LIKKUTEI TORAH · YOM KIPPUR · MAAMAR 2

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.

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

THE BIG IDEA

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.

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

THE MAAMAR IN BRIEF

The maamar 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 עלמין וסובב כל עלמין

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) אתכפייא ואתהפכא, 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 ועניתם[3] את נפשותיכם בתשעה לחדש בערב וגו'. להבין מהו בתשעה בתשיעי מבע"ל וגם מ"ש שבת שבתון הוא ל' [לשון] זכר ובפ' אחרי כתיב[4] 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. The Kehot note records that the Alter Rebbe said this maamar on Shabbos Shuvah, 5571 (1810).

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 ראוי[5] יותר לומר חקת עולם דהא בפ' אחרי מבואר כל סדר עבודת כה"ג [כהן גדול] ביוהכ"פ [ביום הכפורים]

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 [the High Priest] on Yom Kippur is set out,

> The Alter Rebbe asks for the reason behind the difference between the two passages, and sharpens the question: Acharei sets out the whole service of the Kohen Gadol on Yom Kippur.

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

and it [applies] only in the time 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 [the Holy Temple] is not standing.

> That service could be performed only while the Temple stood. Emor, by contrast, is about the cycle of the festivals, which are kept even now, when there is no Temple, so one would 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 בני[6] 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] פי"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 set out, by way of preface, the matter of the mitzvos in general.

> Asarah Maamaros, by Rabbi Menachem Azariah of Fano, discusses this verse: as the Kehot note quotes it, the Kohen Gadol purifies the supernal Holy from Israel's impurity, because the Holy cannot do so itself, as "a prisoner cannot free himself." 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 לעשותם[9] במעשה המצות וכמ"ש בזהר ע"פ ואברהם זקן[10] בא בימים[11,12] שהימים הן הלבושים הנעשים מן המצות אשר האדם עושה בהם וכמ"ש ימים יוצרו[13] 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" (literally, "he came in days") as saying that he came clothed in his "days," the garments the soul gains from the mitzvos it does in them; the verse "Days were formed" is cited for the same idea.

SECTION 2 • ¶3–6

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 חדא[16] 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 [the priests] 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, Shemos, where the Alter Rebbe explains Yaakov's "taking root" as the mitzvos, which come down to be clothed in physical things.

ולהבין מהו ענין הלבושים הללו. צ"ל תחלה פי' מאמר נשמה שנתת בי טהורה היא[19] 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.

פי' מקור הנשמה בעודנה במקור חוצבה נקרא טהורה כי טהור הוא לשון הארה ובהירות[20] כענין כעצם השמים לטוהר[21]

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 ולכבודי בראתיו כו'[22]

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 המלאכים[23] 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 ונתלבשה 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 [your windows of] kadkod [a precious stone]."")

> "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

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 mitzvos.

> 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 mitzvos.

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

For in the blessing over the mitzvos we say, "Who has sanctified us (kideshanu) with His commandments," and the meaning is that through the mitzvos 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 וקדשתו[26] כו' וטהרה היא בלוים כמ"ש וכה תעשה להם לטהרם[27] 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 mitzvos is thus like rising from the Levites' level to the Kohanim's.

4 וכמו שמעלת הכהנים הגבה מאד נעלה על מדרגת הלוים כך בחי' קדש גבוה מאד נעלה מבחי' טהור. וביאור 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 מלובשת ותקועה ממש באותו דבר ומוקפת ממנו (ועיין 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 [the Tanya], 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 רקיע 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 עשית[28] 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.[29] 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 בכורסייא[30,31] שהיא הבריאה וז"א ביצירה ומל' 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)[32]

(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 Atzilus onto the lower worlds: Binah "nests" in Beriah, called the Throne, Z'eir Anpin in Yetzirah and Malchus in Asiyah; of the thirty vessels of the ten Sefiros, the inner ten become the soul of Beriah, the middle ten the soul of Yetzirah and the outer ten the soul of Asiyah. Iggeres HaKodesh, epistle 5 (part of the Tanya), which opens with "And David made a name," brings the Arizal's teaching that the outer vessels of Malchus of Atzilus became the soul of the World of Asiyah.

והגם כי לא מחשבותי מחשבותיכם[33] 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 ה' לא שניתי[34] ולא כמו באדם שמהותו ועצמותו ממש מלובש בהמחשבה וכמ"ש במ"א אך מ"מ הרי דברה תורה[35] 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 שהבל הדבור שבפיו הוא מורגש ונראה דבר בפני עצמו מובדל משרשו

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;

> 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.

משא"כ האותיות המחשבה אע"פ [אף על פי] שהן ג"כ רק לבושי הנפש מ"מ לא ירדו להיות נראה דבר נפרד.

whereas the letters of thought, although they too are only garments of the soul, nevertheless have not descended to be seen as a separate thing.

> The letters of thought are also garments of the soul, its means of expression, yet thought never leaves the person or becomes a separate thing.

כך למעלה אע"פ [אף על פי] שבאמת אין לך דבר שחוץ ממנו. מ"מ מצד הסתר האור דרך ירידות וצמצומים להחיות עולמות נפרדים שהם נראים יש ודבר נפרד נקרא החיות הזה השופע בתוכם להחיותם ע"ד שיהיו דבר נפרד בשם אותיות הדבור עד"מ דבור האדם כגו' [כוגו' / כגומר]

So it is Above: although in truth there is nothing outside Him, 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.

> Above, in truth, nothing at all exists outside G-d. 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 ויבשה שזהו ענין עלמא דאתכסייא ועלמא דאתגלייא) 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 השרפים[36] ומתהוים מבחי' דבור כמ"ש בדבר ה' שמים נעשו[37] 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 עלו[38] במחשבה[39] 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 חושך[40] 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. In Likkutei Torah, Shir HaShirim (the first discourse "Shechorah ani"), the Alter Rebbe explains that what is above revelation is called "darkness," and that one touches the hand-tefillin at "Who forms light" and the head-tefillin at "creates darkness," for the hand-tefillin are the lights clothed in vessels and the head-tefillin the lights above the vessels.

וכמו עד"מ אור גדול שמעוצם תוקפו מחשיך הראות וא"א להסתכל בו וכענין שנאמר ישת חשך סתרו[42] כוי

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 בבי״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

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.

> "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.

ויתר מכן כי לא נערוך אליו קדושתו וכמ"ש במ"א ואינן יכולים להכילו בתוכם כלל ומ"ש ואתה מחיה את כולם[47] שנמשך חיות ממנו בתוך העולמות ממש היא רק זיו והארה לבד.[48]

And even more than that, 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.

> They are even less than that, for, 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 שניתי[49] ואתה הוא קודם[50] 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 קדוש[51] 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 שמתהוים 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 בי"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, for the vav, a straight vertical line, is the letter of drawing down: here 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 · ¶7

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 שריא[52]

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."

> The second hovers over the creature from above without being absorbed by it, as in the Sages' saying that the Shechinah rests on any gathering of ten.

שאין זה גילוי השכינה אליהם ממש 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')

This is not an actual revelation of the Shechinah to them, 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.)

> The ten do not actually perceive a revelation of the Shechinah; rather, it 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 קדוש[53] 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 ל' [לשון] הבדלה שהוא מובדל בערך וכענין הגבל את ההר וקדשתו[54]

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."

> 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.

ושם הוא עליית הנשמה ע"י מעשה המצות 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).

And it is there that the soul ascends, through the practical performance of the mitzvos, 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.)

> It is to this level that the soul rises through doing the mitzvos: 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 פ' 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 (p. 121a, at the bottom).

> 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"ל [ארז"ל] עתידים צדיקים שיאמרו לפניהם[57] קדוש להמשיך מבחי' קדש העליון ששם יתעלו הצדיקים להיות המשכה בהעולמות שהמשכה זו נקרא קדוש כנ"ל.

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.

> 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.

וזהו שנק' המצות לבושים. 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.

And this is why the mitzvos are called garments. 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.

> This is why the mitzvos are called "garments": 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 במספר[58] 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. Job too says that man's days on earth are fixed like a hired worker's (Job 7:1, to which the Kehot note points).

SECTION 4 · ¶8–12

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 yoke of 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 נצטווה להתבונן בגדולתו ולעורר את האהבה

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.

> 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.

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

The reason is that 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 מהתלבשות והתפשטות החיות שבנבראים 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. A transcript of this maamar (Sefer HaMaamarim 5570, quoted in the Kehot note) adds that ani, "I," a name of Malchus, has the letters of ayin, "nothing," the name of Keser.

(כי אבא יסד ברתא[64, 65, 66] שהמל' שרשה מחכמה עילאה קדש העליון ממש ולכן גם היא נק' קדש וכמ"ש בזהר פ' פינחס) (דרנ"ד ע"ב) דכתיב כי קדש היא לכם[67, 68] ע"ש

(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 (p. 254b), [on] what is written, "For it is holy to you"; see there.

> 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; the Zohar on Pinchas applies "for it is holy (kodesh) to you" to Malchus.

וגם שרשה בבחי' כתר שלכן נק' כי"ע [כתר עליון] דאיהי כתר מל'[69, 70] כו'

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.

> 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 עשיתיו[71] ועי' מ"ש במ"א בענין מאמר שמואל לשאול כי שמוע מזבח טוב[72] כו'

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 אדי'[73] וזהו ענין זרקא מקף שופר הולך סגולתא[74] דאי' [דאיתא] בת"ז [בתיקוני זהר][75]

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" [the names of a sequence of cantillation notes], as is stated in the Tikkunei Zohar:

> A further discussion is the discourse "And now, let the power of Ado-nai be great." The text then brings the Tikkunei Zohar's reading of four cantillation notes that follow one another in the Torah reading, zarka, makaf, shofar holech, segolta, as a description of Malchus.

שמדת מלכותו יתברך נק' זרקא דאזדריקת למעלה מעלה והולכת עמה סגולתא היא בחינת ישראל עם סגולתו להיות גם הם נזרקים בקדש העליון[76] שלמעלה מהשתלשלות כנ"ל והוא בחי' הסובב כולא עלמין כנ"ל.

His attribute of Malchus, may He be blessed, is called zarka, for it is thrown 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.

> Zarka means "thrown": Malchus is hurled higher and higher. Segolta, which goes with it, stands for Israel, am segulah, G-d's treasured people, who are thrown upward with Malchus into the supernal holiness, sovev kol almin. A transcript of this maamar compares this to an object wrapped in a garment and thrown by hand (Sefer HaMaamarim 5570, cited in the Kehot note).

