



LIKKUTEI TORAH • PARSHAS ACHAREI • MAAMAR 3

ביאור הדברים בענין לטהר תטהרו

An Explanation of “To Purify
... You Shall Be Purified”



Yom Kippur purifies in two ways: the outer “garment” of haughtiness is wiped away from above, while the inner sins are purified by a cry from the depth of the heart that reaches the Infinite above the Name Havayah. Behind this stands the contrast of Torah and mitzvos: Torah study is true self-nullification that joins the soul to the Infinite, while the mitzvos, rooted even higher, come down only as a garment, through the “hairs” of detailed law.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

Yom Kippur purifies in two ways: the outer “garment” of haughtiness is wiped away from above, while the inner sins are purified by a cry from the depth of the heart that reaches the Infinite above the Name Havayah. Behind this stands the contrast of Torah and mitzvos: Torah study is true self-nullification that joins the soul to the Infinite, while the mitzvos, rooted even higher, come down only as a garment, through the “hairs” of detailed law.

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

THE MAAMAR IN BRIEF

This biur explains the preceding maamar on “to purify you ... you shall be purified.” Contemplating G-d’s infinite greatness brings a “life of pain” at being far from Him, and its consolation is Torah study, in which the soul is clothed in G-d’s own garment and joined with the Infinite Light under one encompassing light, like the covering that enables the union of Z’eir Anpin and Nukva. The maamar then explains “His garment is white as snow”: the supernal Chashmal, through which the Infinite Light first enters Atzilus, “freezes” Divine wisdom like snow, so that it can descend divided and “melt” into wisdom that created beings grasp. From it come “the hairs,” the detailed laws, such as the Yom Kippur service, which draw the Infinite Light down through bittul. Torah, true ayin, is free of time and place; the mitzvos, rooted in Gulgalta, are a garment and the bittul of a yesh, bound to the Holy of Holies on Yom Kippur. Kelipah mirrors this with outer haughtiness and inner desire. On Yom Kippur the outer is wiped away “upon you,” while inner sin is purified “before Havayah,” as Malchus rises face to face into the Infinite.

OUTLINE

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|----------|---|------|
| 1 | Torah study as union with the Infinite | ¶1 |
| | The pain of distance from G-d is consoled by Torah study, in which one encompassing light joins the soul with the Infinite Light, as the covering from Abba and Imma joins Z’eir Anpin and Nukva. | |
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| 2 | “His garment is white as snow” | ¶2 |
| | The supernal Chashmal “freezes” Divine wisdom like snow, or like a teacher’s parable, so that it can descend divided and melt into wisdom for created beings. | |
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| 3 | The hairs: detailed laws and the Yom Kippur service | ¶3–4 |
| | “The hair of His head” is the particular laws of physical deeds, such as the Kohen Gadol’s service, which draw down the Infinite Light through bittul and mesirus nefesh. | |

4	Torah and mitzvos	¶5
	Torah is true bittul and is free of time and place; the mitzvos, higher in their root, come down as a garment and the bittul of a yesh; honor and haughtiness are the yesh of kelipah.	
5	The two sides of kelipah	¶6-7
	Opposite Torah and mitzvos, kelipah has an inner side, desire, which can be transformed, and an outer side, haughtiness, which cannot.	
6	Two kinds of purification	¶8
	“Upon you” the outer is wiped away; “before Havayah” the inner is purified by a cry from the depths that reaches above the Name.	
7	The ascent of Malchus on Yom Kippur	¶9
	Malchus rises face to face into the Infinite; the Zohar’s two readings of “before Havayah” agree, and Malchus is cleansed first, then Israel.	

KEY CONCEPTS

His garment white as snow לבושיה כתלג חיוור

The supernal garment, the Chashmal that encompasses all of Atzilus, which “freezes” Divine wisdom so that it can descend and later “melt” into wisdom that created beings can grasp.

The hair of His head שער רישיה כעמר נקא

Narrow, contracted channels of Divine light; in the Torah, the particular laws of physical deeds.

Chashmal חשמל

An encompassing layer that surrounds and screens a level; the lower one divides Atzilus from the worlds below it, while the higher one encompasses all of Atzilus.

Makif מקיף

Encompassing light, which surrounds rather than enters; one makif over two levels unites them.

Nullification of yesh to ayin ביטול היש לאין

The submission of a self that remains a self, as in the mitzvos, contrasted with the true ayin of Torah study.

Koach mah כח מ"ה

Chochmah as “the potential of what”: the self-nullification of true wisdom, which honor cannot turn into a yesh.

The ascent of Malchus עליית המלכות

On Yom Kippur Malchus rises face to face to receive the supernal face of the Infinite One, into Atik, above the Name Havayah.

From the depths ממעמקים

The cry from the depth of the heart, the infinite in the soul, which arouses the Infinite above the Name Havayah.

SECTION 1 • 11

Torah study as union with the Infinite

1 ביאור הדברים בענין לטהר¹ תטהרו. הנה חיי צער תחיה^{2,3} היינו מהתבוננות מגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף כו'

An explanation of the matters concerning “to purify ... you shall be purified.” Now, “you shall live a life of pain”: that is, from contemplating the greatness of the Infinite One (Ein Sof), blessed be He, who is as His name: He has no end, etc.,

This maamar is a biur, a further explanation, of the preceding maamar, “For on this day He shall atone for you,” and takes up its words “to purify ... you shall be purified”; the Kehot notes date it to 5570 (1809-10). It begins with the teaching in Pirkei Avos on the way of Torah, “you shall live a life of pain,” and reads the pain as coming from contemplating that the Infinite One truly has no end.

ממילא יחיה חיי צער על מה שרחוק מאור פניו ית' ותהיה זאת נחמתו אשריך וטוב לך⁴ בעוה"ז ע"י עסק התורה שהיא חכמתו ושם התלבשות אור א"ס ממש בחכמה

of itself he will live a life of pain over being far from the light of His countenance, may He be blessed. And this will be his consolation: “happy are you, and it is well with you” in this world, through occupying himself with the Torah, which is His wisdom; and there the very Infinite Light (Or Ein Sof) is clothed in Chochmah (wisdom).

Seeing how infinitely great G-d is, a person feels how far he is from the light of His countenance, and this itself is the “life of pain.” His consolation is “happy are you, and it is well with you” already in this world, through Torah study: the Torah is G-d’s wisdom, and the Infinite Light itself is clothed in it.

ונמצא מתלבש גם הוא בלבושו של הקב"ה ונעשה יחוד א"ס בנפשו, וזהו יחוד קב"ה [קודשא בריך הוא] ושכינתו וכמבואר בזהר בענין יחוד זו"נ [זעיר אנפין ונוקבא] שהמלאכים מכסים היחוד בגדפין

It follows that he too is clothed in the garment of the Holy One, blessed be He, and the union of the Infinite One is brought about in his soul. And this is the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), as is explained in the Zohar concerning the union of Z'eir Anpin and Nukva, that the angels cover the union with wings

Since the Torah is G-d’s “garment,” one who studies it is clothed in that same garment, and the Infinite is united with his soul. The Alter Rebbe calls this the union of the Holy One, blessed be He, and His Shechinah, that is, of Z'eir Anpin and Nukva, and recalls the Zohar’s image of angels covering that union with their wings.

(והובא בפע"ח [בפרי עץ חיים] שער הקדישים פ"א. ועיין בע"ח [בעץ חיים] שער הארת המוחין פ"ב [פרק ב'] ועיין מזה ג"כ במק"מ [במקדש מלך] סוף חלק א' בהשמטות ד"ה בראשית).

(this is cited in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 1; and see Etz Chaim, Sha'ar Haaras HaMochin, chapter 2; and see on this also the Mikdash Melech, at the end of Part I, in the Hashmatos, [on the passage] beginning "Bereshis").

The parenthesis gives Kabbalistic sources for the image of the covering wings: Pri Etz Chaim, Etz Chaim, and the Mikdash Melech, a commentary on the Zohar, on the Hashmatos (passages printed apart from the main text of the Zohar). For Pri Etz Chaim the Kehot notes give chapter 2 (the end of chapter 3), and they also refer to Etz Chaim, Sha'ar Derushei HaTzelem, discourse 2 (the rules of Chassadim and Gevuros), rule 16.

וכיסוי זה הוא נמשך מבחי"א [אבא ואימא] כו' דהיינו שנמשך מקיף אחד לשניהם לצורך היחוד וכך

And this covering is drawn from the level of Abba and Imma, etc.; that is, one encompassing [light] (makif) is drawn for the two of them, for the sake of the union. And so

The covering over the union comes from above both partners: it is drawn from Abba and Imma, the configurations of Chochmah and Binah. A single encompassing light (makif) surrounds Z'eir Anpin and Nukva together, and this shared enclosure is what makes their union possible.

הוא בעסק התורה נמשך מקיף עליון שמקיף גם את נפשו להתכלל בבחי"א אור א"ס בבחי"א יחוד ע"י מקיף א' הכולל ב' הבחי".

it is with occupying oneself with the Torah: a supernal encompassing [light] is drawn, which encompasses his soul too, so that it be included in the level of the Infinite Light, in a state of union, through one encompassing [light] that includes both levels.

Torah study works the same way: a higher encompassing light surrounds both the Torah and the learner's soul, so that the soul is included in the Infinite Light. Because one makif encloses both, the person and G-d's wisdom are joined in a true union.

SECTION 2 • 12

“His garment is white as snow”

2 ועתה נבוא לביאור לבושיי [לבושין / לבושים] כתלג חיור איתא בזהר שהי"ג ת"ד [תיקוני דיקנא] ⁵ נקי לפעמים ג"כ בשם לבושיי [לבושין / לבושים] כתלג חיור.

Now we shall come to the explanation of “His garment is white as snow.” It is stated in the Zohar that the thirteen tikkunim of the beard (tikkunei dikna) are sometimes also called by the name “His garment is white as snow.”

