ceasing, and rest of the spirit.

כי ששת ימים עשה¹⁰² ה' את השמים ואת הארץ ע"י ע"מ [עשרה מאמרות] יהי אור שהוא בחי' ירידת הדבור ובתוכו המחשבה כו'

for “in six days Havayah made the heavens and the earth” through the Ten Utterances, “Let there be light,” which is the level of the descent of speech, and within it thought, etc.,

During the six days of creation G-d's speech, the Ten Utterances such as “Let there be light,” descended to create, with thought within the speech.

להיות נמשך ומתפשט ומלוכש בתוך הנבראים ובשבת הוא עליית הדבור בחכמה עילאה ועמ"ש מזה בד"ה שובה ישראל עד¹⁰³ והוא בחי' עליית מדת מל' בבחי' קדש העליון

so as to be drawn down, spread out and clothed within the created beings; and on Shabbos there is the ascent of speech into supernal Chochmah (see what is written on this in the discourse beginning “Return, O Israel, unto”). And this is the level of the ascent of the attribute of Malchus into the level of the supernal holiness,

Speech descended in order to spread into the creatures and be clothed within them. On Shabbos that speech rises back into supernal Chochmah; in other terms, Malchus rises into the supernal kodesh. The discourse “Return, O Israel” discusses this further.

כי נעוץ תחלתן בסופן וסופן בתחלתן¹⁰⁴ כנ"ל וכמשל אדם השובת ונה ממלאכת עבודה ששכלו ומחשבתו המלוכשת בתוך המעשה חוזרות ומתעלות למקורן.

for “their beginning is wedged in their end, and their end in their beginning,” as mentioned above; as in the analogy of a person who ceases and rests from his labor, whose intellect and thought, which were clothed in the deed, return and rise to their source.

As Sefer Yetzirah says, the end is wedged in the beginning. A person who stops working is the analogy: his mind and thought, which were absorbed in the work, withdraw and return to their source.

11 וזהו קדש ישראל לה' ראשית תבואתה.¹⁰⁵ תבואתה נקי דגנך ותירושך ויצהרך.¹⁰⁶ דגנך זה התלמוד^{107, 108} בהלכות הנגלות לנו ותירושך

And this is “Israel is holy (kodesh) to Havayah, the first of its produce.” “Its produce” is called “your grain, your wine and your oil.” “Your grain” is the study of the laws that are revealed to us; “and your wine”:

The verse “Israel is holy to Havayah, the first of its produce” is read as speaking of the Torah's “produce.” Grain, wine and oil stand for three layers of the Torah; “grain” is the Talmud, the laws revealed to us.

נכנס יין יצא סוד¹⁰⁹ הם פנימית התורה הנקרא רזין דאורייתא ויצהרך שמן שצף ע"ג [על גבי] יין¹¹⁰ הוא רזא דרזין¹¹¹ שכל אלה נקי תבואות

“wine entered, the secret came out,” which is the inner dimension of the Torah, called the secrets of the Torah (razin d’oraysa); “and your oil,” the oil that floats on top of the wine, is the secret of secrets (raza d’razin). All these are called “produce,”

“Wine” is the inner dimension of the Torah, its secrets: the Sages say “wine entered, the secret came out,” for yayin (wine) and sod (secret) have the same numerical value, seventy. “Oil,” which floats on top of the wine, is the secret of secrets.

כי יש תבואות שדה ותבואת הכרם וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה] זית נמי תבואה איקרי¹¹² כוי וישראל יתעלו בבחי' קדש שהוא ראשית להתורה.

for there is produce of the field and produce of the vineyard, and as our Sages, of blessed memory, said, “The olive too is called produce,” etc. And Israel will be raised to the level of kodesh, which is reishis (“first”) to the Torah.

All three count as “produce,” since the Sages call even the olive “produce.” Israel rise to kodesh, which is reishis, “first,” prior even to the Torah.

12 והענין ע"ד הנ"ל כי מתחלה ישראל הם למטה מן התורה כמאמר תלת קשרין מתקשרין דא¹¹³ בא ישראל באורייתא כוי שישראל הם מקבלים מהתורה

The explanation is along the lines of the above: at first Israel are below the Torah, as in the saying, “Three knots are bound one to another: Israel to the Torah,” etc., for Israel receive from the Torah;

At first Israel are “below” the Torah: the Zohar speaks of three bonds, Israel bound to the Torah and the Torah to the Holy One, blessed be He, so Israel receive from the Torah.

אבל אח"כ הם מתעלים למעלה ממנה וכענין שנאמר ועשיתם אתם וכן אשר יעשה אותם האדם¹¹⁴ שישראל הם הממשיכים אור א"ס לבחינת התורה להיות אא"ס [אור אין סוף] מתלבש בחכמה שזהו פי' עוסק בתורה לשמה^{115, 116} לשמ"ה ממש וכמ"ש במ"א.

but afterwards they are raised above it, as in what is said, “And you shall make them,” and likewise, “which a person shall make”: for Israel are the ones who draw down the Infinite Light (Or Ein Sof) into the level of the Torah, so that the Infinite Light is clothed in Chochmah. This is the meaning of one who “occupies himself with Torah lishmah,” li-shmah (“for its Name”) in the literal sense, as is explained elsewhere.

Later they rise above it. The verses “you shall make them” and “which a person shall make” imply that Israel “make” the Torah and the mitzvos: through their study and deeds they draw the Infinite Light into the Torah, so that it is clothed in Chochmah. Studying Torah lishmah, “for its Name,” means exactly this.

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] שמתחלה יהיה בתורת ה' חפצו ואחר כך ובתורתו יהגה שנקראת על שמו¹¹⁷ וד"ל [ודי למבין]:^{118, 119}

And this is what our Sages, of blessed memory, said: that at first "his desire is in the Torah of Havayah," and afterwards "in his Torah he meditates," for it is called by his name. This suffices for one who understands.

So the Sages say of the verse in Psalms that at first the Torah is called "the Torah of Havayah," and afterwards, once a person has toiled in it, "his Torah," called by his name.

SECTION 5 • ¶13-18

Sin and the Holy of Holies

13 ד אך כל זה הוא בקיום התורה והמצוות אבל בהיפוך העובר ופוגם אפילו בביטול מ"ע [מצות עשה] ואפילו מי שאפשר לו לעסוק בתורה ואינו עוסק הרי עושה

4. But all this is when the Torah and mitzvos are kept. In the opposite case, one who transgresses and causes a blemish, even by neglecting a positive commandment, and even one who is able to occupy himself with Torah and does not, causes

All of this applies when the Torah and mitzvos are kept. The reverse also has an effect: neglecting even a single positive commandment, or failing to study Torah when one is able to, is itself a failing.

חסרון בהמשכת בחי' קדש העליון וכ"ש [וכל שכן] בעברו על מל"ת [מצות לא תעשה] דאורייתא או דרבנן הרי עי"ז מטמא נפשו שהיא בחי' טהורה וכי' וכמו שע"י המצות היא מתעלית מבחי' טהרה לבחי' קדושה

a lack in the drawing down of the level of the supernal holiness; and all the more so when he transgresses a prohibitive commandment, of the Torah or of the Rabbis: through this he defiles his soul, which is the level of "pure," etc. And just as through the mitzvos it is raised from the level of purity to the level of holiness,

Such neglect leaves a lack in the drawing down of supernal holiness. Breaking a prohibition, whether of the Torah or of the Rabbis, does more: it defiles the soul, whose root is "pure."

וזהו ענין והיתה נפש אדוני צרורה בצרור¹²⁰ כו' כמו הזורק אבן ע"י הצרור שמגביהו למעלה מטבעו. כך הוא העלייה ע"י המצות.

and this is the meaning of "And the soul of my master shall be bound in the bundle (tzerurah bitzror)," etc., like one who throws a stone by means of the bundle (tzeror), which lifts it higher than its nature, so is the ascent through the mitzvot;

The mitzvot lift the soul from purity to holiness, as Avigail says to David, "the soul of my master shall be bound in the bundle of life": like a stone set in a sling's pouch, which is thrown higher than it could ever rise by its nature.

14 וכך לעומת זה על ידי העוונות כתיב ואת נפש אויביך יקלענה בתוך כף הקלע¹²¹ שנזרקת למרחוק מאד בסטרא דמסאבא מה

and so, correspondingly, through sins, it is written, "And the soul of your enemies He shall sling out, as from the hollow of a sling": it is thrown very far away, into the side of impurity, which

Sins have the reverse effect, as the second half of the same verse says: "the soul of your enemies He shall sling out, as from the hollow of a sling." The soul is flung far away, into the realm of impurity.

שהוא רחוק מאד מאד מבחי' טהורה היא וכו' וכמ"ש במ"א בד"ה כי ביום הזה יכפר.

is very, very far from the level of "it is pure," etc., as is explained elsewhere, in the discourse beginning "For on this day He shall atone."

That realm is as far as can be from the soul's root, "it is pure." The discourse "For on this day He shall atone" discusses this further.

והתיקון לזה הוא לדלג שור¹²² ע"י התשובה להמשיך מבחי' היותר גבוה גם מבחי' הקדש עליון שבזה ימולאו כל הפגמים והחסרונות שנעשו בקדש

The remedy for this is "to leap over a wall" through teshuvah: to draw down from a level higher even than the supernal holiness, by which all the blemishes and lacks that were made in the Holy (kodesh) will be filled;

The remedy is teshuvah, which "leaps over a wall": it draws down from a level higher even than supernal holiness, and that level can fill every blemish and lack made in the Holy (kodesh).

והיינו ע"י כה"ג [כהן גדול] שנכנס ביוה"כ [ביום הכפורים] לבית קדש הקדשים^{123, 124} אשר בחי קדש הקדשים הוא למעלה מעלה גם מבחי קדש העליון וכמ"ש בזהר ס"פ משפטים (דקכ"א סע"א [סוף עמוד א]).¹²⁵

that is, through the Kohen Gadol, who on Yom Kippur enters the House of the Holy of Holies; for the level of the Holy of Holies is far, far above even the level of the supernal holiness, as is written in the Zohar at the end of Parshas Mishpatim (121a, at the end of the side):

This higher level is drawn down by the Kohen Gadol entering the Holy of Holies on Yom Kippur. The Holy of Holies is far above even supernal holiness, as the Zohar on Mishpatim says.

שהחכמה שהיא בחי קדש העליון נפקא מאתר דאקרי קדש הקדשים¹²⁶ וזהו ענין והחכמה מאין תמצא.¹²⁷

that Chochmah, which is the level of the supernal holiness, “comes out from the place called Holy of Holies.” And this is the meaning of “And Chochmah is found from ayin (nothing).”

The Zohar says that Chochmah, the supernal kodesh, “comes out from the place called Holy of Holies.” The verse “Chochmah is found from ayin” is read the same way: Chochmah comes from what is above it, “nothing” (ayin).

ועיין עוד בזהר בראשית (דמ"ה סע"א [סוף עמוד א] וע"ב). ובפ' פקודי (דרס"א) וע' עוד בפ' יתרו (דס"ז ע"ב)

See further in the Zohar, Bereishis (45a, at the end of the side, and 45b), and in Parshas Pekudei (261); and see further in Parshas Yisro (67b),

Further Zohar passages on the Holy of Holies are listed: on Bereishis (45a-b), on Pekudei (261) and on Yisro (67b).

גבי אית מלך לעילא דאיהו רזא דקדש הקדשים ותחותיה אית כהן¹²⁸ כו' דאקרי גדול כו' ובפ' הרמ"ז [הרב משה זכות] שם וזהו ענין המלך הקדוש¹²⁹ שאומרים בעשי"ת [בעשרת ימי תשובה]¹³⁰

regarding “There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a Kohen,” etc., “who is called great,” etc.; and in the commentary of the Ramaz there. And this is the meaning of “the holy King” that is said during the Ten Days of Teshuvah.

The Zohar on Yisro says there is a King above, the mystery of the Holy of Holies, and beneath Him a Kohen “called great”; the Ramaz (Rabbi Moshe Zacuto) comments there. This is why, during the Ten Days of Teshuvah, the third blessing of the Amidah ends “the holy King” (HaMelech HaKadosh).

וביאור הענין היינו כי קדש העליון זהו בחי' סוכ"ע¹³¹ שאינו מתלבש בבחי' עלמין כ"א סובב ומקיף עליהם שלכן נקרא קדש כנ"ל.

The explanation of the matter is that the supernal holiness is the level of the light that encompasses all worlds (sovev kol almin), which is not clothed within the worlds but surrounds and encompasses them; that is why it is called kodesh, as mentioned above.

The supernal kodesh is sovev kol almin, the light that surrounds the worlds without entering them; that is why it is called kodesh, "set apart."

אך באמת גם בחי' סוכ"ע אינו ערוך למהותו ועצמותו ית' שאינו בגדר עלמין כלל לא בבחי' סובב

But in truth, even the level of sovev kol almin bears no comparison to His being and essence, may He be blessed, which is not within the bounds of worlds at all, neither as encompassing (sovev)

Yet even sovev kol almin does not compare to G-d's essence, which is not defined by worlds at all, not even as surrounding them.

ולא בבחי' ממלא וזהו פ"י ולא נערוך אליו קדושתו.¹³² שאפי' [שאפילו] בחי' קדש העליון אינו ערוך אליו כלל.

nor as filling (memalei). And this is the meaning of "His holiness is not comparable to Him": even the level of the supernal holiness is not comparable to Him at all.

Nor is it defined as filling them. This is the meaning of "His holiness is not comparable to Him": even the supernal kodesh is as nothing next to Him.

15 ועמ"ש בד"ה ועשית ציץ¹³³ זהב¹³⁴ בענין קדש למד מלמטה¹³⁵ הוי' מלמעלה שבחינת קדש למד הוא עדיין מלמטה לגבי שם הוי' דלעילא כו' ע"ש ולכן נקרא קדש הקדשים שהוא מובדל ומרומם גם מבחי' סוכ"ע שהוא בחי' קדשים.

See what is written in the discourse beginning "And you shall make a plate (tzitz) of gold," on "kodesh with the lamed below, and Havayah above": that the level of "kodesh la-" is still below relative to the Name Havayah above, etc.; see there. And therefore it is called the Holy of Holies (Kodesh HaKodashim), for it is separated and exalted even above the level of the light that encompasses all worlds (sovev kol almin), which is the level of "holies" (kodashim).

The tzitz, the Kohen Gadol's golden plate, bore the words "Holy to Havayah" in two lines: "kodesh la-" below and the Name Havayah above. The discourse on the tzitz explains that "kodesh" is still below the Name itself; so the level that is set apart even from sovev kol almin, which is itself the "holies," is called the "Holy of Holies."

16 וכמ"ש והבדילה הפרוכת לכם¹³⁶ בין הקדש ובין קדש הקדשים וע"י שממשיכים מבחי קדש הקדשים ע"י מתמלאים כל החסרונות

As it is written, "And the curtain shall separate for you between the Holy and the Holy of Holies." And by drawing down from the level of the Holy of Holies, all the lacks are thereby filled,

The curtain divided the Holy from the Holy of Holies, two distinct levels. Drawing down light from the Holy of Holies fills every lack.

כי בחי קדה"ק [קודש הקדשים] הוא הממלא כל שמה¹³⁷ ונקרא שלימו דכולהו¹³⁸ וכמשל המעיין שנסתם ונהר שנחרב ויבש שחופרין בעומק יותר כו' וכמ"ש במ"א.

for the level of the Holy of Holies is that which "fills all the Names" and is called "the perfection of them all"; like the analogy of a spring that was stopped up and a river that was ruined and dried up, where one digs deeper, etc., as is explained elsewhere.

The Holy of Holies corresponds to what the Tikkunei Zohar says of G-d Himself: He "fills all the Names" and is "the perfection of them all." A spring that has been blocked, or a river that has dried up, is restored by digging deeper, down to the source that feeds it.

וזהו וכפר על הקדש מטומאות^{139, 140} בניי [בני ישראל] שימשיך וימלא כל הפגמים שנעשו בבחי קודש העליון ע"י טומאות בניי [בני ישראל] כנ"ל ועיין בזהר ח"ב [חלק ב'] (דקפ"ה ע"ב ודרי"ט ע"ב)

And this is "And he shall atone for the Holy, from the impurities of the children of Israel": that he will draw down and fill all the blemishes that were made in the level of the supernal holiness through the impurities of the children of Israel, as mentioned above. See the Zohar, Part II (185b and 219b).

This answers the opening question about atoning "for the Holy": the Kohen Gadol draws from the Holy of Holies and fills the blemishes that Israel's impurities caused in the supernal holiness. The Zohar passages cited apply this verse to the cleansing of Yom Kippur.

והנה באמת גם עכשיו התשובה מועלת לזה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יש קונה עולמו בשעה¹⁴¹ א' והיינו מפנישהעוה"ז הוא עולם התמורה שבו האדם יכול לשנות את טעמו מרע לטוב מיד כרגע

Now, in truth, even now teshuvah is effective for this, as our Sages, of blessed memory, said, "There is one who acquires his world in a single hour." That is because this world is the world of change (temurah), in which a person can change his mind from evil to good immediately, in an instant;

Even now, without a Temple, teshuvah can achieve this; the Sages say that a person can "acquire his world in a single hour." This world is a world of change, where a person can turn from evil to good in an instant.

שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] ת"ח [תלמיד חכם / תלמידי חכמים] שעבר עבירה ביום אל תהרהר אחריו כלילה¹⁴² שבודאי עשה תשובה ואינו כמו העוה"ב [העולם הבא] ששם הכל בהדרגה כפי הראוי ע"פ

for our Sages, of blessed memory, said, "A Torah scholar who committed a transgression by day, do not suspect him at night," for he has certainly done teshuvah. It is not like the World to Come, where everything is gradual, as is fitting according to

The Sages even say that a Torah scholar who sinned by day has surely repented by nightfall. The World to Come is different: there everything proceeds step by step, as strict justice requires.

הדין וצ"ל כף הקלע¹⁴³ תחלה¹⁴⁴ ואח"כ גיהנם ואח"כ ג"ע [גן עדן] התחתון ואח"כ ג"ע [גן עדן] העליון משום שעוה"ב [שעולם הבא] הוא בחי' זיו השכינה¹⁴⁵ וא"א לקבל האור והזיו אלא בהדרגה

the law: there must first be the "hollow of the sling," then Gehinnom, then the lower Gan Eden, and then the higher Gan Eden; because the World to Come is the level of the radiance of the Shechinah, and it is impossible to receive the light and the radiance except gradually.

There a soul passes first through the "hollow of the sling," then Gehinnom, then the lower and the higher Gan Eden. The World to Come is the radiance of the Shechinah, which can be received only in stages.

אבל בעוה"ז נמשך מבחי' שלמעלה מכל ההשתלשלות והוא השוה ומשוה קטן וגדול¹⁴⁶ משום דקמיה כחשכה כאורה¹⁴⁷

But in this world there is a drawing down from the level that is above all of the chain of descent (hishtalshelus), and He is the One who "is equal and makes small and great equal," because before Him "darkness is as light,"

In this world, however, a person can draw from what is above all of hishtalshelus: from the One who, as the High Holiday prayer says, "is equal and makes small and great equal," for whom "darkness is as light."

וגם חשך לא יחשיך¹⁴⁸ כנודע וכמ"ש במ"א בד"ה צו את בניי [בני ישראל] כו' את קרבני לחמי¹⁴⁹ כו'.^{150, 151}

and also "darkness does not darken," as is known, and as is explained elsewhere, in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," etc.

For Him "darkness does not darken": dark and light make no difference to Him, so He can turn evil into good at once. The discourse on "Command the children of Israel... My offering, My bread" discusses this.

17 והטעם משום שעוה"ב [שעולם הבא] נקי עולם ברור¹⁵² שכבר נברר כל דבר ובא על מקומו וא"א להיות שינוי מזו לזו משא"כ בעוה"ז

The reason is that the World to Come is called a “clear world” (olam barur), in which everything has already been refined (nivrar) and has come to its place, and there can be no change from one to another; whereas in this world,

The reason for the difference: the Talmud calls the World to Come a “clear world,” where everything has already been sorted out and set in its place, so nothing can change from one state to another.

שהוא קודם גמר הבירור עדיין ושורה בו בחי' המברר שהוא הוא כל יכול לשנות מרע לטוב כו'.
which is still before the completion of the refinement (birur), there rests within it the level of the One who refines, and He is the All-Capable, to change from evil to good, etc.

This world is still in the middle of its refinement (birur), and the One who refines is present in it. He can do anything, including turning evil into good.

18 ולכן כתיב מי לי בשמים¹⁵³ ועמך לא חפצתי בארץ שמים וארץ הם ג"ע [גן עדן] עליון ותחתון וכן ועמך הוא כענין מ"ש

Therefore it is written, “Whom do I have in heaven? And with You (ve-imcha) I desire nothing on earth.” “Heaven” and “earth” are the higher and lower Gan Eden; and likewise, “with You” is like what is written,

That is why the Psalmist says, “Whom do I have in heaven? And with You I desire nothing on earth.” Heaven and earth are the higher and the lower Gan Eden; “with You” means what accompanies G-d, not G-d Himself.

154 כי עמך מקור חיים שמקור חיים הוא זיו השכינה המאיר בג"ע [בגן עדן] נקרא עמך שהוא טפל ובטל אצלו ית'.

“For with You (imcha) is the source of life”: the “source of life,” which is the radiance of the Shechinah that shines in Gan Eden, is called “with You,” for it is secondary and nullified beside Him, may He be blessed.

As in “For with You is the source of life”: the radiance of the Shechinah that shines in Gan Eden is “with” G-d, secondary to Him and nullified before Him.

ובכולן אין לי חפץ זולת בעצמותו ית' דוקא שהוא הכל יכול כנ"ל. אך הנה עכ"ז [עם כל זה] הרי ארז"ל
[אמרו רבותינו זכרונם לברכה] עבר אדם על ל"ת [לא תעשה] ¹⁵⁵ ושם תשובה תולה ויוהכ"פ [ויום הכפורים] מכפר

And in all of them I have no desire, except in His essence, may He be blessed, specifically, for He is the All-Capable, as mentioned above. Yet even so, our Sages, of blessed memory, said, "If a person transgressed a prohibition and did teshuvah, [teshuvah] suspends and Yom Kippur atones,"

The Psalmist wants none of these, only G-d's essence, which can do anything. Even so, the Sages teach that for a prohibition teshuvah only suspends the punishment, and Yom Kippur completes the atonement.

כי להיות המשכה זו מבחי' קדש הקדשים זהו בחי' יוהכ"פ [יום הכפורים] שבו נכנס כה"ג [כהן גדול] בבית
קדש הקדשים.

because for this drawing down to come from the level of the Holy of Holies, that is the level of Yom Kippur, on which the Kohen Gadol enters the House of the Holy of Holies.

The reason is that drawing from the Holy of Holies belongs to Yom Kippur, the day the Kohen Gadol enters there.

SECTION 6 • ¶119-21

The sprinkling of the blood

19 והנה סדר עבודת כה"ג [כהן גדול] הוא שלוקח דם הפר ודם השעיר ומזה נגד הארון בין הבדים שבארון
מונחים הלוחות שכתוב בהן אנכי ¹⁵⁶

Now, the order of the service of the Kohen Gadol is that he takes the blood of the bull and the blood of the goat and sprinkles opposite the Ark, between the poles; for in the Ark lie the Tablets, on which is written "I am"

On Yom Kippur the Kohen Gadol sprinkled the blood of the bull and of the goat toward the Ark, between its poles. The Ark held the Tablets, which begin with "I am Havayah your G-d."

ולא יהיה לך ¹⁵⁷ אנכי כולל כל המ"ע [המצוות עשה] ¹⁵⁸ ולא יהי' [יהיה] כולל כל מל"ת [מצוות לא תעשה]
ובהעלאת דם לשם יכופרו כל הפגמים שנעשו בקדש.

and "You shall have no [other gods]": "I am" includes all the positive commandments, and "You shall have no" includes all the prohibitive commandments. And through bringing up the blood there, all the blemishes that were made in the Holy will be atoned.

They continue "You shall have no other gods." "I am" includes all the positive commandments and "You shall have no" all the prohibitions, so bringing the blood there atones for every blemish made in the Holy.

כי הנפש אלקית שבאדם מצד עצמה אינה חוטאת¹⁵⁹ כלל רק נפש הבהמית היא הנפש החוטאת ומתכפרים עוונותיה ע"י הקרבת דם הקרבנות

For the G-dly soul in a person, of itself, does not sin at all; only the animal soul is the soul that sins, and its sins are atoned through offering the blood of the offerings,

The G-dly soul does not sin of itself; sin comes from the animal soul. So the animal soul's sins are atoned through the blood of animal offerings.

כי הבהמות בשרשן הם למעלה מבחי האדם וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אחר וקדם צרתני¹⁶⁰ אחר למע"ב [למעשה בראשית]¹⁶¹ שהרי תחלה נאמר תוצא הארץ נפש חיה¹⁶² למינה בהמה ורמש כו'.

for animals, in their root, are higher than the level of man; as our Sages, of blessed memory, said, "‘Behind and before You formed me’: behind, [last] in the work of creation." For first it is said, "Let the earth bring forth living creatures after their kind, cattle and creeping things," etc.,

Animals are rooted higher than man. The Sages read "Behind and before You formed me" to mean that man came last in the work of creation: the animals were created first, as the verse "Let the earth bring forth living creatures" shows.

20 ואח"כ מאמר נעשה אדם¹⁶³ כו' וכנודע גם ממה שאנו רואים בגשמיות שהאדם ניזון ומקבל חיות מדצ"ח [מדומם צומח חי]

and afterwards the utterance "Let us make man," etc. And as is known also from what we see physically: man is nourished and receives life from the inanimate, the vegetative and the animal;

After the animals came "Let us make man." Daily experience shows the same order: man lives from the inanimate, vegetable and animal realms.

שהרי ארץ שהיא בחי הדומם היותר אחרונה במדרגה הנה ממנה יצא לחם^{164, 165} והיתה לראש פנה¹⁶⁶ לצח"מ [לצומח חי מדבר].

for the earth, which is the level of the inanimate, the very lowest in rank, from it bread comes forth, and it has become the cornerstone for the vegetative, the animal and the speaking.

The earth, the lowest of all, yields bread and becomes "the cornerstone" that sustains plants, animals and man.

21 וכן הצומח וחי נגד המדבר שהוא מקבל חיות מהם וגם מוסיפים דעת באדם כמו שמצינו ברי"נ [ברב נחמן]

כששאלו ממנו בענין ה' בקר וה' חצאי בקר אמר עדיין לא אכילנא בישראל דתורא^{167, 168} כו'

And so too the vegetative and the animal, relative to the speaking: he receives life from them, and they also add understanding (daas) to a person; as we find with Rav Nachman, when they asked him about "five cattle" and "five half-cattle," he said, "I have not yet eaten ox meat," etc.,

Plants and animals not only sustain a person but add to his understanding. When Rav Nachman was asked a law concerning "five cattle" and "five half-cattle," he answered that he had not yet eaten ox meat.

חמרא וריחי פיקחני¹⁶⁹ הרי קיבל ענין גדול שבתורה שוא אותו הדין הנ"ל מאכילת בישראל דתורא

"wine and fragrance make me sharp." Thus he received a great matter in the Torah, namely that law mentioned above, from eating ox meat.

The Sages also say "wine and fragrance make me sharp." A great matter of Torah, that very law, came to Rav Nachman through eating meat.

והיינו לפי ששרשן ממקום גבוה מאד נעלה רק שנפלו וירדו למטה מטה עד שהם למטה מהדעת כי הבהמה אין לה שכל

That is because their root is from a very high and exalted place, only they fell and descended lower and lower, until they are below understanding (daas); for an animal has no intellect,

Animals have no intellect, being below understanding, yet their root is very high; they fell lower and lower.

אבל שרשה למעלה מהדעת וכאשר היא מתבררת מוספת כח וחיות באדם ונותנת לו דעת כו'

but its root is above understanding; and when it is refined, it adds strength and vitality to a person and gives him understanding, etc.

When an animal is refined, used for a holy purpose, its high root comes out and adds strength, vitality and understanding to the person.

וכמ"כ [וכמו כן] הוא ענין ההזאה שמוציא דם הפר והשעיר שהוא עיקר פנימית החיות שלהם ומעלה אותם עד מקום הלוחות והארון¹⁷⁰ ואז הוא ממשיך ממקום גבוה מאד נעלה ומכפר וממלא כל הפגמים שנעשו בקדש כו'

And so too is the matter of the sprinkling: he takes out the blood of the bull and the goat, which is the essence of their inner life-force, and brings them up to the place of the Tablets and the Ark; and then he draws down from a very high and exalted place, and atones for and fills all the blemishes that were made in the Holy, etc.

The sprinkling works the same way: the blood, the animal's inner life-force, is brought up to the Ark and the Tablets, and through its high root the Kohen Gadol draws from a very exalted place and fills every blemish made in the Holy.

(וענין ההזאה זהו ענין תשובה בחילא יתיר¹⁷¹ וזהו ע"ד הנזכר לעיל בענין זרקא וכמ"ש במ"א בענין מדלג כו' ועי"ז נמשך גם כן מלמעלה בחי' וזרקתי עליכם מים טהורים¹⁷² שהוא מלמעלה מסדר השתלשלות כנודע):

(The sprinkling is teshuvah "with greater strength," and this is along the lines of what was mentioned above on zarka, and as is explained elsewhere on "leaping," etc.; and through this there is also drawn down from above the level of "And I will sprinkle (zarakti) pure water upon you," which is from above the order of the chain of descent (hishtalshelus), as is known.)

The sprinkling (haza'ah) corresponds to teshuvah, which draws "with greater strength," like the zarka hurled upward and the "leaping" described elsewhere. In response, "I will sprinkle (zarakti) pure water upon you" flows from above the order of hishtalshelus.

SECTION 7 • ¶22-27

Shabbos Shabbason: hu and hi

22 ה והנה עם כל הנ"ל יוכן ענין שבת שבתון. והוא כענין מ"ש עולת שבת בשבתו.^{173, 174}

5. Now, with all the above, the matter of Shabbos Shabbason will be understood. It is like what is written, "The burnt offering of Shabbos, on its Shabbos."

With all this, the name "Shabbos Shabbason" can be understood. It is like "the burnt offering of Shabbos on its Shabbos," a Shabbos within a Shabbos.

שכמו ששבת לגבי ששת ימי המעשה הוא עליית העולמות שמתעלים מאד נעלה. כך הוא בחיי שבת שבתון לגבי שבת שהוא בחיי שבת של השבתות של כל השנה.

For just as Shabbos, relative to the six workdays, is the ascent of the worlds, in which they are raised very high, so is the level of Shabbos Shabbason relative to Shabbos: it is the level of the Shabbos of the Shabbosos of the whole year.

As Shabbos raises the worlds above the six weekdays, so Shabbos Shabbason rises above Shabbos: it is the Shabbos of all the year's Shabbosos.

ועיין בזהר ס"פ אחרי (דע"ט ע"ב) והוא בחיי קדש הקדשים שזהו בחיי יוהכ"פ [יום הכפורים] כי שבת נקרא קדש

See the Zohar at the end of Parshas Acharei (79b). And it is the level of the Holy of Holies, which is the level of Yom Kippur; for Shabbos is called "holy" (kodesh),

Shabbos Shabbason is the Holy of Holies, the level of Yom Kippur, whereas an ordinary Shabbos is called only "holy" (kodesh).