(ועיין מ״ש מענין סגול וסגולה בד״ה נאוו לחייך[77] בתורים[78] ובד״ה אסרי לגפן[79, 80] והיינו ע״ש [על שם] האהבה הטבעית שירושה לנו מאבותינו כו׳

(See what is written on segol [the vowel of three dots] and segulah [treasure] 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; in Torah Ohr, Vayechi, the three dots of the segol are the three Patriarchs.

וזהו כענין טהורה היא וע״י המצות מתעלים למעלה יותר בבחי׳ קדש העליון כנ״ל ועמ״ש בד״ה וידבר אלקים[81] כו׳ וארא אל אברהם[82] כו׳ ושמי כו׳ ע״ש)

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.)

> That inherited love corresponds to the soul's "pure" root, while the mitzvos raise it higher, to supernal holiness. The parenthesis also points to the discourse on "And Elokim spoke... And I appeared to Avraham."

והיינו הא דכתיב אני כברוש רענן.[83] 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.

And this is what is written, "I am like a fresh berosh (berosh ra'anan)." 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 verse "I am like a fresh berosh" expresses the same idea: the berosh, a tall cedar, can be bent low while young and supple, and when it springs back upright it flings whatever was placed on it higher than its own top. In Likkutei Torah, Acharei, the Alter Rebbe reads the verse the same way: G-d's "I" is clothed in the deeds of those below like a bent berosh, and so a person's soul rises higher and higher into the Infinite Light.

כך אני היא מדת מלי יתי[84] היא כברוש רענן שירדה ונתלבשה במצות גשמיים אבל אח"כ היא מתרוממת עד רום המעלות

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 heights,

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

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

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 את כל המצוה הזאת שהמצות מרוממי' [מרוממים] ומגביהים את נש"י [נשמות ישראל] למעלה מעלה

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 souls of Israel higher and higher.

> 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. Likkutei Torah, Emor, draws the same name from this verse: as charity revives the spirit of the lowly, so every mitzvah draws light down above.

ועמ"ש מזה בד"ה השמים כסאי גבי והארץ הדום רגלי וביותר מצות תלמוד תורה שהיא כנגד כולם[86,87] כי אותיות התורה נקראו סוסים כמו סוס ורוכבו רמה[88] שהסוס מגביה ונושא את הרוכב למקום שאינו יכול להגיע שם בעצמו

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, as in "horse and its rider, ramah [raised high]": for the horse lifts and carries the rider to a place he cannot reach by himself.

> The reference is to another discourse, on "The heavens are My throne and the earth is My footstool." Torah study, which the Mishnah calls equal to all the other mitzvos, raises the soul most of all, for its letters are called "horses." In the Song at the Sea ramah means that G-d "hurled" horse and rider into the sea, but here it is read as "raised high": as a horse carries its rider where he could not go alone, the letters of the Torah carry the soul.

ואפשר שזהו ג"כ ענין זרקא כאבנא בקירטא[89,90] אשר אבנים הם אותיות[91] כו'

And perhaps this too is the meaning of "zarka, like a stone in a sling," for the stones are letters, etc.

> Zarka, "like a stone in a sling," may hint at the same: the Tikkunei Zohar's sling hurls a stone upward, and Sefer Yetzirah calls the letters "stones" that "build houses."

והנה כתיב ושמרתם את השבת[92] כי קדש היא לכם. כי הנה עיקר עליית נש"י [נשמות ישראל] שמתעלים מבחינת ומדרגת טהרה לבחי' ומדרגת ואנשי קדש תהיון לי[93] קדש ישראל להי'.[94] הנה עלייה זו היא בשבת.

Now, it is written, "And you shall keep the Shabbos, for it is holy (kodesh) to you." 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 Alter Rebbe now turns to Shabbos, of which the Torah says "it is holy (kodesh) to you." 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 המעשה[95] 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' מל' עצמה וקדש עליון הוא חכמה עילאה והמצות הם נק' מצות המלך.[97] אך בשבת הוא[98] עליית המל' 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, as every blessing over a mitzvah addresses G-d as "King of the world, who has sanctified us with His commandments"; on Shabbos Malchus itself rises into the supernal kodesh.

וזהו כי קדש[99] היא לכם היינו עליית בחי' מלכותו יתי' 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"ז יש למצוא סמך למנהג המבואר בפע"ח [בפרי עץ חיים][100] לטבול א"ע [את עצמו] במקוה בערב שבת[101] 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 עשה[102] ה' את השמים ואת הארץ ע"י ע"מ [עשרה מאמרות] יהי אור שהוא בחי' ירידת הדבור ובתוכו המחשבה כו' להיות נמשך ומתפשט ומלובש בתוך הנבראים

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., so as to be drawn down, spread out and clothed within the created beings.

> During the six days of creation G-d's speech, the Ten Utterances such as "Let there be light," descended, with thought within the speech, in order to spread into the creatures and be clothed within them.

ובשבת הוא עליית הדבור בחכמה עילאה ועמ"ש מזה בד"ה שובה ישראל עד[103] והוא בחי' עליית מדת מל' בבחי' קדש העליון

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,

> 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 בתחלתן[104] כנ"ל וכמשל אדם השובת ונח ממלאכת עבודה ששכלו ומחשבתו המלובשת 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 נק' דגנך ותירושך ויצהרך.[106] דגנך זה התלמוד[107, 108] בהלכות הנגלות לנו

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.

> 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. The Midrash on Yitzchak's blessing also reads "grain" as Talmud, and in Likkutei Torah, Korach, the Alter Rebbe reads all three the same way.

ותירושך נכנס יין יצא סוד[109] הם פנימית התורה הנקרא רזין דאורייתא ויצהרך שמן שצף ע"ג [על גבי] יין[110] הוא רזא דרזין[111]

"And your wine": "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).

> "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.

שכל אלה נק' תבואות כי יש תבואות שדה ותבואת הכרם וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה] זית נמי תבואה איקרי[112] כו' וישראל יתעלו בבחי' קדש שהוא ראשית להתורה.

All these are called "produce," 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 דא[113] בא ישראל באורייתא כו' 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 האדם[114] שישראל הם הממשיכים אור א"ס לבחינת התורה להיות אא"ס [אור אין סוף] מתלבש בחכמה שזהו פי' עוסק בתורה לשמה[116, 115] 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 [the Torah's] sake," 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. This is what studying Torah lishmah means, read literally: "for its sake," for the sake of the Torah itself, that it become a vessel for the Infinite Light.

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] שמתחלה יהיה בתורת ה' חפצו ואחר כך ובתורתו יהגה שנקראת על שמו[117] ודי"ל [ודי למבין]:[119, 118]

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 והמצות אבל בהיפוך העובר ופוגם אפילו בביטול מ"ע [מצות עשה] ואפילו מי שאפשר לו לעסוק בתורה ואינו עוסק

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,

> All of this applies when the Torah and mitzvos are kept. The reverse also has an effect, even when it is only neglect: failing to do a single positive commandment, or not studying Torah when one is able to.

הרי עושה חסרון בהמשכת בחי' קדש העליון וכ"ש [וכל שכן] בעברו על מל"ת [מצות לא תעשה] דאורייתא או דרבנן הרי ע"ז מטמא נפשו שהיא בחי' טהורה וכו' וכמו שע"י המצות היא מתעלית מבחי' טהרה לבחי' קדושה

causes 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 בצרור[120] 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 bi-tzror)," etc., like one who throws a stone by means of the bundle (tzeror) [of a sling], which lifts it higher than its nature, so is the ascent through the mitzvos;

> The mitzvos 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 הקלע[121] שנזרקת למרחוק מאד בסטרא דמסאבא

and so, correspondingly, through sins, it is written, "And the soul of your enemies He shall sling out from the hollow of a sling": it is thrown very far away, into the side of impurity,

> Sins have the reverse effect, as the second half of the same verse says: "the soul of your enemies He shall sling out from the hollow of a sling." The soul is flung far away, into the realm of impurity.

מה שהוא רחוק מאד מאד מבחי' טהורה היא וכו' וכמ"ש במ"א בד"ה כי ביום הזה יכפר.

which 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."

> The realm of impurity 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 שור[122] 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[124, 123] אשר בחי' קדש הקדשים הוא למעלה מעלה גם מבחי' קדש העליון

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.

> The level above supernal holiness 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.

וכמ"ש בזהר ס"פ משפטים (דקכ"א סע"א [סוף עמוד א]).[125] שהחכמה שהיא בחי' קדש העליון נפקא מאתר דאקרי קדש הקדשים[126] וזהו ענין והחכמה מאין תמצא.[127]

As is written in the Zohar at the end of Parshas Mishpatim (p. 121a, at the bottom), 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 on Mishpatim 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)

See further in the Zohar, Bereishis (p. 45a, at the bottom, and 45b), and in Parshas Pekudei (p. 261).

> Further Zohar passages on the Holy of Holies are listed, on Bereishis (45a-b) and on Pekudei (261).

ועי' עוד בפי' יתרו (דס"ז ע"ב) גבי אית מלך לעילא דאיהו רזא דקדש הקדשים ותחותיה אית כהן[128] כו' דאקרי גדול כו' ובפי' הרמ"ז [הרב משה זכות] שם וזהו ענין המלך הקדוש[129] שאומרים בעשי"ת [בעשרת ימי תשובה][130]

And see further in Parshas Yisro (p. 67b), 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 [R. Moshe Zacuto] 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"ע[131] שאינו מתלבש בבחי' עלמין כי"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 ולא בבחי' ממלא

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) nor as filling (memalei).

> Yet even sovev kol almin does not compare to G-d's essence, which is not defined by worlds at all, neither as surrounding them nor as filling them.

וזהו פי' ולא נערוך אליו קדושתו.[132] שאפי' [שאפילו] בחי' קדש העליון אינו ערוך אליו כלל.

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.

> This is the meaning of "His holiness is not comparable to Him," from the hymn Yigdal: even the supernal kodesh is as nothing next to Him.

15 ועמ"ש בד"ה ועשית ציץ[133] זהב[134] בענין קדש למד מלמטה[135] 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 לכם[136] בין הקדש ובין קדש הקדשים וע"י שממשיכים מבחי' קדש הקדשים עי"ז 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 שמהן[137] ונקרא שלימו דכולהון[138] 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] בנ"י [בני ישראל] שימשיך וימלא כל הפגמים שנעשו בבחי' קודש העליון ע"י טומאות בנ"י [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 (pp. 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 בשעה[141] א' והיינו מפני שהעוה"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 בלילה[142] שבודאי עשה תשובה ואינו כמו העוה"ב [העולם הבא] ששם הכל בהדרגה כפי הראוי ע"פ הדין

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 law.

> The Sages even say that a Torah scholar who sinned has surely repented by nightfall; the Gemara (Berachos 19a) puts it as one seen sinning at night, who is not to be suspected by day. The World to Come is different: there everything proceeds step by step, as strict justice requires.