The maamar now explains the image from Daniel’s vision, “His garment is white as snow.” The Zohar sometimes gives this name to the thirteen tikkunim (rectifications) of the beard, the channels of mercy in the Kabbalistic image of the supernal Head.

אך האמת הוא שעיקר הלבוש הוא החשמל ולא החשמל המפסיק בין אצילות לבי"ע כי זהו מחיצוניות בינה והוא בנוגה שמבחי שבה"כ [שבירת הכלים]

But the truth is that the main garment is the Chashmal; and not the Chashmal that separates between Atzilus and Beriah, Yetzirah and Asiyah, for that is from the outer dimension (chitzoniyus) of Binah (understanding), and it is in nogah, which is from the level of the shattering of the vessels (sheviras hakeilim);

Yet the main “garment” is the Chashmal, which in the Kabbalah is an encompassing layer that surrounds and screens a level. The Alter Rebbe excludes the lower Chashmal that divides Atzilus from the three lower worlds, since it comes from the outer dimension of Binah and belongs to nogah, the mixed realm that arose from the shattering of the vessels.

אלא הוא החשמל עליון המקיף כל האצילות דהיינו שהתלבשות גבורה דעתיק במו"ס [במוחא סתימאה] הוא ע"י [עתיק יומין] מקיף זה

rather, it is the supernal Chashmal that encompasses all of Atzilus. That is, the enclothing of the Gevurah of Atik in Mocha Stima'ah (the hidden brain) is through this encompassing [light] (makif).

The garment meant here is a higher Chashmal that surrounds all of Atzilus. It is the encompassing layer through which the Gevurah of Atik, the innermost level of Keser, is clothed in Mocha Stima'ah, the “hidden brain.”

(בלקוטי הש"ס [הששה סדרים] מהאריז"ל [מהארי"י זכרוננו לברכה] דט"ז די"ה לכי ומעטי איתא וז"ל [וזה לשוננו] כי יש מסך בין עולם לעולם כו' ויש בין הא"ק [האדם קדמון] לאצילות מסך וכן בין האצילות לבריאה כו' וכל המסכים נק' מקיפים עכ"ל [עד כאן לשוננו],

(In Likkutei HaShas by the Arizal, of blessed memory, folio 16, [in the passage] beginning "Go and diminish," it is stated, and these are his words: "For there is a screen between one world and the next, etc.; and between Adam Kadmon and Atzilus there is a screen, and likewise between Atzilus and Beriah, etc.; and all the screens are called makifim (encompassing [lights])." End of quote.

A long parenthesis supports this from the Arizal's Likkutei HaShas, on the Talmud's story of the moon, which was told, "Go and diminish yourself." There the Arizal says that a screen separates each world from the next, from Adam Kadmon downward, and that all these screens are called makifim, encompassing lights.

והנה הרמ"ז [הרב משה זכות] ר"פ אמור דפ"ח סע"ב [סוף עמוד ב] גבי כשמן הטוב⁶ על הראש כתב שגם כתר אריך נחשב מעולם א"ס⁷ כו' ועיקרו של אצילות מתחיל ממו"ס [ממוחא סתימאה] שהיא חכמה דאריך עכ"ל [עד כאן לשוננו] וא"כ ענין התלבשות גבורה דעתיק במו"ס [במוחא סתימאה]

Now the Ramaz, at the beginning of Parshas Emor, folio 88, end of side b, on "Like the good oil upon the head," wrote that even the Keser of Arich [Anpin] is counted as [part] of the world of the Infinite One (Ein Sof), etc., and Atzilus proper begins from Mocha Stima'ah, which is the Chochmah of Arich [Anpin]. End of quote. If so, the matter of the enclothing of the Gevurah of Atik in Mocha Stima'ah

The Ramaz (Rabbi Moshe Zacuto), commenting on the Zohar at the start of Emor, says that even Keser of Arich Anpin is counted as part of the world of the Infinite One, and Atzilus proper begins with Mocha Stima'ah, the Chochmah of Arich Anpin. It follows that the clothing of Atik's Gevurah in Mocha Stima'ah is the very point where the Infinite Light enters Atzilus.

הוא ענין ההמשכה מאור א"ס בראשית האצילות וע"כ התלבשות זו הוא ע"י מקיף זה ומסך הנ"ל ואפשר שזהו ג"כ ענין קרומא דאירא⁸ כו' ע' [עיינן] בע"ה [בעץ חיים] שער א"א פ"ז [פרק ז']⁹ שזהו ענין רקיע המבדיל בין מים למים¹⁰

is the matter of the drawing down from the Infinite Light (Or Ein Sof) at the beginning of Atzilus; and therefore this enclothing is through this encompassing [light] and the screen mentioned above. And possibly this is also the matter of the "membrane of air" (kruma de'avira), etc.; see Etz Chaim, Sha'ar Arich Anpin, chapter 7, that this is the matter of "the firmament that divides between water and water."

Since this is the passage from what is above Atzilus into Atzilus, it goes through a makif and a screen like those the Arizal describes. The Alter Rebbe suggests that this is also the "membrane of air" (kruma de'avira), which Etz Chaim calls the firmament that divides "between water and water."

ומזה יובן ג"כ ענין סלסלה ותרוממך¹¹ שנתבאר לעיל דענין ההתרוממות הוא מבחי' לבושי' [לבושין / לבושים] כתלג לבחי' ומדרגת שער רישי' [רישיה] כו' והיינו כי שער רישי' [רישיה] הוא מבחי' כתר אריך שהוא מעולם א"ס שלמעלה מהמסך ומהאצילות כו').

And from this will also be understood the matter of "Salseleha (cherish her), and she will exalt you," explained above: that the exaltation is from the level of "His garment is like snow" to the level and rank of "the hair of His head," etc. That is, "the hair of His head" is from the level of the Keser of Arich [Anpin], which is of the world of the Infinite One, which is above the screen and above Atzilus, etc.)

This also clarifies the previous maamar's teaching on "Salseleha, and she will exalt you": the careful study of the laws lifts a person from "His garment like snow" up to "the hair of His head." That is a real ascent, because "the hair of His head" stems from Keser of Arich Anpin, which belongs to the world of the Infinite One, above the screen and above Atzilus.

וע"ז נאמר לבושי' [לבושין / לבושים] כתלג חיוור כמו שלג שתחלת הווייתו ממים¹² ונקפא ונעשה שלג ואח"כ חוזר ונפשר ונמס והיה למים וזהו חכמה בראש חכמה בסוף,^{13,14} והוא ע"ד משל

And of this it is said, "His garment is white as snow": like snow, which first comes into being from water, and it freezes and becomes snow, and afterwards it thaws back and melts and becomes water. And this is "wisdom at the beginning, wisdom at the end." And it is in the manner of a parable (mashal),

Back to the main line: the garment is like snow, which begins as water, freezes, and then melts back into water. So the Torah begins as Divine wisdom and ends as wisdom again, "wisdom at the beginning, wisdom at the end," with a frozen stage in between.

כמו משלי שלמה או כמו שהרב מסביר שכל להתלמיד ע"פ משל שכשעומד התלמיד על כוונת רבו במשל זה ומבין השכל עצמו

like the parables of Shlomo (Mishlei), or as a teacher explains an idea to the student through a parable: when the student grasps his teacher's intent in this parable and understands the idea itself,

The frozen stage is like a parable, such as King Shlomo's parables, or a teacher explaining an idea through an analogy. The parable is the way the idea reaches the student, until he grasps his teacher's meaning and holds the idea itself.

הנה נעשה אצלו ג"כ בחינת חכמה כמו שהיה אצל רבו החכמה מתחלה רק שבאמצע נגלד ונקרש לפי שהחכמה לא היתה נתפסת בשכל התלמיד כמות שהי א בעצמה בשכל הרב

then it becomes in him, too, the level of Chochmah (wisdom), as the wisdom was with his teacher at first; only, in the middle it crusted over and congealed, because the wisdom could not be grasped in the student's mind as it is in itself in the teacher's mind,

Once the student understands, the idea becomes true wisdom in him, as it was in his teacher at the start. In between it was "frozen" in the parable, because the student could not take in the wisdom as it is in the teacher's own mind.

רק ע"י משל, וכך הוא בחי' לבוש עליון הוא בבחי' שלג שנגלד ונקרש עצמיות החכמה לבלתי הגלות נגלות כמות

but only through a parable. And so the level of the supernal garment is in the state of snow, in which the very essence of the wisdom crusted over and congealed, so as not to be openly revealed as

The words "only through a parable" complete the analogy. The supernal garment works the same way: G-d's own wisdom is congealed like snow, so that it is not revealed as it truly is.

שהיא בעצמה רק אח"כ חוזר ונמס והיה למים בחי' חכמה^{15,16} אצל הנבראים ועל ענין זה נאמר משליך קרחו כפתים כו'

it is in itself; only afterwards it melts back and becomes water, the level of Chochmah for created beings. And of this matter it is said, "He casts forth His ice like crumbs," etc.,

Afterwards the snow melts into water, and the wisdom becomes Chochmah that created beings can receive; in the Kabbalah water is a name for Chochmah. The Alter Rebbe brings the verses of Psalm 147 on ice and its melting as a source.

ישב רוחו יזלו מים מגיד דבריו ליעקב^{17,18} שלהיות מגיד דבריו ליעקב שהוא מבחי' יזלו מים נעשה ע"י הקרח שנגלד ונקרש כעין הקרח וכך הוא בענין השלג,

"He makes His wind blow, the waters flow"; "He declares His words to Yaakov." That is, "He declares His words to Yaakov," which is from the level of "the waters flow," comes to be through the ice, which crusted over and congealed, like ice. And so it is with snow,

In the psalm, G-d's words reach Yaakov only after His ice melts and "the waters flow." So the revelation of the Torah to Israel depends on the earlier "freezing," and snow follows the same pattern as ice.