אבל ביוה"כ [ביום הכפורים] נכנס הכ"ג לקדש הקדשים שהוא מקור כל בחיי הקדשים והוא שלימו דכולהו וממלא כל שמהן^{175, 176} כנ"ל והיינו בחיי י"ג מדה"ר [מדות הרחמים] המתגלים ביוכ"פ [ביום כפור / ביום הכפורים] שהן עליונות מאד ומהם מקור הסליחה והמחילה כנודע.

but on Yom Kippur the Kohen Gadol enters the Holy of Holies, which is the source of all the levels of "holy," and it is "the perfection of them all" and "fills all the Names," as mentioned above; that is, the level of the Thirteen Attributes of Mercy that are revealed on Yom Kippur, which are very high, and from them is the source of pardon and forgiveness, as is known.

On Yom Kippur the Kohen Gadol enters the Holy of Holies, the source of all holiness, which "fills all the Names." This is the Thirteen Attributes of Mercy revealed on Yom Kippur, the source of pardon and forgiveness.

23 והנה כאן כתיב שבת שבתון הוא לשון דכר וגם כתיב וענייתם בתשעה ובפ' אחרי כתיב היא לשון נוקבא ולא נזכר בתשעה אלא וענייתם סתם.

Now, here it is written "Shabbos Shabbason hu," a masculine term, and it is also written "and you shall afflict ... on nine"; whereas in Parshas Acharei it is written hi, a feminine term, and "on nine" is not mentioned, only "and you shall afflict" without qualification.

The Alter Rebbe returns to his opening questions. In Emor the day is called hu (masculine) and the fast is "on nine"; in Acharei it is hi (feminine), and the verse says only "you shall afflict," without "on nine."

והענין כי הא בהא תליא כי פי' הוא לשון דכר היינו שישראל הם במדרגת דכר

The explanation is that the one depends on the other. For the meaning of hu, a masculine term, is that Israel are at the rank of the masculine,

The two differences depend on each other. Hu, the masculine, means that Israel are in the role of the giver, the one who initiates.

והם המשפיעים וממשיכים גילוי הארה זו בכחם וע"ד שנוי' [שנוכר] למעלה כפי' קדש ישראל לה' ראשית תבואתה שישראל הם ראש ומקור להתורה וכמ"ש ועשיתם אתם כנ"ל

and they are the ones who bestow and draw down the revelation of this illumination by their own power; along the lines of what was mentioned above on "Israel is holy to Havayah, the first of its produce," that Israel are the head and source of the Torah, and as it is written, "And you shall make them," as mentioned above.

Israel themselves draw down this revelation, as explained above: Israel are "first," the head and source of the Torah, the ones who "make" it.

והיינו ע"י ועניתם את נשפתיכם בתשעה¹⁷⁷ ופי' בתשעה ולכאורה בתשיעי מבע"ל אבל הענין דקאי על כל הטי' מדות שכנפש שכולם יהיו בכחי אתכפייא ואתהפכא

And this is through "And you shall afflict your souls on nine." The meaning of "on nine" (be-tish'ah), where seemingly it should have said be-teshi'i, "on the ninth," is that it refers to all nine attributes of the soul: that all of them should be in the state of being subdued (iskafya) and transformed (is'hapcha).

They do this through "afflicting your souls on nine." "On nine" instead of "on the ninth" refers to the soul's nine attributes, all of which must be subdued (iskafya) and even transformed (is'hapcha).

ולכן מצוה להתענות בכל הטי' ימים^{178, 179} שהם כנגד טי' מדות כידוע והוא ענין הנסירה שבכל יום ננסר מדה¹⁸⁰ א' ופי' נסירה היינו להפריד מדות הנה"א [הנפש האלקית] מהנה"ב [מהנפש הבהמית] שלא תהיינה דבוקות ונמשכות אחר מדות הנה"ב [הנפש הבהמית]

Therefore it is a mitzvah to fast on all nine days, which correspond to the nine attributes, as is known. And this is the matter of the "sawing apart" (nesirah), for on each day one attribute is sawn apart. The meaning of "sawing apart" is to separate the attributes of the G-dly soul from the animal soul, so that they will not be attached to, and drawn after, the attributes of the animal soul.

Hence the custom of fasting on the nine days before Yom Kippur, one day for each attribute. In the Arizal's teaching these days are a time of nesirah, "sawing apart," one attribute each day; here it means separating each attribute of the G-dly soul from its attachment to the animal soul.

וזהו ענין התענית כי המזון והשובע מחבר הנה"ב [הנפש הבהמית] עם הנה"א [הנפש האלקית] כמ"ש וישמן ישורון ויבעט. שמנת עבית¹⁸¹ כו'.

And this is the point of the fast: food and satiety join the animal soul with the G-dly soul, as it is written, "And Yeshurun grew fat and kicked; you grew fat, you grew thick," etc.;

Food and satiety bind the two souls together, as the verse says that Yeshurun "grew fat and kicked."

משא"כ התענית מחליש כח הנה"ב [הנפש הבהמית] ויבא לידי הכנעה ולהפרד ממדות נה"ב [נפש הבהמית] ועי"ז מעורר כן למעלה שינסרו הגבורות וישארו חסדים טובים כו' ואח"כ עי"ז יומקתו גם הגבורות.¹⁸²

whereas the fast weakens the strength of the animal soul, and he will come to submission and to separating from the attributes of the animal soul. Through this he arouses the same above: that the Gevuros (severities) be sawn apart and good Chassadim (kindnesses) remain, etc.; and afterwards, through this, the Gevuros too will be sweetened.

Fasting weakens the animal soul and brings it to submission, freeing the G-dly soul's attributes. In response, above too the Gevuros (severities) are "sawn apart," leaving the good Chassadim (kindnesses), and in the end the Gevuros themselves are sweetened.

24 ועמ"ש ע"פ כי אברהם לא ידענו^{183, 184} קצתו מענין זה ובביאור ע"פ אני ישנה¹⁸⁵ גבי אחותי.

See something of this matter in what is written on the verse "For Avraham does not know us," and in the explanation of the verse "I sleep," regarding "my sister."

The Alter Rebbe refers to two discussions of this theme: the discourse on "For Avraham does not know us," and the explanation of "I sleep [but my heart is awake]... open to me, my sister."

ועוד זאת ענין התענית שהוא מרצה ונקי' יום רצון¹⁸⁶ כידוע היינו לפי שע"י התענית דוקא נמשך הארה מלמעלה למטה

Moreover, a fast brings favor and is called "a day of favor" (yom ratzon), as is known. That is because specifically through fasting an illumination is drawn from above downward;

A fast is also called "a day of favor" (yom ratzon), because fasting in particular draws light down from above.

כי ענין האכילה הוא העלאת החיות ממטה למעלה שהמאכל נכנס לאצטומכא ומתברר ונעשה דם כו' for eating is an elevation of the life-force from below upward: the food enters the stomach, is refined and becomes blood, etc.,

Eating works from below upward: food goes into the stomach, is refined and becomes blood.

עד שנעשה חיות למוח והכל העלאה ממטה למעלה ולמעלה ג"כ הוא בחינת בירורים והעלאת הניצוצות ממטה למעלה כידוע.

until it becomes life-force for the brain; and it is all an elevation from below upward. Above, too, it is the level of refinements (birurim) and the elevation of the sparks from below upward, as is known.

In the end it gives life to the brain; the whole process rises from below. Above as well, refinement (birur) raises the sparks of holiness from below upward.

אבל התענית שאינו אוכל כלום ואזי התפשטות חיותו הוא בהיפוך ממעלה למטה¹⁸⁷ שהמוח בעצמו משפיע חיות לכל האברים ממעלה למטה

But in a fast, when he eats nothing, the spreading of his life-force is the reverse, from above downward: the brain itself gives life-force to all the limbs, from above downward.

In a fast nothing is taken in, so the body's life-force flows the other way, from the brain down to all the limbs.

וגם למעלה מתעורר עי"ז גילוי אור וחיות ממעלה למטה והיינו מבחי"י י"ג מדה"ר [מדות הרחמים] שהם מקור החיים שלימו דכולהן וממלא כל שמהן כנ"ל. וביוהכ"פ [וביום הכפורים] הוא התגלות רעוא דכל רעוין.¹⁸⁸

And above, too, there is aroused through this a revelation of light and life-force from above downward, namely from the level of the Thirteen Attributes of Mercy, which are the source of life, "the perfection of them all," and "fill all the Names," as mentioned above. And on Yom Kippur there is the revelation of "the Will of all wills" (ra'ava d'chol ra'avin).

Likewise above, fasting draws light from above downward, from the Thirteen Attributes of Mercy, the source of all life. On Yom Kippur the "Will of all wills," G-d's innermost will, is revealed.

25 והנה כשישראל הם במעלה עליונה להיות ועניתם בתשעה בחינות הנ"ל שבנפש שכולם יפרדו ממדות

הגשמיים דנה"ב [דנפש הבהמית]

Now, when Israel are at a high rank, so that there is "and you shall afflict ... on nine" levels of the soul, mentioned above, so that all of them are separated from the physical attributes of the animal soul,

This is when Israel reach the high level of "afflicting on nine," separating all nine attributes of the soul from the physical traits of the animal soul.

אזי בחי' שבת שבתון המתגלה ביוהכ"פ [ביום הכפורים] נקרא שבת שבתון הוא לשון דכר משא"כ כשאנחנו עושים תשובה מעומקא דליבא כ"כ [כל כך] להיות בבחי' ועניתם בתשעה כו'

then the level of Shabbos Shabbason that is revealed on Yom Kippur is called "Shabbos Shabbason hu," a masculine term. Whereas when they do not do teshuvah from the depths of the heart to such an extent as to be at the level of "and you shall afflict ... on nine," etc.,

Then the "Shabbos Shabbason" revealed on Yom Kippur is called hu, masculine: Israel themselves are the giving force. The other case is when their teshuvah is not deep enough to reach "afflicting on nine."

רק עכ"ז [עם כל זה] נמשך בחי' שבת שבתון באתעדל"ע [באתערותא דלעילא] נאמר שבת שבתון היא לשון נקבה ע"ד איש מזריע¹⁸⁹ תהלה יולדת נקבה.

but nevertheless the level of Shabbos Shabbason is drawn down through an arousal from above, [then] it is said, "Shabbos Shabbason hi," a feminine term; in the manner of "when the man seeds first, she bears a female."

Then the revelation still comes, but only through an arousal from above, at G-d's initiative, and it is called hi, feminine. The Talmud's teaching "if the man seeds first, she bears a female" illustrates this: when the initiative comes from the giver above, the result is "female."

26 ועמ"ש מזה סד"ה והיה מספר בניי [בני ישראל]^{190, 191} ולכן כפי אחרי שלא נאמר ועניתם¹⁹² בתשעה נאמר שבת שבתון היא¹⁹³ וע"כ נאמר שם חקת עולם כי בחינה זו היא ודאי חקת עולם.

(See what is written on this at the end of the discourse beginning "And the number of the children of Israel shall be.") Therefore in Parshas Acharei, where "and you shall afflict ... on nine" is not said, it says "Shabbos Shabbason hi"; and therefore it says there "an eternal statute," for this level is certainly an eternal statute.

The end of the discourse "And the number of the children of Israel shall be" discusses this. Acharei, which does not mention "on nine," says hi, and adds "an eternal statute," because this level comes from above without depending on Israel's service, and so it comes every year, forever.

אלא שכשישראל הם במעלה עליונה להיות ועניתם בתשעה נמשך שבת שבתון הוא ע"ד אשה מזרעת תחלה¹⁹⁴ יולדת זכר¹⁹⁵ והיינו שאז נמשך הגילוי ממדרגה עליונה יותר וזהו דכתבי וכפר על הקדש.¹⁹⁶

Only, when Israel are at a high rank, so that there is "and you shall afflict ... on nine," "Shabbos Shabbason hu" is drawn down, in the manner of "when the woman seeds first, she bears a male"; that is, then the revelation is drawn from a still higher rank. And this is what is written, "And he shall atone for the Holy."

When Israel reach "afflicting on nine," hu is drawn down, as the Talmud says, "if the woman seeds first, she bears a male": when the initiative comes from below, the revelation comes from a higher level. This is the atonement "for the Holy."

27 ובסוף הפרשה כתיב וכפר את מקדש הקדש.¹⁹⁷ וזהו כנגד ב' המדרגות דשבת שבתון הוא ושבת שבתון היא.

And at the end of the passage it is written, "And he shall atone for the Sanctuary of the Holy." This corresponds to the two ranks of "Shabbos Shabbason hu" and "Shabbos Shabbason hi."

This also explains the change at the end of the passage to "the Sanctuary of the Holy": the two phrases correspond to the two levels, hu and hi.

דהיינו שכשהמשכה בחי' הוא לשון דכר אזי כח המשכה זו יפה לכפר גם על הפגמים שבקדש עצמו שהוא חכמה עילאה ממש.

That is: when the drawing down is at the level of hu, a masculine term, then the power of this drawing down is able to atone even for the blemishes in the Holy itself, which is the very supernal Chochmah.

When the revelation is hu, drawn by Israel's own service, it is strong enough to atone even for blemishes in the Holy itself, supernal Chochmah.

אבל כשהמשכה בבחי' היא אינה מכפרת על הפגם שנוגע בביכול בבחי' קדש עצמו שהיא חכמה עילאה כ"א על מקדש הקדש שהוא בחי' בינה המקבלת מחכמה:

But when the drawing down is at the level of hi, it does not atone for the blemish that touches, as it were, the level of the Holy itself, which is supernal Chochmah, but only for the "Sanctuary of the Holy," which is the level of Binah, which receives from Chochmah.

When it is hi, it cannot reach a blemish that touches, so to speak, Chochmah itself; it atones only for the "Sanctuary of the Holy," Binah, which receives from Chochmah.

IN ONE'S AVODAH

The maamar draws the lesson itself. Every mitzvah should be done with the intention of fulfilling the King's command, even where its content would move a person on its own, for that acceptance is what lifts the soul above the worlds. Before Yom Kippur a person should "afflict" each of the soul's nine attributes, through fasting and teshuvah from the depths of the heart, separating them from the animal soul, so that the day's revelation is drawn by his own service and reaches the Holy itself. And because this world is a world of change, teshuvah can turn a person from evil to good in a single moment.

QUESTIONS FOR DISCUSSION

1. Why must the soul leave its "pure" root in order to reach "holy"? What do a body and the mitzvos give it that its root lacked?
2. How do kadosh with a vav and kodesh without one differ, and how does this explain the blessing "Who has sanctified us with His commandments"?
3. Why must a mitzvah be done "to fulfill the King's command" even when its content, like the love that follows from the Shema, would arise naturally?
4. Why can teshuvah in this world work in an instant, while in the World to Come everything proceeds in stages?
5. What separates Yom Kippur as hu from Yom Kippur as hi, and what does a person's own service add to the day?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שבת שבתון

The note dates this maamar “מש”ש שנת תקע”א,” that is, from Shabbos Shuvah of 5571, and says that the Mittler Rebbe’s transcript of it, a second transcript and an explanation of it are printed at the end of this volume.

KEHOT’S NOTE

מש”ש שנת תקע”א. בסוף סה”מ תק”ע ע’ קמה נדפס הנחת כ”ק אדמו”ר האמצעי. הנחה אחרת שם ע’ קסא. שם בע’ קנו וע’ קסו ביאור על מאמר זה. מאמר זה בשינויים ובתוס’ הגהות נדפס באוה”ת ש”ש כרך ה ע’ ב’קטו. שם ע’ ב’קכה, כעין קיצור.

2 שבת שבתון מקרא . . קודש

The words here quote Leviticus 23:3; the passage is shown below.

ויקרא כ”ג:3

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתּוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הוּא לַה’ בְּכָל מוֹשְׁבֵי־תֵיכֶם:

Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the L-RD in all your dwellings.

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KEHOT’S NOTE

ויקרא כג, ג.

3 The verse in Parshas Emor: “It is a Shabbos of complete rest for you, and you shall afflict your souls on the ninth of the month in the evening.” Its wording (“on nine,” the masculine hu) is the starting point of the maamar.

ויקרא כ”ג:32

שַׁבָּת שַׁבְתּוֹן הוּא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשַׁעָה לַחֹדֶשׁ בָּעֶרֶב מְעַרְבַּ עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבְתְּכֶם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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4 ובפרשת אחרי כתיב

The parallel verse in Parshas Acharei: “It is a Shabbos of complete rest for you, and you shall afflict your souls, an eternal statute.” It uses the feminine hi, does not mention the ninth, and adds “an eternal statute.”

ויקרא ט”ז:31

KEHOT’S NOTE

ויקרא טז, לא.

PARAGRAPH 2

5 וגם לכאורה כאן היה ראוי לומר חקת עולם

The note reports that this question is missing from both transcripts printed there, but appears in a short written note on the maamar in the same volume, in the words “and there it says, an eternal statute for your generations.”

KEHOT’S NOTE

קושיא זו ליתא בהנחת כ”ק אדה”א בסה”מ תק”ע ע’ קמה. ובהנחה אחרת שם ע’ קסא. אבל נמצא ברשימה מהמאמר נדפס שם ע’ קנו “ושם נאמר חקת עולם לדורותיכם.”

6 וכפר על הקדש מטומאת בני”

In the Yom Kippur service, the Kohen Gadol “shall atone for the Holy from the impurities of the children of Israel.” The Alter Rebbe asks how the Holy can need atonement; the end of the maamar answers it.

ויקרא ט”ז:16

וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲלֵ מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאָתָם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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KEHOT’S NOTE

ויקרא טז, טז.

7 ע”מ (מאמר חיקור דין ח”א פ”ג)

As the note quotes it, the verse “and he shall atone for the Holy” speaks of Aharon purifying the supernal Holy from Israel’s impurity, “that dwells with them in the midst of their impurity”; and so he did for the Tent of Meeting, “for a prisoner cannot free himself.” This is the background to the Alter Rebbe’s question how the Holy can need atonement.

KEHOT’S NOTE

בספר עשרה מאמרות לרמ”ע מפאנו וז”ל שם: “ואף בעבודת יה”כ כתיב וכפר על הקודש ובאהרן משתעי קרא שיטהר הקדש העליון מטומאי בני ישראל והשוכן אתם בתוך טומאתם כן יעשה לאהל מועד כי אין חבוש מתיר עצמו” עכ”ל. ובפ”י יד יהודה שם פ”י אין חבוש מתיר עצמו ע”כ הוצרך אהרן לכפר על הקדש העליון ע”ש.

8 וגם מ”ש בסוף הפרשה וכפר את מקדש הקדש

The note says this question, on “the Sanctuary of the Holy,” is not found in the transcripts of the maamar printed there.

KEHOT’S NOTE

קושיא זו ליתא בהנחות הנ”ל. ובאוה”ת כאן.

- 9 היום לעשותם
- “The commandment... which I command you today, to do them.” The Alter Rebbe takes “today” as this world, the place where the mitzvos are done, and so the purpose of the soul’s descent.
- Deuteronomy 7:11א”י: דברים ז
- וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֶנְכִּי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:
- Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.
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- KEHOT’S NOTE
- דברים ז, יא.
- 10 בזהר ע”פ ואברהם זקן
- The Zohar on Chayei Sarah says Avraham drew near to G-d step by step through his deeds all his days, and when he grew old he entered “those supernal days.” It is one of the two Zohar passages the Kehot note gives here.
- Zohar I, 129aא, קכט, זח”א
- KEHOT’S NOTE
- זח”א קכט, א. רכד, א. [כ].
- 11 “And Avraham was old, advanced in days.” The Zohar reads “came with days” as Avraham coming with the days he had made complete.
- Genesis 24:1א”י: בראשית כ”ד
- וְאַבְרָהָם זָקֵן בְּיָמָיו וְהוּא בָרַךְ אֶת־אֶבְרָהָם בְּכָל:
- And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.
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- 12 ואברהם זקן בא בימים
- The Zohar on Vayechi says that a person’s days become “garments of glory” for the soul, and that Avraham, who was meritorious, “came with days”: when he left this world he was clothed in his own days, lacking nothing of that garment.
- Zohar, Vayechi 32:294-303ש”יג: דצ”ד-ש”יג: 32:294-303
- ספר הזהר, ויחי ל”ב: דצ”ד-ש”יג: 32:294-303
- 13 ימים יוצר
- “Days were formed, and not one of them [is lacking].” The Zohar reads it of the days that form the soul’s garment; the Alter Rebbe cites it for the same point.
- Psalms 139:16ט”ז: תהילים קל”ט
- גָּלְמִי רָאוּ עֵינַי וְעַל־סִפְרִי כָלֵם יִכְתְּבוּ יָמִים וְצָרוּ וְלוֹ אֶחָד בָּהֶם:
- Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.
- Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- KEHOT’S NOTE
- תהלים קלט, טז.
- 14 At the end of the passage: “And he shall atone for the Sanctuary of the Holy.” The change of wording becomes,

at the end of the maamar, a sign of two degrees of atonement.

ויקרא ט”ז:ג”גLeviticus 16:33

וְכַפֵּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֵל יִכַּפֵּר:

And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

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PARAGRAPH 3

15 ואפילו מצות כהנים וכה”ג

The epistle quotes the Arizal that every Jew must come in many incarnations until he has fulfilled all 613 mitzvos in thought, speech and action, to complete his soul’s garments so that no garment is lacking, “except the mitzvos that depend on the king, who discharges all Israel,” since the king includes them all.

KEHOT’S NOTE

ראה באגה”ק סי” כט (קמה, ב) “לבד מצות התלויות במלך שהוא מוציא כל ישראל”. וראה ע”ז בלקו”ש ח”י ע” 192 בהערה 55. לקו”ש ח”ל ע” 220. בסה”מ תק”ע ע” קמו ובאוה”י כאן ע” ביקטו נוסף “חוץ ממצות המלך שכל ישראל יוצאים במלך לבדו לפי שהוא הכולל כו””. וראה בדרך מצותיך מצות מגוי מלך. ראה לעיל פ’ בהר מב, ב. פ’ שלח לח, ד. לקמן שה”ש לה, ד. אוה”י סוכות ע” איתשכט.

16 חדא

The Zohar on Vayechi says a person’s days become garments of glory for the soul; a day spoiled by sin is missing, and the soul is clothed in a lacking garment. The Alter Rebbe applies this to each of the 613 mitzvos.

Zohar I, 224aא, רכד, זח”א

KEHOT’S NOTE

זח”א רכד, א. [כ].

17 בד”ה הבאים ישרש

There “Yaakov will take root” is explained as the mitzvos, which descend from the supernal will to be clothed in physical things, like the yud of Yaakov descending to the heel (akev); through this sowing comes a “sprouting” from concealment into revelation.

KEHOT’S NOTE

ראה תר”א נג, ד. בסה”מ תק”ע ע” קמה נמצא כאן הוספה במוסגר: “והענין ידוע ומבואר ב”א מפני שהמצות נעשה בדברים גשמיים דצ”ח דנוגה וכאשר מתברר ועולה שהנעשה מהם בחי’ לבוש מקיף לנשמה האלקי’ בג”ע וכמ”ש ותלבש אסתר מל’ דאתלבשת הנשמה בלבושי מלכות כו’ וע”י אותו הלבוש תוכל ליהנות מזיו כו’ וזהו ימ”ם יוצר”ו כו””. ע”ש.

18 הבאים ישרש

“In days to come, Yaakov will take root; Israel will bud and blossom.” The verse opens the Torah Ohr discourse to

which the text refers for the garments made by the mitzvos.

ישעיהו כ"ז:6

הַבָּאִים יִשְׂרָאֵל יַעֲקֹב יִצְיָן וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּכָה:

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

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19

נשמה שנתת בי טהורה היא

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure." The Alter Rebbe reads its stages as the soul's descent from its source.

Berakhot 60b:4

כי מתעורר אומר: "אלוקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלוקי ואלוקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

20

לשון הארה ובהירות

In the transcript there, tahor is explained as "brightness and refinement."

KEHOT'S NOTE

ראה בסה"מ תק"ע ע' קמו בפ"י בהירות והזדככות. וראה גם באוה"ת פ' ואתחנן ע' רצג שלשון בהירות "שהוא מושלל לגמרי מכל בחי"ש".

21

כעצם השמים לטהור

At Sinai the elders saw "like the very substance of the heavens for clearness." The verse shows that tohar means brightness, the soul's state at its source.

Exodus 24:10

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י. ראה לעיל כז, ג.

22

כל הנקרא בשמי ולכבודי

"Everyone called by My Name, and for My glory, I created him." The Alter Rebbe cites it for "You created it": in

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

Beriah the soul becomes a created being.

Isaiah 43:7

כָּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרֵתִיו אֶת־עֲשִׂיתִיו:

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

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KEHOT'S NOTE

ישע"י מג, ז.

23

יצרתה בעולם המלאכים

There the souls of the righteous are said to dwell in the World of Beriah and the angels in the World of Yetzirah; the angels, whose love and awe are natural to them, are called "chayos" and "beasts." This matches "You created it" in Beriah and "You formed it" in the world of the angels.

Zohar II, 43a

תניא, חלק ראשון; ליקוטי אמרים 39:1-2
לי"ט:א-ב

... "ופני אריה אל הימיני וגו' ופני שור מהשמאל וגו'", לפי שאינם בעלי בחירה, ויראתם ואהבתם היא טבעית להם, כמו שכתוב ב"רעיא מהימנא" פרשת פנחס. ולכן מעלת הצדיקים גדולה מהם, כי, מדור נשמות הצדיקים - הוא בעולם הבריאה, ומדור המלאכים - בעולם היצירה. הגהה והיינו בסתם מלאכים, אבל יש מלאכים עליונים בעולם הבריאה שעבודתם ברחילו ורחימו שכלים, כמו שכתוב ב"רעיא מהימנא" שם, שיש שני מיני חיות הקדש: ...

KEHOT'S NOTE

ראה פרדס שט"ז. ע"ה שמי"ב, פ"א. ש"נ ספ"ח. ורפ"י. ועוד. וראה ג"כ זח"ב

מג, א. הקדמת ת"ז (ג, ב). הובא בפרדס וע"ה שם. וראה תניא רפ"ט.

24

בביאור ע"פ ושמתי כדכד

The kadkod discourse explains that the soul's source is the inner dimension of the vessels of Atzilus, where it is called "pure"; it descends ("You created it, You formed it") into Beriah, Yetzirah and Asiyah for the sake of an ascent, for over the mitzvos we say "Who sanctified us," the level of "holy," above "pure," as purity is said of the Levites and holiness of the Kohanim.

KEHOT'S NOTE

ראה לעיל כז, א.

25

ושמתי כדכד

"And I will make your windows of kadkod." The verse opens the parallel discourse in Likkutei Torah to which the text refers.

Isaiah 54:12

וְשִׁמְתִּי כִדְכָד שְׁמִשְׁתִּיה וְשַׁעֲרֶיהָ לְאַבְנֵי חֲפָצִים:

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

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26

וקדשתו

"And you shall sanctify him," said of the Kohen. The Alter Rebbe uses it to show that holiness belongs to the Kohanim.

ויקרא כ"א:ח"ד:8 Leviticus 21:8

וקדשתו כִּי־אֵת־לֶחֶם אֱלֹקֶיךָ הוּא מְקַרֵּיב קֹדֶשׁ יְהִי־לָךְ כִּי קָדוֹשׁ אָנִי ה' מְקַדְשְׁכֶם:

Thou shalt sanctify him therefore; for he offereth the bread of thy G-d; he shall be holy unto thee; for I the L-RD, who sanctify you, am holy.

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KEHOT'S NOTE

ויקרא כא, ח.

27

וכה תעשה להם לטהרם

"And thus shall you do to them, to purify them: sprinkle upon them [the water of purification]," said at the dedication of the Levites. It shows that purity belongs to the Levites, a level below the Kohanim's holiness.

במדבר ח"ז:7 Numbers 8:7

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרֵם הִנֵּה עָלֵיהֶם מִי חֹטֵאת וְהִעֲבִירוּ תַעַר עַל־כָּל־בָּשָׂרָם וְכִבְּסוּ בְּגָדֵיהֶם 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. ההפרש בין טהור לקדוש ראה אה"ת פי' ואתחנן עי' רצב ואילך. ביאורה"ז להצ"צ כרך א עי' שלד ואילך. ובכרך ב עי' תתקט ואילך.

PARAGRAPH 4

28

יהי רקיע

"Let there be a firmament." Another of the Ten Utterances of creation.

בראשית א'1:6 Genesis 1:6

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבָדִיל בֵּין מַיִם לַמַּיִם:

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

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29

כולם בחכמה עשית

"How many are Your works, O G-d; You made them all with wisdom." The verse shows that divine thought, wisdom, is clothed in creation.

תהילים ק"ד:כ"ד Psalms 104:24

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־סֵם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַנִּינֶיךָ:

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

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KEHOT'S NOTE

תהלים קד, כד.

30

כולם בחכמה עשית בכינה

The Zohar on Tazria explains that all things are concealed in Chochmah and come out by known paths to Binah, where they are made; therefore "You made them all with wisdom" means with Binah. The Alter Rebbe identifies Binah as supernal thought.

ספר הזהר, תזריע ג' י"א-ה' כ"5:11-3 Zohar, Tazria 3:11-5:20

R. Hizkiah adduced here the verse: "O L-rd, how manifold are thy works" (Ps. 104, 24). 'How manifold', he said, 'are the works of the Holy King in the world! He is like a man who takes in his hand a number of bundles of seed and sows them all at once, and in time each kind comes up separately. So the Holy One, blessed be He, accomplished His work with wisdom; with wisdom He took all together and sowed them and afterwards they all issued each in its time, ...

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

31

כינה מקנא בכורסיה

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

KEHOT'S NOTE

ת"ז ת"ו.

32

כינה מקנא בכורסייה

The Tikkunei Zohar says that the supernal mother (Binah) nests in the Throne, the middle pillar in Metatron, and the lower mother (Malchus) in the Ofan. The Alter Rebbe uses it to place Binah in Beriah, Z'eir Anpin in Yetzirah and Malchus in Asiyah.

תקוני הזהר כ"ג א-י"א-10:23a Tikkunei Zohar 23a:10-11

ובהוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרוין. בנים מסטרא דכרסיה דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיה בתלת ספירן עלאין. עמודא דאמציעתא כליל שית ספירן מקננן במטטרוין. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

33

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." The Alter Rebbe uses it to show that the human analogy of thought does not fully apply to G-d.

ישעיהו נ"ה:8 Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיי נה, ח.

34

אני ה' לא שניתי

"For I, Havayah, have not changed." G-d's essence is not clothed in His "thought," so creation brings no change in Him.

מלאכי ג'6:3 Malachi 3:6

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

35

דברה תורה כלי בניא

The Talmud's principle that "the Torah speaks in the language of people." It justifies speaking of G-d's "thought" and "speech" by analogy to a human being.

Berakhot 31b:13-15 ט"ז-ט"ח ב: ברכות ל"א

מאי "אם ראה תראה" — דברה תורה כלשון בני אדם. "בְּעֵינֵי אֲמֵתָהּ." "אל תשכח את אמתה." "ונתתה לאמתה." אמר רבי יוסי ברכי חנינא: שלש אמתות הללו למה? — אמתה חנה לפני הקדוש ברוך הוא: רבונא של עולם, שלשה בדקי מיתה בראת באשה, ואמרי לה: שלשה דבקי מיתה. ואלו הן: נדה, וחלה והדלקת הנר. כלום עברתי על אחת מהן?!

But how is "If Thou wilt indeed look" to be explained? The Torah speaks according to the language of the sons of man. "[If Thou wilt indeed look] on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid" (I Sam. i. 11). R. Jose b. R. Hannina said : Why is "Thy handmaid" repeated thrice ? Hannah spake before the Holy One, blessed be He, "L-rd of the universe ! Three breaches [bidke] through which death comes hast Thou created ...