וצ"ל כף הקלע[143] תחלה[144] 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 השכינה[145] וא"א לקבל האור והזיו אלא בהדרגה

There must first be the "hollow of the sling," then Gehinnom [where souls are cleansed], 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, where it is cleansed, then the lower and the higher Gan Eden. The "hollow of the sling" is a rabbinic image of the soul being flung from one end of the world to the other, as a stone is whirled in a sling, until it is shaken free of the worldly impressions it still carries. Only then can its cleansing in Gehinnom begin. The World to Come is the radiance of the Shechinah, which can be received only in stages. In Likkutei Torah, Devarim, the Alter Rebbe lists the same stages and contrasts them with this world, where teshuvah can bring a person from one extreme to the other at once.

אבל בעוה"ז נמשך מבחי' שלמעלה מכל ההשתלשלות והוא השוה ומשוה קטן וגדול[146] משום דקמיה כחשכה כאורה[147] וגם חשך לא יחשיך[148] כנודע

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," and also "darkness does not darken," as is known.

> 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" and "darkness does not darken." Dark and light make no difference to Him, so He can turn evil into good at once.

וכמ"ש במ"א בד"ה צו את בנ"י [בני ישראל] כו' את קרבני לחמי[149] כו'.[150, 151]

And so it is explained elsewhere, in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," etc.

> The discourse on "Command the children of Israel... My offering, My bread" discusses this further.

17 והטעם משום שעוה"ב [שעולם הבא] נק' עולם ברור[152] שכבר נברר כל דבר ובא על מקומו וא"א להיות שינוי מזו לזו

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.

> 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.

משא"כ בעוה"ז שהוא קודם גמר הבירור עדיין ושורה בו בחי' המברר שהוא הוא כל יכול לשנות מרע לטוב כו'.

Whereas in this world, 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 בשמים[153] ועמך לא חפצתי בארץ שמים וארץ הם ג"ע [גן עדן] עליון ותחתון

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.

> 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.

וכן ועמך הוא כענין מ"ש כי עמך[154] מקור חיים שמקור חיים הוא זיו השכינה המאיר בג"ע [בגן עדן] נקרא עמך שהוא טפל ובטל אצלו ית'.

And likewise, "with You" is like what is written, "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.

> "With You" means what accompanies G-d, not G-d Himself, 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.

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.

> The Psalmist wants none of these, only G-d's essence, the All-Capable, who can turn evil into good at once.

אך הנה עכ"ז [עם כל זה] הרי ארז"ל [אמרו רבותינו זכרונם לברכה] עבר אדם על ל"ת [לא תעשה] ושב[155] תשובה תולה ויוהכ"פ [ויום הכפורים] מכפר כי להיות המשכה זו מבחי' קדש הקדשים זהו בחי' יוהכ"פ [יום הכפורים] שבו נכנס כה"ג [כהן גדול] בבית קדש הקדשים.

Yet even so, our Sages, of blessed memory, said, "If a person transgressed a prohibition and did teshuvah, [teshuvah] suspends and Yom Kippur atones," 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.

> Even so, the Sages teach that for a prohibition teshuvah only suspends the punishment, and Yom Kippur completes the atonement. The reason is that drawing from the Holy of Holies belongs to Yom Kippur, the day the Kohen Gadol enters there.

SECTION 6 · ¶19–21

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] ולא יהיה לך[157]

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" and "You shall have no [other gods]."

> 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 "I am Havayah your G-d" and "You shall have no other gods."

אנכי כולל כל המ"ע [המצות עשה][158] ולא יהי' [יהיה] כולל כל מל"ת [מצות לא תעשה] ובהעלאת דם לשם יכופרו כל הפגמים שנעשו בקדש.

"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.

> "I am" includes all the positive commandments and "You shall have no" all the prohibitions, as the Shelah brings in the name of earlier authorities (Kehot note). So bringing the blood there atones for every blemish made in the Holy.

כי הנפש אלקית שבאדם מצד עצמה אינה חוטאת[159] 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. A transcript of this maamar adds the Zohar's wonder at the words "a soul that sins," since the soul is truly a part of G-d (Sefer HaMaamarim 5570, quoted in the Kehot note).

כי הבהמות בשרשן הם למעלה מבחי' האדם וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אחור וקדם צרתני[160] אחור למע"ב [למעשה בראשית][161] שהרי תחלה נאמר תוצא הארץ נפש חיה[162] 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 אדם[163] 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 פנה[166] 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 בר"נ [ברב נחמן] כששאלו ממנו בענין ה' בקר וה' חצאי בקר אמר עדיין לא אכילנא בישרא דתורא[167, 168] כו' חמרא וריחי פיקחני[169]

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., "wine and fragrance make me sharp."

> Plants and animals not only sustain a person but add to his understanding. When Rava asked Rav Nachman whether a thief who stole an ox owned by two partners pays "five cattle" even when it comes to "five half-cattle," Rav Nachman answered wrongly that evening; in the morning he gave the right answer and explained that the evening before he had not yet eaten ox meat. Rava, for his part, said, "Wine and fragrance make me sharp."

הרי קיבל ענין גדול שבתורה שהוא אותו הדין הנ"ל מאכילת בישרא דתורא

Thus he received a great matter in the Torah, namely that law mentioned above, from eating ox meat.

> So a great matter of Torah, that very law, came to Rav Nachman through eating ox meat.

והיינו לפי ששרשן ממקום גבוה מאד נעלה רק שנפלו וירדו למטה מטה עד שהם למטה מהדעת

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).

> The root of plants and animals is very high, but they fell lower and lower, until they are below understanding (daas).

כי הבהמה אין לה שכל אבל שרשה למעלה מהדעת וכאשר היא מתבררת מוספת כח וחיות באדם ונותנת לו דעת כו'

For an animal has no intellect, but its root is above understanding; and when it is refined, it adds strength and vitality to a person and gives him understanding, etc.

> An animal has no intellect, yet its root is above understanding. When it 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 והארון[170] 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. A transcript of this maamar stresses that this is because he sprinkles toward the Ark, where the level of the Holy of Holies rests (Sefer HaMaamarim 5570, quoted in the Kehot note).

(וענין ההזאה זהו ענין תשובה בחילא יתיר[171] וזהו ע"ד הנזכר לעיל בענין זרקא וכמ"ש במ"א בענין מדלג כו' וע"ז נמשך גם כן מלמעלה בחי' וזרקתי עליכם מים טהורים[172] 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," a word from the same root as zarka, "thrown," flows from above the order of hishtalshelus.

SECTION 7 · ¶22–27

Shabbos Shabbason: hu and hi

22 ה והנה עם כל הנ"ל יובן ענין שבת שבתון.

5. Now, with all the above, the matter of Shabbos Shabbason will be understood.

> With all this, the name "Shabbos Shabbason" can be understood: the fifth section begins to answer the questions with which the maamar opened.

והוא כענין מ״ש עולת שבת בשבתו.[173, 174] שכמו ששבת לגבי ששת ימי המעשה הוא עליית העולמות שמתעלים מאד נעלה. כך הוא בחי׳ שבת שבתון לגבי שבת שהוא בחי׳ שבת של השבתות של כל השנה.

It is like what is written, "The burnt offering of Shabbos, on its Shabbos." 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.

> It is like "the burnt offering of Shabbos on its Shabbos," a Shabbos within a Shabbos. 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 בחי׳ קדש הקדשים שזהו בחי׳ יוהכ״פ [יום הכפורים]

See the Zohar at the end of Parshas Acharei (p. 79b). And it is the level of the Holy of Holies, which is the level of Yom Kippur.

> The Zohar at the end of Acharei is cited for this. Shabbos Shabbason is the Holy of Holies, the level of Yom Kippur.

כי שבת נקרא קדש אבל ביוה״כ [ביום הכפורים] נכנס הכ״ג לקדש הקדשים שהוא מקור כל בחי׳ הקדשים והוא שלימו דכולהו וממלא כל שמהן[175, 176] כנ״ל והיינו בחי׳ י״ג מדה״ר [מדות הרחמים] המתגלים ביוכ״פ [ביום כפור / ביום הכפורים] שהן עליונות מאד ומהם מקור הסליחה והמחילה כנודע.

For Shabbos is called "holy" (kodesh), 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.

> An ordinary Shabbos is called only "holy" (kodesh), but 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, which G-d revealed to Moshe after the golden calf (Exodus 34:6-7) and which are revealed on Yom Kippur, the source of pardon and forgiveness.

23 והנה כאן כתיב שבת שבתון הוא לשון דכר וגם כתיב ועניתם בתשעה ובפ' אחרי כתיב היא לשון נוקבא ולא נזכר בתשעה אלא ועניתם 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 והם המשפיעים וממשיכים גילוי הארה זו בכחם

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, and they are the ones who bestow and draw down the revelation of this illumination by their own power;

> The two differences depend on each other. Hu, the masculine, means that Israel are in the role of the giver: they themselves draw down this revelation.

וע"ד שנז' [שנזכר] למעלה בפ' קדש ישראל לה' ראשית תבואתה שישראל הם ראש ומקור להתורה וכמ"ש ועשיתם אתם כנ"ל

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.

> This is as explained above: Israel are "first," the head and source of the Torah, the ones who "make" it.

והיינו ע"י ועניתם את נפשתיכם בתשעה[177] ופי' בתשעה ולכאורה בתשיעי מבע"ל אבל הענין דקאי על כל הט' מדות שבנפש שכולם יהיו בבחי' 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).

> Israel draw it down 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 ט' מדות כידוע והוא ענין הנסירה שבכל יום ננסר מדה[180] 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 maamar says, it is a mitzvah to fast on all nine days before Yom Kippur, one day for each attribute. In practice the Rema (Orach Chayim 581:2) records that the meticulous fast ten days; the Mishnah Berurah (581:6) counts Yom Kippur among them, and since four of the days before it cannot be fasts (the two days of Rosh Hashanah, Shabbos Shuvah and the eve of Yom Kippur), those four are fasted before Rosh Hashanah. In the Arizal's teaching these days are a time of nesirah, "sawing apart," one attribute each day. Above, the feminine configuration (Nukva), which had been attached back to back with Z'eir Anpin, is separated from him so that the two can later be joined face to face. Here, in the soul, 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 עבית[181] 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] וע"י מעורר כן למעלה שינסרו הגבורות וישארו חסדים טובים כו' ואח"כ ע"י יומתקו 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[184, 183] קצתו מענין זה ובביאור ע"פ אני ישנה[185] 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 ונק' יום רצון[186] 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' עד שנעשה חיות למוח

for eating is an elevation of the life-force from below upward: the food enters the stomach, is refined and becomes blood, etc., until it becomes life-force for the brain.