אלא שהשלג הוא בהתחלקות טיפין טיפין כי להיות יורד ההשפעה מוכרח להיות ע"י התחלקות וכמו שנודע מגבורות גשמים¹⁹ שיורדים²⁰ ע"י התחלקות שאלי"כ [שאם לא כן] היו מבול²¹ "G-d forbid" ח"ו [חס ושלום],

except that snow is divided drop by drop; for in order for the flow to descend, it must come through division, as is known of the "might of the rains" (gevuros geshamim), which descend through division, for otherwise they would be a flood, G-d forbid.

Snow differs from ice in that it falls as many separate flakes, for any flow from above must be divided in order to come down. Rain, called "the might of the rains," likewise falls in separate drops; if it came down undivided, it would be a flood.

וגם י"ג ת"ד [תיקוני דיקנא] נקי בחי לבושים על דרך זה שההארה היורדת דרך השערות שהם חלולים
And the thirteen tikkunim of the beard, too, are called the level of garments in this way: [as for] the radiance that descends through the hairs, which are hollow,

The thirteen tikkunim of the beard are called "garments" in the same sense. The light descends through the hairs, which are hollow channels.

הנה השערות הם בחי לבושים והן בבחי פירוד והתחלקות בבחי שלג ונקי חיוור ששרש ההשפעה
עצמה היא בחי חסד

the hairs are the level of garments, and they are in a state of separation and division, like snow; and it is called "white" because the root of the flow itself is the level of Chesed (kindness).

The hairs are "garments" because they divide the light into separate strands, like snow divided into flakes. They are called "white" because the root of their flow is Chesed, kindness, which the Kabbalah associates with white.

(וגם השלג יש בו תוקף הלבנונית יותר מבחי עמר נקא וכמ"ש במ"א ע"פ הנותן שלג כצמר).^{22, 23}
ומים שיורדים ממקום גבוה למקום נמוך (אלא שיורדים בבחי צמצום והתחלקות ההשפעה
לפירורים):^{24, 25, 26, 27}

(And snow, too, has a greater intensity of whiteness than the level of "clean wool," as is explained elsewhere on [the verse] "He gives snow like wool.") And [this is] water, which descends from a high place to a low place (except that it descends in a state of contraction and of division of the flow into fragments).

Snow is even whiter than "clean wool," as is explained elsewhere on the verse "He gives snow like wool." The flow is also like water, which by nature descends from a high place to a low one, except that here it comes down contracted and divided into small portions.

SECTION 3 • 113-4

The hairs: detailed laws and the Yom Kippur service

3 ב והנה מבחיי לבושיה כתלג חיוור נמשך בחיי שער רישיה כעמר נקא²⁸ אלו הן פרטי ההלכות שבגשמיות

2. Now, from the level of “His garment is white as snow” is drawn the level of “the hair of His head is like clean wool”: these are the particular laws concerning physical things,

Section 2 turns from the garment to the hair. From “His garment white as snow” comes “the hair of His head like clean wool,” which the maamar identifies with the particular laws that deal with physical things.

כמו כל מסכת יומא שכל הרעש של הכה"ג [הכהן גדול] שהוא פורש משאר העם ונכנס לפני ולפנים והיה
such as the whole of Tractate Yoma, where all the stir over the Kohen Gadol (High Priest) is that he withdraws from the rest of the people and enters the innermost sanctum; and this was

Tractate Yoma is the example: its whole drama concerns the Kohen Gadol, who withdraws from the people and enters the Holy of Holies, the innermost sanctum.

רק פעם א' בשנה והיי [והיה] צריך חמש טבילות ועשרה קידושין²⁹ וכל העבודה הוא שמזה מדם הפר ומדם השעיר באצבע אחת למעלה ושבע למטה ומונה אחת ואחת³⁰ כו'.

only once a year, and he needed five immersions and ten sanctifications; and the whole service is that he sprinkles of the blood of the bull and of the blood of the goat with the finger, once upward and seven times downward, and counts “one, and one,” etc.

This happened only once a year, with five immersions and ten washings of hands and feet. At the heart of the service he sprinkled the blood of the bull and of the goat, once upward and seven times downward, counting each sprinkling aloud; all of this is detailed law about physical acts.

4 והנה כח זה שיש בגשמיות דם הפר והשעיר להיות נוגע להמשכת אור א"ס ב"ה הוא דרך בחיי שערות
Now this power that the physical blood of the bull and the goat has, to bear upon the drawing down of the Infinite Light (Or Ein Sof), blessed be He, comes by way of the level of hairs,

How can physical blood affect the drawing down of the Infinite Light? The answer is that it works the way hairs do.

שהם המשכות מצומצמות שהשערה היא המשכה להיות גילוי אור א"ס למטה ג"כ אך היינו דוקא ע"י ביטול ומס"נ [ומסירות נפש].

which are contracted drawings-down; for a hair is a drawing-down, so that there be a revelation of the Infinite Light below as well. But this is specifically through self-nullification (bittul) and self-sacrifice (mesirus nefesh).

Hairs are narrow, contracted channels, yet through them the Infinite Light is revealed even below. But this happens only through bittul and mesirus nefesh, a person's complete surrender to G-d.

SECTION 4 • 15

Torah and mitzvos

5 ועל דרך זה היה לימוד תנאים ואמוראים וכל עסק³¹ רשב"י [רבי שמעון בר יוחאי]³² היה בנגלה כ"ד קושיות וכ"ד פירוקים³³

And in this way was the study of the Tannaim and Amoraim; and all of the occupation of Rabbi Shimon bar Yochai was in the revealed [Torah]: twenty-four questions and twenty-four answers.

The Sages of the Mishnah and the Talmud studied in this way, through the particular laws, the "hairs." Even Rabbi Shimon bar Yochai, the master of the Zohar, was wholly occupied with the revealed Torah; the Talmud (Shabbat 33b) tells that he would resolve a difficulty in twenty-four ways.

וגם בכל פרק³⁴ מפרקי המסכתות שבש"ס [שבששה סדרים] נזכר ר"ש [רבי שמעון] ואפילו בכלים ובנגעים ועוקצין וה"י [והיה] פטור מתפלה לפי שכל עסק תורתו היה עד"ז וכמ"ש ודברי אשר שמתי בפיך.³⁵

And also, in every one of the chapters of the tractates of the Shas, Rabbi Shimon is mentioned, even in Keilim and in Nega'im and Uktzin. And he was exempt from prayer, because all of his occupation with Torah was in this way, as it is written, "And My words which I have placed in your mouth."

Rabbi Shimon is mentioned in every chapter of the tractates, even in Keilim, Nega'im and Uktzin, tractates of the order of Tohoros. He was exempt from prayer because Torah was his whole occupation (Shabbat 11a), and the verse "My words which I have placed in your mouth" describes him.

אך אין כח זה אלא בתורה עצמה, אבל המצות הן מצות המלך שהוא ביטול היש לאין שיהיה יש ויהיה בטל ומלי נקי בשם לבוש כמ"ש "G-d (the Name Havayah)" data-n="36" <">ה' מלך גאות לבש שלחיות בחי מלי

But this power is only in the Torah itself. The mitzvos, however, are the commands of the King, which is the nullification of yesh (something) to ayin (nothing): that he be a yesh and [yet] be nullified. And Malchus (sovereignty) is called by the name “garment,” as it is written, “Havayah reigns; He is clothed in majesty.” For [regarding] being the level of Malchus:

This power to reach the Infinite through detail belongs to the Torah itself. The mitzvos are different: they are the King’s commands, and fulfilling them is the “nullification of yesh to ayin,” a self that remains a self and yet submits. Malchus, kingship, is called a “garment,” as in “Havayah reigns; He is clothed in majesty.”

ועל מי מולך הלא כל עצמיות הנבראים וחיותם הוא מבחי מלי ואיך שייך לשון מלוכה,

over whom does He reign? Surely the whole essence of the created beings and their life-force is from the level of Malchus; so how does the term “kingship” apply?

Why must kingship be a garment? A king needs subjects who are other than himself, yet the essence and life of every creature come from G-d’s Malchus, so there would be no one else to rule over.

אלא כל ענין מלי הוא למעלה רק בחי לבוש שנעשה לבוש והסתר להיות בחי מלי וכמ"ש

Rather, the whole matter of Malchus Above is only the level of a garment: it becomes a garment and a concealment, so that there be the level of Malchus. As it is written,

So G-d’s Malchus is a garment that conceals: it hides the Divine source of the creatures so that they feel separate, and only then can He be King over them.

כי שמש ומגן^{37,38} "G-d (the Name Havayah)" data-n="37,38" <">ה' אלקים שבחי אלקים הוא בחי המלי היא בחי מגן שהיא בחי לבוש

“For Havayah Elokim is a sun and a shield”: the level of Elokim is the level of Malchus; it is the level of a “shield,” which is the level of a garment.

The verse “Havayah Elokim is a sun and a shield” makes the same point. The Name Elokim is Malchus, the “shield” that covers the “sun” of Havayah, and a shield is a kind of garment.

(ועמ"ש בד"ה יונתי בחגוי³⁹ מענין יפתי וע' סד"ה ועשית בגדי קדש⁴⁰ ובד"ה יביאו לבוש מלכות)⁴¹

(And see what is written in the discourse beginning "My dove, in the clefts," on the matter of "My fair one"; and see the end of the discourse beginning "And you shall make holy garments," and in the discourse beginning "Let them bring royal apparel.")

The parenthesis sends the reader to three other discourses on Malchus as a garment: "My dove, in the clefts" in Likkutei Torah on the Song of Songs, on "My fair one," and two in Torah Ohr, "And you shall make holy garments" and "Let them bring royal apparel."

רק בשרש העליון המצות הם גבוהים יותר שהמצות הן מבחי' גולגלתא⁴² ותורה היא בחי' מוחא,

Only, in the supernal root the mitzvos are higher, for the mitzvos are from the level of Gulgalta (the skull), and the Torah is the level of Mocha (the brain).