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

KEHOT'S NOTE

ברכות לא, ב. וש"נ.

36

ויעף אלי אחד מן השרפים

"Then one of the seraphim flew to me." The flying seraph is cited to show that angels belong to the revealed worlds.

Isaiah 6:6 ר"ו: שיעהו

ויעף אלי אחד מן השרפים וכידו רצפה במלקחים לקח מעל המזבח:

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar;

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KEHOT'S NOTE

ישע"ו, ו.

37

בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels, the "host," come from divine speech.

Psalms 33:6 ר"ג: תהילים

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

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

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KEHOT'S NOTE

תהלים לג, ו.

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

38

ישראל עלו במח

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

KEHOT'S NOTE

ב"ר רפ"א.

39

ישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world, among them Israel, who "arose in thought." The Alter Rebbe takes it to mean that the souls of Israel are rooted in divine thought, the hidden worlds.

Bereshit Rabbah 1:4 ד"ד: בראשית רבה

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים ילדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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40

יוצר אור ובורא חושך

"Who forms light and creates darkness." The Alter Rebbe reads the darkness as a light too great to be revealed, higher than the revealed light.

Isaiah 45:7 מ"ה: שיעהו

יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כל אלה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע"ה, ז. נתבאר בסה"מ תק"ע ע"ק קמז ואילך.

41

שהחשך למעלה מהאור ורומז לתש"ר

There "Who forms light and creates darkness" is explained: the darkness, in Beriah (thought), is above the revealed light in Yetzirah (speech); and at "Who forms light" one touches the hand-tefillin, at "creates darkness" the head-tefillin, for the hand-tefillin are the lights clothed in the vessels and the head-tefillin the lights above the vessels.

KEHOT'S NOTE

ראה פע"ח ש"ז, פ"א. מ"ח מסי תפלת הבריאה פ"א, ז-ח. ועי' שה"ש ד"ה שחורה אני הא, פ"ב (ד, סע"ג). וש"נ. [כ].

42 ישת חשך סתרו

"He made darkness His hiding place." G-d's hiddenness is likened to a light so great that it appears as darkness.

Psalms 18:12ב"ח: תהילים

לְשֶׁת־חֹשֶׁךְ סִתְרוּ סְבִיבוֹתָיו סִכְתּוֹ חֹשְׁכַת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

43 יהי אור יהי רקיע

"And G-d said, Let there be light." The first of the Ten Utterances, cited as an example of divine speech that gives life to the worlds from within.

Genesis 1:3א: בראשית

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

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

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KEHOT'S NOTE

בראשית א, ג. ו.

44 שבמח' אחת ברא הקב"ה

The Zohar on Shemos says that when it arose in G-d's thought to create His world, all the worlds arose in one thought and were all created through it, as it is written, "You made them all with wisdom." The Alter Rebbe uses it to show that divine thought, too, is clothed in the worlds.

Zohar II, 20a כ, זח"ב

KEHOT'S NOTE

זח"ב כ, א. ראה לקמן שה"ש ט, ב.

45 Kehot's note points to Zohar, Tazria 3:11 for these words.

Zohar, Tazria 3:11א"ג: תוריע, ספר זוהר,

PARAGRAPH 5

46 ומספר את רובע ישראל

Bilam's words: "Who has counted the dust of Yaakov, or numbered the fourth part of Israel?" The verse is the subject of the discourse to which the text refers.

Numbers 23:10ג: במדבר

מִי מִנָּה עֶפְרַיִם יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמוֹת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אַחֲרֵיתִי כְמוֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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47 ואתה מחי את כולם

"And You give life to them all." The Alter Rebbe says this life-force within the worlds is only a radiance of G-d's

light, not the Infinite Light itself.

Nehemiah 9:6ט: נחמיה

אֲתָה־הוּא ה' לְבָדָד אֲתָה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֲתָה מְחַיֶּה אֶת־כָּל־זֶם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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

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KEHOT'S NOTE

נחמ" ט, ו.

48 לא נערוך אליו קדושתו

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

KEHOT'S NOTE

פיוט יגדל.

49 "For I, Havayah, have not changed." Here it shows that the Infinite Light itself is beyond the worlds and unchanged by creating them.

Malachi 3:6ג: מלאכי

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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

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50 ואתה הוא קודם שנבח"ע

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

KEHOT'S NOTE

תדא"ר פכ"א. נוסח תפלת השחר (עד שלא).

PARAGRAPH 6

51 The seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe reads the three "holy"s as three drawings of light into Beriah, Yetzirah and Asiyah.

Isaiah 6:3ו: ישעיהו

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵי־הָאָרֶץ כְּבוֹדוֹ:

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

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PARAGRAPH 7

52 דאכל בי עשרה שכינתא שריא

The Talmud teaches that the Shechinah rests on every gathering of ten. The Alter Rebbe takes this resting as an encompassing presence, not an inner revelation.

Sanhedrin 39a:11א"א: סנהדרין

אָמַר לְקַח קִיסָר לְרֹכֵן גְּמִלְיָאֵל: אֲמַרְתוּ כָל בֵּי עֶשְׂרֵה שְׁכִינָתָא שְׂרִיא, כְּמָה שְׁכִינָתָא אֵיכָא? קַרְיָיָה לְשִׁמְעִיָּה, מְחָא בְּקָה בְּאַפְתָּקָא. אָמַר לְקַח:

אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא ניקח. ומה שמשא דחד מן אלהי אלפי רבוא שמשי דקמי קודשא ברין הוא ניקח אכולי עלמא, שכינתא דקודשא ברין הוא על אחת כמה וכמה.

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

KEHOT'S NOTE

סנהדרין לט, א. וש"נ. ראה בספר השיחות תנש"א ח"א ע' 414 שמתווכ בין מה שכתוב בתניא פ"ו ובפרק יא, ומה שכתוב כאן ע"ש.

- 53 The seraphim's threefold "holy" is read as three drawings of encompassing light into Beriah, Yetzirah and Asiyah.

ישעיהו ו:3ג

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵהָרָץ כְּבוֹדוֹ:

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

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- 54 הגבל את ההר וקדשתו

"Set bounds around the mountain and sanctify it." Here sanctifying means fencing off, which shows that kodesh means separation.

שמות י"ט:23ג

וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם לֹא־יוּכַל הָעָם לַעֲלֹת אֶל־הָרַיִן כִּי־אָתָה הָעֵדֻתָה בְּנוֹ לֵאמֹר הִגְבַּל אֶת־הָהָר וְקִדְּשְׁתּוֹ:

And Moses said unto the L-RD: 'The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it.'

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KEHOT'S NOTE

שמות יט, כג.

- 55 ואנשי קודש תהיון לי

"And you shall be holy (kodesh) people to Me." The Alter Rebbe reads it as the soul's ascent, through its descent into a body, to kodesh, sovev kol almin.

שמות כ"ב:30

וְאֲנֹשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טֶרֶפָה לֹא תֹאכְלוּ לִכְלֹב תִּשְׁלַכְוּן 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.

- 56 ואנשי קדש תהיון לי

The Zohar on Mishpatim ranks "kodesh people" above Israel's earlier titles "holy (kadosh) nation" and "holy (kadosh) people," and says the Torah came from Chochmah, called kodesh.

ספר זוהר, משפטים כ:ת"ק-תק"ב 20:500-502 Zohar, Mishpatim 1The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

- 57 עתידים צדיקים שיאמרו לפנייהם

The Talmud says that in the future "holy" will be said before the righteous, as it is said before the Holy One, blessed be He. The Alter Rebbe explains it as a drawing down from the kodesh to which they will have risen.

בבא בתרא ע"ה ב'ג' ד'75b:3-4

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צְדִיקִים שְׁנִקְרְאִין עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, שְׁנֹאמַר: "כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו, יִצְרַתִּיו אֶף עֲשִׂיתִיו." וְאָמַר רַבִּי שְׁמוּאֵל בֶּר נַחֲמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, וְאֵלוֹ הֵן: צְדִיקִים, וּמְשִׁיחַ, וִירוּשָׁלַיִם. צְדִיקִים – הָאֵל דְּאִמְרוּ. מְשִׁיחַ – דְּכַתִּיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָא ה' צִדְקָנוּ." וִירוּשָׁלַיִם – דְּכַתִּיב: "סָבִיב שְׁמִנָּה עֶשֶׂר אֲלֶיךָ, וְשֵׁם הָעִיר מִיּוֹם ה' שְׁמָהּ", אֶל תִּקְרִי "שְׁמָהּ" אֶלָּא "שְׁמָהּ" ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

ב"ב ע"ה, ב.

- 58 ימי האדם קצובים לו במספר

Kehot's note points to Job 7:1 for these words.

איוב ז':1א

הֲלֹא־צָבָא לְאָנוּשׁ עַל־יַאֲרֹץ וְכִימִי שְׂכִיר יָמָיו:

Is there not a time of service to man upon earth? And are not his days like the days of a hireling?

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KEHOT'S NOTE

ראה אי"ב ז, א.

PARAGRAPH 8

- 59 מצות צריכות כוונה

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

KEHOT'S NOTE

ברכות רפ"ב. וש"נ.

- 60 מצות צריכות כוונה

The Talmud infers from the Mishnah on the Shema that "mitzvos require intention." The Alter Rebbe defines that

intention as fulfilling the King's command.

ברכות י"ג א:כ"ב-כ"ה 25-22 Berakhot 13a

גמ' שמע מינה מצות צריכות פיונה. מאי "אם פיון לבו" — לקרות. לקרות! והא קא קרי! בקורא להגיה. תנו רבנן: קריאת שמע ככתבה, דברי רבי. וחכמים אומרים: בכל לשון.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught: The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

61 בכהאריז"ל . . הרניי מקבל עלי עול מ"ע של ק"ש

A summary of the Arizal's teachings; the note points there for the declaration before the Shema that one accepts the positive commandment of reciting it.

KEHOT'S NOTE

ראה מ"ה מסי תפלת הבריאה פ"ד, א.

62 נעוץ תחלתו בסופן

The transcript there explains, as the note quotes: "I am first and I am last"; ani has the letters of ayin, Keser; "their beginning is wedged in their end" in the Keser of Malchus, called ani, "last," for "the Keser of Malchus is Keser Elyon"; and higher still, to the Malchus of the Infinite One, the "one thought" of "I will reign" in the Essence.

KEHOT'S NOTE

ס"י פ"א, מ"ז. בסה"מ תק"ע ע' קנא מסביר "כמ"ש אני ראשון ואני אחרון, אני אותיות אי"ן בחי' כתר כמ"ש והחכמה מאין כו', ונעוץ תחלתו בסופן בבחי' כתר מלי שנק' אני אחרון וכמאמר דכתר מלי איהו כתר עליון כו' ולמעלה מעלה עד בחי' מלי דא"ס שהוא מחשבה א' דאנא אמלוך שבעצמות כו' כמ"ש במ"א וד"ל".

63 נעוץ תחלתו בסופן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." Here it explains how Malchus, the last, is bound to the highest.

ספר יצירה א:י"ז 1:7 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלחבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

64 אבא יסד ברתא

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

KEHOT'S NOTE

זח"ג (רמח, א. רנו, ב. רנח, א.) ובת"ז (תכ"א) סא, ב. (תס"ט) קה, ב. קו, ב. [כ].

65 אבא יסד ברתא

The Zohar on Pinchas (Ra'aya Mehemna) reads "with Chochmah He founded the earth": Chochmah is Abba, the earth is the daughter. The Alter Rebbe uses it to root Malchus in Chochmah.

ספר זוהר, פנחס ק:תע"ו-100:676-102:682 Zohar, Pinchas
ק"ב:תרפ"ב

66 אבא יסד ברתא

The Tikkunei Zohar says, "with Chochmah, which is Abba, the yud, He founded the daughter, which is the earth, the small hei." Malchus has its root in Chochmah.

תקוני זוהר ק"ו ב:310 Tikkunei Zohar 106b

... ורזא דמלא (משלי ג יט) יהו"ה בְּחִכְמָה יָסַד אֶרֶץ כּוֹנֵן שְׁמַיִם בְּתַבּוּנָה, בְּחִכְמָה דְּאִיהוּ אָבָא, יָסַד בְּרִיתָא דְּאִיהוּ אֶרֶץ, ה' וְעִירָא אֶרֶץ וְדָא, כּוֹנֵן שְׁמַיִם דָּא ו', בְּתַבּוּנָה דָּא אִימָא עֲלָא, דְּבִינָה אֶתְקַרִּיאת לְעִילָא כַּד אִיהוּ עִם בְּעִלָּה, תַּבּוּנָה אֶתְקַרִּיאת לְתַתָּא כַּד אִיהוּ עִם ו', דְּאִיהוּ כּוֹ, ו', וְת' דְּאִיהוּ תַּפְאָרַת, אֶשְׁתַּאֲרַת אִיהוּ ה' עֲמִיָּה, וּבְהִהוּא זְמַנָּא דָּאֵת "אִיהוּ עִם אִימָא, וְאִיהוּ מְרַחֵק מִינָּה, אֶתְמַר כֶּה אֲנִי לְשִׁנָּה (ואִיהוּ שְׁנִיָּה לָהּ).

Tikkunei Zohar - Vocalized (Public Domain)

67 כי קדש היא לכם

"And you shall keep the Shabbos, for it is holy to you." The Zohar applies "it is holy" to Malchus.

שמות ל"א:י"ד Exodus 31:14

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה כֶּה מִלְאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמִּיהָ:

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.

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

68 כי קדש היא לכם

The Zohar on Pinchas says that the "bird" (Malchus) is called kodesh, as it is written, "for it is holy to you." This is the Zohar passage the text cites.

ספר זוהר, פנחס קט"ו:תשפ"ב-115:782-786 Zohar, Pinchas

69 כ"ע דאיהו כתר מלי

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

70 כ"ע דאיהו כתר מלי

In Patach Eliyahu: "Keser Elyon is the Keser of Malchus," of which it is said, "declaring the end from the

beginning.” Malchus is rooted in Keser.

תקוני זוהר י”ז א: י”ח-כ”ח-17a:18 Tikkunei Zohar

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 ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ”א ואנפוי). כמ”א דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

71

אף עשיתי

“I created him, formed him, even made him (af asisiv).” The discourse to which the text refers discusses these words.

ישעיהו מ”ג:7 Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו אֶפְעִשְׁתִּיו:

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

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72

כי שמוע מזבח טוב

Shmuel tells Shaul, “Behold, to obey is better than sacrifice.” The Alter Rebbe refers to its discussion elsewhere in connection with accepting the King’s command.

שמואל א ט”ו:כ”ב I Samuel 15:22

וַיֹּאמֶר שְׁמוּאֵל הַחֹפֶץ לְהִי בְעֵלּוֹת וּבָחִים כְּשֹׁמֵעַ בְּקוֹל ה' הִנֵּה שֹׁמֵעַ מִזְבֵּחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים:

And Samuel said: ‘Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hearken than the fat of rams.

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73

ועתה יגדל נא כח אד’

Moshe’s prayer, “And now, let the power of Ado-nai be great.” It is the opening of a discourse to which the text refers.

במדבר י”ד:17 Numbers 14:17

וְעַתָּה יִגְדֹּל־נָא כַח אֲדֹנָי כֹּאשֶׁר דִּבַּרְתָּ לְאָמֹר:

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

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74

זרקא מקף שופר הולך סגולתא

The Tikkunei Zohar reads zarka as the Shechinah thrown upward like a stone from a sling, and segolta as the precious stones thrown with it. The Alter Rebbe applies this to Malchus and to Israel, am segulah.

תקוני זוהר ס”א ב: י”ג-ט”ו-61b:13 Tikkunei Zohar

קום רבי שמעון זר”ו גרמך במאני קרבא דילך נחזי מאי תקיפו וגבורה דילך. קם רבי שמעון פתח ואמר זרק”א מק”ף שופר”ר הול”ך סגולת”א. קם ונטיל תלת אבנין דאינון י”י. ואבנא עלאה דאיהי בקירטא תגא

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

בחוטא הא ארבע דאנון ארבעין. וחוט דסיהרא (נ”א דסחרא) עלה היינו ב. ורוא דמלה בראשית ב’ ראשית האי נקודה

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75

דא”י בת”ז

The note points to Or HaTorah on Bereishis in connection with this Tikkunei Zohar passage on zarka (Tikkun 21; 61b in the Zhitomir edition, 46a in common editions).

KEHOT’S NOTE

(תכ”א) סא, ב די זיטאמיר. [כ]. בת”ז הנפוצים הוא בדף מו, א ואילך. וראה אוה”ת בראשית כרך ד תשפג, א.

76

נזרקים בקדש העליון

The transcript there gives an analogy for being “thrown”: an object wrapped in a cloth when one throws it by hand.

KEHOT’S NOTE

ראה בסה”מ תק”ע ע’ קנא משל מדבר הנצרך בלבוש כשזורק על ידו, ע”ש.

77

“Your cheeks are comely with rows [of jewels].” It opens a discourse that discusses segol and segulah.

שיר השירים א:10 Song of Songs 1:10

נָאוּ לְחִיךְ בְּתָרִים צִנְאָרָה בְּתוֹרִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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78

בד”ה נאו ו לחיך בתורים

The discourse on “Your cheeks are comely with rows” explains the “rows” (torim) as two lines, from below upward and from above downward, the Written and the Oral Torah, and the “cheeks” as the place from which the breath of speech goes out; the text cites it for segol and segulah.

KEHOT’S NOTE

לקמן שה”ש יג, א.

79

ובד”ה אסרי לגפן

the passage shares nothing with the note

KEHOT’S NOTE

תו”א פ’ ויחי.

80

אסרי לגפן

“Binding his foal to the vine,” from Yaakov’s blessing of Yehudah. It opens a discourse in Torah Ohr that also treats segulah.

בראשית מ”ט:11 Genesis 49:11

אֶסְרִי לְגִפְנוֹ עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּסֶס בְּיָדוֹ לְכֹשׁ וּבְדָם-עֲנָבִים סוּתָה:

Binding his foal unto the vine, And his ass’s colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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81

וידבר אלקים

“And Elokim spoke to Moshe.” It opens the Torah Ohr discourse to which the text refers.

שמות ו:2 Exodus 6:2

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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82 וארא אל אברהם

"And I appeared to Avraham... and My Name Havayah I did not make known to them." Part of the same discourse's opening verses.

Exodus 6:3: שמות ו'ג

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי ה' לא נודעתי להם:

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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83 אני כברוש רענן

"I am like a fresh berosh tree (berosh ra'anan)." The Alter Rebbe reads "I" as Malchus, which bends down into the mitzvos and springs back, lifting the soul.

Hosea 14:9: הושע י"ד

אפרים מה-לי עוד לעצבים אני עניתי ואשורנו אני כברוש רענן ממני פריד נמצא:

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

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KEHOT'S NOTE

הושע יד, ט. ראה גם לעיל פי אחרי כו, ב. ובסה"מ תק"ע ע' קנב מבאר למה נמשל לברוש רענן: "לפי שהמדות הן בחי צומח ונגדלים למעלה עד בחי המדות שבחכמה שנק' ארו בלבנון כמ"ש כי האדם עץ השדה וזהו וידבר שלמה כו מן הארו אשר בלבנון כו כמ"ש במ"א).

84 אני היא מדת מלי ית'

The Zohar on Tazria says that "prayer" is Knesses Yisrael, and that David said "And I (va'ani) am prayer" for her: "I" and "prayer" are one. "I" (ani) thus denotes Malchus.

Zohar III, 49b: זח"ג מט, כב

KEHOT'S NOTE

ראה זח"ג מט, ב. וראה ג"כ מא"א אות א, סעי' קב וביאיר נתיב שם.

PARAGRAPH 9

85 וצדקה תרומם גוי

"Righteousness exalts a nation." The Alter Rebbe reads "righteousness" as all the mitzvos and "exalts" as their raising of the soul.

Proverbs 14:34: משלי י"ד

צדקה תרומם-גוי וחסד לאמים תשא:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

86 ת"ת שהיא כנגד כולם

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

KEHOT'S NOTE

פאה רפ"א.

87 תלמוד תורה שהיא כנגד כולם

The Mishnah lists deeds whose fruits a person enjoys in this world, and ends, "and Torah study is equal to them all." Here it explains why Torah study raises the soul most of all.

Mishnah Peah 1:1: משנה פאה א'א:1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקרון קממת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

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

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88 סוס ורוכבו רמה

From the Song at the Sea: "horse and its rider He has cast (ramah) into the sea." The Alter Rebbe reads ramah as "raised high," the horse lifting its rider.

Exodus 15:1: שמות ט"ו:1

אז ישיר-משה ובני ישראל את-השירה הזאת לה' ויאמרו לאמר אשירה לה' כי-גאה גאה סוס ורוכבו רמה בים:

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

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KEHOT'S NOTE

שמות טו, א.

89 זרקא כאבנא בקירטא

Besides the Tikkunei Zohar, the note points to this collection of the Alter Rebbe's maamarim arranged by subject for "zarka, like a stone in a sling."

KEHOT'S NOTE

בת"ז (תכ"א) סא, ב. יעו"ש. [כ]. וראה גם ס' מאמרי אדה"ז על ענינים עי' רסג.

90 זרקא כאבנא בקירטא

The Tikkunei Zohar calls zarka the Shechinah, the sling from which precious stones are thrown upward. The Alter

Rebbe suggests that these stones are the letters of the Torah.

Tikkunei Zohar 61b:3-4 ד"ג: ב"ג: ס"א הזהר

תקוני זוהר ס"א ב"ג: ד"ג: 3-4 Tikkunei Zohar 61b:3-4
והאבן הזאת אשר שמי מצבה יהיה בית אלקים. אנת הוא דאתמר עלך
אבנא די מחת לצלמא והות לטור רב ומלאת כל ארעא ואיהי תנא
כגונא דא ם ברישא דחוטא דזרקא אבנא (כלילא ומתעטרא) (נ"א
מוכללת ומעוטרת) כאבנא בריש עזקא. וכד אית בישראל משכילים
בחכמה דאיהי יי מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת
יחידה לההוא אתר דאתגורת בגין דברתא באבא אתעבדת. הה"ד יי
בחכמה יסד ארץ. בחכמה דאיהו אבא יסד בריתא דאיהי ארץ הדום
רגליו

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91 **אבנים הם אותיות**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ראה ס"י פ"ד, מ"ב.

92 **ושמרתם את השבת**
"And you shall keep the Shabbos, for it is holy to you."
Shabbos is called kodesh, and the next paragraphs explain
why the soul's ascent to kodesh takes place on it.

Exodus 31:14 ד"ד: שמות

ושמרתם את השבת כי קדש הוא לכם מחלליה מות יומת כי כל העשה
בה מלאכה ונכרתה 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.

93 "And you shall be holy (kodesh) people to Me": the level of
kodesh to which the soul rises.

Exodus 22:30 ב"ב: שמות

ואנשי קדש תהיו לי ובשר בשדה תרפה לא תאכלו לכלב תשליכו
אתו:

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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94 **קדש ישראל לה**

"Israel is holy to Havayah, the first of its produce."
Another verse naming Israel kodesh; the maamar ex-
pounds the rest of it in paragraph 11.

Jeremiah 2:3 ב"ג: ירמיהו

קדש ישראל לה ראשית תבואתה כל אכליו יאשמו רעה תבא אליהם
נאם ה'

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

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...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

KEHOT'S NOTE

ירמ"ב, ג.

95 Kehot's note points to Ezekiel 46:1 for these words.

Ezekiel 46:1 מ"ו:א' יחזקאל

כה אמר אדני ה' שער החצר הפנימית הפנה קדים יהיה סגור ששת
ימי המעשה וכיום השבת יפתח וכיום החדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that
looketh toward the east shall be shut the six working days;
but on the sabbath day it shall be opened, and in the day of
the new moon it shall be opened.

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96 **וצדקה תהיי לנו**

"And it will be righteousness for us, if we take care to do all
this commandment." The verse shows that every mitzvah
is called tzedakah.

Deuteronomy 6:25 ו'כ"ה דברים

וצדקה תהיה לנו כיינשמר לעשות את כל המצוה הזאת לפני ה'
אלהינו כאשר צונו:

And it shall be righteousness unto us, if we observe to do all
this commandment before the L-RD our G-d, as He hath
commanded us.'

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KEHOT'S NOTE

דברים ו, כה. ראה לעיל פ' אמור לד, ב ובמ"מ לשם.

PARAGRAPH 10

97 **והמצות הם נקי מצות המלך**

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג: גזירת מלך היא. מנוסח הברכות:
מלך העולם אשר קדשנו במצותיו. ועוד.

98 **יהי אור**

"Let there be light," the first of the Ten Utterances through
which divine speech descended into creation.

Genesis 1:3 א'ג: בראשית

ויאמר אלקים יהי אור ויהי אור:

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

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99 "For it is holy (kodesh) to you," said of Shabbos. Here it de-
scribes Malchus rising to its root in Chochmah, the super-
nal kodesh.

Exodus 31:14 ד"ד: שמות

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

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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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100

למנהג המבואר בפע"ח

Besides Pri Etz Chaim, Gate of the Sabbath, chapters 3 and 4, the note sends the reader to this talk of the Rebbe Rayatz in connection with the custom of immersing before Shabbos.

KEHOT'S NOTE

ש' השבת פ"ג. [ופ"ד. — כ.]. וראה סה"ש תשי"ב ע' 19.

101

לטבול א"ע במקוה בערב שבת

Pri Etz Chaim speaks of immersing on the eve of Shabbos to remove the soul's weekday garments before the revelation of Shabbos. The Alter Rebbe explains the custom: purity must come before kodesh.

Pri Etz Chaim, Gate of the Sabbath 3:4 השבת 3:4 שער חיים, פרי עץ חיים, ג"ד

... והיה קורא בספר תורה כשר, רק אם היה אונס גדול עד מאוד, אז היה קורא הפרשה ביום השבת אחר התפילה קודם האכילה. ואחר קריאת הפרשה, היה טובל בערב שבת, והיה אומר כי אחר שקרא הפרשה של שבת, כבר יש יכולת לקבל תוספות שבת. אמנם קודם קריאת הפרשה, לא היה טובל, אך במקרה היה טובל קודם, וגם זה לא היה אלא אחר ד' שעות היום ו', ולא קודם. והיה אומר, כי תוספות שבת, הוא ניכר ונתגלה תיכף אחר הטבילה במצח אדם, אך עיקר הגלוי לא היה רק אחר חצי היום, ...

Pri Etz Chaim (Public Domain)

102

כי ששת ימים עשה ה'

"For in six days Havayah made the heavens and the earth, and on the seventh day He ceased and rested." The six days are the descent of divine speech; Shabbos is its return.

שמות ל"א:17 Exodus 31:17

ביני ובין בני ישראל אות הוא לעולם כי ששתי ימים עשה ה' את השמים ואת הארץ וביום השביעי שבת וינפש:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז.

103

שובה ישראל עד

"Return, O Israel, unto Havayah your G-d." The verse opens the discourse to which the text refers on the ascent of speech on Shabbos.

Hosea 14:2: הושע י"ד:2

שובה ישראל עד ה' אלקיך כי כשלת בעונה:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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104

נעוץ תחלתו בסופן וסופן בתחלתו

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their

end. Here it explains how Malchus, the last, returns to Chochmah, the first.

ספר יצירה א':7:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

PARAGRAPH 11

105

קדש ישראל לה' ראשית תבואתה

"Israel is holy to Havayah, the first of its produce." The Alter Rebbe reads "first" as Israel's place above the Torah's "produce."

ירמיהו ב':3:1 Jeremiah 2:3

קדש ישראל לה' ראשית תבואתה כל-אכליו יאשמו רעה תבא אליהם נאם ה'

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

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KEHOT'S NOTE

ירמיה ב, ג.

106

דגנך ותירושך ויצהרך

"Your grain, your wine and your oil," the blessing of the land. Here they are three layers of the Torah.

דברים ז':13:1 Deuteronomy 7:13

ואהבך וברכך והרפך וברך פרי-בטנך ופרי-אדמתך דגנך ותירושך ויצהרך שגראלפיה ועשתרת צאנך על האדמה אשר-נשבע לאבותיך לתת לך:

and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body and the fruit of thy land, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which He swore unto thy fathers to give thee.

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KEHOT'S NOTE

דברים ז, יג.

107

דגנך זה התלמוד

There "your grain, your wine and your oil" are read the same way: grain is the revealed part of the Torah, wine ("wine entered, the secret came out") its secrets, and oil the secret of secrets, which does not shine by itself but gives light through Chochmah.

KEHOT'S NOTE

ב"ר (פס"ו, [כ.]). וראה לעיל בפ' קרח (נד, ד). [כ.].

108

דגנך זה התלמוד

On Yitzchak's blessing of "grain and wine," the Midrash says: "grain is Talmud; wine is Aggadah."

בראשית רבה ט"ו:ג' Bereshit Rabbah 66:3

ויתן לך יתן, ויחזור ויתן לך, יתן לך ברכות, ויתן לך כבישן, יתן לך שלך, ויתן לך של אביר, יתן לך שלך, ויתן לך של אחיר. רבי אחא אמר: יתן לך, ויתן לך אלהותא. אימתי? לכשתצטרך לה, הה"ד (שופטים טו): ויאמר ה' אלקים, זכרני נא! וחזקני נא! אמר לפניו: רבון העולמים! הוי, זוכר לי אותה הברכה שברכני אבא, יתן לך, ויתן לך אלהותא. מטל השמים, זה המן, שנאמר (שמות טז): ויאמר ה' אל משה הנני ממטיר לכם לחם מן השמים. ומשמני הארץ, זה הבאר, שהיתה מעלה להם מיני דגים שמנים, ...

"May [G-d] give you [veyiten lekha]" – He will give, and give you again.. He will give you blessings and He will give you a hidden place. 3:12) that the vessel which can retain blessings is peace (Maharzu). "May [G-d] give you" – yours, and "may [G-d] give you" – your father's. "May [G-d] give you" – yours, and "may [G-d] give you" – your brother's. Rabbi Aḥa said: May [G-d] give, "and may G-d give you" divine aid. When? It will be when you need it. That is what ...

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109

נכנס יין יצא סוד

"Wine entered, the secret came out": yayin and sod both equal seventy. Here wine stands for the Torah's secrets.

עירובין ס"ה א:י"ט-כ"ט Eruvin 65a:19-20

אמר רבי חייא: כל המתנישב ביינו — יש בו דעת שבעים וזקנים. "יין" ניתן בשבעים אותיות, ו"סוד" ניתן בשבעים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אכלים ולשלים שקר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

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

KEHOT'S NOTE

עירובין סה, א.

110

שמן שצף ע"ג יין

The Midrash likens the Torah to oil, and observes that oil put among many liquids rises above them all. Here oil, which floats above the wine, is the secret of secrets.

Devarim Rabbah 7:3ג' דברים רבה ז'

KEHOT'S NOTE

ראה דבר ז, ג.

111

ותירושך . . הם פנימית התורה הנקרא רזין דאורייתא . . שמן שצף ע"ג יין הוא רוא דרזין

The note says the Mittlerer Rebbe discusses at length there wine as the Torah's secrets and oil floating on wine as the secret of secrets.

KEHOT'S NOTE

בארוכה באמרי בינה שער הק"ש פנ"ג ואילך. מאמרי אדה"א דברים ח"א ע' רמה. אוה"ת תצוה ע' איתרנה. ועוד. ד"ה ברוך שעשה ניסים תשמ"ג סעי' ד ואילך (סה"מ מלוקט ח"ב ע' ריג). וראה גם באוה"ת פ' קרח ע' תרצג.