> Eating works from below upward: food goes into the stomach, is refined, becomes blood and finally gives life to the brain.

והכל העלאה ממטה למעלה ולמעלה ג"כ הוא בחינת בירורים והעלאת הניצוצות ממטה למעלה כידוע.

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.

> The whole process of eating 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 למטה[187] 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. Or HaTorah records this observation in the name of the Shelah (Kehot note).

וגם למעלה מתעורר ע"י גילוי אור וחיות ממעלה למטה והיינו מבחי' 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,

> When Israel reach the high level of "afflicting on nine," they separate all nine attributes of the soul from the physical traits of the animal soul.

אז בחי' שבת שבתון המתגלה ביוהכ"פ [ביום הכפורים] נקרא שבת שבתון הוא לשון דכר

then the level of Shabbos Shabbason that is revealed on Yom Kippur is called "Shabbos Shabbason hu," a masculine term.

> Then the "Shabbos Shabbason" revealed on Yom Kippur is called hu, masculine: Israel themselves are the giving force.

משא"כ כשאינם עושים תשובה מעומקא דליבא כ"כ [כל כך] להיות בבחי' ועניתם בתשעה כו' רק עכ"ז [עם כל זה] נמשך בחי' שבת שבתון באתעדל"ע [באתערותא דלעילא] נאמר שבת שבתון היא לשון נקבה ע"ד איש מזריע[189] תחלה יולדת נקבה.

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., 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."

> When their teshuvah is not deep enough to reach "afflicting on nine," 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 בנ"י [בני ישראל][190, 191] ולכן בפ' אחרי שלא נאמר ועניתם[192] בתשעה נאמר שבת שבתון היא[193] 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" (Likkutei Torah, Bamidbar) discusses this: what comes only through an arousal from above takes the form of number, contraction and judgment, a "female." 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 תחלה[194] יולדת זכר[195] והיינו שאז נמשך הגילוי ממדרגה עליונה יותר וזהו דכתיב 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." In Likkutei Torah, Tazria, the Alter Rebbe explains this teaching of the Sages: when the receiver gives first, its giving comes from the Chesed within it, and so the offspring is "male."

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 שכשההמשכה 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 כשההמשכה בבחי' היא אינה מכפרת על הפגם שנוגע כביכול 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 "משי"ש שנת תקע"א," that is, from Shabbos Shuvah of 5571, and says that the Mitteler Rebbe's transcript of it, a second transcript and an explanation of it are printed at the end of this volume.

KEHOT'S NOTE

משי"ש שנת תקע"א. בסוף סה"מ תקי"ע ע' קמה נדפס הנחת כ"ק אדמו"ר האמצעי. הנחה אחרת שם ע' קסא. שם בע' קנז 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.

Leviticus 23:3 ויקרא כ"ג:ג'

שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הִוא לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם׃

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 In Parshas Emor G-d tells Moshe the laws of the festivals; of Yom Kippur He says, "It is a Shabbos of complete rest for you, and you shall afflict your souls on the ninth of the month in the evening": the fast begins on the evening that closes the ninth of Tishrei. Its wording ("on nine," the masculine hu) is the starting point of the maamar.

Leviticus 23:32 ויקרא כ"ג:ל"ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

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, at the close of the Kohen Gadol's Yom Kippur service: "It (hi) is a Shabbos of complete rest for you, and you shall afflict your souls, an eternal statute." In its plain sense "an eternal statute" means that the day atones every year, even when there is no Temple and no Kohen Gadol (context: Steinsaltz Tanakh); the end of the maamar explains why this phrase belongs with hi.

Leviticus 16:31 ויקרא ט"ז:ל"א

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 תקי"ע ע' קמה. ובהנחה אחרת שם ע' קסא. אבל נמצא ברשימה מהמאמר נדפס שם ע' קנז "ושם נאמר חקת עולם לדורותיכם".

6 **וכפר על הקדש מטומאת בנ"י**

In Acharei G-d instructs Moshe on Aharon's Yom Kippur service: he shall "atone for the Holy from the impurities of the children of Israel." In its plain sense "the Holy" is the innermost sanctum, cleansed of the defilement that Israel's impurity brought on it (context: Steinsaltz Tanakh); the maamar reads kodesh as a supernal level and asks how it can need atonement, a question answered at the end.

Leviticus 16:16 ויקרא ט"ז:ט"ז

וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם׃

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 פי"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. ובפי' יד יהודה שם פי' 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**

Moshe tells Israel to keep "the commandment... which I command you today, to do them." The Talmud (Eruvin 22a) reads it: today, in this world, to do them, and tomorrow to receive their reward; so the Alter Rebbe takes "today" as this world, the place of the mitzvos and the purpose of the soul's descent.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ 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, 129a זח"א קכט, א

KEHOT'S NOTE

זח"א קכט, א. רכד, א. [כ].

11 "And Avraham was old, advanced in days" (literally, "he came in days"), the Torah's description of Avraham in his last years. The Zohar reads "came in days" as Avraham coming with the days he had made complete, clothed in them.

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

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 32:294–303 ספר הזהר, ויחי ל"ב:רצ"ד-ש"ג

13 **ימים יוצרו**

David says to G-d that all his days were written in His book before they came: "days were formed, and not one of them [is lacking]." The Alter Rebbe cites it with the Zohar's teaching that a person's days, filled with mitzvos, form the soul's garment.

Psalms 139:16 תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ 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.

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KEHOT'S NOTE

תהלים קלט, טז.

14 At the end of the passage: "And he shall atone for the Sanctuary of the Holy (Mikdash HaKodesh)." Plainly this is again the Holy of Holies (context: Steinsaltz Tanakh); the maamar takes the change of wording as a sign of two degrees of atonement, for Chochmah and for Binah.

Leviticus 16:33 ויקרא ט"ז:ל"ג

וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל 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 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 חי"ח ע' 192 בהערה 55. לקו"ש חי"ל ע' 220. בסה"מ תק"ע ע' קמו ובאוה"ת כאן ע' ב'קטו נוסף "חוץ ממצות המלך שכל ישראל יוצאים במלך לבדו לפי שהוא הכולל כו'". וראה בדרך מצותיך מצות מנוי מלך. ראה לעיל פ' בהר מב, ב. פ' שלח לח, ד. לקמן שה"ש לה, ד. אוה"ת סוכות ע' א'תשכט.

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, 224a זח"א רכד, 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 תו"א נג, ד. בסה"מ תק"ע ע' קמה נמצא כאן הוספה במוסגר: "והענין ידוע ומבואר במ"א מפני שהמצות נעשה בדברים גשמיים דדצ"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 'ימי"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.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

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 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

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 ...

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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 בפי' בהירות והזדככות. וראה גם באוה"ת פ' ואתחנן ע' רצג שלשון בהירות "שהוא מושלל לגמרי מכל בחי' יש".

21 כעצם השמים לטוהר

At the covenant at Sinai, Moshe, Aharon and the elders saw beneath G-d's "feet" a work of sapphire brick, "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 שמות כ"ד:י'

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

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 כח, ג.

22 כל הנקרא בשמי ולכבודי

G-d promises through Isaiah to gather Israel's exiles, "everyone called by My Name, whom I created for My glory; I formed him, I even made him." The Alter Rebbe cites "I created him" for the soul's descent into Beriah; the verse's three verbs, created, formed and made, follow the three worlds Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־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' 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 זח"ב מג, א

Tanya, Likkutei Amarim 39:1-2 תניא, חלק ראשון; ליקוטי אמרים ל"ט:א'-ב'

... "וּפְנֵי אַרְיֵה אֶל הַיָּמִין וְגוֹ' וּפְנֵי שׁוֹר מֵהַשְּׂמאל וְגוֹ'", לְפִי שֶׁאֵינָם בַּעֲלֵי בְחִירָה, וְיִרְאָתָם וְאַהֲבָתָם הִיא טִבְעִית לָהֶם, כְּמוֹ שֶׁכָּתוּב בְּ"רַעְיָא מְהֵימְנָא" פָּרָשַׁת פִּנְחָס. וְלָכֵן מַעֲלַת הַצַּדִּיקִים גְּדוֹלָה מֵהֶם, כִּי, מִדּוֹר נְשָׁמוֹת הַצַּדִּיקִים - הוּא בְּעוֹלַם הַבְּרִיאָה, וּמִדּוֹר הַמַּלְאָכִים - בְּעוֹלַם הַיְצִירָה. הַגָּהה וְהַיְינוּ בְּסָתָם מַלְאָכִים, אֲבָל יֵשׁ מַלְאָכִים עֶלְיוֹנִים בְּעוֹלַם הַבְּרִיאָה שֶׁעֲבוֹדָתָם בְּדְחִילוּ וּרְחִימוּ שִׂכְלִיִּים, כְּמוֹ שֶׁכָּתוּב בְּ"רַעְיָא מְהֵימְנָא" שָׁם, שֵׁשׁ שְׁנֵי מִינֵי חַיּוֹת הַקֹּדֶשׁ: ...

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KEHOT'S NOTE

ראה פרדס שט"ז. ע"ח שמ"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"ח שם. וראה תניא רפל"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**

G-d's promise to Jerusalem through Isaiah: "And I will make your windows of kadkod," a precious stone. The verse opens the parallel discourse in Likkutei Torah, Re'eh, to which the text refers.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

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, for he offers the bread of your G-d," said of the Kohen: Israel must treat the Kohanim as holy. The Alter Rebbe uses it to show that holiness belongs to the Kohanim.

Leviticus 21:8 ויקרא כ"א:ח'

וְקִדַּשְׁתּוֹ כִּי־אֶת־לֶחֶם אֱלֹקֶיךָ הוּא מַקְרִיב קָדֹשׁ יִהְיֶה־לְּךָ כִּי קָדוֹשׁ אֲנִי ה' מְקַדִּשְׁכֶם׃

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.

Numbers 8:7 במדבר ח':ז'

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ׃

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 אוה"ת פי ואתחנן ע' רצב ואילך. ביאוה"ז להצ"צ כרך א ע' שלד ואילך. ובכרך ב ע' תתקט ואילך.

PARAGRAPH 4

28 **כולם בחכמה עשית**

The psalmist marvels at creation: "How many are Your works, Havayah; You made them all with wisdom." The verse shows that divine thought, wisdom, is clothed in creation.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

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.

29 **כולם בחכמה עשית בבינה**

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.

Zohar, Tazria 3:11–5:20 ספר הזהר, תזריע ג':י"א-ה':כ'

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)

30 **בינה מקננא בכורסיא**

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

KEHOT'S NOTE

ת"ז ת"ו.