Yet in their highest root the mitzvos are above the Torah. They stem from Gulgalta, the "skull" of the supernal Head, which surrounds the brain, while the Torah stems from Mocha, the "brain" itself, Divine wisdom.

אלא שלפי שהמצות הם גבוהים יותר אינם יכולים להיות בבחי' התגלות כ"א בבחי' לבוש שהוא בחי' חיצוניות ומקיף,

But because the mitzvos are higher, they cannot be in a state of revelation, only in the state of a garment, which is the level of the outer dimension (chitzoniyus) and of an encompassing [light] (makif).

Precisely because the mitzvos are higher, they cannot be revealed inwardly. They remain a garment, an outer and encompassing light, as the skull encloses the brain.

אבל התורה שהיא בחי' מוחא נעשית בחי' מזון ותורתך בתוך מעי⁴³ (וע' באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי ועמ"ש בד"ה מזמור שיר חנוכת הבית⁴⁴ מענין מזון ולבוש כו').⁴⁵

But the Torah, which is the level of Mocha, becomes the level of food: "And Your Torah is within my innards." (And see Iggeres HaKodesh, [the epistle] beginning "He and His life-forces"; and see what is written in the discourse beginning "A psalm, a song at the dedication of the House," on the matter of food and garment, etc.)

The Torah, being wisdom, can be taken in like food: "Your Torah is within my innards." The parenthesis refers to Iggeres HaKodesh, epistle 20, and to the discourse on "A psalm, a song at the dedication of the House" in Likkutei Torah, for the contrast of food and garment.

והנה כדי להיות המשכת המצות למטה הוא רק כמו כן בבחי' שערות ושער רישיה כעמר נקא שעיי' נמשך למטה בכה"ג [בכהן גדול] כמו בסדר עבודת יוהכ"פ [יום הכפורים] הנ"ל

Now, for the drawing down of the mitzvos below, it is likewise only through the level of hairs, “the hair of His head is like clean wool,” by which it is drawn down below, through the Kohen Gadol, as in the order of the Yom Kippur service mentioned above.

To be drawn down below, the mitzvos too must pass through the “hairs,” “the hair of His head like clean wool.” This was done through the Kohen Gadol in the Yom Kippur service described above.

וגם זה הוא עיי' ביטול כי כה"ג [כהן גדול] נק' כהנא רבה בחי' ביטול רק לפי שזה הביטול הוא ביטול היש לכן תלוי בזמן ובמקום בקדשי קדשים דוקא,

And this too is through self-nullification (bittul), for the Kohen Gadol is called Kahana Rabba (the great priest), the level of bittul. Only, because this bittul is the nullification of the yesh, it therefore depends on time and on place: in the Holy of Holies specifically.

This too works through bittul, for the Kohen Gadol is called Kahana Rabba, “the great priest,” which the Alter Rebbe identifies with the level of bittul. But it is the bittul of a yesh, of a self that remains, so it is bound to a set time and a set place: only on Yom Kippur, and only in the Holy of Holies.

אבל התורה אע"פ [אף על פי] שהוא איש זר ולומד בלילה דלאו זמן הקרבה היא אעפ"כ [אף על פי כן] מעלה עליו הכתוב כאלו הקריב⁴⁶ בזמנו ובמועדו.⁴⁷

But [with] the Torah, even though he is a non-kohen and learns at night, which is not the time of offering, nevertheless Scripture accounts it to him as if he had offered [it] at its time and in its season.

Torah study has no such limits. Even a non-kohen who studies the laws of the offerings at night, when no offering may be brought, is regarded by Scripture as if he had brought it at its proper time.

לפי שהתורה היא בבחי' אין ממש והיינו לפי שעיקר לימוד התורה ברעותא דליבא תליא מילתא שיהיה בטל במחשבתו ודבורו וזה יכול להיות בעסקו בתורה,

For the Torah is on the level of true ayin. That is, because the essence of Torah study is [that] “the matter depends on the desire of the heart”: that he be nullified in his thought and his speech; and this can be [so] in his occupation with Torah.

The reason is that the Torah is on the level of true ayin, nothingness before G-d. Its essence “depends on the desire of the heart”: that a person’s thought and speech be nullified to G-d, and in Torah study this is possible.

אבל במצוה בעשיי [בעשייה] גשמית ע"י הגוף העושה אין זה ביטול ממש רק ביטול היש לאין

But in a mitzvah, in physical action, by means of the body that performs [it], this is not true bittul, only the nullification of yesh to ayin,

A mitzvah, by contrast, is a physical act done by the body, and that cannot be complete bittul. It is the bittul of a yesh, a being that remains itself while it obeys.

שהוא עושה ומקיים מצות המלך שזהו בחי' עבד שהוא נפרד משא"כ עסק התורה הוא בבחי' בן, וזהו אם כבנים אם כעבדים⁴⁸ כו'.

in that he does and fulfills the command of the King; and this is the level of a servant, who is separate. Whereas occupation with Torah is on the level of a son. And this is "whether as sons or as servants," etc.

One who does a mitzvah carries out the King's command as a servant, who stands apart from his master, while Torah study is the closeness of a son. This is the phrase of the Rosh Hashanah Musaf prayer "Today the world was conceived": "whether as sons or as servants."

אך הנה זה לעומת זה עשה האלקים⁴⁹ וכל סטרא דקליפה הוא רק בחי' יש הקנאה והתאוה והכבוד⁵⁰ מוציאין את האדם מן העולם⁵¹ וכבוד חכמים ינחלו.^{52, 53}

But "G-d has made the one opposite the other," and the whole side of kelipah (the husk) is only the level of yesh: "Envy, lust and honor drive a person out of the world." And "the wise shall inherit honor."

Holiness has its counterpart: kelipah, the side opposed to holiness, is pure yesh, self-assertion. Pirkei Avos says that envy, lust and honor "drive a person out of the world," yet Proverbs says that "the wise shall inherit honor."

שמי שהוא בבחי' חכמה כח מ"ה [מה] אין הכבוד עושה אותו יש ולכן מפני שיבה תקום⁵⁴ וכן ועשית בגדי קדש לאהרן אחיך לכבוד⁵⁵ כו',

For one who is on the level of Chochmah, koach mah, honor does not make him a yesh. Therefore, "Before the hoary head you shall rise"; and likewise, "And you shall make holy garments for Aaron your brother, for honor," etc.

The two fit together: one who has Chochmah in its true sense, koach mah, "the potential of what," regards himself as nothing, so honor cannot make him a yesh. That is why honor is given to him, as in "Before the hoary head you shall rise," and why Aaron's garments are made "for honor."

משא"כ מי שאינו בבחי' כח מ"ה [מה] יכול להיות נמשך לבו אחר הכבוד ונעשה יש וגס רוח.

Whereas one who is not on the level of koach mah, his heart can be drawn after honor, and he becomes a yesh and haughty of spirit.

One who lacks that bittul is drawn after honor, and it makes him a yesh, haughty of spirit.

וזהו עיקר ע"ז שמחשיב א"ע [את עצמו] ליש דקרו ל"י אלקא דאלהא ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] מי שיש בו גסות הרוח⁵⁶ כו'.⁵⁷

And this is the essence of idolatry: that he considers himself a yesh, [though] they call Him "the G-d of gods." And therefore our Sages, of blessed memory, said, "One who has haughtiness of spirit," etc.

This is the root of idolatry: idolaters too call G-d "the G-d of gods," but they treat other things as beings in their own right, and one who regards himself as a yesh does the same. That is why the Sages said that one who has haughtiness of spirit is as if he worshipped idols.

SECTION 5 • ¶6-7

The two sides of kelipah

6 והנה כמו שבקדושה יש ב' בחי' תורה ומצות שהן פנימיות וחיצוניות כנ"ל כך ג"כ לעומת זה יש ב' דברים חיצוניות ופנימית חיצונית

Now, just as in holiness there are two levels, Torah and mitzvos, which are the inner dimension (pnimiyus) and the outer dimension (chitzoniyus), as mentioned above, so too opposite this there are two things, an outer and an inner. The outer

Holiness has two dimensions: the Torah is the inner one and the mitzvos the outer, as explained above. Opposite them, kelipah also has an outer and an inner dimension.

היינו גסות בבחי' לבושים ומקיפים, ופנימית היינו תאוות זולל וסובא⁵⁸ והכל הוא בנוגה שחיצונית שלה רע ופנימית טוב ולפעמים עולה הכל ונכלל בטוב, ולפעמים להפך⁵⁹ כמ"ש בסש"ב [בספר של בינונים] פ"ז [פרק ז'].

is haughtiness, in the mode of garments and encompassing [lights] (makifim); and the inner is the lust of the "glutton and drunkard." And all of it is in nogah, whose outer [part] is evil and whose inner [part] is good; and sometimes the whole of it rises and is included in the good, and sometimes the reverse, as is explained in Sefer Shel Beinonim, chapter 7.

The outer is haughtiness, which works like garments and surrounding layers around a person. The inner is bodily lust, like the "glutton and drunkard" of the Torah; both belong to nogah, the realm that is outwardly evil and inwardly good, which can rise into holiness or fall the other way, as Tanya, chapter 7, explains.

7 והנה בחיי הפנימית יכולים להפך בעצמם מרע לטוב כמו איש אשר בסובאי יין וזוללי בשר⁶⁰ אם למחר מתפלל בכח האכילה הרי הרע עצמו מתהפך לטוב⁶¹ ונעשה מרע טוב,

Now the inner level can itself be turned from evil to good. For example, a man who is among “guzzlers of wine and gluttonous eaters of meat”: if the next day he prays with the strength of the eating, the evil itself is turned into good, and from evil it becomes good.

The inner desires can themselves be turned to good. If one who overindulged in meat and wine then prays the next day with the strength that the food gave him, the very evil becomes good.