112

זית נמי תבואה איקרי

The note says that Hon Ashir there calls tirosh (wine) "produce" too; it also points to Nedarim 55a and to Rosh Hashanah 12b with Rashi and Tosafos on what counts as "produce."

KEHOT'S NOTE

ע' הון עשיר פ"א דחלק מ"ב תירוש נמי נקי תבואה. וע"ע במס' נדרים (נה), (א). וע' ר"ה (יב, ב) רש"י ותוס' ו"ל כלי הטהור. [כ].

PARAGRAPH 12

113

תלת קשרין מתקשרין דא בדא

The Zohar on Acharei says three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel. Here it shows that at first Israel receive from the Torah.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

ראה זח"ג עג, א.

114

אשר יעשה אותם האדם

"Which a person shall do (make), and live by them." Read in the same way as the previous verse.

Leviticus 18:5 ד"ה: ויקרא

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם וְחִי בָהֶם אֲנִי
Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

115

עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות רפ"ו.

116

עוסק בתורה לשמה

"Whoever occupies himself with Torah lishmah merits many things." The Alter Rebbe reads lishmah as drawing the Infinite Light into the Torah.

Pirkei Avot 6:1 אבות ו': משנה

שְׁנוּ חֻקִּים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אָמַר כָּל הַעוֹסֵק בַּתּוֹרָה לְשִׁמְהָ, זֹכֶה לְדַבְרֵי הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הַעוֹלָם כְּלוּ כְּדֵי הוּא לוֹ. נִקְרָא רַע, אֶהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׁמֵּחַ אֶת הַמָּקוֹם, מְשַׁמֵּחַ אֶת הַבְּרִיּוֹת. וּמִלְבָּשֶׁתוֹ עֲנוּה וְיִרְאָה, וּמִכְשָׁרְתוֹ לְהִיּוֹת צַדִּיק וְחֹסֵד וְיֹשֵׁר וְנֶאֱמָן, וּמִרְחֻקָּתוֹ מִן הַחַטָּא, וּמִקְרִבָּתוֹ לִידֵי זְכוּת, וְנִהְיֶין מִמֶּנּוּ עֲצָה וְתוֹשָׁפָה בִּינָה וּגְבוּרָה, שְׁנֶאֱמַר (משלי ח) לִי עֲצָה וְתוֹשָׁפָה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one

that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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

117 מתחלה . . שנקראת על שמו

Rava says: at first the Torah is called by the name of the Holy One, blessed be He, and in the end it is called by the person's name, as it says "the Torah of Havayah is his desire" and "in his Torah he meditates."

עבודה זרה י"ט א"ח:ט"ז-9-8:19a Avodah Zarah

ואמר רבא: בתחילה נקראת על שמו של הקדוש ברוך הוא, ולבסוף נקראת על שמו, שנאמר: "בתורת ה' חפצו", "ובתורתו יהגה יומם ולילה". ואמר רבא: לעולם ילמד אדם תורה, ואחר כך יהגה, שנאמר: "בתורת ה'", והדר "ובתורתו יהגה".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

ע"ז יט, א.

118 ועשית אתם

"And you shall keep My commandments and do (make) them." The Alter Rebbe reads it as Israel "making" the Torah, drawing the Infinite Light into it.

ויקרא כ"ב:ל"א-22:31 Leviticus

KEHOT'S NOTE

ויקרא כב, לא.

119 בתורת ה' חפצו

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The verse on which Rava's teaching is based.

תהילים א:ב'1:2 Psalms

כי אם-בתורת ה' חפצו ובתורתו יהגה יומם ולילה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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PARAGRAPH 13

120 והיתה נפש אדוני צרורה בצרור

Avigail's words to David: "the soul of my master shall be bound in the bundle of life with Havayah your G-d." The Alter Rebbe reads the "bundle" as a sling that lifts the soul through the mitzvot.

I Samuel 25:29 שמואל א כ"ה:כ"ט

ויקם אדם לרדפה ולבקש את-נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיה ואת נפש איבך יקלענה בתוך כף הקלע:

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

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...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

PARAGRAPH 14

121 ואת נפש איבך יקלענה בתוך כף הקלע

The second half of Avigail's verse: "and the soul of your enemies He shall sling out, as from the hollow of a sling." Sin flings the soul far from its root.

I Samuel 25:29 שמואל א כ"ה:כ"ט

ויקם אדם לרדפה ולבקש את-נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיה ואת נפש איבך יקלענה בתוך כף הקלע:

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

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122 לדלג שור

"With my G-d I leap over a wall." Teshuvah leaps beyond the ordinary order and draws from a level above it.

תהילים י"ח:ל"ג-18:30 Psalms

כ"י-כך ארץ גידוד ובאלקיי אדלג-שור:

For by Thee I run upon a troop; and by my G-d do I scale a wall.

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123 קדש הקדשים

The Zohar on Bereishis calls the seventh, innermost chamber the Holy of Holies, the place prepared for the supernal soul.

ספר הזהר, בראשית ס"ז:קל"א-69:131-70:139 Zohar, Bereshit

124 קדש הקדשים

The Zohar on Pekudei, one of the passages the text cites, speaks of all the chambers as an expansion of the mystery of the Holy of Holies, which dwells hidden within them.

ספר הזהר, פקודי נ"ב:תשצ"ו-52:796-807 Zohar, Pekudei

125 בזהר ס"פ משפטים (דקכ"א סע"א)

There the angels cannot rise and be included in supernal Chochmah except through Israel, who are drawn from the inner dimension of supernal Chochmah, "as is written in Parshas Mishpatim (121a)"; this is why "Give to Havayah, you sons of the mighty" calls on them to prepare to rise.

KEHOT'S NOTE

נזכר לעיל פ' פנחס עט, ג. פ' נצבים נ, ג.

126 נפקא מאתר דאקרי קדש הקדשים

The Zohar on Mishpatim says that the Torah came out of Chochmah, from the place called kodesh, and Chochmah came out of the place called Holy of Holies.

ספר הזהר, משפטים כ"ה:תק"ב-20:500-502 Zohar, Mishpatim

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)

127 והחכמה מאין תמצא

“And wisdom, where (me’ayin) shall it be found?” In Chassidus it is read: “Chochmah is found from ayin,” from the level above it.

איוב כ”ח:י”ב Job 28:12

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT’S NOTE

איוב כה, יב.

128 אית מלך לעילא דאיהו רזא דקדש הקדשים ותחותיה אית כהן

The Zohar on Yisro: “There is a King above, the mystery of the Holy of Holies, and beneath Him a Kohen, the mystery of the first light, who serves before Him; he is the Kohen called great.”

ספר זוהר, יתרו א’-ח’-י”ח:18-1 Zohar, Yitro

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies, Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called “great” and is stationed at the right hand.

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

129 המלך הקדוש

The law that during the Ten Days of Teshuvah one says “the holy King.” The Alter Rebbe links this to the King of the Holy of Holies.

שולחן ערוך, אורח חיים 582:1 Shulchan Arukh, Orach Chayim

תקפ”א: סדר תפלת עשרת ימי תשובה ור”ה. ובו ט סעיפים: בעשרת ימי תשובה אומר המלך הקדוש המלך המשפט ואם טעה או שהוא מסופק אם הוא בהמלך הקדוש חוזר לראש ואם הוא בהמלך המשפט אם נזכר קודם שעקר רגליו חוזר לברכת השיב ואומר משם ואילך על הסדר ואם לא נזכר עד שעקר רגליו (עיינן לעיל סוף סימן קי”ז) חוזר לראש: (ועיל סי’ קי”ח):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

130 המלך הקדוש שאומרים בעשיית

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

KEHOT’S NOTE

טושיע או”ח ר”ס תקפב.

131 קדש העליון זהו בחי’ סוכ”ע

The note points there for the identification of the supernal kodesh with sovev kol almin.

KEHOT’S NOTE

ראה באוה”ת פ’ בלק ע’ תתקנח.

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

132 ולא נערוך אליו קדושתו

This points back to paragraph 5 of this maamar, where the same phrase from the hymn Yigdal is quoted as “lo” without the vav, as in Yigdal itself; here the text has “v’lo.”

KEHOT’S NOTE

בד”ה יגדל ושם אי”ל”א חסר ו”. [וראה לעיל סט, ב “לא”]. [כ].

PARAGRAPH 15

133 בד”ה ועשית ציץ

the passage shares nothing with the note

KEHOT’S NOTE

תו”א פ’ תצוה.

134 ועשית ציץ זהב

“And you shall make a plate of pure gold and engrave on it... Holy to Havayah.” The verse opens the Torah Ohr discourse to which the text refers.

שמות כ”ח:36 Exodus 28:36

וַעֲשִׂיתָ צִיץ זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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135 קדש למד מלמטה הוי’ מלמעלה

The Talmud describes the inscription on the tzitz: the Name above and “kodesh la-” below. The Alter Rebbe uses it to show that kodesh is below the Name itself.

סוכה ה’ א’-ז:7 Sukkah 5a:7

וְגִילְף מְצִיץ, דְּתַנְיָא: צִיץ דּוּמָה כְּמִין טָס שֶׁל זָהָב, וְרָחַב שְׁתֵּי אַצְבָּעוֹת וּמִקְרָף מֵאֶזְרָא לְאֶזְרָא, וְכָתוּב עָלָיו שְׁתֵּי שִׁטִּין: יוֹד הָא’ מְלַמֵּעָה, וְיִקְדֹּשׁ לְמִדֵּי מְלַמֵּטָה. וְאָמַר רַבִּי אֱלִיעֶזֶר בְּרַבִּי יוֹסִי: אֲנִי רְאִיתִיו בְּרוּמִי, וְכָתוּב עָלָיו “קֹדֶשׁ לַיהוָה” בְּשִׁטָּה אַחַת!

But why should we not derive it from the golden headplate (tzitz), as it was taught: The tzitz was in the shape of a plate of gold two finger-breadths broad and stretching from ear to ear, and upon it were engraved two lines, Yod and Heh above, and Kodesh [followed by a] Lamed below, and R. Eliezer son of R. Yose said, I saw it in Rome and it had Kodesh Ladonai on one line.

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PARAGRAPH 16

136 והבדילה הפרוכת לכם

“And the curtain shall separate for you between the Holy and the Holy of Holies.” The verse shows that the Holy of Holies is a separate, higher level than the Holy.

שמות כ”ו:33 Exodus 26:33

וְנָתַתָּה אֶת־הַפְּרוֹכֶת תַּחַת הַקְּרָסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לְפָרֹכֶת אֶת־אֲרוֹן הָעֵדוּת וְהַבְדִּילָה הַפְּרוֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקִּדְשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and

the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

שמות כו, לג.

137 **הממלא כל שמהו וגו' שלימו דכולהו**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

138 **הממלא כל שמהו ונקרא שלימו דכולהו**

In Patach Eliyahu: "You have no known name, for You fill all the Names, and You are the perfection of them all." The Alter Rebbe applies this to the Holy of Holies, which can fill every lack.

Tikkunei Zohar 17b:2-3 ג'ב:ב-ג'ב:א תקוני זוהר י"ז

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

Constantinople, 1740 (CC-BY-NC)

139 **וכפר על הקדש מטומאות**

The verse of the maamar's opening question: the Kohan Gadol "shall atone for the Holy from the impurities of the children of Israel." Here it is answered: he fills the blemishes from the Holy of Holies.

Leviticus 16:16 ט"ז:ט"ז יקרא

וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לְכֹל־חטאתם וכן יַעֲשֶׂה לְאֵהֶל מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טַמְאָתָם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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140 **וכפר על הקדש מטומאות**

The Zohar on Vayakhel says one must first "atone for the Holy" and remove the filth, purifying the Holy, before songs and prayers can rise. It is the second passage the text cites.

ספר זוהר, ויקהל מ"א:תע"ט-41:479-42:491 זohar, Vayakhel

Observe that the offering of the incense used to precede all other services, and hence its recital should be a prelude to our service of hymns and praises, as these latter do not ascend, nor is the required readjustment and unity achieved until the evil taint is removed. So Scripture says: "And he shall make atonement for the holy place... and because of their transgressions, even all their sins" (Lev. 16, 16), first

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

"atonement for the holy place" and then for "their transgressions". We, too, thus have first to remove ...

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

141

יש קונה עולמו בשעה א'

"There is one who acquires his world in a single hour." The Alter Rebbe cites it to show that change in this world can be instant.

עבודה זרה י"ב:ט"ו-ט"ז Avodah Zarah 10b:15-16

יִצְתָּה בַּת קוֹל וְאָמְרָה: קְטִיעָה בַּר שְׁלוֹם מְזוּמָן לַחַיִּי הָעוֹלָם הַכָּא. בְּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֵה עוֹלָמוֹ בְּשִׁעָה אַחַת, וְיֵשׁ קוֹנֵה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אֲנִטְוִינִיּוֹס שְׁמִישֵׁי לְרַבִּי, אֲדַרְכֵּן שְׁמִישֵׁי לְרַבִּי. כִּי שָׁכִיב אֲנִטְוִינִיּוֹס, אָמַר רַבִּי: נִתְפָּרְדָּה חֲבִילָה. כִּי שָׁכִיב אֲדַרְכֵּן, אָמַר רַבִּי:

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

KEHOT'S NOTE

ע"ז י', ב.

142

ת"ה שעבר עבירה ביום אל תהרהר אחריו בלילה

"If you saw a Torah scholar commit a transgression by day, do not suspect him at night, for he has certainly done teshuvah." Here it shows how quickly teshuvah works in this world.

Berakhot 19a:6 ו"א:א ברכות

תְּנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: אִם רָאִיתָ תַּלְמִיד חֹסֵם שֶׁעָבַר עֲבִירָה בְּלִילָה — אַל תִּהְדָּהֵר אַחֲרָיו בַּיּוֹם, שֶׁמָּא עָשָׂה תְּשׁוּבָה. "שְׁמָא" סֵלְקָא דַּעְתָּךְ? אֵלָּא וְדַאי עָשָׂה תְּשׁוּבָה. וְהָנִי מִיָּלִי — בְּדַרְכֵּים שְׁבִיגוּפּוֹ. אֲבָל בְּמִמוֹנָא — עַד דְּמַהֲדֵר לְמַרְיָה.

It was taught by the school of R. Ishmael : If thou seest a scholar committing an offence at night, do not criticise him for it by day ; perhaps he has repented by then. Dost thou imagine perhaps he has repented? Nay, he has certainly repented. This refers only to an offence concerned with his person ; but in a matter involving money, [he may be criticised] until he refunds it to its owner.

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KEHOT'S NOTE

ראה ברכות יט, א.

143

כף הקלע

"The hollow of the sling," the first stage of a soul's cleansing after death, drawn from Avigail's words to David.

I Samuel 25:29 כ"ה:כ"ט שמואל א

וַיִּקָּם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִיתָה נַפְשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת הַיְּאֵלֶקֶד וְאֵת נַפְשׁ אִיבִיר יִקְלָעְנָה בְּתוֹךְ כַּף הַקְּלַע:

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

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144

כף הקלע תחלה

There too: in the World to Come one can rise only in stages, the hollow of the sling, Gehinnom, the lower Gan Eden, the river of fire and the higher Gan Eden, as justice

requires; but in this world, through teshuvah and good deeds, a person can change from one extreme to the other at once and draw down the very essence of the Infinite One.

KEHOT'S NOTE

וע"ל ר"פ דברים (א, ב). וש"נ. [כ].

145 **שעוה"ב הוא בחי' זיו השכינה**

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." Because it is radiance, it is received only in stages.

Berakhot 17a ז"ל ברכות

KEHOT'S NOTE

ברכות זו, א.

146 **השוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

147 **כחשכה כאורה**

"Even darkness does not darken for You... darkness is as light." For G-d evil and good make no difference, so He can turn one into the other at once.

Psalms 139:12 תהילים קל"ט:י"ב

גם־חשך לא־יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

148 **גם חשך לא יחשיך**

The words here quote Psalms 139:12; the passage is shown below.

Psalms 139:12 תהילים קל"ט:י"ב

גם־חשך לא־יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

149 **צו את בני' כו' את קרבני לחמי**

"Command the children of Israel... My offering, My bread." The verse opens the discourse to which the text refers.

Numbers 28:2 במדבר כ"ח:ב

צו את־בני יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחָמִי לְאִשֵּׁי רֵיחַ נִחְחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ:

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

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...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

150 The Zohar on Tetzaveh quotes this verse of Yom Kippur, the day that cleanses all sins, so that the accuser cannot rule over Israel. It is one of the Zohar passages the text cites.

Zohar, Tetzaveh 13:111-14:118 ק"י"ד:ק"י"ה-ק"י"ג:תצוה

151 Kehot's note points to Leviticus 6:1-8:36 for these words.

Leviticus 6:1-8:36 ויקרא ו':א-ח':ל"ו

PARAGRAPH 17

152 **שעוה"ב נק' עולם ברור**

Rabbi Yehoshua tells his son, "You saw a clear world." The Alter Rebbe reads "clear" (barur) as already refined, with nothing left to change.

Bava Batra 10b:5 ב"ב בתרא י"ב:ה'

וְאָמַר רַבִּי אֲבָהוּ, שְׂאָלוּ אֶת שְׁלֹמֹה: אֵיזֶהוּ בֶן הָעוֹלָם הַבָּא? אָמַר לָהֶם: כָּל שְׂכַנְגָד וְקִנְיֹו כְבוֹד. כִּי הָא דְיוֹסֵף בְּרִיה דְּרַבִּי יְהוֹשֻׁעַ חָלַשׁ, אֵינְגִיד. אָמַר לָקָה אַבּוּה: מַאי חֲזִית? אָמַר לָקָה: עוֹלָם הַפּוֹר רְאִיתִי - עֲלִיּוֹנִים לְמִטָּה, וְתַחְתּוֹנִים לְמַעְלָה. אָמַר לָקָה: עוֹלָם בְּרוּר רְאִיתִי. וְאַנּוּ, הִיכִי חֲזִיתִינוּ? [אָמַר לָקָה:] כִּי הִיכִי דְחֲשַׁבְנוּ הַבָּא, חֲשַׁבְנוּ הַתָּם.

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KEHOT'S NOTE

ב"ב י, ב.

PARAGRAPH 18

153 **מי לי בשמים**

"Whom do I have in heaven? And with You I desire nothing on earth." The Alter Rebbe reads it as a desire for G-d's essence alone, beyond both levels of Gan Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חָפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

154 **כי עמך מקור"ח**

"For with You is the source of life." "With You" is the radiance of the Shechinah, nullified before G-d.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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KEHOT'S NOTE

תהלים לו, י.

155 **עבר אדם על ל"ת ושב**

The Talmud's levels of atonement: one who transgressed a prohibition and repented, teshuvah suspends [the punish-

ment] and Yom Kippur atones. The Alter Rebbe explains why Yom Kippur is needed.

Yoma 86a:7"א: פ"ו יומא

עבר על עשה ושב — אינו זו משם עד שמוחליו לו, שנאמר: "שובו בנים שובבים". עבר על לא תעשה ועשה תשובה — תשובה תולה, ויום הכפורים מכפר. שנאמר: "כי ביום הזה יכפר עליכם מכל חטאתיכם". עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום הכפורים תולין, ויסורין ממרקין. שנאמר: "ופקדתי בשבט פשעם ובנגעים עונם".

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

KEHOT'S NOTE

יומא פו, א.

PARAGRAPH 19

156

אנכי

"I am Havayah your G-d," the first of the Ten Commandments, which includes all the positive commandments.

Exodus 20:2"ב: שמות

אנכי הי אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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157

ולא יהיה לך

"You shall have no other gods before Me," which includes all the prohibitions.

Exodus 20:3"ג: שמות

לא יהיה לך אלקים אחרים עלי פני:

Thou shalt have no other gods before Me.

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158

אנכי כולל כל המ"ע . . המלי"ת

The note says the Shelah brings, in the name of earlier authorities, that "I am" includes all the positive commandments and "You shall have no" all the prohibitions.

KEHOT'S NOTE

של"ה ר"פ יתרו בשם הקדמונים.

159

הנפש אלקית . . אינה חוטאת

The transcript there adds, as the note quotes: "As is written in the Zohar [3:17b], 'a soul that sins' is astonishing, for it is truly a part of G-d, from the inner vessels of the ten Sefiros of Beriah, Yetzirah and Asiyah."

KEHOT'S NOTE

"וכמ"ש בזהר [ח"ג יז, ב] נפש כי תחטא תוהא הוא דהיא חלק אלוה ממז מבחי כלים הפנימים דע"ס דבי"ע כו". — סה"מ תק"ע עי קנה.

160

אחור וקדם צרתני

"Behind and before You formed me." The Sages read "behind" as man's creation after all the other creatures.

Psalms 139:5"ה: תהילים קל"ט

אחור וקדם צרתני ותשת עלי כפכה:

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

161

אחור למע"ב

Rabbi Ami: "behind," in the work of creation; "before," in punishment. The Alter Rebbe infers that the animals, created before man, have a higher root.

Berachot 61a:5"ז-ו"א: ברכות ס"א

אי נמי כדרבי ירמיה בן אלקעזר. דאמר רבי ירמיה בן אלקעזר: דו פרצופין ברא הקדוש ברוך הוא באדם הראשון, שנאמר: "אחור וקדם צרתני". ויבן ה' אלקים את הצלע". רב ושמואל: חד אמר פרצוף. וחד אמר זנב.

Or [it may be explained] according to the statement of R. Jeremiah b. Eleazar who said : The Holy One, blessed be He, made Adam with two faces ; as it is said, "Behind and before hast Thou formed me" (Ps. cxxxix. 5). "And the rib, which the L-rd G-d had taken from the man, made He a woman" (Gen. ii. 22). Rab and Samuel [comment upon this] : One declared that it was a face [from which Eve was made] ; the other declared that it was a tail. ...

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Beresheet Rabbah 80:8"ח: בראשית רבה פ'

ויענו בני יעקב את שכם וגוי' - מה את סבור רמיות דברים יש כאן? ורוח הקודש אומרת: אשר טמא את דינה אחותם וגוי'. ויאמרו אליהם לא נוכל לעשות הדבר הזה לתת את אחותנו לאיש אשר לו ערלה כי חרפה ר' נחמיה אמר: היכן מצינו שנקראת ערלה, חרפה? מן הכא, שנאמר: כי חרפה היא! מקניהם וקניינם, סברון למחפת ואתחפתון. וישמעו אל חמור ואל שכם בנו וגוי', הוה חד מנהון נכנס לעיר, טעין מובליתיה. ואמר לו: תא גזור! והוא אמר: שכם נסיב, ומגבאי ויענו בני יעקב את שכם וגוי' מה את סבור ...

Jacob's sons answered Shekhem and Hamor his father with guile, and spoke, as he had defiled Dina their sister" (Genesis 34:13). "Jacob's sons answered Shekhem..." - what do you think, that there is deceit here? The Divine Spirit says: "As he had defiled Dina their sister..." "They said to them: We cannot do this thing, to give our sister to a man who has a foreskin, as it is a disgrace for us" (Genesis 33:14). "They said to them: We cannot do this thing, to give our sister to a ...

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KEHOT'S NOTE

ברכות סא, א. [כ]. ראה ב"ר פ' ה, א.

162

תוצא הארץ נפש חי

"Let the earth bring forth living creatures after their kind, cattle and creeping things." The animals were created before man.

Genesis 1:24"ד"א: בראשית א'

ויאמר אלקים תוצא הארץ נפש חיה למינה בהמה ורמש וחייתו-ארץ למינה ויהי-כן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

PARAGRAPH 20

163

נעשה אדם

"Let us make man," said only after the animals were created.

בראשית א: כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיִרְדּוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

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

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164

אֶרֶץ . . מַמְנָה יֵצֵא לָחֶם

Kehot's note points to Job 25:5 for these words.

איוב כ"ה:ה' Job 25:5

הֵן עַד־יָרֵחַ וְלֹא יֵאָהִיל וְכּוֹכְבִּים לֹא־זָכוּ בְּעֵינָיו:

Behold, even the moon hath no brightness, And the stars are not pure in His sight;

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

KEHOT'S NOTE

איוב כה, ה.

165

מַמְנָה יֵצֵא לָחֶם

"The earth, out of it comes bread." The lowest realm, the inanimate earth, is the source of man's food.

איוב כ"ח:ה' Job 28:5

אֶרֶץ מַמְנָה יֵצֵא־לָחֶם וּתְהִי־תַיָּה נֶהֱפָה כְּמוֹ־אֵשׁ:

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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

166

והיתה לראש פנה

"The stone the builders rejected has become the corner-stone." Here it describes the earth, lowest in rank, as the foundation of all that lives.

תהילים קי"ח:כ"ב Psalms 118:22

אֲבֹן מַאֲסוֹ הַבּוֹנִים הִיָּתָה לְרֹאשׁ פִּנָּה:

The stone which the builders rejected Is become the chief corner-stone.

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

KEHOT'S NOTE

תהלים קיח, כב.

PARAGRAPH 21

167

בר"נ . . עדיין לא אכילנא בישראל דתורא

The note points there in connection with Rav Nachman's words, "I have not yet eaten ox meat."

Bava Kamma 71b:14-15 ט"ד-ט"ו

"חמשה בקר" אמר רחמנא - ולא חמשה חצאי בקר; או דלמא, "חמשה בקר" אמר רחמנא - ואפילו חמשה חצאי בקר? אמר לקה: "חמשה בקר" אמר רחמנא - ולא חמשה חצאי בקר. איתיביה: גנב משל אביו, וטבח ומכר, ואחר כך מת אביו - משלם תשלומי ארבעה וחמשה. והא תכא, כיון דמת אביו - כמו שקדם והודה לאחד מהן דמי, וקתני: משלם תשלומי ארבעה וחמשה!

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

KEHOT'S NOTE

ב"ק עא, ב. עב, א. וראה באוה"ת ויקרא כרך א ע' צא.

168

עדיין לא אכילנא בישראל דתורא

Rav Nachman, asked a question of law, said he had not yet eaten ox meat. The Alter Rebbe learns that food from animals, once refined, adds understanding.

Bava Kamma 72a:1-4 ד"ד-א"א-ד"ד

דלא אכלי בשרא ותורא. ואלא מאי שרא וישראל וישראל? אמר לקה: רישא קרינא בקה "וטבח" כולו באיסורא, סיפא לא קרינא בקה "וטבח" כולו באיסורא. השוחט ונמצאת טריפה וכו'. אמר לקה רב תיבי מחוננא לרב אשי: שמע מינה, אינה לשחיטה אלא לבסוף.

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

169

חמרא וריחי פיקחני

Rava: "Wine and fragrance make [one] sharp." The lower creatures can add to a person's understanding.

Yoma 76b:12 י"ב-י"ב

מאי: "ואני באתי בדבריה?" היינו דכתיב: "ושבעים איש מזקני [בית] ישראל ויאזניהו כן שפו עומד בתוכם עומדים לפניו ואיש מקטרותו בידו וצתרו ענו הקטורת עלה". "וישלח תבנית יד ויקחני בציצת ראשי ותשא אותי רוח בין הארץ ובין השמים ותבא אותי ירושלימה במראות אלקים אל פתח שער הפנימית הפונה צפונה אשר

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

KEHOT'S NOTE

יומא עו, ב.

170

ומעלה אותם עד מקום הלוחות והארון

The transcript there adds: "and specifically when he sprinkles toward the Ark, where the level of the Holy of Holies rests, for the reason mentioned above."

KEHOT'S NOTE

"ודוקא כשמוזה נגד הארון ששם שורה בחי קה"ק מטעם הנ"ל". — סה"מ תק"ע ע' קנה ע"ש. ובאוה"ת ש"ש ע' ביקבא.

171

תשובה בחילא יתיר

The Zohar says baalei teshuvah draw near to the King with greater longing and "great strength," more than the per-

flectly righteous. The sprinkling is likened to this teshuvah.

Zohar I, 129bב, זח"א קבט,
KEHOT'S NOTE

זח"א קבט, ב.

172

וזרקתי עליכם מים טהורים

"And I will sprinkle pure water upon you, and you shall be pure." The purification from above that answers teshuvah.

יחזקאל ל"ו:כ"ה: Ezekiel 36:25

וְזָרַקְתִּי עֲלֵיכֶם מִיַּם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֶטְהַר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.

PARAGRAPH 22

173

עולת שבת בשבתו

"The burnt offering of Shabbos on its Shabbos." The Alter Rebbe reads it as a Shabbos above Shabbos, Shabbos Shabbason.

במדבר כ"ח:י"ז: Numbers 28:10

עֹלַת שַׁבָּת בְּשַׁבְתּוֹ עַל-עֹלַת הַתָּמִיד וְנִסְכָּהּ:

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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174

עולת שבת בשבתו

The Zohar at the end of Acharei, cited in the text, expounds "Shabbos on its Shabbos" as all the levels rising together, with complete joy when the holy Atik is revealed.

ספר הזהר, אחרי מות ע"ב:ת"ה-72:405-75:413 Zohar, Achrei Mot
ע"ה:ת"י"ג

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

175

שלימו דכולהו וממלא כל שמהן

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

KEHOT'S NOTE

בפתח אליהו. [כ].

176

שלימו דכולהו וממלא כל שמהן

Patach Eliyahu: G-d "fills all the Names" and is "the perfection of them all." Here it describes the Holy of Holies

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

revealed on Yom Kippur.

Tikkunei Zohar 17b:2-3ג'ג' ב"ב: י"ז

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 23

177

ועניתם את נשפתיכם בתשעה

"And you shall afflict your souls on the ninth of the month." The Alter Rebbe now explains "on nine" as the nine attributes of the soul.

ויקרא כ"ג:ל"ב: Leviticus 23:32

שַׁבַּת שַׁבְּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת-נַפְשֵׁיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בְּעָרֶב מַעֲרָב עַד-עָרֶב תִּשְׁבְּתוּ שַׁבְּתֵכֶם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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178

מצוה להתענות בכל ה' ימים

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

KEHOT'S NOTE

ראה שו"ע אור"ח סתקפ"א, ב.

179

מצוה להתענות בכל ה' ימים

The Rema writes that the meticulous fast on the ten days [of Teshuvah] and that this is proper. The Alter Rebbe explains the custom: each day refines one attribute.

שולחן ערוך, אורח חיים 581:2 Shulchan Arukh, Orach Chayim

נוהגין להתענוי ערב ראש השנה: הגה והמדקדקים נהגו שכל אחד מתענה עשרה ימים (מרדכי ספ"ק דר"ה וריש יומא) וכן נכון לעשות וכל אלו התעניות א"צ להשלים ואין קורין ב' והי' ויחל אפי' בער"ה וע"ל סימן תקס"ב סעיף ב' ואם יש ברית מילה בערב ר"ה יכולים לאכול (ב"י בשם תשובה אשכנזית) ורבים נוהגין לאכול בער"ה קודם עלות השחר (מהרי"ל) משום חוקות העכו"ם הנוהגים להתענות בערב חגיהם ויכולין לאכול בלא תנאי אחר שכן נהגו (ד"ע):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

180

והוא ענין הנסירה שבכל יום נסר מדה א'

Pri Etz Chaim: the nesirah takes place in these ten days, one attribute each day, giving the judgments to the feminine so that the masculine remains all mercy. The Alter

Rebbe applies it to separating the soul's attributes from the animal soul.