31 **בינה מקננא בכורסייא**

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.

Tikkunei Zohar 23a:10–11 תקוני הזהר כ"ג א':י'-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

32 **ויעש דוד שם**

The fifth letter of Iggeres HaKodesh opens with "And David made a name" and brings the Arizal's teaching that the outer vessels of Malchus of Atzilus became the soul of the World of Asiyah. The text refers to it for the vessels of Atzilus that become the soul of the lower worlds.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה':א'

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵירֵשׁ בַּזּוֹהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כוּ'", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא

36 ויעף אלי אחד מן השרפים

In Isaiah's vision of the heavenly court, "one of the seraphim flew to me," carrying a glowing coal from the altar. The flying seraph is cited to show that angels belong to the revealed worlds.

Isaiah 6:6 ישעיהו ו׳:ו׳

וַיָּעָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבְיָדוֹ רִצְפָּה בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ׃

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 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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.

38 ישראל עלו במחי'

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 בראשית רבה א׳:ד׳

... "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 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

קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כוי״.

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33 כי לא מחשבותי מחשבותיכם

G-d, through Isaiah, urges the wicked to return to Him, for He forgives: "For My thoughts are not your thoughts, and your ways are not My ways" (context: Steinsaltz Tanakh). The Alter Rebbe uses it to show that the human analogy of thought does not fully apply to G-d.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי 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

ישע' נה, ח.

34 אני ה' לא שניתי

G-d assures Israel through Malachi: "For I, Havayah, have not changed, and you, children of Yaakov, have not come to an end." Here it shows that G-d's essence is not clothed in His "thought," so creation brings no change in Him.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה' לֹא שָׁנִיתִי 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 בנ"א

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 ברכות ל״א ב:י״ג-ט״ו

מַאי "אִם רָאֹה תִּרְאֶה" — דִּבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם. "בָּעָנְיִי אֲמָתֶךָ". "אַל תִּשְׁכַּח אֶת אֲמָתֶךָ". "וְנָתַתָּה לַאֲמָתְךָ". אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: שָׁלֹשׁ אֲמָתוֹת הַלָּלוּ לָמָּה? — אָמְרָה חַנָּה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, שְׁלֹשָׁה בִּדְקֵי מִיתָה בָּרָאתָ בָּאִשָּׁה, וְאָמְרִי לַהּ: שְׁלֹשָׁה דִּבְקֵי מִיתָה. וְאֵלּוּ הֵן: נִדָּה, וְחַלָּה וְהַדְלָקַת הַנֵּר. כְּלוּם עָבַרְתִּי עַל אַחַת מֵהֶן?! —

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. ושי"נ.

stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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40 **יוצר אור ובורא חושך**

G-d, speaking through Isaiah of the rise of Koresh (Cyrus), declares that He is the source of all opposites: "Who forms light and creates darkness, makes peace and creates evil." The Alter Rebbe reads the darkness as a light too great to be revealed, higher than the revealed light.

Isaiah 45:7 ישעיהו מ"ה:ז'

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֹשֶׂה כָּל־אֵלֶּה:

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

ישעי' מה, ז. נתבאר בסה"מ תק"ע ע' 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 שי"ז, פ"א. מ"ח מס' תפלת הבריאה פ"א, ז-ח. וע' שה"ש ד"ה שחורה אני הא', פ"ב (ד, סע"ג). ושנ"נ. [כ].

42 **ישת חשך סתרו**

In David's song of deliverance, G-d comes down wrapped in dark storm clouds: "He made darkness His hiding place." G-d's hiddenness is likened to a light so great that it appears as darkness.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי 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 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

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

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Genesis 1:6 בראשית א':ו'

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

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

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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 זח"ב כ, א

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 3:11a ספר הזהר, תזריע ג':י"א

PARAGRAPH 5

46 **ומספר את רובע ישראל**

Bilam, sent to curse Israel, blesses them instead: "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 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

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**

In the great prayer of the Levites in Nehemiah's time: "You alone are Havayah; You made the heavens... 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 9:6 נחמיה ט':ו'

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

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

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KEHOT'S NOTE

נחמי' ט, ו.

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," G-d's assurance to Israel through Malachi. Here it shows that the Infinite Light itself is beyond the worlds and unchanged by creating them.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי 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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50 **ואתה הוא קודם שנבה״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 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־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:11 סנהדרין ל״ט א׳:י״א

אֲמַר לֵהּ קֵיסָר לְרַבָּן גַּמְלִיאֵל: אָמְרִיתוּ כֹּל בֵּי עַשָּׂרָה שְׁכִינְתָּא שָׁרְיָא, כַּמָּה שְׁכִינְתָּא אִיכָּא? קָרֵיתֵיהּ לְשַׁמָּעֵיהּ, מָחָא בֵּהּ בְּאַפְּתְקָא. אֲמַר לֵהּ: אַמַּאי עָל שִׁמְשָׁא בְּבֵיתֵיהּ דְּקֵיסָר? אֲמַר לֵהּ: שִׁמְשָׁא אַכּוּלֵי עָלְמָא נָיְחָא. וּמָה שִׁמְשָׁא דְּחַד מִן אֶלֶף אַלְפֵי רִבּוֹא שַׁמָּשֵׁי דְּקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא נָיְחָא אַכּוּלֵי עָלְמָא, שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה.

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KEHOT'S NOTE

סנהדרין לט, א. וש״נ. ראה בספר השיחות תנש״א ח״א ע׳ 414 שמתווך בין מה שכתוב בתניא פ״ו ובפרק י״א, ומה שכתוב כאן ע״ש.

53 The seraphim's threefold "holy" is read as three drawings of encompassing light into Beriah, Yetzirah and Asiyah.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־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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54 **הגבל את ההר וקדשתו**

Moshe tells G-d that the people cannot climb Mount Sinai, for G-d had commanded, "Set bounds around the mountain and sanctify it." Here sanctifying means fencing off, which shows that kodesh means separation.

Exodus 19:23 שמות י״ט:כ״ג

וַיֹּאמֶר מֹשֶׁה אֶל־ה׳ לֹא־יוּכַל הָעָם לַעֲלֹת אֶל־הַר סִינָי כִּי־אַתָּה הַעֵדֹתָה בָּנוּ לֵאמֹר הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ׃

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**

Among the laws G-d gives Israel after Sinai: "And you shall be holy (kodesh) people to Me," followed by the ban on flesh torn in the field. The Alter Rebbe reads it as the soul's ascent, through its descent into a body, to kodesh, sovev kol almin.

Exodus 22:30 שמות כ״ב:ל׳

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן 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.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳: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)

57 **עתידים צדיקים שיאמרו לפניהם**

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.

Bava Batra 75b:3–4 בבא בתרא ע"ה ב:ג-ד

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים – הָא דַּאֲמַרַן. מָשִׁיחַ – דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוֹ ה' צִדְקֵנוּ". יְרוּשָׁלַיִם – דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלָף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" 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 עה, ב.

58 **ימי האדם קצובים לו במספר**

Kehot's note points to Job 7:1 for these words.

Job 7:1 איוב ז:א

הֲלֹא־צָבָא לֶאֱנוֹשׁ עַל־אָרֶץ וְכִימֵי שָׂכִיר 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 איוב 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. ושי"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.

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּונָה. מַאי "אִם כִּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנָן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

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 . . הריני 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"ח מס' תפלת הבריאה פ"ד, א.

62 **נעוץ תחלתן 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 איי"ן בחי' כתר כמ"ש והחכמה מאין כו', ונעוץ תחלתן בסופן בבחי' כת"ר מל' שנק' אני" אחרון וכמאמר דכתר מל' איהו כתר עליון כו' ולמעלה מעלה עד בחי' מל' דא"ס שהוא מחשבה א' דאנא אמלוך שבעצמות כו' כמ"ש במ"א וד"ל)".

63 **נעוץ תחלתן 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.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן 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 wedded 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)

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.

Zohar, Pinchas 100:676–102:682-ספר הזהר, פנחס ק:תער"ו 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.

Tikkunei Zohar 106b:3תקוני הזהר ק"ו ב:ג'

... וְרָזָא דְמִלָּא (משלי ג יט) יהו"ה בְּחָכְמָה יָסַד אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה, בְּחָכְמָה דְאִיהוּ אַבָּא ", יָסַד בְּרָתָא דְאִיהִי אָרֶץ, ה' זְעֵירָא הָאָרֶץ וַדַּאי, כּוֹנֵן שָׁמַיִם דָּא ו', בִּתְבוּנָה דָּא אִימָּא עִלָּאָה, דְּבִינָה אִתְקְרִיאַת לְעֵילָּא כַּד אִיהִי עִם בַּעְלָהּ, תְּבוּנָה אִתְקְרִיאַת לְתַתָּא כַּד אִיהִי עִם ו', דְּאִיהוּ בֵּן, ו', וְת' דְּאִיהוּ תִּפְאֶרֶת, אִשְׁתְּאָרַת אִיהִי ה' עִמֵּיהּ, וּבְהַהוּא זִמְנָא דְּאָת " אִיהוּ עִם אִימָּא, וְאִיהוּ מְרַחֵק מִינָהּ, אִתְמַר בָּהּ אֲנִי יְשֵׁנָה (ואיהי שניה לה).

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.

Exodus 31:14שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ׃

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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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.

Zohar, Pinchas 115:782–786ספר הזהר, פנחס קט"ו:תשפ"ב-תשפ"ו

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 דאיהי 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.

Tikkunei Zohar 17a:18–20תקוני הזהר י"ז א:י"ח-כ'

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 בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

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71 **אף עשיתיו**

"I created him, formed him, even made him (af asisiv)." The discourse to which the text refers discusses these words.

Isaiah 43:7ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־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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72 **כי שמוע מזבח טוב**

Shmuel rebukes Shaul, who spared Amalek's flocks saying they were for offerings: "Behold, to obey is better than sacrifice." The Alter Rebbe refers to its discussion elsewhere in connection with accepting the King's command.

I Samuel 15:22שמואל א ט"ו:כ"ב

וַיֹּאמֶר שְׁמוּאֵל הֲחֵפֶץ לַה' בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל ה' הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֵלֶב 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'**

After the sin of the spies, Moshe pleads for Israel: "And now, let the power of Ado-nai be great," and recites the attributes of mercy. It opens a discourse to which the text refers.

Numbers 14:17במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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.