אבל החיצוניות ולבושיי [ולבושין / ולבושים] אינו נעשה מהם דבר טוב שיוכל לקבל הכבוד להיות נתפס בתוכו שלא יהיה יש.

But from the outer dimension and the garments nothing good is made, such that he could receive the honor, so that it be held within him, without his being a yesh.

The outer side, haughtiness and its “garments,” cannot be transformed this way. A person cannot hold honor inside himself without becoming a yesh.

SECTION 6 • 18

Two kinds of purification

8 ולכן כי ביום הזה יכפר עליכם לטהר אתכם⁶² עליכם דוקא מה שהוא בחינת מקיף יכפר יקנח ויעביר לגמרי ואת רוח הטומאה אעביר⁶³ כי תעביר ממשלת זדון.⁶⁴

Therefore, “For on this day He shall atone for you (aleichem), to purify you”: aleichem, “upon you,” specifically, what is on the level of an encompassing [light] (makif), “He shall atone”: He shall wipe [it] away and remove [it] completely. “And the spirit of impurity I will remove”; “for You will remove the dominion of arrogance.”

This explains the verse: “He shall atone for you (aleichem)” means “upon you,” what lies on the outside, the encompassing level of haughtiness. That is wiped away and removed entirely, as in “the spirit of impurity I will remove” and the prayer of the Days of Awe, “for You will remove the dominion of arrogance.”

אבל מכל חטאתיכם פנימית שבכם לפני הוי' תטהרו בעצמיכם והיינו לפני הוי' דהיינו ממעמקים קראתיך⁶⁵ הוי' כאדם הקורא לחבירו שיבא

But “from all your sins,” the inner [sin] that is in you: “before Havayah you shall be purified,” in your very selves. That is, “before Havayah” means “From the depths I call You, Havayah,” like a person who calls his fellow to come

The inner sins, those of desire, are purified “before Havayah,” in the person’s own self. “Before Havayah” refers to “From the depths I call You, Havayah,” like one person calling another to come to him.

אצלו כך קוראין וממשיכים בחי' הוי' ע"י ממעמקים עומקא דליבא שצועק הלב בקרבו והיא בחינת א"ס שבנפשו שע"י מעורר בחי' א"ס שממעמקים למעלה משם הוי'.

to him: so one calls and draws down the level of Havayah through "from the depths," the depth of the heart (umka deliba), in which the heart cries out within him. And this is the level of the Infinite One (Ein Sof) that is in his soul, through which he arouses the level of the Infinite One of "from the depths," which is above the Name Havayah.

So too a cry from the depth of the heart calls and draws down the level of Havayah. That depth is the infinite in the soul, and through it a person arouses the Infinite One, the "depths" that are above the Name Havayah.

SECTION 7 • 19

The ascent of Malchus on Yom Kippur

9 והיינו דוקא ביום הזה הוא יוהכ"פ [יום הכפורים] עליית המלי' ^{66, 67} להיות פב"פ [פנים בפנים] שהמלי' היא מקור הנבראים ומחיה אותם

And this is specifically "on this day," which is Yom Kippur, the ascent of Malchus to be face to face. For Malchus is the source of the created beings and gives them life,

Why "on this day"? Because Yom Kippur is the ascent of Malchus to be "face to face." Malchus is the source of the created beings and gives them life, so ordinarily it faces toward them.

ועתה היא עולה לקבל פנים עליונים דא"ס את פניך ⁶⁸ הוי' אבקש, ולכן אין עולים לתורה ביוהכ"פ [ביום הכפורים] רק ששה ^{69, 70} לפי שהמלי' שהיא בחי' שביעית עלתה למעלה. ⁷¹

and now it rises to receive the supernal face of the Infinite One (Ein Sof): "Your face, Havayah, I will seek." Therefore on Yom Kippur only six are called up to the Torah, because Malchus, which is the seventh level, has risen above.

On Yom Kippur Malchus rises to receive the supernal face of the Infinite One, as in "Your face, Havayah, I will seek." This is why only six are called to the Torah on Yom Kippur: Malchus, the seventh level, has risen above.

(ועיין בפני לפני⁷² הוי בזהר ח"ג [חלק ג'] ס"ז א' וע"פ פי' המק"מ [המקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל] מובן כמשנ"ת [כמו שנתבאר] כאן דלפני היינו למעלה יותר כו', אכן בזהר תרומה דק"ע ע"ב פי' כי מלפני הוא בחי' שלמעלה משם הויה

(And see the explanation of “before Havayah” in the Zohar, Part III, 67a; according to the explanation of the Mikdash Melech there, in the name of Rabbi Chaim Vital, it is understood as was explained here, that “before” means higher, etc. However, in the Zohar on Terumah, 170b, it explains that “from before” (milifnei) is the level that is above the Name Havayah,

A parenthesis weighs two readings of “before Havayah” in the Zohar. One, in the Zohar on Acharei as the Mikdash Melech explains it in the name of Rabbi Chaim Vital, agrees with this maamar that “before” means higher. Another, in the Zohar on Terumah, distinguishes: “from before” (milifnei) is the level above the Name Havayah.

אבל לפני היינו בחי' מלכות שהיא בחינת שקודם לשם הויה מלמטה למעלה, וגם לפי' ההוא אין סתירה למשי"כ [למה שכתוב] דהוא בחי' ממעמקים שלמעלה משם הוי' כי הנה יוהכ"פ [יום הכפורים] הוא עליי' [עלייה] המלי בעתיק.

whereas “before” (lifnei) is the level of Malchus, which is the level that precedes the Name Havayah [counting] from below upward. Yet even according to that explanation there is no contradiction to what was written, that it is the level of “from the depths,” which is above the Name Havayah; for Yom Kippur is the ascent of Malchus into Atik.

In that second reading “before” (lifnei) is Malchus, the level that comes just before Havayah when one counts upward from below. Even so there is no contradiction, because on Yom Kippur Malchus ascends into Atik, the innermost level of Keser.

א"כ ב' הפי' עולים בקנה אחד שהבחי' מלי' שהיא לפני שם הוי' ממטה למעלה עולה ביוהכ"פ [ביום הכפורים] לבחי' א"ס שלמעלה משם הוי' ולכן עי"ז תטהרו גם אתם והיינו כמ"ש בזהר תצוה דקפ"ה ע"ב ע"פ כי ביום הזה^{73, 74} יכפר.

If so, the two explanations agree as one: the level of Malchus, which is “before” the Name Havayah from below upward, rises on Yom Kippur to the level of the Infinite One, which is above the Name Havayah; and therefore, through this, you too “shall be purified.” And this is as is written in the Zohar on Tetzaveh, 185b, on [the verse] “For on this day He shall atone”:

So both readings are true together: Malchus, which is “before Havayah” counting from below, rises on Yom Kippur to the Infinite above the Name. Through this ascent the people too are purified, as the Zohar on Tetzaveh says on “For on this day He shall atone.”

יִכְפֹּר בַּיּוֹם הַזֶּה וַיִּנָּקִי לִיהּ בַּקְדָּמִיתָא וְכָל דָּא עֲלֵיכֶם וּפִי בַּמִּקְדָּשׁ מֶלֶךְ [בַּמִּקְדָּשׁ מֶלֶךְ] תַּחֲלֶה יִתּוּקֵן מִדַּת הַמֶּלֶךְ שֶׁנֶּקֶד הַיּוֹם הַזֶּה וְאַחֲ"כּ יִשְׂרָאֵל וְהֵינּוּ שְׁעֵי עֲלִיָּה [עֲלִיָּה] הַמֶּלֶךְ בְּאִ"ס עֵי"ז יִתּוּקֵנוּ כָּל הַפְּגָמִים כִּי אַתָּה הוּא שְׁלִימוֹתָא דְכֻלָּהוּ)

“He shall atone on this day and cleanse it first, and all of this is ‘for you.’” And the Mikdash Melech explains: first the attribute of Malchus, which is called “this day,” is rectified, and afterwards Israel. That is, through the ascent of Malchus into the Infinite One, through this all the blemishes are rectified, for “You are the completion of them all.”)

The Zohar reads the verse as first cleansing “this day,” and only then “for you.” The Mikdash Melech explains that Malchus, called “this day,” is rectified first and then Israel, since its ascent into the Infinite repairs every blemish, as “You are the completion of them all.”

(וְעֵי"ן עוֹד עֵ"פ כִּי בַּיּוֹם הַזֶּה כו' בִּזְהָר וַיִּקְרָא ט"ו ב' וּבִפ' אַחֲרֵי ס"ב ב' ס"ד א' וּבִפ' אִמּוֹר דְּק"ב הַאֲזִינוּ דְר"צ סַע"ב [סוֹף עֲמוּד ב]):^{75, 76, 77}

(And see further on [the verse] “For on this day,” etc., in the Zohar on Vayikra, 15b; and in Parshas Acharei, 62b [and] 64a; and in Parshas Emor, folio 102; [and in] Haazinu, at the end of 290b.)

The maamar closes with further passages of the Zohar on “For on this day,” in Vayikra, Acharei, Emor and Haazinu.

IN ONE'S AVODAH

Contemplating G-d's infinite greatness should make a person feel how far he is from Him, and his consolation is Torah study with true self-nullification, so that his thought and speech are clothed in G-d's own garment. Bodily desires can be turned to good, as when one prays with the strength the food gave him; haughtiness and the pursuit of honor cannot be turned to good and must be removed, which Yom Kippur does “upon you.” And the inner sins are purified by crying out to G-d from the depth of the heart.

QUESTIONS FOR DISCUSSION

1. Why does the “life of pain” over distance from G-d find its consolation specifically in Torah study?
2. How do the analogies of snow and of a teacher's parable explain the way Divine wisdom reaches created beings?
3. If the mitzvos are rooted higher than the Torah, why is Torah study the truer self-nullification?
4. Why can bodily desire be transformed into good while haughtiness can only be removed?
5. How do the two readings of “before Havayah” in the Zohar fit together on Yom Kippur?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים בענין לטהר

The note dates this maamar to 5570 and points to the list of maamarim on p. 342 of this volume for its place among the Alter Rebbe's discourses.