פרי עץ חיים, שער ראשון 1:6
השנה א"ר:
והנה בתשרי נברא העולם, וחזר הדבר לקדמותו, לכן צריך הנסירה, וענין הנסירה הוא, ליתן לה כל הדינין, וישאר הוא כולו רחמים, וצריך למתק דיניה בכמה מיתוקים כאשר נבאר למטה. והנה הנסירה נעשית באלו עשרה ימים, בכל יום נסר מדה אחת, וידוע כי רישא דנוקבא הוא באחור שלו נגד החזה, ומשם ולמעלה היא מקום לאה, כנודע שעמה הוא הזווג נעשית בכל אלו הימים, כי רחל עדיין לא נשלמת נסירה עד י"ח, ואפי"ה אינה ראוי לזווג עד ש"ע:

Pri Etz Chaim (Public Domain)

181 וישמן ישורון . . שמנת עבית

"And Yeshurun grew fat and kicked; you grew fat, you grew thick." Satiety binds the G-dly soul to the animal soul.

דברים ל"ב:ט"ו 32:Deuteronomy

וְיִשְׁמֹן יִשְׂרָאוֹן וַיִּכְעַס שְׁמֹנֶת עֲבִית כְּשִׁית וַיִּטֹּשׂ אֱלֹהִים עֲשָׂהוּ וַיִּנְבֵּל צוּר יִשְׁעָתוֹ:

But Jeshurun waxed fat, and kicked— Thou didst wax fat, thou didst grow thick, thou didst become gross—And he forsook G-d who made him, And contemned the Rock of his salvation.

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KEHOT'S NOTE

דברים לב, טו.

182 והו"ע הנסירה

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

KEHOT'S NOTE

ראה פע"ח ע"י ר"ה, פ"א ואילך.

PARAGRAPH 24

183 ועמ"ש ע"פ כי אברהם לא ידענו

There the Alter Rebbe explains that in exile we cry out "Avraham does not know us": the revealed miracles of the past came from the attribute of Avraham, memalei kol almin, while the redemption comes from "You, Havayah, are our Redeemer," a level above even Avraham.

KEHOT'S NOTE

תו"א צג, א ואילך.

184 כי אברהם לא ידענו

"For Avraham does not know us... You, Havayah, are our Father, our Redeemer." The verse opens the Torah Ohr discourse to which the text refers.

ישעיהו ס"ג:ט"ז 63:Isaiah

כִּי־אֵתָהּ אֲבִינוּ כִּי אֲבֹרָהֶם לֹא יָדְעָנוּ וַיִּשְׁרָאֵל לֹא יִכְרְנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלָנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

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185 אני ישנה

"I sleep, but my heart is awake... open to me, my sister." The verse opens the second discussion to which the text refers.

Song of Songs 5:2 שיר השירים ה':ב

אֲנִי יִשְׁנָה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָדַי אֶחָתִי רֵעִיתִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹתַי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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186 התענית . . ונק' יום רצון

"Is this the fast I have chosen... will you call this a fast and a day of favor to Havayah?" A fast is called "a day of favor."

ישעיהו נ"ח:5 58:Isaiah

הֲכֵזָה יְהִיָּה צוֹם אֲבָהָרָהוּ יוֹם עֲצוֹת אָדָם נִפְשׁוֹ הִלְכָּהּ כְּאִגְמֹן רֹאשׁוֹ וְשָׁק אֶפְרָיִם יִצְעֵץ הִלְזָה תִּקְרָא־צוֹם יוֹם רְצוֹן לָהּ:

Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bulrush, And to spread sackcloth and ashes under him? Wilt thou call this a fast, And an acceptable day to the L-RD?

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KEHOT'S NOTE

ראה ישע"י נח, ה.

187 התפשטות חיותו הוא בהיפוך ממעלה למטה

The note says the Tzemach Tzedek writes there that in a fast the life-force spreads from above downward, in the name of the Shelah.

KEHOT'S NOTE

באזה"ת דרושים ליוהכ"פ ע' אתקפו כתב זה בשם השלי"ה דר"א ע"ש. וראה לקמן שה"ש יד, ב בפ"י ולחיותם ברעב שהחיות שלהם הוא מבחי' הרעב. וראה גם בסה"מ אדה"א במדבר ע' רס.

188 וביה"כ"פ הוא התגלות רעוא דכל רעיון

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

KEHOT'S NOTE

ראה פע"ח שער יוהכ"פ, פ"ה.

PARAGRAPH 25

189 איש מזריע תחלה יולדת נקבה

Rav Yitzchak bar Ami: "If the woman seeds first, she bears a male; if the man seeds first, she bears a female." Here the "man" is the giver above: what comes from his initiative alone is "female," hi.

Niddah 25b:17-18 נדה כ"ה ב:י"ז-י"ח

מהו דתימא: הואיל ואמר רב יצחק בר אמי, אשה מזרעת תחילה — יולדת זכר, איש מזריע תחלה — יולדת נקבה, מדא זכר — הא נמי

זָכַר. קָא מִשְׁמַע לָן: אֵימָא שְׁנִיָּהּ הִזְרִיעוּ בְּכַת אַחַת, הָאִי זָכַר וְהָאִי נִקְבָּה.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

נדה כה, ב. וש"נ.

PARAGRAPH 26

190

סד"ה והיה מספר בני"

There "if the man seeds first, she bears a female" is explained: what must come first through an arousal from above, when the Temple is not standing, takes the form of number, contraction and judgment, a "female"; it is like the heavenly voice (bas kol) that calls Israel to teshuvah, the offspring of the supernal voice.

KEHOT'S NOTE

לעיל פ' במדבר ו, ג.

191

והיה מספר בני"

"And the number of the children of Israel shall be like the sand of the sea." The verse opens the discourse to which the text refers.

Hosea 2:1: הושע ב' א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוֵם אֲשֶׁר־יֵאמָר לָהֶם לֹא־עָמִי אַתֶּם יֵאמָר לָהֶם בְּנֵי אֱלֹהִים:

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

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192

ולכן בפ' אחרי שלא נאמר וענינים

Or HaTorah refers to this maamar and summarizes it: hi, "an eternal statute," is drawn even without an arousal from below; hu, "afflict on nine," comes when the nine attributes are transformed, and then Knesses Yisrael "seeds first" and "bears a male."

KEHOT'S NOTE

באזה"ת פ' במדבר כרך ה ע' א'תרסד מציין לכאן: "ע' בלק"ת בד"ה שבת שבתון ששניהם הם שבת שבתון ועכ"ז יש הפרש בהם בין הוא להיא, ונתי שם שבשבת שבתון היא נאמר חוקת עולם שבח"י וז נמשך ביוהכ"פ אעפ"י שלא יש בחי' אתעדל"ת וזהו חוקת עולם, אבל בשבת שבתון הוא נאמר וענינים את נפשותיכם בתשעה היינו כאשר יש בחי' אתעדל"ת להפוך כל הטי' מדות, ואז נמשך ביוהכ"פ בחי' שבת שבתון הוא בחי' משפיע, וע"ד אשה מזרעת תחלה יולדת זכר, פ"י שכאשר יש אתעדל"ת אזי אשה היא כנס"י מזרעת תחלה בחי' אתעדל"ת לענות בתשעה הם מ"מ אזי יולדת זכר היינו בחי' שבת שבתון הוא לשון זכר עכ"ל. נדפס גם בסה"מ תרכ"ו הוצאה שני ע' קסא.

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שבת שבתון היא

In Acharei: "It (hi) is a Shabbos of complete rest for you... an eternal statute." The level drawn from above, which

...שבת שבתון הוא לכם וענינים את נפשותיכם בתשעה

comes every year.

ויקרא ט"ז:ל"א:16:31 Leviticus

שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִינֵיכֶם אֶת־נַפְשֵׁיכֶם חֲקַת עוֹלָם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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אשה מזרעת תחלה

The discourse on "When a woman seeds" opens with the Sages' teaching that "if the woman seeds first, she bears a male" and goes on to explain it: her giving comes from Chesed, so she bears a male, while when the man seeds first his giving comes from Gevurah, so she bears a female.

KEHOT'S NOTE

ע' לעיל ר"פ תזריע. וש"נ. [כ].

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אשה מזרעת תחלה יולדת זכר

"If the woman seeds first, she bears a male." When Israel, the receivers, initiate, the revelation is hu, from a higher level.

Niddah 25b:17-18: נדה כ"ה ב' י"ז-י"ח

מִהוּ דְתִימָא: הוּאִיל וְאִמֵּר רַב יִצְחָק בַּר אֲמִי, אִשָּׁה מְזַרְעַת תְּחִילָה — יוֹלֶדֶת זָכָר, אִישׁ מְזַרְעֵעַ תְּחִילָה — יוֹלֶדֶת נִקְבָּה, מִדָּהָא זָכָר — הָא נִמִּי זָכָר. קָא מִשְׁמַע לָן: אֵימָא שְׁנִיָּהּ הִזְרִיעוּ בְּכַת אַחַת, הָאִי זָכָר וְהָאִי נִקְבָּה.

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

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וכפר על הקדש

"And he shall atone for the Holy." The atonement that reaches the Holy itself belongs to the hu level.

ויקרא ט"ז:ט"ז:16:16 Leviticus

וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טְמֵאֹתָם:

And he shall make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleanness.

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PARAGRAPH 27

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וכפר את מקדש הקדש

"And he shall atone for the Sanctuary of the Holy." The atonement of the hi level, which reaches Binah, the "sanctuary" that receives from Chochmah.

ויקרא ט"ז:ג"ג:16:33 Leviticus

וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ כִּכְפֹּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכְפֹּר:

And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

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ביאור מעט ע"פ שבת שבתון כו'

A brief explanation of "A Shabbos of complete rest"
(Shabbos Shabbason)



The soul descends from "pure" to rise to "holy": on Shabbos, through the yoke of Heaven, Malchus and the souls rise to the supernal kodesh, Chochmah. Yom Kippur, "Shabbos Shabbason," draws from the Holy of Holies, the source of Chochmah, and so it can make good every blemish; when Israel's arousal from below is fitting, the very essence of the Infinite Light shines through, and the day is "Shabbos Shabbason hu."

THE MAAMAR IN BRIEF

The maamar begins with the soul's journey. Rooted in the vessels of Atzilus, which are G-dliness yet still vessels, the soul is "pure"; it descends into a body to rise to "holy," the light above the vessels, Chochmah Ila'ah, the Chayah of Atzilus. The Alter Rebbe works this out through memalei and sovev, through kadosh (a radiance in the lower worlds) and kodesh (Chochmah itself), and through the four tiers within Atzilus. The ascent comes through the yoke of mitzvos, because Malchus is rooted in Chochmah and even in Keser; prayer hurls Malchus upward like the zarka stone, and on Shabbos it rises into Abba. Yom Kippur goes further. It draws from the Holy of Holies, the upper three of Arich Anpin, through the Kohen Gadol, who is great love. Within that drawing there are two levels: hi, when only the Holy of Holies shines and the atonement reaches Imma, and hu, when Atik, "My holiness," shines and the atonement reaches Abba. The maamar offers several ways of drawing this line: Atik's Chesed and Gevurah, Adam Kadmon's Yesod and Malchus, and finally the Infinite Light itself, hidden in Radla.

OUTLINE

1 From "pure" to "holy"

¶1-5

The soul descends from "pure," its root in the vessels of Atzilus, to rise to "holy," the light above them. Levites and Binah are purity, kohanim and Chochmah holiness; Nefesh, Ruach and Neshamah of Atzilus are vessels next to Chayah, which is Chochmah, the Atzilus of Atzilus.

2 Memalei and sovev; kadosh and kodesh

¶6-11

The vessels of Atzilus become the soul of the lower worlds (memalei); Chochmah, which stays in Atzilus, is sovev. Kadosh is Atzilus's radiance as Atik of each lower world, kodesh is Chochmah itself; within Atzilus, the threefold kadosh is the lower part of Chochmah clothed in Binah, Z'eir Anpin and Nukva.

3 The yoke of Heaven and the ascent of Malchus

¶12-15

Malchus is rooted in Chochmah and in Keser, so accepting the yoke of Heaven raises the souls. Prayer throws Malchus up like the zarka stone; Malchus, ani, returns to ayin; Aharon enters "with zos"; on Shabbos Malchus rises into Abba.

4 Yom Kippur and the Holy of Holies

¶16-18

Yom Kippur draws from the Holy of Holies, the upper three of Arich Anpin, above Chochmah, and fills every blemish. The Kohen Gadol is the supernal Chesed that brings this light into revelation; in a person he is ahavah rabbah, great love.

5 Hu and hi: Atik and the Holy of Holies

¶19-25

When Atik, "My holiness," shines in the Holy of Holies, the day is hu and atones even for Abba; when the generation lacks arousal from below, only the Holy of Holies shines, the day is hi, and atonement reaches Imma. The inner oil and the outer hairs of the Thirteen Attributes express the difference.

6 Hu and hi within Atik and Adam Kadmon

¶26-28

Even within Atik, hu is the flow from its Chesed through Arich's Keser ("snow like wool"), and the flow from the Yesod of Adam Kadmon, drawn by the tribes' going up, is higher than one from its Malchus. The Kohen Gadol, through the Chambers of Beriah, brings Atik's light to Abba and Imma.

7 The three heads and the hidden Infinite Light

¶29-31

If the Holy of Holies includes Radla, "My holiness" is the Infinite Light itself, hidden in the three heads beyond their own grasp. Hi reveals its radiance through the heads; hu reveals its essence, the "good oil."

KEY CONCEPTS

Pure and holy (tahor and kadosh) טהורה היא / ואנשי

קדש

"Pure" is the soul's root in the vessels of Atzilus, clear and unconcealing; "holy" is the light above the vessels, Chochmah, to which the soul rises through its life in the body.

He and His vessels; He and His life-forces איהו וגרמוהי / איהו וחיהי

Two unities in Atzilus: G-d one with the vessels (Nefesh, Ruach and Neshamah of Atzilus) and G-d one with the lights (Chayah, Chochmah). The soul's ascent is from the first to the second.

Kadosh and kodesh קדוש / קדש

Kadosh, with a vav, is a radiance drawn down, Atzilus as the transcendent Atik of a lower world; kodesh is Chochmah itself, the supernal holiness.

Zarka זרקא

A cantillation note meaning "thrown": Malchus hurled back up to its source, as a stone from a sling, through the letters of prayer and the refinement of the animal soul.

The Holy of Holies קדש הקדשים

The Keser, Chochmah and Binah of Arich Anpin, the source of Chochmah; in the end, the three heads in which the Infinite Light is hidden. Yom Kippur draws from this level.

Atik (Atika Kadisha) עתיק

The lowest level of the Emanator, G-d's own level that shines within the emanated; "My holiness is above your holiness." Its revelation makes the day "Shabbos Shabbason hu."

Shabbos Shabbason hu and hi שבת שבתון הוא / היא

The masculine and feminine phrasings of Yom Kippur: hu is a revelation from Atik (or from Atik's Chesed, or from the Yesod of Adam Kadmon, or the essence of the Infinite Light); hi is the lower drawing that receives.

Great love (ahavah rabbah) אהבה רבה

The Kohen Gadol in a person's service: a love beyond the natural love inherited from Avraham, from the heart's innermost depth.

SECTION 1 • 11-5

From "pure" to "holy"

1 ביאור מעט ע"פ שבת שבתון¹ כו'

A brief explanation of the verse "A Shabbos of complete rest" (Shabbos Shabbason), etc.

The heading announces a short explanation of "Shabbos Shabbason," "a Shabbos of complete rest," a name the Torah gives Yom Kippur. The Torah says it twice with different pronouns, once "it (hu) is a Shabbos of complete rest for you" and once "it (hi) is a Shabbos of complete rest for you," and the maamar works toward explaining both.

2 ענין ירידת הנשמות מבחי' טהורה היא² להתלבש בגוף צורך עלי' [עליה] לבחי' ואנשי קדש תהיון לי.³

The souls' descent from the level of "it is pure" to be clothed in a body is for the sake of an ascent to the level of "And you shall be holy people to Me."

The maamar opens with a principle: the soul descends into a body for the sake of a greater ascent. Before the descent it is at the level of "it is pure," words from the morning blessing ("My G-d, the soul You placed within me, it is pure"); through life in the body it can rise to "holy," as in "And you shall be holy people to Me" (Exodus 22:30).

ע' [עיין] בהקדמת פע"ח [פרי עץ חיים] שכל התומ"צ [התורה ומצות] להמשיך תוספת אור יתר מכפי חוק הקצוב כו' ע"ש באריכות.

See the introduction to Pri Etz Chaim, that all the Torah and mitzvos are to draw down an addition of light beyond the fixed allotment, etc.; see there at length.

Pri Etz Chaim, a work of the Arizal's teachings on prayer and the mitzvos, explains in its introduction that the Torah and mitzvos draw down light beyond the measure fixed in creation. That added light is what makes the soul's descent worthwhile.

ועמ"ש מזה בביאור ע"פ ושמתי כדכד^{4,5} דהענין שהנשמות נמשכים מפנימיות הכלים והמלאכים מחיצוניות הכלים וענין כלים דאצי'

And see what is written about this in the explanation on the verse "And I will make your windows of kadkod": the point is that the souls are drawn from the inner dimension (pnimiyus) of the vessels, and the angels from the outer dimension (chitzoniyus) of the vessels. And the meaning of the vessels of Atzilus

A parallel discourse, on "And I will make your windows of kadkod" (Isaiah 54:12), explains that souls come from the inner dimension of the vessels of the Sefiros, and angels from their outer dimension. The Alter Rebbe now clarifies what "vessels" means in Atzilus, the highest world.

היינו שהחסד עצמו זהו נקי בחי' כלי כמאמר חסד דרועא ימינא⁶ משא"כ האור הוא בחי' לאו מכל אלין מדות⁷ איהו כלל.⁸

is that Chesed itself is what is called the level of a vessel, as the saying goes, "Chesed is the right arm," whereas the light is of the level of "He is not any of these attributes at all."

In Atzilus an attribute such as Chesed is itself the "vessel"; the Tikkunei Zohar (Patach Eliyahu) pictures the Sefiros as limbs: "Chesed is the right arm." The light within them is G-d Himself, of whom the same passage says that He "is not any of these attributes at all."

אך מ"מ הכלים דאצילות הם אלקות ממש⁹ ונקי איהו וגרמוהי חד ע"כ נקרא טהורה היא לשון בהירות שאינו דבר המסתיר על קדושתו ית' כבי"ע ששם נאמר ומשם יפרד¹⁰ משא"כ באצילות.

Nevertheless, the vessels of Atzilus are actual G-dliness and are called "He and His vessels are one" (ihu vegarmohi chad). Therefore it is called "it is pure" (tehorah hi), a term of clarity, for it is not something that conceals His holiness, may He be blessed, as do Beriah, Yetzirah and Asiyah, of which it is said, "and from there it parted," which is not so in Atzilus.

Even so, the vessels of Atzilus are G-dliness itself, as the Tikkunei Zohar says, "He and His vessels are one." That is why a soul rooted there is called "pure" (tehorah), which the Alter Rebbe reads as "clear" or "bright": Atzilus does not hide G-d's holiness, unlike Beriah, Yetzirah and Asiyah, of which it is said, "and from there it parted" (Genesis 2:10), the point below which things branch off into separate existence.

3 ועלייתם בבחי' קדש היינו באור א"ס שלמעלה מהכלים דאצילות ועמ"ש מזה בד"ה זכור את¹¹ היום השבת לקדשו¹² שהעליי [שהעלייה] הוא מבחי' איהו וגרמוהי חד לבחי' איהו וחיוהי חד כו' ע"ש.

And their ascent to the level of kodesh ("holy") means into the Infinite Light (Or Ein Sof) that is above the vessels of Atzilus. And see what is written about this in the discourse beginning "Remember the Shabbos day to sanctify it," that the ascent is from the level of "He and His vessels are one" to the level of "He and His life-forces are one," etc.; see there.

The ascent to "holy" is an ascent into the Infinite Light that is above even the vessels of Atzilus. The Torah Ohr discourse on "Remember the Shabbos day to sanctify it" describes it as rising from the unity of "He and His vessels" (G-d one with the vessels) to the unity of "He and His life-forces" (G-d one with the lights).

והנה טהרה נזכר גבי לויים וקדושה גבי כהנים וע' בזהר פ' שמיני (דל"ט ע"א) דלויים הם מבינה וכהנים מחכמה וע' עוד בפ' בהעלותך (דקנ"א ע"ב)¹³

Now, purity is mentioned regarding the Levites, and holiness regarding the kohanim. See the Zohar, Parshas Shemini (39a), that the Levites are from Binah and the kohanim from Chochmah; and see further in Parshas Beha'alosecha (151b)

Scripture speaks of "purity" for the Levites and "holiness" for the kohanim. The Zohar on Shemini ties the kohanim to Chochmah and the Levites to Binah: the oil the kohanim inherit comes from the side of Thought, and the wine of the Levites from the side of Imma.

ובפ' קרח (דקע"ז ב'). וצ"ל איך יבא זה עם הנ"ל דהנשמות שרשן מפנימית הכלים. והעליי [והעלייה] בבחי' האור.

and in Parshas Korach (177b). Now we must understand how this fits with what was said above, that the souls are rooted in the inner dimension of the vessels, and the ascent is into the level of the light.

More Zohar passages (Beha'alosecha, Korach) are cited for the same point. This raises a difficulty: the souls were said to come from the vessels and to ascend into the light, so how can "pure" and "holy" be Binah and Chochmah, which are both Sefiros?

וי"ל [ויש לומר] כמ"ש בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז']¹⁴ דג' בחי' נר"נ [נפש רוח נשמה] דאצ"י הם אורות לגבי בי"ע ועכ"ז [ועם כל זה] הם נקראים כלים לגבי בחי' חיה דאצ"י

It may be explained according to what is written in Etz Chaim, Sha'ar 41, chapter 7, that the three levels of Nefesh, Ruach and Neshamah of Atzilus are lights relative to Beriah, Yetzirah and Asiyah, yet they are nevertheless called vessels relative to the level of Chayah of Atzilus,

The answer comes from Etz Chaim: the three lower soul-levels of Atzilus, Nefesh, Ruach and Neshamah, are "lights" compared with the worlds below, yet "vessels" compared with the Chayah of Atzilus. Whether something counts as light or vessel depends on what it is compared with. The Kehot note remarks that in current printings of Etz Chaim the passage carries a different number.

שהיא החכמה עילאה דאצילות. עד כי הרי אפי' [אפילו] בינה שהיא נשמה נק' בית גופני לחכמה שהיא חיה.

which is the higher Chochmah (Chochmah Ila'ah) of Atzilus; so much so that even Binah, which is Neshamah, is called a bodily house for Chochmah, which is Chayah.

The Chayah of Atzilus is Chochmah Ila'ah, the higher wisdom. Next to it even Binah, the Neshamah level, is called a "bodily house" for Chochmah, so Binah fits "pure" (the vessels) and Chochmah fits "holy" (the light).

4 וזהו חיוהי וגרמוהי. גרמוהי הם נר"נ [נפש רוח נשמה] וחיוהי הוא חיה בחי' חכמה ע"ש והיינו כי ג' כלים הנ"ל נר"נ [נפש רוח נשמה] דאצילות הם כ"ע דאצי.

And this is [the meaning of] "His life-forces" and "His vessels": "His vessels" are Nefesh, Ruach and Neshamah, and "His life-forces" is Chayah, the level of Chochmah; see there. That is, the three vessels mentioned above, the Nefesh, Ruach and Neshamah of Atzilus, are the Beriah, Yetzirah and Asiyah of Atzilus.

This explains the pair "His life-forces" and "His vessels": the vessels are Nefesh, Ruach and Neshamah of Atzilus, and the life-force is Chayah, which is Chochmah. Within Atzilus these three vessels form its own Beriah, Yetzirah and Asiyah, a lower tier inside the highest world.

והחיה שהיא חכמה היא אצילות שבאצילות וכמו עד"מ באדם הה השכל מתאחד ממש עם הנפש עד שהנפש נקראת על שם השכל נפש המשכלת וכמ"ש במ"א משא"כ מחודומ"ע [מחשבה דבור ומעשה] הם לבושים כו'.

And Chayah, which is Chochmah, is the Atzilus within Atzilus. It is like, by way of analogy, a person: the intellect is truly united with the soul, so much so that the soul is named after the intellect, "the intellectual soul," as is explained elsewhere; whereas thought, speech and action are garments, etc.

Chayah, or Chochmah, is "the Atzilus within Atzilus." In a person, the intellect is so united with the soul that the soul is named after it, "the intellectual soul," while thought, speech and action are only garments the soul puts on.

5 ועמ"ש מענין בחי' ח"י בביאור ע"פ וידבר אלקים את כל הדברים האלה. ^{15.16} והו הירידה צורך עלייה.

And see what is written about the level of Chayah in the explanation on the verse "And G-d spoke all these words." And this is [the meaning of] the descent for the sake of an ascent.

The level of Chayah is treated at length in Likkutei Torah's explanation of "And G-d spoke all these words" (Exodus 20:1). All this shows what "descent for the sake of ascent" means: from the vessels to the light, from "pure" to "holy."

וז"ש [וזהו שכתוב] בסמוך שנש"י [שנשמות ישראל] שרשן מבחי' מחשבה היינו בריאה ובאצי' היינו בינה שהיא בריאה שבאצי' ואז הן טהורה היא.

And this is what is said right after it: the souls of Israel are rooted in the level of thought, that is, Beriah; and, in Atzilus, that is Binah, which is the Beriah within Atzilus; and then they are [at the level of] "it is pure."

Right after "it is pure," the morning blessing says, "You created it." The Alter Rebbe reads this in two stages: first the souls of Israel are rooted in divine thought, which is Beriah, and within Atzilus that is Binah, the Beriah of Atzilus, where they are still "pure."

SECTION 2 • 16-11

Memalei and sovev; kadosh and kodesh

6 ואח"כ אתה בראתה בריאה ממש כי בינה מקננא בכורסיא. ועמ"ש במ"א בד"ה להבין מ"ש בהגדה¹⁷ מצה זו ענין ההפרש בין מוחין דאימא שהוא מקור וסדר ההשתלשלות ובין מוחין דאבא שהוא מה שלמעלה מסדר ההשתלשלות.

And afterwards [comes] "You created it," which is actual Beriah, for "Binah nests in the Throne." And see what is written elsewhere, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" on the difference between the intellect (mochin) of Imma, which is the source and order of the chain of descending worlds (hishtalshelus), and the mochin of Abba, which is what is above the order of hishtalshelus.

Only afterward does "You created it" mean actual Beriah, the World of Creation, as the Kabbalists say, "Binah nests in the Throne," the Throne being Beriah. The discourse on "This matzah" contrasts the mochin of Imma (Binah), the source of the ordered chain of worlds, with the mochin of Abba (Chochmah), which is above that order.

7 וזהו ענין הנזכר שהעליי [שהעלייה] היא מבחי' ממכ"ע [ממלא כל עולמין] לבחי' סוכ"ע כי הנה בינה מקננא בכורסיא שהיא הבריאה וז"א ביצי' [ביצירה] ומל' בעשי' [בעשיה] והיינו שלשים כלים דאצילות שנעשים נשמה לבי"ע יו"ד כלים הפנימיים בבריאה.

And this is the meaning of what was mentioned, that the ascent is from the level of the light that fills all worlds (memalei kol almin) to the level of the light that encompasses all worlds (sovev kol almin). For "Binah nests in the Throne," which is Beriah, Z'eir Anpin in Yetzirah, and Malchus in Asiyah; that is, the thirty vessels of Atzilus that become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah,

The ascent "from memalei to sovev" means this: the levels of Atzilus from Binah down each become the soul of a lower world: Binah in Beriah, Z'eir Anpin in Yetzirah, Malchus in Asiyah. Thirty vessels of Atzilus, ten inner, ten middle and ten outer, animate Beriah, Yetzirah and Asiyah, the ten inner ones in Beriah.

8 והתיכונים ביצירה. והחיצונים נעשים נשמה לעשיי [לעשייה] וע' מזה באגה"ק [באגרת הקודש] ע"פ ויעש דוד שם.^{18,19} וזהו ענין ממכ"ע [ממלא כל עלמין] ומשם שרש הנשמות קודם ירידתן לגוף

the middle ones in Yetzirah, and the outer ones become a soul for Asiyah; see about this in Iggeres HaKodesh, on the verse "And David made a name." And this is [what is meant by] the light that fills all worlds, and from there is the root of the souls before their descent into the body,

The middle vessels animate Yetzirah and the outer ones Asiyah; Iggeres HaKodesh discusses this in its letter on "And David made a name" (II Samuel 8:13). This clothing of Atzilus in the worlds is memalei, the light that fills all worlds, and it is the root of the souls before they descend into bodies.

שהם נמשכים מהכלים דאצי' כנ"ל והעליי' [והעלייה] להיות ואנשי קדש היינו בחכמה עילאה דאצילות ונק' סוכ"ע שאינה מתלבשת בבי"ע כי מבינה ואילך מתלבשים בבי"ע בינה מקננא בכורסייא משא"כ ח"ע [חכמה עילאה] מאירה באצילות.

for they are drawn from the vessels of Atzilus, as mentioned above. And the ascent, to become "holy people," is into the higher Chochmah of Atzilus, which is called the light that encompasses all worlds, since it is not clothed in Beriah, Yetzirah and Asiyah; for from Binah downward [the levels] are clothed in Beriah, Yetzirah and Asiyah, "Binah nests in the Throne," whereas the higher Chochmah shines in Atzilus.

The souls come from the vessels of Atzilus, which fill the worlds. Their ascent to "holy people" is into Chochmah Ila'ah, which does not clothe itself in the lower worlds and is therefore called sovev; Binah and below enter the worlds, but Chochmah shines in Atzilus.

אשר אצילות לגבי בי"ע נק' סוכ"ע ועמ"ש בד"ה מי מנה בענין ומספר את רובע ישראל.²⁰

For Atzilus, relative to Beriah, Yetzirah and Asiyah, is called the light that encompasses all worlds. And see what is written in the discourse beginning "Who has counted," on "and the number of the fourth of Israel."

Seen from the lower worlds, Atzilus as a whole is called sovev. The discourse on "Who has counted the dust of Yaakov" (Numbers 23:10) treats this in its explanation of "the fourth of Israel."

9 וענין קדוש וקדש י"ל [יש לומר] דמה שמלי דאצי בוקעת המסך שבין אצי לבריהא ונעשית עתיק לבריהא זהו הנק' קדוש שהיא הארת סוכ"ע כי עתיק דבריהא זהו סובב דבריהא. ולמעלה מבחי ממכ"ע [ממלא כל עלמין] שבבריהא.

As for the matter of kadosh and kodesh, it may be explained that Malchus of Atzilus breaking through the screen between Atzilus and Beriah and becoming Atik for Beriah is what is called kadosh, which is a radiance of the light that encompasses all worlds; for the Atik of Beriah is the encompassing light (sovev) of Beriah, and [it is] above the level of the light that fills all worlds within Beriah.

Two words for holiness are now distinguished: kadosh, written with a vav, and kodesh, without one. Kadosh is Malchus of Atzilus breaking through the screen that separates Atzilus from Beriah and becoming Atik, the transcendent core, of Beriah; that is an encompassing (sovev) light for Beriah, above the light that fills it.

10 ועד"ז עתיק דיצי [דיצירה] ועתיק דעשיי [דעשייה]. ומ"מ כ"ז [כל זה] נק' קדוש בוי"ו שהוא המשכת הארה בעלמא משא"כ קדש העליון הוא ח"ע [חכמה עילאה] עצמה שאינה מאירה

And in the same way the Atik of Yetzirah and the Atik of Asiyah. Nevertheless, all this is called kadosh with a vav, which is the drawing down of a mere radiance, whereas the supernal kodesh is the higher Chochmah itself, which shines

The same happens for each world: there is an Atik of Yetzirah and an Atik of Asiyah. All such kadosh, with its added vav, is only a radiance drawn down, while the supernal kodesh is Chochmah Ila'ah itself.