Tikkunei Zohar 61b:13–15תקוני הזהר ס"א ב:י"ג-ט"ו

קום רבי שמעון זריז גרמך במאני קרבא דילך נחזי מאי תקיפו וגבורה דילך. קם רבי שמעון פתח ואמר זרק"א מק"ף שופ"ר הול"ך סגולת"א. קם ונטיל תלת אבנין דאינון יי"י. ואבנא עלאה דאיהי בקירטא תגא בחוטא הא ארבע דאנון ארבעין. וחוט דסיהרא (נ"א דסחרא) עלה היינו ב. ורזא דמלה בראשית ב' ראשית האי נקודה

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75 **דאי' 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 ד' 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 הנצרר בלבוש כשזורק על ידו, ע"ש.

77 The beloved praises his bride (in the Sages' reading, G-d praises Israel): "Your cheeks are comely with rows [of ornaments]." It opens a discourse in Likkutei Torah that discusses segol and segulah.

Song of Songs 1:10 שיר השירים א:י

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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78 **בד"ה נאוו לחייך 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**

Yaakov blesses Yehudah with vineyards so plentiful that he will tie his donkey to a vine: "Binding his foal to the vine." It opens a discourse in Torah Ohr, Vayechi, that also treats segol and segulah.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

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.

Exodus 6:2 שמות ו:ב

וַיְדַבֵּר אֱלֹקִים 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

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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83 **אני כברוש רענן**

In Hosea's closing prophecy G-d answers Ephraim, who has left his idols: "I am like a fresh (ra'anan) berosh; from Me your fruit is found": G-d is like an evergreen tree, and more, for He gives fruit (context: Steinsaltz Tanakh). 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:ט

אֶפְרַיִם מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן מִמֶּנִּי פִרְיְךָ נִמְצָא:

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

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KEHOT'S NOTE

הושע יד, ט. ראה גם לעיל פ' 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' ארז בלבנון כמ"ש כי האדם עץ השדה וזהו וידבר שלמה כו' מן הארז אשר בלבנון כו' כמ"ש במ"א)".

84 **אני היא מדת מל' 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, ב

KEHOT'S NOTE

ראה זח"ג מט, ב. וראה ג"כ מא"א אות א, סע' קב וביאיר נתיב שם.

PARAGRAPH 9

85 **וצדקה תרומם גוי**

Shlomo's proverb: "Righteousness exalts a nation," that is, raises it up. The Alter Rebbe reads "righteousness" as all the mitzvos and "exalts" as their raising of the soul.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

Rebbe suggests that these stones are the letters of the Torah.

Tikkunei Zohar 61b:3–4 תקוני הזהר ס״א ב:ג׳-ד׳

והאבן הזאת אשר שמתי מצבה יהיה בית אלקים. אנת הוא דאתמר עלך אבנא די מחת לצלמא והות לטור רב ומלאת כל ארעא ואיהי תגא כגוונא דא ם ברישא דחוטא דזרק״א אבנא (כלילא ומתעטרא) (נ״א מוכללת ומעוטרת) כאבנא בריש עזקא. וכד אית בישראל משכילים בחכמה דאיהי ״ מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי״ד יי״ בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא 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 שמות ל״א:י״ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ:

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 שמות כ״ב:ל׳

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן 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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94 **קדש ישראל לה׳**

G-d recalls through Jeremiah Israel's devotion in the wilderness: "Israel is holy to Havayah, the first of its produce," set apart like the first fruits of a harvest (context: Steinsaltz Tanakh). Another verse naming Israel kodesh; the maamar expounds the rest of it in paragraph 11.

Jeremiah 2:3 ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַה׳ רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־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

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׳

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

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**

In the Song at the Sea, Moshe and Israel sing that G-d is exalted, for "horse and its rider He has hurled (ramah) into the sea." The Alter Rebbe reads ramah as "raised high," the horse lifting its rider.

Exodus 15:1 שמות ט״ו:א׳

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

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

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KEHOT'S NOTE

שמות טו, א.

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

בתי״ז (תכ״א) סא, ב. יע״ש. [כ]. וראה גם ס׳ מאמרי אדה״ז על ענינים ע׳ רסג.

90 **זרקא כאבנא בקירטא**

The Tikkunei Zohar calls zarka the Shechinah, the sling from which precious stones are thrown upward. The Alter

come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמי' ב, ג.

95 Kehot's note points to Ezekiel 46:1 for these words.

Ezekiel 46:1 יחזקאל מ"ו:א

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

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 תהי' לנו**

Moshe tells Israel that keeping the Torah "will be righteousness for us, if we take care to do all this commandment before Havayah our G-d." The verse shows that every mitzvah is called tzedakah.

Deuteronomy 6:25 דברים ו':כ"ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה' אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

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 נק' 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 בראשית א':ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

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 describes Malchus rising to its root in Chochmah, the supernal kodesh.

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ׃

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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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 תש"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 פרי עץ חיים, שער השבת 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.

Exodus 31:17 שמות ל"א:י"ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃

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**

Hosea's call, "Return, O Israel, unto Havayah your G-d, for you have stumbled in your sin." The verse opens the discourse to which the text refers on the ascent of speech on Shabbos.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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104 **נעוץ תחלתן בסופן וסופן בתחלתן**

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.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן 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 wedded 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": plainly, Israel is consecrated to G-d like the first fruits of a harvest. The Alter Rebbe reads "first" as Israel's place above the Torah's "produce."

Jeremiah 2:3 ירמיהו ב:ג

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־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

ירמי' ב, ג.

106 **דגנך ותירושך ויצהרך**

Moshe promises that if Israel keep the laws, G-d will bless "your grain, your wine and your oil." Here they are three layers of the Torah.

Deuteronomy 7:13 דברים ז:י"ג

וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ וּבֵרַךְ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ שְׁגַר־אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ:

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 בפי 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."

Bereshit Rabbah 66:3 בראשית רבה ס"ו:ג

ויתן לך יתן, ויחזור ויתן לך, יתן לך ברכות, ויתן לך כבישן, יתן לך שלך, ויתן לך של אביך, יתן לך שלך, ויתן לך של אחיך. רבי אחא אמר: יתן לך, ויתן לך אלהותא. אימתי? לכשתצטרך לה, ה"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. "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 is written: "And said: My L-rd G-d, please remember me and ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

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.

Eruvin 65a:19–20 עירובין ס"ה א:י"ט-כ'

אָמַר רַבִּי חִיָּיא: כָּל הַמְתַיֵּישֵׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים זְקֵנִים. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: "תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ'".

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 7:3 דברים רבה ז':ג

KEHOT'S NOTE

ראה דב"ר ז, ג.

111 **ותירושך . . הם פנימית התורה הנקרא רזין דאורייתא . . שמן שצף ע"ג יין הוא רזא דרזין**

The note says the Mitteler Rebbe discusses at length there wine as the Torah's secrets and oil floating on wine as the secret of secrets.

KEHOT'S NOTE

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."

Avodah Zarah 19a:8–9 עבודה זרה י"ט א:ח'-ט'

וְאָמַר רָבָא: בַּתְּחִילָּה נִקְרֵאת עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וּלְבַסּוֹף נִקְרֵאת עַל שְׁמוֹ, שֶׁנֶּאֱמַר: "בְּתוֹרַת ה' חֶפְצוֹ", "וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה". וְאָמַר רָבָא: לְעוֹלָם יִלְמַד אָדָם תּוֹרָה, וְאַחַר כָּךְ יֶהֱגֶה, שֶׁנֶּאֱמַר: "בְּתוֹרַת ה'", וַהֲדַר "וּבְתוֹרָתוֹ יֶהְגֶּה".

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

KEHOT'S NOTE

ע"ז יט, א.

118 **ועשית אתם**

G-d's charge to Israel: "And you shall keep My commandments and do them (va'asisem osam)." The Alter Rebbe reads "do them" as "make them": Israel "make" the Torah, drawing the Infinite Light into it.

Leviticus 22:31 ויקרא כ"ב:ל"א

KEHOT'S NOTE

ויקרא כב, לא.

119 **בתורת ה' חפצו**

The first psalm praises the person whose "desire is in the Torah of Havayah, and in his Torah he meditates day and night." "His Torah" can mean G-d's or the learner's own (context: Steinsaltz Tanakh); Rava reads it as the learner's: once he has toiled in it, it is called by his name.

Psalms 1:2 תהילים א':ב'

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה:

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 blesses David, whom Shaul was pursuing: "the soul of my master shall be bound in the bundle of life with Havayah your G-d," kept safe with G-d like something precious tied in a bundle (context: Steinsaltz Tanakh). The

בארוכה באמרי בינה שער הקי"ש פנ"ג ואילך. מאמרי אדה"א דברים ח"א ע' רמה. אוה"ת תצוה ע' אתרנח. 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 נק' תבואה. וע"ע במס' נדרים (נה, א). וע' ר"ה (יב, ב) רש"י ותוס' ול"מ כל' 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 זח"ג עג, א

KEHOT'S NOTE

ראה זח"ג עג, א.

114 **אשר יעשה אותם האדם**

"My statutes and My laws, which a person shall do (make), and live by them." Read in the same way as the previous verse.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה'

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 literally, "for its sake": for the sake of the Torah itself, to draw the Infinite Light into it.

Pirkei Avot 6:1 משנה אבות ו':א'

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי ...

Alter Rebbe reads the "bundle" as the pouch of a sling, which hurls a stone upward: so the mitzvos lift the soul.

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

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

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PARAGRAPH 14

121 ואת נפש אויביך יקלענה בתוך כף הקלע

The second half of Avigail's blessing: "and the soul of your enemies He shall sling out from the hollow of a sling," cast far away like a stone. Sin flings the soul far from its root.

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

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

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122 לדלג שור

In his song of deliverance David says, "with my G-d I leap over a wall," as G-d's help carried him past every obstacle. Teshuvah leaps beyond the ordinary order and draws from a level above it.

Psalms 18:30 תהילים י״ח:ל׳

כִּי־בְךָ אָרֻץ גְּדוּד וּבֵאלֹקַי אֲדַלֶּג־שׁוּר׃

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.

Zohar, Bereshit 69:131–70:139 ספר הזהר, בראשית ס״ט:קל״א-ע׳:קל״ט

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.

Zohar, Pekudei 52:796–807 ספר הזהר, פקודי נ״ב:תשצ״ו-תת״ז

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.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳:ת״ק-תק״ב

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

Job says that people find treasures hidden deep in the earth, yet asks, "But wisdom, where (me'ayin) shall it be found?" (context: Steinsaltz Tanakh) The maamar reads me'ayin as "from ayin (nothing)": Chochmah comes from the level above it, the Holy of Holies.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא 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.

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."

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א׳:ח׳-י״ח

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)

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.