KEHOT'S NOTE

מאמר דשנת תק"ע. ראה רשימת המאמרים בסה"מ תקס"ט ע' שמב. ראה סידור סג, ב. ראה להלן בהוספות להערות וצינונים השוואות לד"ה זה. ובאוה"ת ויקרא-ד ע' אינה. ביאור ארוך מאדה"א מיוסד על מאמר זה במאמרי אדה"א ויקרא-ב ע' תצא.

2 חיי צער תחי

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

KEHOT'S NOTE

אבות ו, ד.

3 חיי צער תחיה

The baraisa describes the way of Torah: bread with salt, water by measure, sleeping on the ground, "and you shall live a life of pain," ending "happy are you in this world, and it is well with you in the World to Come." The Alter Rebbe reads the "life of pain" as distress at being far from G-d, and the happiness in this world as the consolation of Torah study.

משנה אבות ו:ד' Pirkei Avot 6:4

כך היא דרכה של תורה, פת במלח תאכל, ומים במשורה תשתה, ועל הארץ תישן, וחי צער תחיה, ובתורה אתה עמל, אם אתה עשה כן, (תהלים קכח) אשריך וטוב לך. אשריך בעולם הזה וטוב לך לעולם הבא:

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

4 The phrase "happy are you, and it is well with you" comes from this verse, "When you eat the labor of your hands, happy are you, and it is well with you." Here it names the consolation that the Torah learner has in this world.

Psalms 128:2:ב' חילים קב"ח

יגיע כפִיךָ כי תאכל אשריך וטוב לך:

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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PARAGRAPH 2

5 שהי"ג ת"ד

The note points there for the thirteen tikkunim of the beard being called "His garment white as snow."

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' נו.

6 The verse speaks of the good oil on the head running down onto Aaron's beard. The Ramaz's comment on the Zohar's discussion of this verse is cited for the point that Keser of Arich Anpin belongs to the world of the Infinite One.

Tehillim קל"ג:ב' Psalms 133:2

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְקוֹל־אֶהָרֹן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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7 הרמ"ז ר"פ אמור . . . כתר אריך נחשב מעולם א"ס

That discourse quotes the same words of the Ramaz, that Keser of Arich Anpin is counted as the world of the Infinite One and Atzilus proper begins from Mocha Stima'ah, and refers to this explanation of "For on this day He shall atone." From this it shows that Gulgalta, the outer dimension of Keser of Arich Anpin, stands higher than the Chochmah within Keser, which is why the deed of the mitzvos is primary although the Torah is the inner dimension.

KEHOT'S NOTE

ראה גם להלן שה"ש כג, א. אוה"ת פ' נצבים ע' אירעד.

8 קרומא דאוריא

In the Gate of Arich Anpin, Etz Chaim lists the kruma de'avira, the "membrane of air," among the tikkunim of the skull of Arich Anpin, set between the skull and the brain, and calls it "the firmament that divides between water and water." The Kehot notes say that the text's "chapter 7" follows the Shklov printing of 5560 (1800) and should read the beginning of chapter 6.

עץ חיים י"ג:ו' Sefer Etz Chaim 13:6

... וזהו מאמר הזוהר קכ"ה מוחא דשקט ותיב ושכיך כחמר טב על דורדייא כי הוא סוד יין על שמריו רק שהם נכפין כאן והת"ת הוא מתלבש בהאי קרומא דאוריא שהוא תיקון הגי שהוא סוד רקיע המבדיל בין מים למים והוא נתון בין גלגלתא ומוחא שהם ח"ג והקרום בנתיים והוא סוד ת"ת המבדיל בין ח"ג ומכריע בנתיים ונ"ה יש בהם ב' בחי' אי הוא סוד היותן סתומים שהם סוד תרין ביעין דדכורא והרמז להם הם ב' אונים דעתיקא ולהיותן ב' ביעי שהם סתומים לכן לא נזכר אונים כלל בעתיקא לא באד"ר ...

Sefer Etz Chaim (Public Domain)

9 בע"ה שער א"א פ"ז

According to the note, this reference to Etz Chaim is cited there.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. צ"ל (רפ"ו). [כ]. מובא באוה"ת ויקרא-ב ע"תקצא. המשך תעריב ח"ב ע"תתקסא.

10 רקיע המבדיל בין מים למים

On the second day of creation G-d made a firmament to divide "between water and water." Etz Chaim applies the phrase to the "membrane of air" that separates two levels.

בראשית א':6

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

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

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11 סלסלה ותרומך

Of the Torah's wisdom it says, "Salseleha (cherish her), and she will exalt you." The previous maamar read salseleha as curling and separating the hairs, the laws, and here the Alter Rebbe explains why this raises a person so high.

Proverbs 4:8

סִלְסְלָהָ וְתִרְוַמְךָ תִּכְבְּדְךָ כִּי תִחַבְּקֶנָּה:

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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12 כמו שלג שתחלת הווייתו ממים

The preceding maamar makes the same comparison: snow forms from water that congeals and returns to water when it melts, and so the Torah's garment comes from "water," Supreme Chochmah.

KEHOT'S NOTE

נסמן לעיל כז, א.

13 חכמה בראש חכמה בסוף

The phrase "wisdom at the beginning, wisdom at the end" is found in the Zohar; the Kehot notes add that Chassidus often cites it in the name of Sefer Yetzirah. Here it describes the Torah, which begins and ends as Divine wisdom, like water that becomes snow and then water again.

Zohar I, 26b

KEHOT'S NOTE

זח"א כו, ב. זח"ג רלח, סע"א. מובא בדא"ח בכמה מקומות בשם ספר יצירה. ראה סידור שער בהמ"ז קיב, סע"ב. ובכ"מ. נתבאר במאמרי אדה"א ויקרא-ב ס"ע תצה.

14 חכמה בראש חכמה בסוף

A second place in the Zohar for "wisdom at the beginning, wisdom at the end," listed in the Kehot notes.

Zohar, Pinchas 78:481-79:489 ע"ח:תפ"א- ע"ח:תפ"ט

15 למים בחיי חכמה

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכינויים בערכו.

16 למים בחיי חכמה

Pardes Rimmonim's lexicon of Kabbalistic terms (Sha'ar Erchei HaKinuyim), under "water," brings the view that the upper waters are Chochmah. The Kehot notes point here for water as the level of Chochmah.

Pardes Rimmonim 23:13:39

... וז"ל מן הבינה תוצאות מ"ם התחתונים הוא. ועליונים הם מים העליונים התלויים במאמר. והיא הרקיע המבדיל בין מים למים חכמה וחסד והפסוק מורה על זה כדרך המאמרות היא הטפה שהוגלדה והם המים אשר מעל השמים. ואמר וז"ל מים עליונים זכרים מים תחתונים נקבות. ורוב המקובלים אמרו כי ה' ספירות הראשונות הם מים העליונים וה' תחתונים הם מים תחתונים. על דרך זה תפארת נצח הוד יסוד מלכות. ואינו מתישב יפה מכמה טעמים. והמדקדק בעומק הקבלה יבין מעצמו והרי הם שבעתים מכלל הבנין. וענני כבוד הם המים התחתונים המתגברות ופותחות פיהם ...

Pardes Rimmonim (Public Domain)

17 משליך קרחו . . ישב רוחו . . מגיד דבריו ליעקב

The words here quote Psalms 147:17; the passage is shown below.

Psalms 147:17

משליך קרחו כפתים לפני קרתו מי יעמד:

He casteth forth His ice like crumbs; Who can stand before His cold?

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KEHOT'S NOTE

תהלים קמז, יז-יט.

18 משליך קרחו כפתים כו' ישב רוחו יזלו מים מגיד דבריו ליעקב

The psalm describes G-d casting forth His ice, then sending His word and wind so that the waters flow, and declaring His words to Yaakov. The Alter Rebbe reads it as the Torah's wisdom "frozen" in its garment and then "melted" so that it reaches Israel.

Psalms 147:17-19

משליך קרחו כפתים לפני קרתו מי יעמד: ישלח דברו וימסם ישב רוחו יזלו מים: מגיד דברו ליעקב חקיו ומשפטיו לישראל:

He casteth forth His ice like crumbs; Who can stand before His cold? He sendeth forth His word, and melteth them; He causeth His wind to blow, and the waters flow. He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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19 מגבורות גשמים

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

KEHOT'S NOTE

תענית בתחלתה.

20 מגבורות גשמים שירדים

The Talmud explains that the rains are called "the might of the rains" (gevuros geshamim) because they come down with might. The Alter Rebbe cites the phrase for rain that descends in divided measure.

Taanit 2a:1-2 א:א-ב:א תענית

מאימתי מזכירין גבורות גשמים? רבי אליעזר אומר: מיום טוב הראשון של חג. רבי יהושע אומר: מיום טוב האחרון של חג. אמר לו רבי יהושע: האיל ואין הגשמים אלא סימן קללה בך, למה הוא מזכיר? אמר לו רבי אליעזר: אף אני לא אמרתי לשאול אלא להזכיר "משבי הרוח ומוריד הגשם" בעונתו. אמר לו: אם כן, לעולם יהא מזכיר!

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

21 גשמים . . התחלקות . . מבול

G-d tells Iyov that He created many drops in the clouds and a separate mold for each one, for if two drops came from one mold they would ruin the earth. This is the background to the point that rain must come down divided.

Bava Batra 16a:9 א:ט:א בבא בתרא

אמר רבי לוי: שטן ופנינה לשם שמים נתפוננו. שטן - כיון דחזיא להקדוש ברוך הוא דנטה דעתיה בתר איוב, אמר: חס ושלום מינשי למה לרחמנותיה דאברהם. פנינה - דכתיב: "וכעסמה צרתה גם כעס, בעבור הרעימה". דרשה רב אחא בר יעקב בפפונגא. אתא שטן, נשקיה לברעיה.