רק באצי ממש וכמ"ש בע"ח [בעץ חיים] שמ"ז פ"א²¹ שבחי נקודה דמלי דאצי שבקעה המסך וירדה להיות עתיק לבריהא ודאי שכבר אין לה ערך עם אצי כו' ע"ש.

only in Atzilus itself, as is written in Etz Chaim, Sha'ar 47, chapter 1, that the level of the point of Malchus of Atzilus that broke through the screen and descended to become Atik for Beriah certainly no longer bears any comparison to Atzilus, etc.; see there.

Chochmah Ila'ah shines only in Atzilus itself. Etz Chaim states that the point of Malchus of Atzilus that broke through the screen to become Atik for Beriah no longer bears any comparison with Atzilus; the Kehot note gives the place in current editions as chapter 6 of the Sha'ar on the order of the four worlds.

א"נ [אי נמי] י"ל [יש לומר] גם באצ"י ממש שייך בחי' קדש וג"פ [וגי פעמים] קדוש. דכבר נת' [נתבאר] שבאצ"י עצמו ג"כ יש ד' בחי' אבי"ע [אצילות בריאה יצירה עשיה] אשר הח"ע [החכמה עילאה] נק' חיה והיא אצ"י שבאצ"י.

Alternatively, it may be said that the level of kodesh and the threefold kadosh apply even in Atzilus itself; for it has already been explained that in Atzilus itself there are also the four levels of Atzilus, Beriah, Yetzirah and Asiyah, in which the higher Chochmah is called Chayah, and it is the Atzilus within Atzilus.

A second approach: kodesh and the threefold kadosh are both found within Atzilus itself. Atzilus has its own four tiers, its own Atzilus, Beriah, Yetzirah and Asiyah, and its highest tier, Chochmah Ila'ah, is called Chayah.

11 וזהו ענין קדש העליון ממש ובינה נקרא בריאה שבאצ"י ומשם בחי' הטהרה כמ"ש בלוי' לטהרם²² וזו"נ [וזהו ענין נוקבא] הם יצ"י [יצירה] ועשייה שבאצילות.

And this is the supernal kodesh itself. And Binah is called the Beriah within Atzilus, and from there comes the level of purity, as it is written of the Levites, "to purify them"; and Z'eir Anpin and Nukva are the Yetzirah and Asiyah within Atzilus.

In this reading Chochmah is the supernal kodesh, and Binah is the Beriah within Atzilus and the source of "purity"; that is why the Levites, who are from Binah, are "purified" (Numbers 8:7). Z'eir Anpin and Nukva are the Yetzirah and Asiyah within Atzilus.

ונמשך עליהם ג' מקיפים מחבי' קדש העליון וזהו ענין ג"פ [גי פעמים] קדוש²³ כו' ועיין בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז']²⁴ זחי' חיה שהיא הח"ע [החכמה עילאה] יש בה ג"כ בחי' נרנח"י [נפש רוח נשמה חיה יחידה].

And three encompassing [lights] (makifim) are drawn upon them from the level of the supernal kodesh, and this is the matter of the threefold kadosh, etc. And see Etz Chaim, Sha'ar 41, chapter 7, that the level of Chayah, which is the higher Chochmah, also contains the levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah,

Three encompassing lights from the supernal kodesh rest on Binah, Z'eir Anpin and Nukva, and they are the three times kadosh in the angels' "Holy, holy, holy" (Isaiah 6:3). Etz Chaim teaches that Chayah itself has all five soul-levels; the Kehot note gives the place in current editions as Sha'ar HaMochin, the beginning of chapter 5 and the end of chapter 7.

אשר בחי' נר"נ [נפש רוח נשמה] דחיה מתלכשים בנר"נ [בנפש רוח נשמה] דאצי' שהם כינה וזו"נ [וזעיר אנפין ונוקבא]. וא"כ י"ל [יש לומר] דבחי' נר"נ [נפש רוח נשמה] דחיה זהו ענין ג"פ [ג' פעמים] קדוש וחיה יחידה שבבחי' ח"ע [חכמה עילאה] זהו קדש העליון ממש:

and the levels of Nefesh, Ruach and Neshamah of Chayah are clothed in the Nefesh, Ruach and Neshamah of Atzilus, which are Binah and Z'eir Anpin and Nukva. If so, it may be said that the levels of Nefesh, Ruach and Neshamah of Chayah are the threefold kadosh, and the Chayah and Yechidah within the level of the higher Chochmah are the supernal kodesh itself.

The Nefesh, Ruach and Neshamah of Chayah are clothed in Binah, Z'eir Anpin and Nukva, and they are the threefold kadosh. The Chayah and Yechidah of Chochmah, which are not clothed below, are the supernal kodesh itself.

SECTION 3 • 112-15

The yoke of Heaven and the ascent of Malchus

12 ב והנה ענין עלייה זו ע"י עול מצות שהיא קבלת עול מלכות שמים הענין כי הנה אבא יסד ברתא שהמלי שרשה מח"ע [מחכמה עילאה] קדש העליון ממש

2. Now, as for this ascent [coming] through the yoke of mitzvos, which is the acceptance of the yoke of the kingdom of Heaven, the explanation is that "Abba founded the daughter": Malchus is rooted in the higher Chochmah, the supernal kodesh itself.

Section 2 explains why the ascent comes through "the yoke of mitzvos," the acceptance of the kingship of Heaven. The phrase "Abba founded the daughter" means that Malchus, the "daughter," is rooted in Chochmah, Abba, the supernal kodesh, so accepting G-d's kingship joins a person to Chochmah.

ולכן גם היא נקרא קדש וכמ"ש בזהר פ' פינחס (דף רנ"ד ע"ב) דכתיב כי קדש הוא לכם^{25,26} ע"ש ולכן עי"ז הוא עליית הנשמות לקדש העליון.

Therefore it too is called kodesh, as is explained in the Zohar, Parshas Pinchas (page 254b), that it is written, "for it is holy (kodesh) to you"; see there. And therefore, through this, the souls ascend to the supernal kodesh.

Because of this root, Malchus too is called kodesh, as the Zohar on Pinchas explains from the verse "for it is holy (kodesh) to you" (Exodus 31:14). Through Malchus, then, the souls rise to the supernal kodesh.

ועי"ל [ועוד יש לומר] כי זה שיתעלו הנשמות מבחי' היחוד דאיהו וגרמוהי לבחי' היחוד דאיהו וחיוהי הנ"ל זהו ע"י המשכת אור הכתר שלמעלה גם מהחכמה הנקרא חיה שלפי

One may further say that the souls' rising from the level of the unity of "He and His vessels" to the level of the unity of "He and His life-forces," mentioned above, comes about through drawing down the light of Keser, which is above even Chochmah, which is called Chayah; for since

A further explanation: rising from the unity of "He and His vessels" to the unity of "He and His life-forces" requires drawing down Keser, the Crown, which is above even Chochmah, here called Chayah.

שהוא למעלה מבי' הבחינות דחיוהי וגרמוהי ע"כ הוא המחבר כי בחי' הנ"ל (וכמ"ש כה"ג [כהאי גוונא] במ"א ע"פ מקושש עצים²⁷ כו')

it is above both levels, "His life-forces" and "His vessels," it is therefore what joins the two levels mentioned above (as is written in a similar way elsewhere, on the verse "gathering wood," etc.).

Because Keser is above both levels, it can join them, as only something higher than two things can unite them. A similar point is made in the discourse on the man "gathering wood" (Numbers 15:32).

והמשכת הכתר נמשך ג"כ ע"י עול מצות כי המלי' שרשה ג"כ מבחי' כתר שלכן נק' כתר עליון דאיהי כתר מלכות²⁸ כו'.

And the drawing down of Keser also comes about through the yoke of mitzvos, for Malchus too is rooted in the level of Keser, which is why it is called "the supernal Keser, which is the Crown of Malchus," etc.

Keser too is drawn down through the yoke of mitzvos, because Malchus is rooted in Keser as well. The Tikkunei Zohar says it outright: "the supernal Keser is the Crown of Malchus," the lowest bound up with the highest.

ועמ"ש מזה בד"ה מי מנה הנ"ל גבי אף עשיתיו²⁹ וכמ"ש בזהר בראשית (דף כ"ד ע"א)

And see what is written about this in the discourse beginning "Who has counted," mentioned above, regarding "I have even made it"; and as is written in the Zohar, Bereishis (page 24a),

The discourse on "Who has counted," cited earlier, discusses this in connection with "I have even made it" (Isaiah 43:7). The Alter Rebbe then turns to the Zohar on the cantillation note zarka.

בענין זרקא דאזדריקת לאתר ידיעא ובמק"מ [ובמקדש מלך] שם שכתב ולעתים ידועים שעולה עד למעלה ראש ונזרקת עד אריך הנקי א"ס אז נקראת זרקא.

regarding “the zarka that is thrown to a known place”; and in the Mikdash Melech there, which writes: “And at known times, when it rises to the very top and is thrown up to Arich, which is called Ein Sof, it is then called zarka,

Zarka, a cantillation note whose name means “thrown,” is described in the Zohar as “thrown to a known place.” The Mikdash Melech, a commentary on the Zohar, explains that at certain times Malchus rises to the very top, thrown up as far as Arich Anpin, which it calls Ein Sof, and then it is called zarka.

כי היא אבן הנזרקת למעלה בגו קירטא דאיהי שפה ע"י ה' מוצאות הפה כו' עכ"ל [עד כאן לשונו] ואפשר לומר דהיינו שאותיות התפלה נקראו אבנים וידוע שמהן נעשים כתרים וכמ"ש בד"ה מזוזה מימין כו'.³⁰

for it is a stone that is thrown upward within the sling, which is the lip, by the five articulations of the mouth, etc.” End of quote. It is possible to say that this means that the letters of prayer are called stones, and it is known that crowns are made of them, as is written in the discourse beginning “The mezuzah on the right,” etc.

Malchus is like a stone hurled upward from a sling; the sling is the lips and the force is the five places of articulation in the mouth. The Alter Rebbe suggests that the stones are the letters of prayer, from which crowns are made, so prayer lifts Malchus to Keser.

13 וזהו ענין זרקא דאזדריקת כו'. ועד"י י"ל [יש לומר] ענין זריקת דם התמיד לעורר בחי' זרקא הנ"ל ועכשיו הוא העלאת נה"ב [נפש הבהמית] שבכח בירור זה גורמים עליית המלי' ועמ"ש בד"ה בכ"ה בכסלו וע' עוד מענין זרקא כו'

And this is the matter of “the zarka that is thrown,” etc. Along these lines one may explain the sprinkling (zerikah) of the blood of the daily offering (tamid): it is to arouse the level of zarka mentioned above. And nowadays it is the elevation of the animal soul, for by the power of this refinement one brings about the ascent of Malchus. And see what is written in the discourse beginning “On the twenty-fifth of Kislev”; and see further on the matter of zarka, etc.,

Zarka also explains the Temple’s “sprinkling” (zerikah) of the blood of the daily tamid offering, which awakened the zarka above. Today the same work is the raising of the animal soul: refining it lifts Malchus. The discourse on the twenty-fifth of Kislev and Pardes on zarka are cited for more.

בפרדס שער הטעמים פרק א' וזהו ג"כ ענין אני כבדוש רענן³¹ וכמ"ש בפרדס שם כי אני אותיות אין³² ועיין בזהר פ' שלח (דקני"ח ע"ב)³³ בענין אין³⁴

in Pardes, Sha'ar HaTe'amim, chapter 1. And this is also the meaning of "I am like a verdant cypress," as is written in Pardes there, that ani ("I") has the letters of ayin ("nothing"); and see the Zohar, Parshas Shelach (158b), on the matter of ayin.

Pardes, Rabbi Moshe Cordovero's work, also explains "I am like a verdant cypress" (Hosea 14:9) in its section on the cantillation notes: ani, "I," has the same letters as ayin, "nothing." The Zohar on Shelach discusses ayin as a level far above even the Tree of Life.

והנה בחי' מלכותו ית' הנקרא אני שרשה מבחי' אין וכנ"ל אלא שירדה כבדוש רענן אבל אח"כ היא העולה למעלה לשרשה.

Now, the level of His sovereignty (Malchus), may He be blessed, which is called ani ("I"), is rooted in the level of ayin ("nothing"), as mentioned above, except that it descended, "like a verdant cypress"; but afterwards it is what rises up to its root.

G-d's Malchus, which says "I" (ani), is rooted in ayin, the "nothing" beyond grasp, as said above of its root in Keser. It descends "like a verdant cypress" to rule the worlds, but afterward it rises back to its root.

וזהו בחי' זרקא כנ"ל. וזהו ענין יחיד חי העולמים ומלך יחיד כו' שאומרים בברוך שאמר ובשתבח ועמ"ש מזה בביאור ע"פ כי אתה נרי.^{35, 36, 37}

And this is the level of zarka mentioned above. And this is the meaning of "Unique One, Life of the worlds" and "Unique King," etc., which we say in Baruch She'amar and in Yishtabach. And see what is written about this in the explanation on the verse "For You are my lamp."

That return upward is zarka. The morning prayers express it when Baruch She'amar and Yishtabach pair "King" with "Unique One, Life of the worlds," and the discourse on "For You are my lamp" (II Samuel 22:29) explains it further.

14 והנה עי"ז היא מעלית ג"כ נש"י [נשמות ישראל] האחוזים בה וכמ"ש במ"א בפ"י למען יזמרך כבוד ולא ידום³⁸ ועי"ז ה' אלקי לעולם אורך.

Now, through this it also raises the souls of Israel that are bound up with it, as is explained elsewhere on the meaning of "So that glory may sing praise to You and not be silent," and through this, "Havayah my G-d, I will thank You forever."

As Malchus rises, it also lifts the souls of Israel who are bound to it. The Alter Rebbe refers to an explanation of "So that glory may sing praise to You and not be silent; Havayah my G-d, I will thank You forever" (Psalms 30:13).

וזהו ענין בזאת יבא אהרן³⁹ אל הקדש בזאת דייקא שהיא מדת מלכותו ית'⁴⁰ אשר שרשה הגבה מאד נעלה.

And this is the meaning of "With this (bezos) shall Aharon come into the Holy (hakodesh)": specifically "with this" (zos), which is the attribute of His sovereignty, may He be blessed, whose root is exceedingly high and exalted.

This is the meaning of "With this (bezos) shall Aharon come into the Holy" (Leviticus 16:3), the opening of the Yom Kippur service. "This" (zos) means the attribute of Malchus, whose root is exceedingly high, so the Kohen Gadol enters the inner sanctum by means of Malchus.

15 ולכן נאמר וכסיל לא יבין את זאת.⁴¹ וע' במדרש רבה פ' אחרי פכ"א מענין בזאת יבא ועמ"ש במ"א ע"פ אל יתהלל חכם⁴² כו' כ"א בזאת יתהלל כו' וצדקה בארץ⁴³ וזהו ענין וצדקה תרומם⁴⁴ כו'

Therefore it is said, "and a fool does not understand this (zos)." And see the Midrash Rabbah, Parshas Acharei, section 21, on "With this shall [Aharon] come"; and see what is written elsewhere on the verse "Let not the wise man glory," etc., "but only in this let him glory," etc., "and righteousness in the earth"; and this is the meaning of "And righteousness exalts," etc.

Because zos is so lofty, "a fool does not understand this (zos)" (Psalms 92:7). Vayikra Rabbah 21 expounds "With this shall Aharon come," and Jeremiah's "Let not the wise man glory... but only in this let him glory... righteousness in the earth" (Jeremiah 9:22-23) and "righteousness exalts" (Proverbs 14:34) are tied to the same theme.

והנה העלייה היא בשבת שנאמר כי קדש היא לכם⁴⁵ כי שבת הוא מוחין דאבא⁴⁶ ועליית המלי' באור אבא:

Now, the ascent is on Shabbos, as it is said, "for it is holy (kodesh) to you"; for Shabbos is the intellect (mochin) of Abba, and [it is] the ascent of Malchus into the light of Abba.

This ascent of Malchus happens on Shabbos, of which the Torah says "for it is holy (kodesh) to you" (Exodus 31:14). Shabbos is the mochin of Abba, Chochmah, when Malchus rises into the light of Abba, the supernal kodesh.

SECTION 4 • ¶16-18

Yom Kippur and the Holy of Holies

16 ג אמנם מילוי כל הפגמים הוא ביוהכ"פ [ביום הכפורים] שהוא שבת שבתון. שהוא בחי' קדש הקדשים שהוא למעלה מעלה גם מבחי' קדש העליון וח"ע [וחכמה עילאה] כמ"ש והחכמה מאין תמצא^{47, 48} וכמשי"ל [וחכמה שכתוב לעיל] בשם הזהר דמשפטים

3. However, the filling of all the blemishes is on Yom Kippur, which is “a Shabbos of complete rest” (Shabbos Shabbason), which is the level of the Holy of Holies (kodesh hakodashim), which is far, far above even the level of the supernal kodesh and the higher Chochmah, as it is written, “And Chochmah is found from ayin (nothing),” and as is written above in the name of the Zohar on Mishpatim

Section 3: Shabbos lifts Malchus to Chochmah, but filling every gap left by sin happens only on Yom Kippur, “Shabbos Shabbason,” which corresponds to the Holy of Holies. That level is far above even Chochmah, the supernal kodesh: “Chochmah is found from ayin” (Job 28:12), and the Zohar on Mishpatim says that Chochmah comes from the place called the Holy of Holies.

(דף קכ"א סע"ב [סוף עמוד ב]) ולכן ע"י המשכה מבחי' זו מתמלאים כל הפגמים. וזהו וכפר על הקדש⁴⁹ כו'.

(page 121, end of side b). Therefore, through a drawing down from this level, all the blemishes are filled. And this is [the meaning of] “And he shall atone for the Holy (hakodesh),” etc.

Since the Holy of Holies is the source of Chochmah, a drawing down from it can fill every blemish, even those that reach very high. This is the meaning of “And he shall atone for the Holy” (Leviticus 16:16), said of the Yom Kippur service.

והיינו ע"י כה"ג [כהן גדול] שהוא נכנס לבית קדש"ק [קודש הקדשים] והוא ע"ד מ"ש בזהר ר"פ יתרו⁵⁰ (דס"ז ע"ב) אית מלך לעילא דאיהו רזא דקה"ק [דקדש הקדשים] ותחתיה אית כהן⁵¹ כו'

That is, through the Kohen Gadol, who enters the House of the Holy of Holies. And this is along the lines of what is written in the Zohar, at the beginning of Parshas Yisro (67b): “There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a kohen,” etc.,

The atonement comes through the Kohen Gadol entering the Holy of Holies. The Zohar at the beginning of Yisro says that in holiness there is a King with a kohen serving beneath Him: “There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a kohen.”

דאקרי גדול כו' וע"ש בפ"י הרמ"ז [הרב משה זכות] אית מלך לעילא היינו מלי דא"ק [דאדם קדמון] שנעשה עתיק לאצילות ועיקר הארתו היא בכח"ב [בכתר חכמה בינה] דאריך וזהו ענין קדש הקדשים הם כח"ב [כתר חכמה בינה] דאריך כו'.

“who is called great,” etc. And see there in the commentary of the Ramaz: “There is a King above” means the Malchus of Adam Kadmon, which becomes Atik for Atzilus, and its radiance is chiefly in the Keser, Chochmah and Binah of Arich; and this is the meaning of the Holy of Holies: they are the Keser, Chochmah and Binah of Arich, etc.

That kohen is the one “called great.” The Ramaz (Rabbi Moshe Zacuto) explains the “King above” as the Malchus of Adam Kadmon, the primordial level above Atzilus, which becomes Atik, the inner core of Atzilus, and shines chiefly in the Keser, Chochmah and Binah of Arich Anpin; these three are the Holy of Holies.

17 וכה"ג [וכהן גדול] הוא חסד עליון דאריך הנק' יומא דכליל כולהו יומי. והוא הממשיך האור מכח"ב [מכתר חכמה בינה] דא"א להתגלות בחכמה עילאה

And the Kohen Gadol is the supernal Chesed of Arich, which is called “the day that includes all the days.” And it is he that draws the light from the Keser, Chochmah and Binah of Arich Anpin to be revealed in the higher Chochmah

Above, the Kohen Gadol is the supernal Chesed of Arich Anpin, called “the day that includes all the days.” He draws the light of the Keser, Chochmah and Binah of Arich Anpin down so that it is revealed in Chochmah Ila'ah.

דאצילות ע"ש וע"ד שנו' [שנוכר] במ"א בפ"י אתה כהן⁵² ע' [עיינן] בפ"י הרמ"ז [הרב משה זכות] ברע"מ [ברע"א מהימנא] פ' עקב⁵³ שממשיך מבחי' הוא להיות בבחי' אתה דהיינו מההעלם אל הגילוי כו'.

of Atzilus; see there. And it is along the lines of what is mentioned elsewhere on the meaning of “You are a kohen”; see the commentary of the Ramaz on the Raaya Mehemna, Parshas Eikev, that he draws from the level of “He” (hu) to be in the level of “You” (atah), that is, from concealment to revelation, etc.

This happens in Chochmah Ila'ah of Atzilus. The verse “You are a kohen” (Psalms 110:4) is explained in the same way, following the Ramaz on the Raaya Mehemna (Eikev; the Kehot note gives the page as 271a): the kohen draws from “He” (hu), G-d hidden, to “You” (atah), G-d revealed and addressed.

18 וענין בחי' כה"ג [כהן גדול] למטה בעבודת ה' הוא בחי' אהבה רבה. כי כהן זהו בחי' חסד⁵⁴ שהוא אהבה

And the level of the Kohen Gadol below, in the service of G-d, is the level of great love (ahavah rabbah). For a kohen is the level of Chesed, which is love,

In a person's service of G-d, the Kohen Gadol corresponds to ahavah rabbah, “great love.” A kohen in general stands for Chesed, which is love.

אבל כהן גדול היינו אהבה רבה שהוא בחי' ורב חסד ועמ"ש בד"ה בהעלותך את הנרות⁵⁵ מענין אה"ר
[אהבה רבה] דאהרן

but a Kohen Gadol is great love, which is the level of “and abundant in kindness (rav chesed).” And see what is written in the discourse beginning “When you light the lamps” about the great love of Aharon,

The Kohen Gadol is “great” love, the quality of “abundant in kindness (rav chesed).” The discourse on “When you light the lamps” (Numbers 8:2) discusses Aharon’s great love.

שהוא למעלה מבחי' אהבה הטבעית שמבחי' חסד לאברהם⁵⁶ ועמ"ש בד"ה ועשית בגדי קדש
לאהרן^{57,58} וזהו ענין פנימית הלב לך אמר לבי בקשו פני⁵⁹ כו' עמ"ש בד"ה אתם נצבים.⁶⁰

which is above the level of the natural love that comes from the level of “kindness to Avraham.” And see what is written in the discourse beginning “And you shall make holy garments for Aharon.” And this is the inner dimension of the heart: “To You my heart said, ‘Seek My face,’” etc.; see what is written in the discourse beginning “You are standing.”

This love is above the natural love that comes from “kindness to Avraham” (Micah 7:20). It is the love of the heart’s inner depth, “To You my heart said, ‘Seek My face’” (Psalms 27:8), discussed further in the discourses on “And you shall make holy garments for Aharon” and “You are standing.”

SECTION 5 • ¶19-25

Hu and hi: Atik and the Holy of Holies

19 והנה בבחי' המשכה זו שמבחינת קדש הקדשים יש ג"כ ב' בחינות הא' הנק' שבת שבתון הוא^{61,62} והב' הנקרא שבת שבתון היא והיינו

Now, in this drawing down from the level of the Holy of Holies there are also two levels: the first is called “Shabbos Shabbason hu,” and the second is called “Shabbos Shabbason hi.” That is,

Even the drawing down from the Holy of Holies has two levels, matching the Torah’s two phrasings: “Shabbos Shabbason hu” (Leviticus 23:32), with a masculine pronoun, and “Shabbos Shabbason hi” (Leviticus 16:31), with a feminine one.

כי קדה"ק [קודש הקדשים] עצמו זהו בחי' כח"ב [כתר חכמה בינה] דאריך ועיקר ההמשכה צ"ל מבחינת עתיק המאיר בו שהוא בחי' תחתונה שבמאציל. וזהו ענין אית מלך לעילא⁶³ פי' מלי' דא"ס דאיהו רזא דקה"ק [דקדש הקדשים] שמתלבש בכח"ב [בכתר חכמה בינה] דאריך.

the Holy of Holies itself is the level of the Keser, Chochmah and Binah of Arich, while the main drawing down must be from the level of Atik that shines within it, which is the lowest level of the Emanator. And this is the meaning of "There is a King above": that is, the Malchus of Ein Sof, "who is the mystery of the Holy of Holies," which is clothed in the Keser, Chochmah and Binah of Arich.

The Holy of Holies itself is the Keser, Chochmah and Binah of Arich Anpin, but the main drawing down must come from Atik shining within it, called "the lowest level of the Emanator": it still belongs to G-d the Emanator rather than to what He emanated. The Zohar's "King above... the mystery of the Holy of Holies" is this Malchus of Ein Sof clothed in Arich's upper three.

וביאור ענין אית מלך לעילא יובן עפמ"ש [על פי מה שכתוב] בד"ה קול דודי^{64, 65} בענין מלכותך מלכות כל עולמים⁶⁶ דפי' מלכותך היינו עד, מ האור כשהוא כלול במאור שאז מתאחד ממש עם עצם המאור כו'.

The explanation of "There is a King above" will be understood according to what is written in the discourse beginning "The voice of my beloved," on "Your kingship is a kingship of all worlds": that "Your kingship" means, by way of analogy, the light when it is included in the luminary, for then it is truly united with the essence of the luminary, etc.

The discourse on "The voice of my beloved" explains "Your kingship is a kingship of all worlds" (Psalms 145:13): "Your kingship" is like light still contained in its source and one with it. So the "King above" is Malchus while it is still one with Ein Sof.

20 והנה כשנמשך הגילוי מבחי' עתיק ממש אז נקי' שבת שבתון הוא. לשון זכר. כי הוא מקור ההשפעה ובחי' א"א

Now, when the revelation is drawn from the level of Atik itself, it is then called "Shabbos Shabbason hu," in the masculine; for it is the source of the flow, and the level of Arich Anpin,

When the revelation comes from Atik itself, Yom Kippur is "Shabbos Shabbason hu," with the masculine pronoun, because Atik is the source that gives. In Kabbalah the masculine stands for the one who gives and the feminine for the one who receives.

שהוא שרש הנאצלים הוא מקבל מבחי' זו. וענין גילוי בחי' עתיק אפשר לומר שזהו למעלה מבחי' קדש הקדשים.

which is the root of the emanated beings, receives from this level. And the revelation of the level of Atik, it is possible to say, is above the level of the Holy of Holies.

Arich Anpin, the root of everything emanated, receives from Atik. So a revelation of Atik is above the Holy of Holies, which is the upper three of Arich Anpin.

21 וכענין מ"ש במ"א בפ"י מארז"ל [מאמר רבותינו זכרונם לברכה] יכול כמוני ת"ל [תלמוד לומר] כי קדוש אני⁶⁷ קדושתו למעלה מקדושתכם. דאין ר"ל [רוצה לומר] כמו מהותו ועצמותו ממש ח"ו [חס ושלום] דאיך יעלה על הדעת לומר כן

This is like what is explained elsewhere on the meaning of the saying of our Sages, of blessed memory, "Could it be [that you are to be holy] like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." This does not mean like His actual being and essence, G-d forbid, for how could it enter the mind to say so?

On "You shall be holy," the Midrash asks, "Could it be like Me?" and answers from "For I am holy": "My holiness is above your holiness." The Alter Rebbe first rules out that anyone ever compared a person's holiness with G-d's very essence; no one could think that.

אלא פי' כמוני היינו הארתו ית' המתלבשת בשרש הנאצלים והוא בחי' עתיק⁶⁸ שהוא נקי בחי' תחתונה שבמאציל.

Rather, the meaning of "like Me" is His radiance, may He be blessed, that is clothed in the root of the emanated beings; and this is the level of Atik, which is called the lowest level of the Emanator.

"Like Me" means G-d's radiance clothed in the root of all the emanated levels, which is Atik, called "the lowest level of the Emanator." This is the "My holiness" that is above "your holiness."

22 וא"כ בחינה זו הוא למעלה גם מבחי' קדש הקדשים. שזהו נקי קדושתכם כי הוא שרש הנאצלים.

If so, this level is above even the level of the Holy of Holies, which is what is called "your holiness," for it is the root of the emanated beings;

So Atik is above even the Holy of Holies. The Holy of Holies is called "your holiness" because it is the root of the emanated levels.

משא"כ בחי' עתיק נקי קדושתו שהוא בחי' תחתונה שבמאציל אלא שהוא המאיר בבחי' קדש הקדשים ואזי נקי שבת שבתון הוא.

whereas the level of Atik is called "My holiness," for it is the lowest level of the Emanator, except that it is what shines in the level of the Holy of Holies, and then it is called "Shabbos Shabbason hu."

Atik is "My holiness," G-d's own lowest level, yet it shines within the Holy of Holies. When it does, Yom Kippur is "Shabbos Shabbason hu."

23 וזהו ענין המלך הקדוש ועמ"ש במ"א בד"ה והיה מדי חדש^{69,70} בענין ושבת בשבתו ואזי נאמר וכפר על הקדש⁷¹ שממלא ג"כ אפי' [אפילו] על הפגם הנוגע באור אבא הנקי קדש העליון ובחי' שבת שבתון היא

And this is the meaning of "the holy King." And see what is written elsewhere, in the discourse beginning "And it shall be, from one new moon," on "and Shabbos in its Shabbos." And then it is said, "And he shall atone for the Holy (hakodesh)," for it also fills in even the blemish that touches the light of Abba, which is called the supernal kodesh. And the level of "Shabbos Shabbason hi"

This is the meaning of "the holy King," said in the prayers of the Days of Awe: the "King above," Atik, shining in the Holy. Then "he shall atone for the Holy" reaches even blemishes that touch Abba, the supernal kodesh; the discourse on "From one new moon" (Isaiah 66:23) is cited for "Shabbos in its Shabbos."

היינו כשלא אכשור דרי וליכא אתעדל"ת [אתערותא דלתתא] כדבעי אזי אין ההמשכה מבחי' עתיק ממש ואעפ"כ [ואף על פי כן] נמשך האור מבחי' קדש הקדשים עצמו שהוא כח"ב [כתר חכמה בינה] דא"א

is when the generations are not worthy and there is no arousal from below as there should be; then the drawing down is not from the level of Atik itself. Nevertheless, the light is drawn from the level of the Holy of Holies itself, which is the Keser, Chochmah and Binah of Arich Anpin,

"Shabbos Shabbason hi" is when the generations are not worthy and there is not enough arousal from below, that is, not enough effort on our part. Then the revelation does not come from Atik itself, though light still comes from the Holy of Holies, the Keser, Chochmah and Binah of Arich Anpin.

אלא שאין מאיר בו הבחי' שארז"ל [שאמרו רבותינו זכרונם לברכה] קדושתו למעלה כו' כנ"ל ואזי נקי שבת שבתון היא.

except that the level of which our Sages, of blessed memory, said, "My holiness is above," etc., does not shine in it, as mentioned above; and then it is called "Shabbos Shabbason hi."