Shulchan Arukh, Orach Chayim 582:1 שולחן ערוך, אורח חיים תקפ״ב:א׳

סדר תפלת עשרת ימי תשובה ור״ה. ובו ט סעיפים: בעשרת ימי תשובה אומר המלך הקדוש המשפט ואם טעה או שהוא מסופק אם הוא בהמלך הקדוש חוזר לראש ואם הוא בהמלך המשפט אם נזכר

Eliezer son of R. Yose said, I saw it in Rome and it had Kodesh Ladonai on one line.

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קודם שעקר רגליו חוזר לברכת השיב' ואומר משם ואילך על הסדר ואם לא נזכר עד שעקר רגליו (עיין לעיל סוף סימן קי"ז) חוזר לראש: (וע"ל סי' קי"ח):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

130 **המלך הקדוש שאומרים בעשי"ת**

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

KEHOT'S NOTE

טושו"ע 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' תתקנה.

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' "לא" 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.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם 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.

Sukkah 5a:7 סוכה ה' א:ז'

וְנֵילַף מִצִּיץ, דְּתַנְיָא: צִיץ דּוֹמֶה כְּמִין טַס שֶׁל זָהָב, וְרָחָב שְׁתֵּי אֶצְבָּעוֹת וּמוּקָף מֵאָזֶן לְאָזֶן, וְכָתוּב עָלָיו שְׁתֵּי שִׁיטִין: יוֹד הֵא מִלְמַעְלָה, וְיִקְדֶּשׁ לָמֶד מִלְמַטָּה. וְאָמַר רַבִּי אֶלְיֶעֶזֶר בְּרַבִּי יוֹסֵי: אֲנִי רְאִיתִיו בְּרוֹמִי, וְכָתוּב עָלָיו "קֹדֶשׁ לַה'" בְּשִׁיטָה אַחַת!

But why should we not derive it from the golden headplate (ציץ), 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.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

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 שמהן ונקי שלימו דכולהון**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

138 **הממלא כל שמהן ונקרא שלימו דכולהון**

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 תקוני הזהר י"ז ב:ב'-ג'

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

Constantinople, 1740 (CC-BY-NC)

139 **וכפר על הקדש מטומאות**

The verse of the maamar's opening question: the Kohen 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 ויקרא ט"ז:ט"ז

וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם׃

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.

Zohar, Vayakhel 41:479–42:491 ספר הזהר, ויקהל מ״א:תע״ט-מ״ב:תצ״א

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 "atonement for the holy place" and then for "their transgressions". We, too, thus have first to remove ...

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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.

Avodah Zarah 10b:15–16 עבודה זרה י' ב:ט״ו-ט״ז

יָצְתָה בַּת קוֹל וְאָמְרָה: קְטֵיעָה בַּר שָׁלוֹם מְזוּמָּן לְחַיֵּי הָעוֹלָם הַבָּא. בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת, וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אַנְטוֹנִינוּס שַׁמְשֵׁיהּ לְרַבִּי, אַדַּרְכָּן שַׁמְשֵׁיהּ לְרַב. כִּי שָׁכֵיב אַנְטוֹנִינוּס, אָמַר רַבִּי: נִתְפָּרְדָה חֲבִילָה. כִּי שָׁכֵיב אַדַּרְכָּן, אָמַר רַב:

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KEHOT'S NOTE

ע״ז י', ב.

142 **ת״ח שעבר עבירה ביום אל תהרהר אחריו בלילה**

The school of Rabbi Yishmael taught that if you saw a Torah scholar sin at night, you should not think ill of him the next day, and the Gemara concludes that by then he has surely repented. The maamar quotes it with day and night the other way round; either way it shows how quickly teshuvah works in this world.

Berakhot 19a:6 ברכות י״ט א:ו'

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: אִם רָאִיתָ תַּלְמִיד חָכָם שֶׁעָבַר עֲבֵירָה בַּלַּיְלָה — אַל תְּהַרְהֵר אַחֲרָיו בַּיּוֹם, שֶׁמָּא עָשָׂה תְּשׁוּבָה. ״שֶׁמָּא״ סָלְקָא דַּעְתָּךְ? אֶלָּא וַדַּאי עָשָׂה תְּשׁוּבָה. וְהָנֵי מִילֵּי — בְּדָבָרִים שֶׁבְּגוּפוֹ. אֲבָל בְּמָמוֹנָא — עַד דְּמַהְדַּר לְמָרֵיהּ.

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 י״ט, 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 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

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

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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

ועי״ל ר״פ דברים (א, ב). ושי״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 ברכות י״ז א

KEHOT'S NOTE

ברכות יז, 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**

David says that nothing can hide him from G-d: "Even darkness does not darken for You... darkness is as light." For G-d evil and good, like dark and light, make no difference, so He can turn one into the other at once.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

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

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

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"י 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'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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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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 ספר הזהר, תצוה י"ג:קי"א-י"ד:קי"ח

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 בבא בתרא י' ב:ה'

וְאָמַר רַבִּי אֲבָהוּ, שָׁאֲלוּ אֶת שְׁלֹמֹה: אִיזֶהוּ בֶּן הָעוֹלָם הַבָּא? אָמַר לָהֶם: כֹּל שֶׁכֻּלּוֹ זַכָּאי וְקָנָיו כְּבוֹד. כְּיָהּ דְּיוֹסֵף בְּרֵיהּ דְּרַבִּי יְהוֹשֻׁעַ חֲלַשׁ, אִינְּגִיד. אֲמַר לֵיקוּ אֲבוּהּ: מַאי חָזֵית? אֲמַר לֵיקוּ: עוֹלָם הָפוּךְ רָאִיתִי - עֶלְיוֹנִים לְמַטָּה, וְתַחְתּוֹנִים לְמַעְלָה. אֲמַר לֵיקוּ: עוֹלָם בָּרוּר רָאִיתָ. וַאֲנַן, הֵיכִי חָזֵיתִינַן? [אֲמַר לֵיקוּ:] כִּי הֵיכִי דַּחֲשִׁבִינַן הָכָא, חֲשִׁבִינַן הָתָם.

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KEHOT'S NOTE

ב"ב י', ב.

PARAGRAPH 18

153 **מי לי בשמים**

Asaf, who had envied the wicked, turns back to G-d: "Whom do I have in heaven? And with You I desire nothing on earth": plainly, having G-d he wants nothing else (context: Steinsaltz Tanakh). The Alter Rebbe reads "with You" as what is with G-d, the radiance of Gan Eden, so that the verse asks for G-d's essence alone, beyond both levels of Gan Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי 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 מקוי"ח**

David says, "For with You is the source of life; in Your light we see light." "With You" is the radiance of the Shechinah, secondary to G-d and nullified before Him.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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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 punishment] and Yom Kippur atones. The Alter Rebbe explains why Yom Kippur is needed.

Yoma 86a:7 יומא פ"ו א:ז'

עָבַר עַל עֲשֵׂה וְשָׁב — אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ, שֶׁנֶּאֱמַר: "שׁוּבוּ בָנִים שׁוֹבָבִים". עָבַר עַל לֹא תַעֲשֶׂה וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר. שֶׁנֶּאֱמַר: "כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם מִכֹּל חַטֹּאתֵיכֶם". עָבַר עַל כָּרֵיתוֹת וּמִיתוֹת בֵּית דִּין וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה וְיוֹם הַכִּפּוּרִים תּוֹלִין, וְיִסּוּרִין מְמָרְקִין. שֶׁנֶּאֱמַר: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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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 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

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 שמות כ׳:ג׳

לֹא־יִהְיֶה־לְךָ אֱלֹקִים אֲחֵרִים עַל־פָּנָי׃

Thou shalt have no other gods before Me.

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158 **אנכי כולל כל המ״ע . . המל״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 תוואהא הוא דהיא חלק אלוה ממש מבחי׳ כלים הפנימים דע״ס דבי״ע כו׳". — סה״מ תק״ע ע׳ קנה.

160 **אחור וקדם צרתני**

David says to G-d, "Behind and before You formed me," close to him from his very making. The Sages read "behind" as man's creation after all the other creatures.

Psalms 139:5 תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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.

Berakhot 61a:5–7 ברכות ס״א א:ה׳-ז׳

אי נָמֵי כִּדְרַבִּי יִרְמְיָה בֶּן אֶלְעָזָר. דְּאָמַר רַבִּי יִרְמְיָה בֶּן אֶלְעָזָר: דּוּ פַּרְצוּפִין בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בָּאָדָם הָרִאשׁוֹן, שֶׁנֶּאֱמַר: "אָחוֹר וָקֶדֶם צַרְתָּנִי". "וַיִּבֶן ה׳ אֱלֹקִים אֶת הַצֵּלָע". רַב וּשְׁמוּאֵל: חַד אָמַר פַּרְצוּף. וְחַד אָמַר זָנָב.

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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Bereshit Rabbah 80:8 בראשית רבה פ׳:ח׳

ויענו בני יעקב את שכם וגו׳ - מה את סבור רמיות דברים יש כאן? ורוח הקודש אומרת: אשר טמא את דינה אחותם וגו׳. 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 וגו׳, הוה חד מנהון נכנס לעיר, טעין מובליתיה. ואמר לו: תא גזור! והוא אמר: שכם נסיב, ומגבאי ויענו בני יעקב את שכם וגו׳ מה את סבור ...

Jacob's sons answered Shekhem and Ḥamor 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׳ ח, 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 בראשית א׳:כ״ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

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.

Genesis 1:26 בראשית א׳:כ״ו

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

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

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164 **ארץ . . ממנה יצא לחם**

Kehot's note points to Job 25:5 for these words.

Job 25:5 איוב כ״ה:ה׳

הֵן עַד־יָרֵחַ וְלֹא יַאֲהִיל וְכוֹכָבִים לֹא־זַכּוּ בְעֵינָיו׃

Behold, even the moon hath no brightness, And the stars are not pure in His sight;

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KEHOT'S NOTE

איוב כה, ה.

165 ממנה יצא לחם

Job describes the depths of the earth: "The earth, out of it comes bread, and beneath it is turned up as by fire." The lowest realm, the inanimate earth, is the source of man's food. (Kehot: Job 25:5)

Job 28:5 איוב כ"ח:ה'

אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ׃

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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166 והיתה לראש פנה

In a psalm of Hallel: "The stone the builders rejected has become the cornerstone": what was despised becomes the key to the whole building. Here it describes the earth, lowest in rank, as the foundation of all that lives.

Psalms 118:22 תהילים קי"ח:כ"ב

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃

The stone which the builders rejected Is become the chief corner-stone.

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KEHOT'S NOTE

תהלים קיח, כב.

PARAGRAPH 21

167 בר"נ . . עדיין לא אכילנא בישרא דתורא

The note points there in connection with Rav Nachman's words, "I have not yet eaten ox meat."