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

KEHOT'S NOTE

ראה ב"ב טז, א.

22 ע"פ הנותן שלג כצמר

The note identifies the discourse on "He gives snow like wool," to which the text refers, as the one printed in the Siddur, 63b.

KEHOT'S NOTE

בסידור עם דא"ח סג, ב. סה"מ תקס"ז ע' קכח.

23 הנותן שלג כצמר

"He gives snow like wool" is the verse of another discourse, to which the text refers for the whiteness of snow compared with wool.

Psalms 147:16 טז:טז תהילים

הנותן שלג כצמר כפור כאפר יפזר:

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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24 פע"ח . . פ"א

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

KEHOT'S NOTE

פ"ב (ספ"ג). עי' [ע"ח] שי דרושי הצלם דרוש בי' [כללים של חו"ג] כלל ט"ז. [כ].

25 מעלה עליו הפסוק כאילו הקריב

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

KEHOT'S NOTE

מנחות בסופה.

26 מים יורדים מגבוה לנמוך

The Talmud compares words of Torah to water: as water leaves a high place and flows to a low one, so the Torah endures only in one who is humble. The maamar uses the image for the flow that descends from above.

Taanit 7a:15 ט"ו:א תענית

ואמר רבי חנינא בר אידי: למה נמשלו דברי תורה למים, דכתיב: "הוי כל צמא לכו למים", לומר לה: מה מים מגיחין מקום גבוה והולכין למקום נמוך, אף דברי תורה איז מתקיימין אלא במי שדעתו שפלה.

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

KEHOT'S NOTE

תענית ז, א. [כ].

27 In Daniel's vision the Ancient of Days sits on His throne, "His garment white as snow, and the hair of His head like clean wool." The maamar reads the garment as the supernal Chashmal and the hair as the particular laws of the Torah.

Daniel 7:9 ט"ז:ד דניאל

הזה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסניה שבבין דינור גלגלוהי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

PARAGRAPH 3

28 שער רישיה כעמר נקא

In Daniel's vision, "the hair of His head is like clean wool." The maamar reads the hair as the particular laws that flow from the supernal garment.

Daniel 7:9 ט"ז:ד דניאל

הזה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסניה שבבין דינור גלגלוהי נור דלק:

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29 חמש טבילות ועשרה קידושין

The Mishnah states that on Yom Kippur the Kohen Gadol immerses five times and sanctifies (washes) his hands and

feet ten times. The maamar cites it as an example of the particular laws of the service.

Mishnah Yoma 3:3 ג'ג' יומא

אין אדם נכנס לעזרה לעבודה, אפלו טהור, עד שיטביל. חמש טבילות ועשרה קדושין טובל כהן גדול ומקדש בו ביום, וכלן בקדש על בית הפרנה, חוץ מזו בלבד:

A man may not enter the Temple courtyard or to worship even if he was clean until he immerses himself. Five immersions and ten sanctifications did the high priest perform on that day. And all in sanctity in the Bet Haparah with the exception of this one alone.

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30

אחת למעלה ושבע למטה ומונה אחת ואחת

The Mishnah describes the sprinkling of the blood in the Holy of Holies, once upward and seven times downward, and how the Kohen Gadol counted, "one; one and one; one and two." These exact details are the "hairs" of the Torah.

Mishnah Yoma 5:3 ג'ג' יומא

נטל את הדם ממי שהיה ממרס בו, נכנס למקום שנקנס, ועמד במקום שעמד, והזה ממנו אחת למעלה ושבע למטה, ולא היה מתפנן להזות לא למעלה ולא למטה, אלא כמצליף. וכך היה מונה, אחת, אחת ואחת, אחת ושתיים, אחת ושלש, אחת וארבע, אחת וחמש, אחת ושש, אחת ושבע. יצא והניחו על כן הזהב שבהיכל:

He would take the blood from the one who was stirring it, and enter [again] into the place where he had entered, and stand [again] on the place on which he had stood, and sprinkle once upwards and seven times downwards, and he wouldn't intend to sprinkle either upwards nor downwards but rather like one who cracks a whip. And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven. Then he would go ...

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PARAGRAPH 5

31

וכל עסק הרשביי היי בנגלה

The note points there for the statement that all of Rabbi Shimon bar Yochai's occupation was in the revealed Torah.

KEHOT'S NOTE

ראה לקו"ש חכ"ב ע' 328.

32

וכל עסק רשביי

The note points there for Rabbi Shimon bar Yochai's occupation with the revealed Torah.

KEHOT'S NOTE

ראה לקו"ש ח"ז ע' 343 בהע' התנא הגדול. אגה"ק סכ"י קמג, א.

33

כ"ד קושיות וכ"ד פירוקים

The Talmud tells that after the years in the cave, when Rabbi Pinchas ben Yair raised a difficulty, Rabbi Shimon bar Yochai would resolve it in twenty-four ways. The Alter

Rebbe cites it to show how fully Rabbi Shimon was occupied with the revealed Torah.

Shabbat 33b ל"ג שבת

KEHOT'S NOTE

שבת לג, ב.

34

וגם — בכל פרק

As the Kehot note summarizes it, the Rebbe asks how the text can say "every chapter" when some chapters do not mention Rabbi Shimon, and answers that the Tosefta and the Gemara are meant as well as the Mishnah.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהערות וציונים לעיל יט, א. לכאורה, כמה פרקים ישנם שלא נזכר בהם — אלא הכוונה לאו דוקא במשנה, כ"א גם בתוספתא וגמרא. ומה שלא נזכר ר"ש בכל פרק שבמס' תמיד מדות קנים, אין למדים מן הכללות ואפילו במקום שנאמר בהם חוץ. ואם יחסרון מפרקי הש"ס פרקים אחדים — בכ"ז ראיית הלכות חזקה היא.

35

ודברי אשר שמת בפיו

G-d promises that "My words which I have placed in your mouth" will not depart from Israel's mouth. Here it describes Rabbi Shimon, whose words of Torah were G-d's words in his mouth.

ישעיהו נ"ט:כ"א Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמת בפיו לא ימושו מפיו ומפי זרע וזרעך אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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36

ה' מלך גאות לבש

The psalm opens, "Havayah reigns; He is clothed in majesty." The maamar learns from it that Malchus is called a garment.

Psalms 93:1 א"ג תהילים

ה' מלך גאות לבש לבש ה' עז התאזר אף תכון תכל כל תמוט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

37

כי שמש ומגן ה"א

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

KEHOT'S NOTE

שם פד, יב.

38

כי שמש ומגן ה' אלקים

The verse calls Havayah Elokim "a sun and a shield." The Alter Rebbe reads Elokim, Malchus, as the shield that cov-

ers, which is a garment.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וְיָמֵן הֵן אֱלֹקִים הֵן וְכָבוֹד יְתֵן ה' לֹא יִמְנַע טוֹב לְהֵלְכִים בְּתַמִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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39

בד"ה יונת בחרגי

There "My dove, in the clefts of the rock" describes the exile: the wings of love and awe are caught in the snare of the body and in worry over a livelihood, so that only a hidden natural love remains, "in the covert of the cliff." The note adds that the text there also refers to the two Torah Ohr discourses cited here, and to the discourse "Blow the shofar on the New Moon" on "Havayah reigns; He is clothed in majesty": Malchus is called a garment, and G-d's being King of the world is drawn down through the mitzvos.

KEHOT'S NOTE

לקו"ת שה"ש יז, ב. בלקו"ת שם מציין גם לשני המקומות שבתור"א דלקמן, אבל מקודם מוסיף "ועמ"ש בד"ה תקעו בחדש שופר [לקו"ת ר"ה נג, ד] מענין ה' מלך גאות לבש כו' שבחי מלכות נקרא לבוש ושהמשכה להיות מלך העולם הוא ע"י המצות כו' וע' מזה בד"ה בשעה שהקדימו ישראל נעשה לנשמע גבי עושי דברו כו'".

40

יונתי — סדי"ה ועשית בגדי קדש

At the end of that discourse, the third level is the plain doing of the practical mitzvos by all Israel, even from hidden natural love; it still draws down a supernal garment, the "royal garment," through full acceptance of the yoke of Heaven.

KEHOT'S NOTE

תור"א פכ, ד.

41

ובד"ה יביאו לבוש מלכות

There, for a physical world to come into being, G-d "clothed Himself" in the attribute of majesty to draw down His Malchus, the source of physical existence; this leads into "Let them bring royal apparel."

KEHOT'S NOTE

תור"א ז, ג.

42

שהמצות הן מבחי גולגלתא

This passage of the Idra Rabba speaks of the gulgalta, the "skull" of the supernal Head. The Kehot notes give it as the source for the mitzvos' root in this level.

Zohar III, 129a ח"ג קכט,

KEHOT'S NOTE

ח"ג קכט, א.

43

ותורתך בתוך מעי

The psalmist says, "Your Torah is within my innards." The maamar reads it as the Torah taken in inwardly, like food.

Psalms 40:9 תהילים מ:ט

לְעֹשׂוֹת צִוְּיֶךָ אֱלֹקִי חִפְצָתִי וְתוֹרָתְךָ בְּתוֹךְ מַעֲיִ:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

44

בד"ה מזמור שיר הנוכת הבית

That discourse explains "A psalm, a song" as the lower rising to be included in the higher, and "a song, a psalm" as the higher coming down; mizmor also means cutting and division, as in "you shall not prune your vineyard." The text refers to it for its treatment of food and garment.

KEHOT'S NOTE

לקו"ת ברכה צח, ד.

45

באגה"ק בד"ה איהו וחיה

the passage shares nothing with the note

KEHOT'S NOTE

סי" כ דף קלא, א.