In that case the level the Sages called "My holiness is above" does not shine within the Holy of Holies. The day is then "Shabbos Shabbason hi," with the feminine pronoun.

24 ואזי אין מכפר כ"א על הפגם המגיע במקדש הקדש⁷² שהוא בינה המקבלת מחכמה כמו שבחי' היא מקבל מבחי' הוא כו'.

And then it atones only for the blemish that reaches the Sanctuary of the Holy (mikdash hakodesh), which is Binah, which receives from Chochmah, just as the level of hi ("she") receives from the level of hu ("he"), etc.

In the hi state, the atonement reaches only blemishes that touch "the Sanctuary of the Holy" (Leviticus 16:33), which is Binah. Binah receives from Chochmah, just as the feminine hi receives from the masculine hu.

וביאור הענין י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] המר"י [הרמ"ז] בפ' ויקרא [בדף ט"ו ע"ב] ובפ' אמור (ד' צ"ד) שיש בת"ד [בתיקוני דיקנא] שהם י"ג מדה"ר [מדות הרחמים] ב' בחי' א' השערות ושם מציאות אימא והב' אור הפנימי שבתוכם שהוא מציאות אבא.

The explanation of the matter may be given according to what the Ramaz writes on Parshas Vayikra (page 15b) and on Parshas Emor (page 94): that in the tikkunim of the beard (tikkunei dikna), which are the Thirteen Attributes of Mercy, there are two levels: the first, the hairs, and there is the presence of Imma; and the second, the inner light within them, which is the presence of Abba.

The Ramaz explains (on the Zohar's Vayikra and Emor) that the "tikkunim of the beard," the Kabbalistic image for the Thirteen Attributes of Mercy, have two layers. The hairs correspond to Imma (Binah), and the inner light within them corresponds to Abba (Chochmah).

והנה השערות עצמן נמשכים מא"א [מאריך אנפין] אבל הפנימית המלוכש בתוכם שהוא בחי' כשמן הטוב כו' יורד על הזקן⁷³ נמשך מאור עתיק המלוכש בכתר וחכמה דא"א ועמ"ש במ"א בענין ויוסף הורד מצרימה.⁷⁴

Now, the hairs themselves are drawn from Arich Anpin, but the inner [light] clothed within them, which is the level of "like the good oil," etc., "running down upon the beard," is drawn from the light of Atik that is clothed in the Keser and Chochmah of Arich Anpin. And see what is written elsewhere on "And Yosef was brought down to Egypt,"

The hairs come from Arich Anpin, but the inner light, "like the good oil... running down upon the beard" (Psalms 133:2), comes from Atik's light clothed in Arich's Keser and Chochmah. The discourse on "And Yosef was brought down to Egypt" (Genesis 39:1) explains where it comes from.

שהוא ההמשכה מיסוד דא"ק [דאדם קדמון] ויסוד דעתיק הנמשך במזלות דא"א כו' ומקור המשכה זו הוא מחכמה דא"ק [דאדם קדמון].

that it is the drawing down from the Yesod of Adam Kadmon and the Yesod of Atik, which is drawn into the mazalos of Arich Anpin, etc.; and the source of this drawing down is from the Chochmah of Adam Kadmon.

That discourse describes it as a flow from the Yesod of Adam Kadmon and the Yesod of Atik into the mazalos, the flowing parts of Arich Anpin's beard. Its ultimate source is the Chochmah of Adam Kadmon.

25 וזהו ענין כשמן הטוב כו' וע"כ כשנמשך ומאיר גם הפנימי [הפנימיות / הפנימית] שבי"ג ת"ד [תיקוני דיקנא] מכפר גם על הקדש שהוא אבא.

And this is the meaning of "like the good oil," etc. Therefore, when the inner dimension within the thirteen tikkunim of the beard is also drawn down and shines, it atones also for the Holy (kodesh), which is Abba;

This is the "good oil": when the inner light within the thirteen tikkunim shines as well, the atonement reaches even the Holy, which is Abba.

75 משא"כ כשנמשך רק מחיצוניות י"ג ת"ד [תיקוני דיקנא] אינו מכפר על הקדש ממש כ"א על מקדש הקדש⁷⁵ שהיא אימא:

whereas when it is drawn only from the outer dimension of the thirteen tikkunim of the beard, it does not atone for the Holy itself, but only for the Sanctuary of the Holy, which is Imma.

When only the outer layer of the thirteen tikkunim is drawn down, it atones only for "the Sanctuary of the Holy," which is Imma. It does not reach the Holy itself.

SECTION 6 • ¶26-28

Hu and hi within Atik and Adam Kadmon

26 ד ועו"ל [ועוד יש לומר] ענין בחי' שבת שבתון הוא. ובחינת שבת שבתון היא. גם בהמשכה שמבחי' עתיק ממש.

4. One may further explain the level of "Shabbos Shabbason hu" and the level of "Shabbos Shabbason hi" even within the drawing down that is from the level of Atik itself.

Section 4 offers another reading: hu and hi can both be found even within the drawing down that comes from Atik itself.

והוא ע"פ מ"ש במ"א ע"פ הנותן שלג כצמר^{76,77} כלומר שהוא דבר חידוש שהוא נותן הארה בשלג

This is according to what is written elsewhere on the verse "He gives snow like wool": that is, it is a novel thing that He gives a radiance in the snow,

The verse "He gives snow like wool" (Psalms 147:16) is read as describing something new: G-d gives a radiance into "snow" so that it becomes like "wool." The next part identifies both images.

שהם י"ג ת"ד [תיקוני דיקנא] ששרשם ממו"ס [ממוחא סתימאה] שבו מלובשת גבורה דעתיק להיות כצמר ממש שהוא בחי' שער רישיה כעמר נקא⁷⁸ שנמשך מגולגלתא שבו מלובש חסד דעתיק

which is the thirteen tikkunim of the beard, whose root is from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik is clothed, so that it is truly "like wool," which is the level of "the hair of His head like pure wool," which is drawn from the Gulgalta (the skull), in which the Chesed of Atik is clothed.

"Snow" is the thirteen tikkunim of the beard, rooted in Mocha Stima'ah, the "hidden brain" of Arich Anpin, where Atik's Gevurah is clothed. "Wool" is "the hair of His head like pure wool" (Daniel 7:9), drawn from the Gulgalta, the skull, where Atik's Chesed is clothed; the radiance makes the beard truly like the hair of the head.

כי שרש בחי' הדיקנא נמשך מבי' פיאות הראש שהם⁷⁹ בי' פעמים מצפ"ץ [מצפ"ץ (שם הוי' בחילוף א"ת ב"ש)] בי' פעמים⁸⁰ הוי' שולפני י"ג מדות אל רחום וחנון⁸¹ כו'

For the root of the level of the beard is drawn from the two sides (pe'os) of the head, which are the two times Matzpatz, the two times Havayah, Havayah, that precede the Thirteen Attributes: "Kel, merciful and gracious," etc.

The beard's root is in the two sides (pe'os) of the head, which correspond to the two Names Matzpatz, the two times Havayah that open the Thirteen Attributes: "Havayah, Havayah, Kel, merciful and gracious" (Exodus 34:6). According to the Or HaTorah cited in the Kehot note, Matzpatz is the Name Havayah written in the At-Bash letter cipher.

ועל ידי הארה זו דייקא שמבחי' חסד דעתיק נקי שבת שבתון הוא לשון זכר כי זכר חסדו⁸² בחי' חסד כו'

And it is specifically through this radiance from the level of the Chesed of Atik that it is called "Shabbos Shabbason hu," in the masculine (zachar), for "He remembered (zachar) His kindness" is the level of Chesed, etc.;

Through this radiance from Atik's Chesed, the day is called "Shabbos Shabbason hu," masculine (zachar). The verse "He remembered (zachar) His kindness" (Psalms 98:3) links the word zachar with Chesed.

והוא המשכה מבחי' אור עתיק המלוכש בכתר דא"א שהוא למעלה מבחי' האור המלוכש בחכמה דא"א.

and it is a drawing down from the level of the light of Atik that is clothed in the Keser of Arich Anpin, which is above the level of the light clothed in the Chochmah of Arich Anpin.

This flow comes from Atik's light clothed in the Keser of Arich Anpin, the Gulgalta. That is higher than the light clothed in the Chochmah of Arich Anpin, Mocha Stima'ah.

27 ועי' בע"ח [בעץ חיים] שער א"א רפ"ז וספ"ג [וסוף פרק ג']. גם עפמ"ש [על פי מה שכתוב] במ"א בענין ויוסף הורד

הנ"ל שזהו המשכה מבחי'

And see Etz Chaim, Sha'ar Arich Anpin, the beginning of chapter 7 and the end of chapter 3. Also according to what is written elsewhere on "And Yosef was brought down," mentioned above, that this is a drawing down from the level of

Etz Chaim, in its section on Arich Anpin, discusses this. The discourse on "And Yosef was brought down," cited above, adds that this is a flow from the Yesod of Adam Kadmon.

יסוד דא"ק [דאדם קדמון] שלמעלה מבחי' מלי דא"ק [דאדם קדמון] שנעשה עתיק לאצי' שבחי' מלי' היא רק הארה לגבי היסוד שהוא בחינת ההמשכה מאור א"ס ממש.

the Yesod of Adam Kadmon, which is above the level of the Malchus of Adam Kadmon that becomes Atik for Atzilus; for the level of Malchus is only a radiance relative to Yesod, which is the level of the drawing down from the Infinite Light itself.

The Yesod of Adam Kadmon is higher than its Malchus, which becomes Atik for Atzilus. Malchus is only a radiance compared with Yesod, which carries the flow of the Infinite Light itself.

28 ומבואר בלק"ת [בלקוטי תורה (להאריז"ל)] פי קדושים⁸³ שבחי' שבת העליון זהו הדר יסוד דא"ק [דאדם קדמון]

כו' וא"כ לפ"ז [לפי זה] י"ל [יש לומר] דשבת שבתון היא היינו כשהמשכה נמשך ממלי' דא"ק [דאדם קדמון]

And it is explained in the Likkutei Torah of the Arizal, Parshas Kedoshim, that the level of the supernal Shabbos is the splendor (hadar) of the Yesod of Adam Kadmon, etc. If so, accordingly, it may be said that "Shabbos Shabbason hi" is when the drawing down is drawn from the Malchus of Adam Kadmon,

The Arizal's Likkutei Torah (on Kedoshim) says the supernal Shabbos is "the splendor (hadar) of the Yesod of Adam Kadmon." Accordingly, the Alter Rebbe suggests, "Shabbos Shabbason hi" is a flow from the Malchus of Adam Kadmon.

אבל שבת שבתון הוא לשון דכר היינו כשמקור ההמשכה נמשך מיסוד דא"ק [דאדם קדמון] כו' והיינו ע"י ששם עלו שבטים⁸⁴ שע"י ויוסף כו' ופי' ששם עלו ע"י אתעדל"ת [אתערותא דלתתא].

but "Shabbos Shabbason hu," in the masculine, is when the source of the drawing down is drawn from the Yesod of Adam Kadmon, etc. And this comes through "for there the tribes went up," through which "And Yosef," etc.; and the meaning of "for there [the tribes] went up" is through an arousal from below.

"Shabbos Shabbason hu," masculine, is a flow whose source is the Yesod of Adam Kadmon. It comes through "for there the tribes went up" (Psalms 122:4), which is read as Israel's arousal from below, and that brings about "And Yosef was brought down," Yosef being associated in Kabbalah with Yesod.

כי י"ב שבטים עם שבט לוי הם כנגד י"ג מדות הרחמים והיינו ששרש שרשן משם וגם הם עצמן הם מהיכל קדה"ק [קודש הקדשים] דבריאה הנמשך ממלי דאצילות

For the twelve tribes, together with the tribe of Levi, correspond to the Thirteen Attributes of Mercy; that is, the root of their root is from there. And they themselves are also from the Chamber of the Holy of Holies of Beriah, which is drawn from the Malchus of Atzilus.

The twelve tribes together with Levi make thirteen, matching the Thirteen Attributes of Mercy, which are the root of their root. The tribes themselves come from the Chamber of the Holy of Holies of Beriah, which receives from the Malchus of Atzilus.

ולכן ע"י אתעדל"ת [אתערותא דלתתא] שלהם בבחי' ששם עלו שבטים מעוררים למעלה בבחי' קדש הקדשים דאצילות דהיינו שמעוררים בחינת י"ג מדות הרחמים דא"א

Therefore, through their arousal from below, at the level of "for there the tribes went up," they arouse above, in the level of the Holy of Holies of Atzilus; that is, they arouse the level of the Thirteen Attributes of Mercy of Arich Anpin.

Their arousal from below, their "going up," awakens a response in the Holy of Holies of Atzilus. That is, it awakens the Thirteen Attributes of Mercy of Arich Anpin.

ואזי ע"י נמשך ג"כ מבחי' ומדרגת הנקי קדושת למעלה מקדושכם הנז' [הנזכר] לעיל וזהו ענין ויוסף הורד⁸⁵ כו'

And then, through this, there is drawn down also from the level and rank called "My holiness is above your holiness," mentioned above. And this is the meaning of "And Yosef was brought down," etc.,

Through this, light is drawn even from the level called "My holiness is above your holiness," which is Atik. This is what "And Yosef was brought down" means.

היינו בחיי כשמן הטוב כו' יורד על הזקן^{86, 87, 88} כו' עי' [עיינן] בזהר פ' אמור (דפ"ח סע"ב [סוף עמוד ב]) וס"פ צו⁸⁹ (דל"ד סע"א [סוף עמוד א]) ומ"ש בביאור ע"פ

that is, the level of "like the good oil," etc., "running down upon the beard," etc. See the Zohar, Parshas Emor (the end of 88b), and the end of Parshas Tzav (the end of 34a), and what is written in the explanation on the verse

"Yosef was brought down" is the "good oil running down upon the beard" (Psalms 133:2): the inner light flowing into the Thirteen Attributes. The Zohar on Emor and at the end of Tzav is cited, along with a Likkutei Torah explanation. The Kehot note's lemma reads the Tzav page as 32a, but the passage on the good oil is on 34a, as our text has it.

כי עמך מקור חיים⁹⁰ בסופו בענין באורך כו'. ועמ"ש במ"א בפ"י שבעתים כאור שבעת הימים⁹¹ כו'.

"For with You is the source of life," at its end, on "In Your light," etc. And see what is written elsewhere on the meaning of "sevenfold, like the light of the seven days," etc.

That explanation is on "For with You is the source of life" (Psalms 36:10), at its end, where it treats "In Your light." Another discourse, on "sevenfold, like the light of the seven days" (Isaiah 30:26), is also cited.

והנה כ"ז [כל זה] נמשך ביוהכ"פ [ביום הכפורים]. וזהו ענין שהכה"ג [שהכהן גדול] נכנס ביוהכ"פ [ביום הכפורים] לבית דקה"ק [דקדש הקדשים] ואע"פ [ואף על פי] שעלייתו היה רק עד היכל קדה"ק [קודש הקדשים] דבריא⁹² עי' [עיינן] בסש"ב [בספר של בינונים] פנ"ג [פרק נ"ג]

Now, all this is drawn down on Yom Kippur. And this is why the Kohen Gadol enters the House of the Holy of Holies on Yom Kippur. And although his ascent was only up to the Chamber of the Holy of Holies of Beriah (see Sefer Shel Beinonim, chapter 53),

All this is drawn down on Yom Kippur, which is why the Kohen Gadol entered the Holy of Holies on that day. His ascent reached only the Chamber of the Holy of Holies of Beriah; Tanya, chapter 53, explains how the Shechinah was clothed through the Holy of Holies of the higher worlds into the Temple.

אך הוא כמ"ש בזהר הרקיע פ' בראשית (דמ"ה) בפ"י לאתחברא שביעאה בשביעאה⁹³ כי כל היחודים והתפלות אינן פועלים רק בהיכלות וביחוד ההיכלות יש יחוד באצילות

yet it is as is written in Zohar HaRakia, Parshas Bereishis (page 45), on the meaning of "to join the seventh with the seventh": for all the unifications and prayers have effect only in the Chambers (heichalos), and with the unification of the Chambers there is a unification in Atzilus;

Yet Zohar HaRakia explains the phrase "to join the seventh with the seventh": all unifications and prayers act directly only in the Chambers (heichalos) of Beriah, but when the Chambers are united, a unification also takes place in Atzilus.

כי כשהיכלות מתייחדים בשביעאה (שהוא היכל קדה"ק [קודש הקדשים] דבריאה) אז גם זו"נ [זעיר אנפין ונוקבא] עולים להיות מ"ן [מ"ן נוקבין] לאו"א [לאבא ואימא] ואז מקבלת האם מעתיק ע"י יסוד דאבא ומשם ולמעלה אין שייך זווג דלית תמן נוקבא.

for when the Chambers are united in the seventh (which is the Chamber of the Holy of Holies of Beriah), then Z'eir Anpin and Nukva also rise to become mayin nukvin (feminine waters) for Abba and Imma, and then the Mother receives from Atik through the Yesod of Abba; and from there upward a union does not apply, for there is no Nukva there.

When the Chambers unite in the seventh, the Holy of Holies of Beriah, Z'eir Anpin and Nukva rise as mayin nukvin, the "feminine waters" that arouse from below, to Abba and Imma. Imma then receives from Atik through the Yesod of Abba; above that level there is no union, for there is no feminine there.

וז"ש [וזהו שכתוב] לאתחברא שביעאה בשביעאה יסוד אימא שכנגדה היכל זה הנקי קדש קדשים עכ"ל [עד כאן לשונו]. וע' מזה בזהר ס"פ פקודי (דף ר"ס סע"ב [סוף עמוד ב])⁹⁴ ובמק"מ [ובמקדש מלך] שם.

And this is [the meaning of] what is written, "to join the seventh with the seventh": the Yesod of Imma, corresponding to which is this Chamber, which is called the Holy of Holies. End of quote. And see about this in the Zohar, the end of Parshas Pekudei (page 260, end of side b), and in the Mikdash Melech there.

The second "seventh" is the Yesod of Imma, to which this Chamber, called the Holy of Holies, corresponds. The Zohar at the end of Pekudei and the Mikdash Melech there discuss the same joining.

ומכ"ז [ומכל זה] יובן שעל ידי שהכה"ג [שהכהן גדול] נכנס להיכל קדה"ק [קודש הקדשים] שבבמה"ק [שבכית המקדש] מעורר כן למעלה מעלה שמקבלים או"א [אבא ואימא] מעתיק שהוא כח"י א"ס ממש שע"י [שעל ידי זה] נעשה מילוי כל הפגמים כי אנת הוא שלימותא דכולהו⁹⁵ כו'.

From all this it will be understood that through the Kohen Gadol's entering the Chamber of the Holy of Holies in the Holy Temple, he arouses likewise far, far above, so that Abba and Imma receive from Atik, which is the level of Ein Sof itself, through which the filling of all the blemishes comes about; for "You are the perfection of them all," etc.

So the Kohen Gadol's entry into the Holy of Holies of the Temple awakens, far above, a state in which Abba and Imma receive from Atik, the level of Ein Sof itself. That fills every blemish, for, as Patach Eliyahu says to G-d, "You are the perfection of them all."

SECTION 7 • ¶29-31

The three heads and the hidden Infinite Light

29 והנה הרמ"ז [הרב משה זכות] פ"ר צו גבי ת"ח [תא חזי] האי עולה סליקו וקשירו דכנ"י [דכנסת ישראל] לעילא כו' ואתנהיר כולא מרזא דקדש הקדשים.⁹⁶

Now, the Ramaz explains, at the beginning of Parshas Tzav, on “Come and see: this burnt offering (olah) is the ascent and binding of the Community of Israel above,” etc., “and all is illuminated from the mystery of the Holy of Holies,”

The Ramaz, at the beginning of Parshas Tzav, comments on the Zohar’s words that the burnt offering is the ascent and binding of the Community of Israel above, so that “all is illuminated from the mystery of the Holy of Holies.”

דקדש הקדשים הן תלת רישין רישא עילאה וקדשים הן תרין רישין אחרנין דא לגו מן דא⁹⁷ כו' ע"ש.

that the Holy of Holies is the three heads: the uppermost head [is “Holy”], and “Holies” are the two other heads, one within the other, etc.; see there.

He explains that the Holy of Holies is the Zohar’s “three heads”: the uppermost head, and the two other heads (“Holies”), one within the other. This creates a difficulty for the maamar, because it places even the uppermost head inside the Holy of Holies.

30 וא"כ לפ"ז [לפי זה] דבחי רדל"א [רישא דלא אתידע] שהוא עתיק⁹⁸ הוא בחי קדח"ק [קודש הקדשים] א"כ צ"ל מהו ענין הבחי שלמעלה מזה שע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] קדושתו למעלה מקדושתכם⁹⁹ דא"א לומר דקאי על

If so, according to this, that the level of Radla, the Unknowable Head (Reisha d'Lo Isyada), which is Atik, is the level of the Holy of Holies, then we must understand what the level above this is, of which our Sages, of blessed memory, said, “My holiness is above your holiness.” For it is impossible to say that it refers to

If Radla, the “Unknowable Head,” which is Atik, is part of the Holy of Holies, then what is the level above it, of which the Sages said, “My holiness is above your holiness”? It cannot be the essence of the Infinite Light.

עצמו [עצמות] אור אי"ס ממש שלמעלה מבחי עתיק וכמ"ש בע"ח [בעץ חיים] שמי"א פ"ג [פרק ג']¹⁰⁰ דבחי עתיק הוא הבחי תחתונה שבמאציל וכאלו נאמר ד"מ [דרך משל] בחי מלי שבמלי כו ע"ש.

the very essence of the Infinite Light (Or Ein Sof), which is above the level of Atik (as is written in Etz Chaim, Sha'ar 41, chapter 3, that the level of Atik is the lowest level of the Emanator, as if one were to say, by way of analogy, the level of Malchus of Malchus, etc.; see there),

The essence of the Infinite Light is far above Atik, which Etz Chaim calls "the lowest level of the Emanator," like "Malchus of Malchus." The Kehot note says the Etz Chaim reference, made to the Shklov printing of 5560, should read chapter 1.

דזה א"א כי כבר נת' [נתבאר] דמה שאמרו יכול כמוני אין ר"ל [רוצה לומר] כמו עצמות אור אי"ס ממש דאין יעלה על הדעת לומר כן.

for this is impossible, since it has already been explained that when they said, "Could it be like Me?" it does not mean like the very essence of the Infinite Light, for how could it enter the mind to say so?

That is impossible because, as explained above, "like Me" never meant G-d's very essence; no one could imagine being compared to that.

אלא שר"ל [שרוצה לומר] על הבחי המתלבשת באצילות אשר זהו בחי עתיק כו וכנ"ל. וא"כ לפי הרמ"ז [הרב משה זכות] דקדה"ק [דקודש הקדשים] הם תלת רישין שמכללם רדלי"א [רישא דלא אתידע] צ"ל מהו ענין הבחי שלמעלה מזה שע"ז אמרו יכול כו.

Rather, it refers to the level that is clothed in Atzilus, which is the level of Atik, etc., as mentioned above. If so, according to the Ramaz's explanation that the Holy of Holies is the three heads, among which is Radla, we must understand what the level above this is, of which they said, "Could it be," etc.

"Like Me" refers to the level clothed in Atzilus, which is Atik. So if, as the Ramaz says, the Holy of Holies includes Radla, the question returns: what is above it, that the Midrash calls "My holiness"?

אך הענין ע"ד מ"ש בביאור האדר"ז [האדרא זוטא] להרח"ו [להרבי חיים ויטאל]¹⁰¹ (בדף רפ"ח ע"א) בפ"י מש"ש [מה שכתוב שם] ע"כ האי עתיקא אשתכח בג' רישין¹⁰² פ"י אשתכח

However, the matter is along the lines of what is written in the commentary on the Idra Zuta by Rabbi Chaim Vital (page 288a), explaining what is written there on side b, "This Atika is found in three heads." The meaning of "is found"

The answer draws on Rabbi Chaim Vital's commentary on the Idra Zuta, on its words "This Atika is found in three heads." He explains the word "found" (ishtakach).

נמצא ומתעלם ומתגלה¹⁰³ בגי' רישין נמצא כי עיקר עתיקא הוא האי"ס¹⁰⁴ אמנם על שם התעלמות בגי' רישין נקי הגי' רישין גי"כ ע"ק [עתיקא קדישא] עכ"ל [עד כאן לשונו].

is: it is found, and is hidden, and is revealed in three heads. It follows that the essence of Atika is the Ein Sof; however, because of its being hidden in the three heads, the three heads too are called Atika Kadisha. End of quote.

"Found" means hidden and revealed in the three heads. The true Atika is the Ein Sof, and the three heads are called Atika Kadisha only because Ein Sof is hidden within them.

נמצא גם בחי' רישא עילאה הנקרא רדל"א [רישא דלא אתידע] וקדה"ק [וקודש הקדשים] אינו אלא שבו מלובש אור אי"ס ממש הנקרא עתיקא קדישא.

It follows that even the level of the uppermost head, which is called Radla and the Holy of Holies, is [so] only because the Infinite Light itself, which is called Atika Kadisha, is clothed in it.

So even the uppermost head, called Radla and the Holy of Holies, is what it is only because the Infinite Light itself, called Atika Kadisha, is clothed within it.

וזהו ענין הבחי' קדושתו שלמעלה מקדושתכם כו' ועי' בפ"י הספד"צ [הספרא דצניעותא] להאריז"ל [להאריז"י זכרוננו לברכה]¹⁰⁵ בפ"ק [בפרק קמא] [דקיי"ט ע"א] שכי' [שכתב] וז"ל [וזה לשונו] ודע דהוא רישא דלאו רישא¹⁰⁶ אשר שם חביון עוז העצמות הוא עצמו אינו משיג מה שיש בו

And this is the level of "My holiness," which is above "your holiness," etc. And see the commentary on the Sifra deTzniusa by the Arizal, of blessed memory, in the first chapter (page 119a), where he writes as follows: "Know that it is the head that is not a head, where the hiding place of the might of the Essence is; it itself does not grasp what is in it.

That indwelling Infinite Light is "My holiness," above "your holiness." The Arizal, on the Sifra deTzniusa, calls Radla "the head that is not a head," where the hidden might of the Essence dwells, so that the head itself cannot grasp what is within it.

וזהו פי' דלא ידע ולא אתידע מה דהוי ברישא דא כביכול כאדם שאינו משיג מהות הנשמה שבו עכ"ל [עד כאן לשונו].

And this is the meaning of 'it does not know and is not known what is in this head,' as it were, like a person who does not grasp the essence of the soul within him." End of quote.

This explains the Zohar's words, "it does not know and is not known what is in this head." It is like a person who cannot grasp the essence of his own soul.

31 ומכ"ז [ומכל זה] יובן בתוספת ביאור ענין שבת שבתון היא ושבת שבתון הוא. דפ"י שבת שבתון היא היינו

כשהמשכה מקדה"ק [מקודש הקדשים] שהוא בחי' תלת רישין

From all this, "Shabbos Shabbason hi" and "Shabbos Shabbason hu" will be understood with additional explanation. The meaning of "Shabbos Shabbason hi" is when the drawing down is from the Holy of Holies, which is the level of the three heads,

Now hu and hi can be explained more fully. "Shabbos Shabbason hi" is a drawing down from the Holy of Holies, the level of the three heads.

וגם גילוי הארת אור א"ס ע"י תלת רישין הנ"ל כמו עד"מ באדם אף שאינו משיג מהות ועצמות הנשמה שבו מהו עכ"ז [עם כל זה] הארות וכחות הנשמה מתגלות בהראש שהוא השכל וראייה שמיעה כו'.

and also the revelation of the radiance of the Infinite Light (Or Ein Sof) through the three heads mentioned above; just as, by way of analogy, in a person: although he does not grasp the being and essence of the soul within him, what it is, nevertheless the radiances and powers of the soul are revealed in the head, which is the intellect, and sight, hearing, etc.

It also includes a revelation of a radiance of the Infinite Light through those heads. It is like a person who cannot grasp what his soul is in essence, yet sees its powers at work in his head, in intellect, sight and hearing.

אמנם בחי' שבת שבתון הוא. היינו כשנמשך גילוי עצמות אור א"ס ממש המלוכש ברדל"א [ברישא דלא

אתיידע] כו' וזהו ענין כשמן הטוב¹⁰⁷ כו' הטוב כי לא כלו רחמין¹⁰⁸ כו':

But the level of "Shabbos Shabbason hu" is when there is drawn down a revelation of the very essence of the Infinite Light that is clothed in Radla, etc. And this is the meaning of "like the good oil," etc.: "The Good One, for Your mercies have not ended," etc.

"Shabbos Shabbason hu" is when the essence of the Infinite Light clothed in Radla is itself revealed: the "good oil." The words "The Good One, for Your mercies have not ended," from the Modim blessing of the Amidah (as the Kehot note says), express the same goodness.

IN ONE'S AVODAH

The soul descended into a body in order to rise higher than it was. The rise comes through accepting the yoke of Heaven in the mitzvos, through the words of prayer, which lift Malchus to its source, and through refining the animal soul. On Yom Kippur, a person's own arousal from below decides how high the day's light reaches: with fitting effort, the essence of G-d's light shines and makes good every blemish. The Kohen Gadol within is ahavah rabbah, a love for G-d from the heart's inner depth, beyond natural love: "To You my heart said, 'Seek My face.'"

QUESTIONS FOR DISCUSSION

1. Why must the soul descend from "pure" into a body in order to reach "holy"? What does it gain that it did not have at its root?
2. How can the same level be a "light" in one comparison and a "vessel" in another, and how does this answer the question about the Levites and the kohanim?
3. Why does accepting the yoke of Heaven, the simplest service, reach the highest levels, Chochmah and even Keser?
4. What decides whether Yom Kippur is "Shabbos Shabbason hu" or "Shabbos Shabbason hi," and what does the difference mean for atonement?
5. The Kohen Gadol's ascent reached only the Chamber of the Holy of Holies of Beriah, yet it brought Atik's light into Atzilus. How do the Chambers explain this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור מעט ע"פ שבת שבתון

The note says that two versions of this explanation are printed among the Alter Rebbe's discourses of 5570 (1809-10).

KEHOT'S NOTE

בסה"מ תק"ע נדפסו ב' ביאורים.

PARAGRAPH 2

2 טהורה היא

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure." The Alter Rebbe takes "it is pure" as the soul's level at its root, before its descent.

Berakhot 60b ס' ברכות

3 ואנשי קדש תהיון לי

"And you shall be holy people to Me." The Alter Rebbe uses the verse to name the level the soul reaches through its descent: "holy," above the "pure" it had before.

Exodus 22:30 שמות כ"ב:ל'

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וְכֹשֶׁר בְּשָׂדֶה טְרֵפָה לֹא תֹאכְלוּ לְפָלֶךְ תִּשְׁלַכְוּ 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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4 בבאור ע"פ ושמתי כדכד

This passage gives the fuller form of the opening: the soul comes from the inner dimension of the vessels of Atzilus and is called "pure" there; it descends ("You created it, You formed it") for an ascent to "holy" through the mitzvos.

KEHOT'S NOTE

ראה לעיל כו, א.

5 ושמתי כדכד

"And I will make your windows of kadmah." The verse is the opening of a parallel discourse on the souls' source in the inner dimension of the vessels.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשִׁמְתִּי כְדָכָד שְׁמִשְׁתִּיה וְשַׁעֲרֶיהָ לְאַבְנֵי יָסָד וְכָל־גְּבוּלָהּ לְאַבְנֵי־חַפְצִים:

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

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6 חסד דרועא ימינא

Patach Eliyahu describes the Sefiros as the limbs of a body: "Chesed, the right arm; Gevurah, the left arm." The

Alter Rebbe uses it to show that an attribute itself is a "vessel."