Bava Kamma 71b:14–15 בבא קמא ע"א ב:י"ד-ט"ו

"חֲמִשָּׁה בָּקָר" אָמַר רַחֲמָנָא - וְלֹא חֲמִשָּׁה חֲצָאֵי בָּקָר; אוֹ דִלְמָא, "חֲמִשָּׁה בָּקָר" אָמַר רַחֲמָנָא - וַאֲפִילּוּ חֲמִשָּׁה חֲצָאֵי בָּקָר? אֲמַר לֵיהּ: "חֲמִשָּׁה בָּקָר" אָמַר רַחֲמָנָא - וְלֹא חֲמִשָּׁה חֲצָאֵי בָּקָר. אִיתְּיבֵיהּ: גָּנַב מִשֶּׁל אָבִיו, וְטָבַח וּמָכַר, וְאַחַר כָּךְ מֵת אָבִיו - מְשַׁלֵּם תַּשְׁלוּמֵי אַרְבָּעָה וַחֲמִשָּׁה. וְהָא הָכָא, כֵּיוָן דְּמֵת אָבִיו - כְּמוֹ שֶׁקָּדַם וְהוֹדָה לְאֶחָד מֵהֶן דָּמֵי, וְקָתָנֵי: מְשַׁלֵּם תַּשְׁלוּמֵי אַרְבָּעָה וַחֲמִשָּׁה!

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KEHOT'S NOTE

ב"ק עא, ב. עב, א. וראה באוה"ת ויקרא כרך א ע' צא.

168 עדיין לא אכילנא בישרא דתורא

Rava asked Rav Nachman about a thief who stole an ox owned by two partners; in the morning Rav Nachman corrected his answer and explained that the evening before he had not yet eaten ox meat. The Alter Rebbe learns that food from animals, once refined, adds understanding.

Bava Kamma 72a:1–4 בבא קמא ע"ב א:א'-ד'

דְּלָא אֲכִלִי בִּשְׂרָא דְתוֹרָא. וְאֶלָּא מַאי שְׁנָא רֵישָׁא וּמַאי שְׁנָא סֵיפָא? אֲמַר לֵיהּ: רֵישָׁא קָרֵינָא בֵּיהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא, סֵיפָא לָא קָרֵינָא בַּיהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא. הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה וְכוּ'. אֲמַר לֵיהּ רַב חֲבִיבִי מָחוֹזָנָאָה לְרַב אָשֵׁי: שְׁמַע מִינַּהּ, אֵינָהּ לִשְׁחִיטָה אֶלָּא לְבַסּוֹף.

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169 חמרא וריחי פיקחני

Rava says, "Wine and fragrance make me sharp." The lower creatures can add to a person's understanding.

Yoma 76b:12 יומא ע"ו ב:י"ב

מַאי: "יַאֲנִי בָּאתִי בְּדִבָרֶיהָ"? הֵיינוּ דִּכְתִיב: "וְשִׁבְעִים אִישׁ מִזִּקְנֵי [בֵּית] יִשְׂרָאֵל וְיַאֲזַנְיָהוּ בֶן שָׁפָן עוֹמֵד בְּתוֹכָם עוֹמְדִים לִפְנֵיהֶם וְאִישׁ מִקְטַרְתּוֹ בְּיָדוֹ וַעֲתַר עֲנַן הַקְּטוֹרֶת עֹלֶה". "וַיִּשְׁלַח תַּבְנִית יָד וַיִּקְחֵנִי בְּצִיצִת רֹאשִׁי וַתִּשָּׂא אוֹתִי רוּחַ בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם וַתָּבֵא אוֹתִי יְרוּשָׁלַיְמָה בְּמַרְאוֹת אֱלֹקִים אֶל פֶּתַח שַׁעַר הַפְּנִימִית הַפּוֹנֶה צָפוֹנָה אֲשֶׁר

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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 כשמזה נגד הארון ששם שורה בחי' קה"ק מטעם הנ"ל". — סה"מ תק"ע ע' קנה ע"ש. ובאוה"ת ש"ש ע' ב'קכא.

171 תשובה בחילא יתיר

The Zohar says baalei teshuvah draw near to the King with greater longing and "great strength," more than the perfectly righteous. The sprinkling is likened to this teshuvah.

Zohar I, 129b זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב.

172 וזרקתי עליכם מים טהורים

G-d promises through Ezekiel to gather the exiles and purify them: "And I will sprinkle pure water upon you, and you shall be pure." The purification from above that answers teshuvah.

Ezekiel 36:25 יחזקאל ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר 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.

nine attributes of the soul.

Leviticus 23:32ויקרא כ״ג:ל״ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

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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PARAGRAPH 22

173 עולת שבת בשבתו

Among the festival offerings: "the burnt offering of Shabbos on its Shabbos," that is, each Shabbos's offering on its own Shabbos (context: Steinsaltz Tanakh). The Alter Rebbe reads it as a Shabbos above Shabbos, Shabbos Shabbason.

Numbers 28:10במדבר כ״ח:י

עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ 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.

Zohar, Achrei Mot 72:405–75:413ספר הזהר, אחרי מות ע״ב:ת״ה-ע״ה:ת״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 revealed on Yom Kippur.

Tikkunei Zohar 17b:2–3תקוני הזהר י״ז ב:ב׳-ג׳

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

Constantinople, 1740 (CC-BY-NC)

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

178 מצוה להתענות בכל הט' ימים

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

KEHOT'S NOTE

ראה שו״ע או״ח סתקפ״א, ב.

179 מצוה להתענות בכל הט' ימים

The Rema writes that the meticulous each fast ten days, and that this is proper. The Alter Rebbe explains the custom: each day refines one attribute.

Shulchan Arukh, Orach Chayim 581:2שולחן ערוך, אורח חיים תקפ״א:ב׳

נוהגין להתענו' 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 בב' וה' 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 (מהריי״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 ננסר 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.

Pri Etz Chaim, Gate of Rosh Hashana 1:6פרי עץ חיים, שער ראש השנה א׳:ו׳

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 ננסר 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 יה״כ, ואפ״ה אינה ראוי לזווג עד ש״ע:

Pri Etz Chaim (Public Domain)

181 וישמן ישורון . . שמנת עבית

In Haazinu Moshe foretells that Israel, grown rich, will rebel: "And Yeshurun grew fat and kicked; you grew fat,

you grew thick." Satiety binds the G-dly soul to the animal soul.

Deuteronomy 32:15 דברים ל״ב:ט״ו

וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַּ עָשָׂהוּ וַיְנַבֵּל צוּר יְשׁוּעָתוֹ׃

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' 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

Isaiah's prayer for Israel in exile: "For You are our Father; for Avraham does not know us and Israel does not recognize us; You, Havayah, are our Father, our Redeemer." The verse opens the Torah Ohr discourse to which the text refers.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ 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.

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185 אני ישנה

The bride, Knesses Yisrael in the Sages' reading, says, "I sleep, but my heart is awake," and hears her beloved knock: "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 יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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 . . ונקי יום רצון

Through Isaiah G-d rebukes a fast of outward show alone: "Will you call this a fast and a day of favor to Havayah?" The verse shows that a fast is meant to be "a day of favor."

Isaiah 58:5 ישעיהו נ״ח:ה׳

הֲכָזֶה יִהְיֶה צוֹם אֶבְחָרֵהוּ יוֹם עַנּוֹת אָדָם נַפְשׁוֹ הֲלָכֹף כְּאֲגְמֹן רֹאשׁוֹ וְשַׂק וָאֵפֶר יַצִּיעַ הֲלָזֶה תִּקְרָא־צוֹם וְיוֹם רָצוֹן לַה׳

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׳ 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

באוה״ת דרושים ליוהכ״פ ע' א'תקפז כתב זה בשם השל״ה דרי״א ע״ב ע״ש. וראה לקמן שה״ש יד, ב בפי' ולחיותם ברעב שהחיות שלהם הוא מבחי' הרעב. וראה גם בסה״מ אדה״א במדבר ע' רס.

188 וביוהכ״פ הוא התגלות רעוא דכל רעוין

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

מַהוּ דְּתֵימָא: הוֹאִיל וְאָמַר רַב יִצְחָק בַּר אַמֵּי, אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, מִדְּהָא זָכָר — הָא נָמֵי זָכָר. קָא מַשְׁמַע לַן: אֵימָא שְׁנֵיהֶם הִזְרִיעוּ בְּבַת אַחַת, הַאי זָכָר וְהַאי נְקֵבָה.

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KEHOT'S NOTE

נדה כה, ב. ושי״נ.

PARAGRAPH 26

190 סד״ה והיה מספר בנ״י

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 בנ"י

Hosea's promise of redemption: "And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted." The verse opens the discourse to which the text refers.

Hosea 2:1 הושע ב':א

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

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 ועניתם

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

באוה"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, ונת' שם שבשבת שבתון היא נאמר חוקת עולם שבחי' זו נמשך ביוהכ"פ אעפ"י שלא יש בחי' אתעדל"ת וזהו חוקת עולם, אבל בשבת שבתון הוא נאמר ועניתם את נפשותיכם בתשעה היינו כאשר יש בחי' האתעדל"ת להפוך כל הט' מדות, ואז נמשך ביוהכ"פ בחי' שבת שבתון הוא בחי' משפיע, וע"ד אשה מזרעת תחלה יולדת זכר, פי' 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.

193 שבת שבתון היא

In Acharei: "It (hi) is a Shabbos of complete rest for you... an eternal statute." Plainly, the day atones every year, even without the Temple (context: Steinsaltz Tanakh); here it is the level drawn from above, which comes every year without fail.

Leviticus 16:31 ויקרא ט"ז:ל"א

שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת 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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194 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. ושי"נ. [כ].

195 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

מַהוּ דְתֵימָא: הוֹאִיל וְאָמַר רַב יִצְחָק בַּר אַמֵּי, אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, מִדְּהָא זָכָר — הָא נָמֵי זָכָר. קָא מַשְׁמַע לַן: אֵימָא שְׁנֵיהֶם הִזְרִיעוּ בְּבַת אַחַת, הַאי זָכָר וְהַאי נְקֵבָה.

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

196 וכפר על הקדש

"And he shall atone for the Holy." The atonement that reaches the Holy itself belongs to the hu level.

Leviticus 16:16 ויקרא ט"ז:ט"ז

וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם׃

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 27

197 וכפר את מקדש הקדש

"And he shall atone for the Sanctuary of the Holy." Plainly this is the Holy of Holies (context: Steinsaltz Tanakh); here it is the atonement of the hi level, which reaches Binah, the "sanctuary" that receives from Chochmah.

Leviticus 16:33 ויקרא ט"ז:ל"ג

וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל 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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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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