Tikkunei Zohar 17a:16-17 י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו.

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7 חסד דרועא ימינא . . לאו מכל אליו מדות

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

8 לאו מכל אליו מדות איהו כלל

The same prayer says that G-d "is not of any of these attributes at all." Here it describes the light, as distinct from the vessels.

Tikkunei Zohar 17b:5-7 ז"ב ה:ה'-ז"ב

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מליו על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלגלה רזין טמירין על ידך מה דלא אתיהיב רשו לגלגלה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

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9 הכלים דאצילות הם אלקות ממש

Epistle 20 of Iggeres HaKodesh opens with "He and His life-forces are one, He and His vessels are one," the basis for saying that the vessels of Atzilus are G-dliness itself.

KEHOT'S NOTE

ראה אגה"ק סי' כ בתחלתו. ובליקוט פירושים ומ"מ — היטריק שם.

10 ומשם יפרד

The river that leaves Eden "parts from there" into four heads. It is applied to Beriah, Yetzirah and Asiyah, where existence divides and G-d's holiness is hidden.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הָעֵץ וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

PARAGRAPH 3

11 בד"ה זכור את יום השבת לקדשו

That discourse explains why the angels could not receive the Torah: they come from divine speech, an outer garment, while Israel "arose in thought," the inner garment united with the soul.

KEHOT'S NOTE

תו"א ע"א, א.

12 זכור את היום השבת לקדשו

"Remember the Shabbos day to sanctify it" is the opening verse of the Torah Ohr discourse cited here on the ascent from "His vessels" to "His life-forces."

Exodus 20:8 שמות כ"ח

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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13 בפי בהעלותך (דקנ"א ע"ב)

The note says the wording of this Zohar passage is copied in the Tzemach Tzedek's Or HaTorah on Beha'aloscha, where it can be read in full.

KEHOT'S NOTE

הלשון נעתק באוה"ת פי בהעלותך ע"י שסה.

14 כמ"ש בע"ה שמ"א פי"ז

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

KEHOT'S NOTE

[שמ"ב] לפננו הוא פ"ה וצ"ל כן כי ה' פרקים חסר שם. [כ].

PARAGRAPH 5

15 בביאור ע"פ וידבר אלקים את כל הדברים האלה

This explanation discusses the great awe at Sinai that the soul could not contain, which remained as an encompassing mazal, and identifies the mazal with the Chayah and Yechidah of the soul.

KEHOT'S NOTE

לעיל פי במדבר יז, א ואילך.

16 וידבר אלקים את כל הדברים האלה

The opening of the Ten Commandments, which heads the Likkutei Torah discourse where the level of Chayah is explained.

Exodus 20:1 שמות כ"א

וידבר אלקים את כל הדברים האלה לאמר:

And G-d spoke all these words, saying:

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PARAGRAPH 6

17 בד"ה להבין מ"ש בהגדה

This discourse on eating matzah explains that the festivals are a revelation of the mochin of Imma, while Shabbos re-

veals the mochin of Abba, which are higher.

KEHOT'S NOTE

לעיל פי צו יא, ד ואילך.

PARAGRAPH 8

18 באגה"ק . . דוד שם

The note adds the Kuntres Acharon essay beginning "To understand what is written in Pri Etz Chaim." It explains that through the Torah and mitzvos light is added in the vessels of Atzilus, that souls come from those vessels, and that the vessels of Atzilus became a soul for Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ושם בקו"א ד"ה להבין מ"ש בפע"ה (קנו, רע"ב). [כ].

19 ויעש דוד שם

"And David made a name." The verse heads the letter in Iggeres HaKodesh to which the Alter Rebbe refers for the vessels of Atzilus becoming the soul of the lower worlds.

II Samuel 8:13 שמואל ב ח"י:יג

ויעש דוד שם בשבט מהכותו את ארם בגיא מלח שמונה עשר אלף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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20 ומספר את רובע ישראל

Bilam's words, "Who has counted the dust of Yaakov, and the number of the fourth of Israel?" They head the discourse cited for Atzilus as sovev relative to the lower worlds.

Numbers 23:10 במדבר כ"ג:י

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 10

21 בע"ה שמ"ז פ"א

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו פ"ו ב"ש ס' אבי"ע. [כ].

PARAGRAPH 13

31 אני כברוש רענן

"I am like a verdant cypress." Following Pardes, the Alter Rebbe reads ani ("I," Malchus) as having the letters of ayin ("nothing"), its root.

Hosea 14:9 ט"ד: הושע

אפרים מה'לי עוד לעצבים אני עניתי ואשרנו אני כברוש רענן ממני פריך נמצא:

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

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32 אני אותיות אין

the passage shares nothing with the note

KEHOT'S NOTE

ראה מא"א אות א, סס"ד. ע"ל במדבר (יה, ג). וש"נ. [כ].

33 ועיין בזהר פי שלח (דקנ"ח ע"ב)

This passage explains the Zohar on Shelach (158b): ayin is far above even the Tree of Life, and the fiftieth gate, the level of Yovel, is the intermediary between ayin and yesh.

KEHOT'S NOTE

ראה לעיל פי שלח מב, ד ובכ"מ.

34 בענין אין

The Zohar on Shelach explains "whether there is a tree in it or not (ayin)"; as Likkutei Torah reads it, the level of ayin is far above even the Tree of Life.

Zohar, Sh'lach 6:31-39 ט"ט-ל"א: שלח לך ו'ל"א-ל"ט

35 בזהר בראשית דף כ"ד ע"א

KeHOT's note points to where this is explained further: Sefer HaMaamarim 5627.

KEHOT'S NOTE

ראה סה"מ תרכ"ז [הוצאת תשנ"ט] ע' לד.

36 בביאור ע"פ כי אתה נרי

This explanation describes the transformation of the animal soul into light and G-d's sovereignty as the source of the worlds' life, reading "I will exalt You, my G-d the King" as both raising from below and drawing from above.

KEHOT'S NOTE

ראה תו"א מ, ג.

37 כי אתה נרי

"For You are my lamp, Havayah." The verse heads the Torah Ohr discourse cited for this subject.

II Samuel 22:29 ט"ב: כ"ב: שמואל ב

כ"א אתה נירי ה' וה' יגיה חשכי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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PARAGRAPH 14

38 למען יזמרה כבוד ולא ידום

"So that glory may sing praise to You and not be silent; Havayah my G-d, I will thank You forever." It is cited for the ascent that lifts the souls of Israel.

Psalms 30:13 ג"ג: תהילים

למען יזמרה כבוד ולא ידום ה' אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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39 בזאת יבא אהרן

The opening of the Yom Kippur service: "With this shall Aharon come into the Holy." The Alter Rebbe reads "this" (zos) as Malchus.

Leviticus 16:3 ט"ז: ויקרא

בזאת יבא אהרן אל-הקדש בפר בן-בקר לחטאת ואיל לעלה:

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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KEHOT'S NOTE

ויקרא טז, ג.

40 בזאת . . שהיא מדת מלכותו ית'

An alphabetical Kabbalistic reference work, cited for zos ("this") as a name of Malchus.

KEHOT'S NOTE

מא"א אות ז, ס"ג.

PARAGRAPH 15

41 וכסיל לא יבין את זאת

"And a fool does not understand this." The Alter Rebbe reads "this" (zos) as Malchus, whose root is beyond ordinary understanding.

Psalms 92:7 ז': תהילים

איש-בער לא ידע וכסיל לא-יבין את-זאת:

A brutish man knoweth not, Neither doth a fool understand this.

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KEHOT'S NOTE

תהלים צב, ז.

42 אל יתהלל חכם

"Let not the wise man glory in his wisdom." It opens the passage the Alter Rebbe cites.

Jeremiah 9:22 כ"ב: ירמיהו

כה אמר ה' אל-יתהלל חכם בקמתו ואל-יתהלל הגבור בגבורתו אל-יתהלל עשיר בעשרו:

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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43

בזאת יתהלל כו' וצדקה בארץ

"But only in this let him glory... that I am Havayah who does kindness, justice and righteousness in the earth."
"This" (zos) again points to Malchus.

Jeremiah 9:23ג"כ: ירמיהו ט'

כי אם־בזאת יתהלל המתהלל השכל וידע אותי כי אני ה' עשה חסד
משפט וצדקה בארץ כִּי־באלה חפצתי נאם־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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44

וצדקה תרומם

"Righteousness exalts a nation." It is cited for the exaltation of Malchus.

Proverbs 14:34ל"ד: משלי י"ד

צדקה תרומם־גוי וחסד לא־מים תשא:

Righteousness exalteth a nation; But sin is a reproach to any people.

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45

כי קדש היא לכם

Said of Shabbos: "for it is holy to you." The ascent of Malchus to the supernal kodesh happens on Shabbos.

Exodus 31:14ד"ל: שמות ל"א

ושמרתם את־השבת כי קדש הוא לכם מחלליה מות יומת כי כִּלְי־העֲשֵׂה
בה מלאכה ונכרתה 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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46

שבת הוא מוחין דאבא

A Kabbalistic reference work arranged by entries; the note cites its entry on Shabbos for the teaching that Shabbos is the mochin of Abba.

KEHOT'S NOTE

ראה קה"י בערך שבת.

PARAGRAPH 16

47

והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" It is read as "Chochmah is found from ayin," from a level above it.

Job 28:12ב"ח: איוב כ"ח

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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48

והחכמה מאין תמצא

The Zohar on Mishpatim expounds this verse: the Torah comes from Chochmah, from the place called kodesh, and Chochmah comes from the place called the Holy of Holies. The Alter Rebbe uses it to place the Holy of Holies above the supernal kodesh.

Zohar, Mishpatim 20:500-502ב"ח: ת"ק-תק"ב

1The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

49

וכפר על הקדש

From the Yom Kippur service: "And he shall atone for the Holy." The atonement reaches the "Holy" because Yom Kippur draws from the Holy of Holies.

Leviticus 16:16ט"ז: ויקרא ט"ז

וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לכל־חטאתם וכן יַעֲשֶׂה
לאֱהֹל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טַמְאֹתָם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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50

בוהר ר"פ יתרו

The note points to the Tzemach Tzedek's Or HaTorah on Tetzaveh, the parsha of the priestly garments, which also discusses this Zohar passage on the King above and the kohen beneath Him.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' א'תריד.

51

אית מלך לעילא דאיהו רזא דקה"ק ותחותיה אית כהן

The Zohar says there is a King above, the mystery of the Holy of Holies, and beneath Him a kohen, the mystery of the primordial light, who is called great. The Alter Rebbe reads the kohen as the Kohen Gadol who draws from the Holy of Holies.

Zohar, Yitro 1:8-18ח"א: יתרו א' ח"א

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies,1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

PARAGRAPH 17

52

אתה כהן

"You are a kohen forever." It is read as the kohen's work of drawing from the hidden "He" to the revealed "You."

Psalms 110:4 ד"ד: ק"י תהילים

נשבע ה' ולא ינחם אֶת־כֹּהֵן לְעוֹלָם עַל־דִּבְרֹתַי מִלְכִּי־צֶדֶק:

The L-RD hath sworn, and will not repent: 'Thou art a priest for ever After the manner of Melchizedek.'

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53

בפי הרמ"ז ברע"מ פי עקב

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

KEHOT'S NOTE

דף רעא, א.

PARAGRAPH 18

54

כהן זהו בחי חסד

The Zohar on Nasso says the kohen is called chasid, for Chesed rests on the kohanim, and that is why they bless the people. It is one of the passages the Kehot note gives for the kohen as Chesed.

Zohar III, 145bb זח"ג קמה, ב

KEHOT'S NOTE

ראה זח"א בהשמטות רנו, ב. רנח, ב. זח"ג קמה, ב.

55

בהעלותך את הנרות

"When you light the lamps," the command to Aharon. The verse heads the discourse cited on Aharon's great love.

Numbers 8:2 ב'ח: בדבר

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמִּנְוָה יֹאֲדִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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56

חסד לאברהם

"Kindness to Avraham." It stands for the natural love that the Kohen Gadol's great love surpasses.

Micah 7:20 ז'כ: מיכה

תַּתֵּן אֱמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְּמֵי קֶדֶם:

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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57

בד"ה ועשית בגדי קדש לאהרן

This discourse describes Aharon as the man of Chesed and the Kohen Gadol who draws down ahavah rabbah to the souls of Israel, with his garments as the garments of that love.

KEHOT'S NOTE

58

ועשית בגדי קדש לאהרן

"And you shall make holy garments for Aharon." The verse heads the Torah Ohr discourse cited here.

Exodus 28:2 כ"ח: שמות

וְעָשִׂיתָ בְּגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכְבוֹד וּלְתִפְאֳרָתָ:

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

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59

לך אמר לבי בקשו פני

"To You my heart said, 'Seek My face.'" It describes the love from the inner depth of the heart.

Psalms 27:8 ח"ח: תהילים

לָךְ אָמַר לִבִּי בִקְשׁוּ פָנַי אֶת־פָּנֶיךָ ה' אֲבֹקֶשׁ:

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

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KEHOT'S NOTE

תהלים כז, ח.

60

אתם נצבים

"You are standing today, all of you." The verse heads the discourse cited on the inner dimension of the heart.

Deuteronomy 29:9 ט"ט: דברים

אַתֶּם נִצָּבִים הַיּוֹם כָּלְכֶם לִפְנֵי ה' אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבָטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם 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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PARAGRAPH 19

61

שבת שבתון הוא

"It (hu) is a Shabbos of complete rest for you," with the masculine pronoun. It names the higher level, drawn from Atik.

Leviticus 23:32 ג"ג: ויקרא

שַׁבָּת שַׁבְּתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם בְּתַשְׁעָה לַחֹדֶשׁ בְּעָרֹב מַעֲרֹב עַד־עָרֹב תִּשְׁבְּתוּ שַׁבְּתֻכֶּם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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62

שבת שבתון היא

"It (hi) is a Shabbos of complete rest for you," with the feminine pronoun. It names the lower level, drawn from the Holy of Holies alone.

Leviticus 16:31 י"א: ויקרא

שַׁבָּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם חֶקֶת עוֹלָם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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63 אית מלך לעילא

"There is a King above, who is the mystery of the Holy of Holies." Here the King is read as the Malchus of Ein Sof clothed in the upper three of Arich Anpin.

Zohar, Yitro 1:8-18 ח"י-י"ח-י"ט ספר זוהר, יתרו

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies, Binah, and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

64 בד"ה קול דודי

This discourse opens from the Exodus and the matzah and builds on "before the world was created there was He and His Name alone," explaining that the worlds' life is only a radiance from G-d.

KEHOT'S NOTE

לקמן שה"ש יד, ג ואילך.

65 קול דודי

"The voice of my beloved." The verse heads the Likkutei Torah discourse cited here.

Song of Songs 2:8 ח"ח:ב שיר השירים

קול דודי הנחזה בא מדלג עליהם מקפץ עליהם גבועות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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66 מלכותך מלכות כל עולמים

"Your kingship is a kingship of all worlds." "Your kingship" is read as Malchus still one with its source, like light within the luminary.

Psalms 145:13 ח"ט:י"ד תהילים קמ"ה

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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PARAGRAPH 21

67 יכול כמוני ת"ל כי קדוש אני

On "You shall be holy," the Midrash says: "Could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." The Alter Rebbe reads "like Me" as Atik, not G-d's essence.

Vayikra Rabbah 24:9 ט"ז:כ"ד ויקרא רבה כ"ד:ט

KEHOT'S NOTE

ויקרא כד, ט. ב"ר מקץ (פ"ד [כ]). ועליך ברכה (צג, ד) מאדמו"ר. [כ]. ראה לעיל ג, ב.

68 דאין ר"ל כמו מהותו ועצמותו . . בחי עתיק

The note points to the Rebbe Rashab's discourses of 5666 for the point made here, that "like Me" cannot mean G-d's essence and refers to Atik.

KEHOT'S NOTE

ראה ד"ה במדבר סיני תרס"ו ע' רלה. ד"ה אם בחקותי תלכו רס"ז (בהמשך תרס"ו). ד"ה וה' אמר תער"ב.

PARAGRAPH 23

69 בד"ה והיה מדי חדש

This discourse on "From one new moon to its new moon, and from one Shabbos to its Shabbos" opens from "I have even made it" (Isaiah 43:7): the descent through Beriah, Yetzirah and Asiyah so that there is also the level of action.

KEHOT'S NOTE

לקמן צו, ג.

70 והיה מדי חדש

"And it shall be, from one new moon to its new moon, and from one Shabbos to its Shabbos." The verse heads the discourse cited here.

Isaiah 66:23 ח"ז:כ"ג ישעיהו ס"ו:כ"ג

והנה מדי-חדש בחדשו ומדי שבת בשבתו יבוא כל-בשר להשתחית לפני אָמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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71 וכפר על הקדש

"And he shall atone for the Holy." When Atik shines, the atonement reaches even the "Holy," which is Abba.

Leviticus 16:16 ט"ז:ט"ז ויקרא ט"ז:ט"ז

וכפר על-הקדש מטמאת בני ישראל ומפשעיהם לכל-חטאתם וכן יעשה לאהל מועד השכן אתם בתוך טמאתם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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PARAGRAPH 24

72 במקדש הקדש

"And he shall atone for the Sanctuary of the Holy." The Alter Rebbe reads "the Sanctuary of the Holy" as Binah, below the "Holy" itself.

Leviticus 16:33 ט"ז:ל"ג ויקרא ט"ז:ל"ג

וכפר את-מקדש הקדש ואת-אהל מועד ואת-המזבח וכפר ועל הכהנים ועל-כל-עם הקהל וכפר:

And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the

altar; and he shall make atonement for the priests and for all the people of the assembly.

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73 כשמן הטוב . יורד על הזקן

"Like the good oil upon the head, running down upon the beard." It is read as the inner light from Atik flowing into the Thirteen Attributes.

Psalms 133:2 ב' תהילים קל"ג:

כשמן הטוב על־הראש ירד על־הזקן וְקוֹאֲהָרָן שִׁירָד עַל־פִּי מְדוּתָיו:

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

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KEHOT'S NOTE

תהלים קלג, ב.

74 ויוסף הורד מצרימה

"And Yosef was brought down to Egypt." The verse heads the discourse cited for the flow from the Yesod of Adam Kadmon.

Genesis 39:1 א' בראשית ל"ט:

וְיוֹסֵף הוּרָד מִצְרֵימָה וַיְקַנְהוּ פוֹטִיפָר כְּרִיס פְּרָעָה שֶׁר הַשְׁבָּחִים אִישׁ מִצְרֵי מִיד הַיִּשְׁמָעֵלִים אֲשֶׁר הוּרְדָהוּ שָׁמָּה:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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PARAGRAPH 25

75 על מקדש הקדש

The second expression of the Yom Kippur atonement. Here it marks the lower reach of the atonement, up to Imma.

Leviticus 16:33 ט"ז ויקרא ט"ז:

וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֶל יְכַפֵּר:

And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

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PARAGRAPH 26

76 ע"פ הנותן שלג כצמר

The note locates the explanation of "He gives snow like wool" that the text refers to in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור עם דא"ח סג, ב ואילך.

הנותן שלג כצמר

"He gives snow like wool." It is read as G-d giving the radiance of the hair of the head (wool) into the beard (snow).

Psalms 147:16 ט"ז תהילים קמ"ז:

הַנֶּתֵּן שֶׁלֶג כְּצֹמֶר כְּפֹר כְּאֶפֶר יָפֹר:

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

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78 שער ריש"י כעמר נקא

In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." Kabbalah reads it as the hair of the head, drawn from the Gulgalta, where Atik's Chesed is clothed.

Daniel 7:9 ט"ט דניאל ז':

הָיָה הָיוֹת עַד דִּי כְרָסָנוּ רָמִיו וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתֹלַג חֹר וְשֹׁעַר רְאִישָׁה כְּעֹמֶר נִקָּא כְּרִסְיָה שְׂבָכִין דִּי־נֹר גְּלָגְלוּהִי נֹר דְּלָק:

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

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KEHOT'S NOTE

דניאל ז, ט.

79 שו"ה חסד — שהם

The note points to the end of the explanation on the Torah Ohr discourse "And you shall make a tzitz" as a parallel.

KEHOT'S NOTE

ועי' תו"א ד"ה ועשית ציצץ סוף ביאור על הנ"ל. [כ].

80 ב' פעמים מצפ"ץ ב' פעמים הוי' שלפני הי"ג מדות

According to the note, Or HaTorah on Yisro brings from the Zohar that Matzpatz is the Name Havayah in the At-Bash cipher, and explains why the drawing down must come in At-Bash order.

Zohar III, 131b זח"ג קלא, כז

Zohar I, 20a זח"א כ, א

KEHOT'S NOTE

זח"ג קלא, ב. ע"ח שא"א, פ"א. פע"ח שי הסליחות, פ"ד. שי הכוונות דרושי ויעבור, דרוש ג ואילך. מ"ח מס' שארית האצ"י, פ"י ואילך. ועוד. ראה זח"א כ, א. ראה אוה"ת פ' יתרו ע' איתתקצו שמביא מזהר שם "מצפ"ץ" היינו שם הוי' בא"ת ב"ש. וראה גם שם ע' איב ואילך. [וראה שם ע' איה למה צריך להיות ההמשכה בסדר א"ת ב"ש]. אוה"ת ויקרא כרך ב ע' תקפה ואילך.

81 הוי' שלפני י"ג מדות אל רחום וחנן

"Havayah, Havayah, Kel, merciful and gracious," the opening of the Thirteen Attributes of Mercy. The two Names that open it are the root of the beard.

Exodus 34:6 י"ד שמות ל"ד:

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

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

and abundant in goodness and truth;

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82 זכר חסדו

"He remembered His kindness." The word zachar (remembered, also male) ties the masculine hu to Chesed.

Tehillim צ"ח:ג:39 Psalms

זכר חסדו ואמונתו לבית ישראל ראו כל־אפסי־ארץ את ישועת אלקינו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

PARAGRAPH 28

83 ומבואר בלקו"ת פ' קדושים

This passage explains that on Shabbos Adam Kadmon rises into the Infinite Light, and reads "the burnt offering of Shabbos on its Shabbos" as the supernal Shabbos, an ascent that reaches up to Ein Sof.

KEHOT'S NOTE

— להאריז"ל. ראה לעיל פ' בהר מד, ד.

84 ששם עלו שבטים

"For there the tribes went up, the tribes of G-d." The Alter Rebbe reads the tribes' going up as Israel's arousal from below.

Tehillim קכ"ב:ד:4 Psalms 122

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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85 ויוסף הורד

"And Yosef was brought down to Egypt." It is read as the flow from the Yesod of Adam Kadmon brought down into the Thirteen Attributes.

בראשית ל"ט:1 Genesis 39

ויוסף הורד מצרימה ויקנהו פוטיפר סריס פרעה שר הטבחים איש מצרי מיד הישמעאלים אשר הורדהו שמה:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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86 כשמן הטוב כו' יורד על הזקן

"Like the good oil upon the head, running down upon the beard." It describes the inner light that comes down

through the Thirteen Attributes.

Tehillim קל"ג:ב:133 Psalms

כשמן הטוב על־הראש ירד על־הזקן וקוֹאֲהֶרן שִׁירַד עַל־פִּי מְדוּתָיו:

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

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87 כשמן הטוב כו' יורד על הזקן

The Zohar on Emor reads "Like the good oil upon the head" as the holy anointing oil flowing from the head of all heads, the most hidden of all, and "running down upon the beard" as the precious beard. The Alter Rebbe cites it for the inner light running down through the Thirteen Attributes.

Sfar Zohar, אמור ב'ר-ג:י"ב:26-3:12 Zohar, Emor

88 כשמן הטוב כו' יורד על הזקן

Near the end of Tzav the Zohar says that blessings flow from this oil through the kohen, citing "Like the good oil upon the head," and a little later opens "For with You is the source of life," the verse of the discourse cited next.

Sfar Zohar, צו כ"א:קנ"ד-כ"ד:קס"ו Zohar, Tzav 21:154-24:166

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

89 וס"פ צו (דל"ב סע"א)

On page 32c Likkutei Torah quotes this Zohar, "in the Zohar on Tzav (34a)": oil rests within the supernal Chochmah of all, and therefore it spreads even below, so that even physical existence becomes nullified.

KEHOT'S NOTE

נעתק לעיל פ' בהעלותך לב, ג.

90 כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." The verse heads the discourse cited here.

Tehillim ל"ו:10 Psalms 36

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

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

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91 שבעתים כאור שבעת הימים

"The light of the sun will be sevenfold, like the light of the seven days." The verse heads another discourse cited

here.

ישעיהו ל':כ"ו Isaiah 30:26

וְהָיָה אֹרֶחַ הַלְּבָנָה כְּאֹרֶחַ הַחֶמֶה וְאֹרֶחַ הַחֶמֶה יִהְיֶה שִׁבְעָתַיִם כְּאֹרֶחַ שִׁבְעַת הַיָּמִים בְּיוֹם חֲבַשׁ ה' אֶת־שִׁבְרָ עַמּוֹ וּמַחֲץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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92 עד היכל קדה"ק דבריהא

Tanya, chapter 53, explains how the Shechinah, Malchus of Atzilus, was clothed in the Holy of Holies of the Temple through the Holy of Holies of the higher worlds. The Alter Rebbe cites it for how far the Kohen Gadol's ascent reached.

תניא, חלק ראשון; ליקוטי אמרים 53:2-3 תנ"כ:ג'
נ"ג:ג'

... אֱלֹקִים הֵמָּה, וְהַמְּקַבֵּל - מִכְתָּב אֱלֹקִים הוּא, לְמַעַל מִהַשְׁבֵּעַ שֶׁל עוֹלָם הַזֶּה הַנִּשְׁמִי, הַנִּשְׁפָּע מִהֶאֱרַת הַשְּׂכִינָה שֶׁהִיכֵל קִדְשֵׁי קִדְשִׁים דְּעִשְׂיָה, שֶׁמִּמֶּנָּה נִמְשָׁךְ אֹרֶחַ וְחִיּוֹת לְעוֹלָם הָעִשְׂיָה, שֶׁגַם עוֹלָם הַזֶּה בְּכָלֵל, אֵלָּא, בְּחִינַת חֶמֶה עֵלְיָא דְאֶצִּילוֹת, שֶׁהִיא כָּלֵל הַתּוֹרָה שְׁבִי הַדְּבָרוֹת, נִתְלַבֶּשֶׂה בְּמַלְכוּת דְּאֶצִּילוֹת וְדִבְרֵיָא לְבָדּוּ, וְהוּא לְבָדּוּ מִיּוֹחֲדוֹת בְּאוֹרֵי־סוֹף שֶׁבְּתוֹכָן - הֵן הַנִּקְרָאוֹת בְּשֵׁם "שְׂכִינָה", הַשּׁוֹרֶה בְּקִדְשֵׁי קִדְשִׁים דְּבִית רָאשׁוֹן, עַל יְדֵי ...

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93 לאתחברא שביעאה בשביעאה

The Zohar at the end of Pekudei speaks of binding the seventh with the seventh. Here it is the seventh Chamber of Beriah united with the Yesod of Imma.

ספר זוהר, פקודי נ"ב:תשפ"ה-תשצ"ה 52:785-795 Zohar, Pekudei

94 בזהר ס"פ פקודי (דף ר"ס סע"ב)

This passage links "for there the tribes went up" to the twelve borders in Beriah and to the Zohar's "to bind the seventh with the seventh" (Pekudei, 260b), and explains that this ascent raises the Chamber of the Holy of Holies of Beriah into Atzilus.

KEHOT'S NOTE

ראה גם לעיל פי' בהעלותך לא, ב.

95 אנת הוא שלימותא דכולה

Patach Eliyahu says to G-d, "You are the perfection of them all." Because Atik is the level of Ein Sof itself, its light fills every blemish.

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

וכל ספירין כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון

איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 29

96 האי עולה סליקו וקשירו דכנ"י לעילא כו' ואתנהיר כולא מרזא דקדש הקדשים

At the opening of Tzav the Zohar says the burnt offering is the ascent and binding of the Community of Israel above, until "all is illuminated from the mystery of the Holy of Holies." The Ramaz's comment on these words is quoted here.

ספר זוהר, צו א':ב' Zohar, Tzav 1:1-2

97 תלת רישין רישא עילאה וקדשים הן תרין רישין אחרנין דא לגו מן דא

The Idra Zuta describes "three heads engraved, one within the other and one above the other." The Ramaz identifies them with the Holy of Holies.

ספר זוהר, האדרא זוטא ד':ל"ז Zohar, Idra Zuta 4:37

PARAGRAPH 30

98 רדל"א שהוא עתיק

The note points to the Rebbe Rashab's long series of discourses of 5672 for the identification of Radla with Atik.

KEHOT'S NOTE

ראה המשך תער"ב-ב ע' אקסט.

99 קדושת למעלה מקדושתכם

"My holiness is above your holiness." The question is what level this refers to if Atik is already within the Holy of Holies.

ויקרא רבה כ"ד:ט' Vayikra Rabbah 24:9

100 בע"ח שמ"א פ"ג

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. צ"ל "פ"א". [כ].

101 בביאור האדר"ז להרח"ו

The note points to the Rebbe's maamar of 5726 in connection with Rabbi Chaim Vital's commentary on the Idra Zuta cited here.

KEHOT'S NOTE

ראה ד"ה פדה בשלום תשכ"ו (נדפס בסה"מ מלוקט ח"ו ע' גב ואילך).

102 האי עתיקא אשתכח בגי רישין

The Idra Zuta says, "This Atika is found in three heads, and they are included in one head." Rabbi Chaim Vital explains "found" as hidden and revealed.

ספר הזהר, האדרא זוטא ו'6 Zohar, Idra Zuta

103 נמצא ומתעלם ומתגלה

The note points to Hemshech 5672's explanation of the three terms "found, hidden and revealed" that Rabbi Chaim Vital uses here.

KEHOT'S NOTE

ראה תער"ב שם ע' תשע ביאור הגי' לשונות. סה"מ תרס"ו ע' תמב.

104 כי עיקר עתיקא הוא הא"ס

The note says this line, "the essence of Atika is the Ein Sof," is quoted in the Rebbe's maamar of Shabbos Shuvah 5737.

KEHOT'S NOTE

מובא בד"ה שובה ישראל תשל"ז (נדפס בסה"מ מלוקט ח"ד ע' יז).

105 בפ"י הספדי"צ להאריז"ל

The note points to the Rebbe Rayatz's discourse "Zeh HaYom" of 5709 in connection with the Arizal's commentary on the Sifra deTzniusa quoted here.

KEHOT'S NOTE

ראה סה"מ תש"ט ד"ה זה היום סעי' ח.

106 רישא דלאו רישא

The Idra Zuta calls the uppermost head "the head of all heads, the head that is not a head." The Arizal's commentary quoted here builds on these words.

ספר הזהר, האדרא זוטא ד'ל"ז4:37 Zohar, Idra Zuta

PARAGRAPH 31**107** כשמן הטוב

"Like the good oil upon the head." Here the good oil is the essence of the Infinite Light revealed on Yom Kippur at the level of hu.

תהילים קל"ג:ב'2:133 Psalms

כְּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקֵן וְקוֹאֲהָרֵן שִׁירֵד עַל־פִּי מְדוּתָיו:

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

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108 הטוב כי לא כלו רחמיך

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

KEHOT'S NOTE

ברכת מודים.



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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