46

ולומד בלילה דלאו זמן הקרבה היא אעפ"כ מעלה עליו הכתוב כאלו הקריב

At the end of Menachos the Talmud says that Torah scholars who study at night are regarded by Scripture as if they were engaged in the Temple service, and that one who studies the laws of an offering is as if he had offered it. The Alter Rebbe uses this to show that the Torah is not bound by time or by who may serve.

Menachot 110a:8-9 ט"ח:א-ט"ז

(תהלים קלד, א) שיר המעלות הנה ברכו את ה' כל עבדי ה' העומדים בבית ה' בלילות מאי בלילות אמר ר' יוחנן אלו תלמידי חכמים העוסקים בתורה בלילה מעלה עליהן הכתוב כאילו עוסקים בעבודה (דברי הימים ב ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה מזבח בנוי ומיכאל שר הגדול עומד ומקריב עליו קרבן

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47

ועוד

The Rebbe explains that the text speaks of Rabbi Shimon's study of the laws, in questions and answers, and that tractates such as Avos, Tamid and Middos are not about laws, which is also why some do not count Avos among the sixty tractates.

KEHOT'S NOTE

בלקו"ת מדבר עד"ז שעסק ר"ש בנגלה בקושיות ופירוקים כו' ומס' הנ"ל אין ענינם הלכות, כי אם מדות בנ"א וכיו"ב, שלכן לכמה מפרשים אין אבות נכנסת במנין סמ"ך מסכתות הש"ס. וכן תמיד ומדות — אינם אלא סיפור כו' וכמ"ש בהקדמת פיה"מ. (ועפ"ז מתורץ ג"כ שלא יחלוק הסמ"ג שמונה ס"ג מס' על שהשיר (ו, ט) שמונה ס' מס' של הלכות). ומה שמוסיף שזכר ר"ש ואפילו "בכלים ובנגעים ובעוקצין" — במה נשתנו מס' אלו, אשר, לכאורה, בהם לא הי' צ"ל זכר ר"ש, ומחדש דאפילו בהם נזכר. י"ל דהחידוש בכלים הוא, כי היא כבר היתה סדורה מקודם לזמן ר' יוסי בן דורו של ר' שמעון, וכדמוכח מדברי ר"י (סוף כלים): אשריך כלים כו'. ונגעים (והראשון דלי המורגל בש"ס "נגעים ואהלות" נקט. וגם לאהלות כוונתו, ואטו כי רוכלא לזיל וליחשוב) — שהוא לימוד קשה ביותר. וכדמשמע בב"מ (נט, א). ועיי"ג חגיגה (יא, א. יד, א) סנה' (פז, א). ובעוקצין — מסכת שלימודה

אינו מצוי. וכדמשמע בהוריות (יג, ב). ועייג"כ ברכות (כ, א). ועצ"ע בכ"ז (ממכתב כ"ק אדמו"ר).

48 אם כבנים אם כעבדים

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

KEHOT'S NOTE

פיוט היום הרת במוסף דר"ה.

49 זה לעומת זה עשה האלקים

Koheles says that G-d made "the one opposite the other." The maamar applies it to the side of kelipah, which mirrors holiness.

Ecclesiastes 7:14 ד"י: קהלת

ביום טובה הנה בטוב וביום רעה ראה גם את־זה לעמת־זה עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

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

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50 הקנאה והתאוה והכבוד

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

KEHOT'S NOTE

אבות פ"ד, מכ"א.

51 הקנאה והתאוה והכבוד מוציאים את האדם מן העולם

Rabbi Elazar HaKappar teaches that envy, lust and honor drive a person out of the world. The Alter Rebbe cites it as the mark of kelipah, which is yesh.

Pirkei Avot 4:21 אבות ד: כ"א

רבי אלעזר הקפר אומר, הקנאה והתאוה והכבוד, מוציאים את האדם מן העולם:

Rabbi Elazar Ha-kappar said: envy, lust and [the desire for] honor put a man out of the world.

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52 וכבוד חכמים ינחלו

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

KEHOT'S NOTE

משלי סוסי"ג. [כ].

53 וכבוד חכמים ינחלו

"The wise shall inherit honor" shows that honor itself is not evil. It belongs to one who is truly wise, whom honor does not turn into a yesh.

Proverbs 3:35 משלי ג: ל"ה

כבוד חכמים ינחלו וכסילים מרים קלון:

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

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54 מפני שיבה תקום

The Torah commands, "Before the hoary head you shall rise." The maamar cites it as honor given to one in whom

honor does not create a yesh.

ויקרא י"ט: ל"ב Leviticus 19:32

מפני שיבה תקום והדרת פני זקן ויראת מאלקיך אני Havayah

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לב.

55 ועשית בגדי קדש לאהרן אחיך לכבוד

Aaron's priestly garments are made "for honor and for glory." This is honor drawn to holiness and held in bittul.

Exodus 28:2 שמות כ"ח: ב' Exodus 28:2

ועשית בגדי־קדש לאהרן אחיך לכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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56 אמרו"ל מי שיש בו גסות הרוח

The Talmud says that whoever has haughtiness of spirit is as if he worshipped idols. The maamar explains why: both treat something as a yesh apart from G-d.

Sotah 4b:8-9 ט"ז: ב:ח-ט Sotah 4b:8-9

ומאי "ואשת איש נפש יקרה תצוד"? אמר רבי חייא בר אבא אמר רבי יוחנן: כל אדם שיש בו גסות הרוח — לכסוף נכשל באשת איש, שנאמר: "ואשת איש נפש יקרה תצוד". אמר רבא: האי "נפש יקרה" — "נפש גבוהה" מיבעי לקה. ועוד: "היא תצוד" מיבעי לקה! אלא אמר רבא: כל תבא על אשת איש, אפילו למד תורה דכתיב בה "יקרה היא מפנינים", מכה גדול שנכנס לפני ולפנים, "היא תצודנו" — לדינה של גיהנםם.

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

KEHOT'S NOTE

סוטה ד, ב. [כ].

57 והי פטור מן התפלה

The Talmud rules that colleagues engaged in Torah do not interrupt their study for prayer, and says this applies to those like Rabbi Shimon bar Yochai, whose Torah is their occupation. This is why the text says he was exempt from prayer.

Shabbat 11a א"א Shabbat 11a

KEHOT'S NOTE

שבת יא, א.

PARAGRAPH 6

58 זולל וסוּבָר

The rebellious son is described as "a glutton and a drunkard." The maamar uses the phrase for the inner desires of kelipah.

דברים כ"א: כ' Deuteronomy 21:20

ואמרו אל־זקני עירו בנגו זה סוּרָר ומְרָה אִינְנוּ שְׁמַע בְּקִלְנוּ זוּלָל וסוּבָר:

and they shall say unto the elders of his city: 'This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard.'

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59 בנוגה שחיצונית שלה רע ופנימית טוב ולפעמים עולה הכל ונכלל בטוב, ולפעמים להפך

Tanya, chapter 7, explains kelipas nogah, intermediate between the impure kelipos and holiness: sometimes it is included in the impure kelipos and sometimes it rises and is included in holiness. The Alter Rebbe refers to it for the two directions in which nogah can go.

Tanya, Likkutei Amarim 7; ליקוטי אמרים; חלק ראשון; תניא,

PARAGRAPH 7

60 בסובאי יין וזוללי בשר

Proverbs warns, "Do not be among guzzlers of wine, among gluttonous eaters of meat." The maamar uses the phrase for one who overindulged and then raises that strength through prayer.

Proverbs 23:20; משלי כ"ג:20

אַל־תְּהִי בְּסֻבָּאֵי־יֵין בֹּזְלֵי בָשָׂר לְמוֹ:

Be not among winebibbers; Among gluttonous eaters of flesh;

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61 אם למחר מתפלל . . הרי הרע עצמו מתהפך לטוב

The Mitteler Rebbe asks how the transformation can go in two opposite ways: once good has turned to evil, how can that evil become good, and once one has prayed with the strength of the food, how does the food still nourish him? He answers that when the inner good prevails, the outer evil is included in it and all becomes good, and when the outer evil prevails, the inner is included in it and all becomes evil, until refinement leaves the evil part apart and the good part apart.

KEHOT'S NOTE

במאמרי אדה"א ויקרא-ב ע' תקיא מקשה "איך יוכל להיות ההתהפכות בשני אופנים הפכיים, כי אחר שנתהפך הטוב לרע איך יוכל אח"כ להתהפך הרע לטוב, וכן להיפך אחר שהתפלל בכח האכילה ההיא איך יזין לו המאכל", ומפרש "משום דפנימי הטוב כשגובר ונכלל בו בחי חיצונית הרע ומתהפך כולו לטוב וכשחיצונית הרע גובר יכלל בו בחי הפנימיות ונעשה כולו רע . . כשמתברר ונופל החלק הרע ונבדל בפ"ע וחלק הטוב [הוא] בפ"ע" ע"ש.

PARAGRAPH 8

62 כי ביום הזה יכפר עליכם לטהר אתכם

The Yom Kippur verse: "For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified." The maamar reads its two halves as the

removal of the outer kelipah and the purification of the inner.

ויקרא ט"ז:30

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

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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63 ואת רוח הטומאה אעביר

The prophet foretells that G-d will remove the spirit of impurity from the land. The maamar uses it for the outer kelipah, which is removed entirely rather than transformed.

Zechariah 13:2; זכריה י"ג:2

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר הִ' צָבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעִצְצִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

64 כי תעביר ממשלת זדון

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

KEHOT'S NOTE

תפלת ימים נוראים.

65 ממעמקים קראתיך הוי

"From the depths I call You, Havayah." The maamar reads "the depths" as the depth of the heart, which reaches the level above the Name Havayah.

Psalms 130:1; תהילים ק"ל:1

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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PARAGRAPH 9

66 יוהכ"פ עליית המלי

Another place, according to the note, for the ascent of Malchus on Yom Kippur.

KEHOT'S NOTE

פע"ח שער יוה"כ ספ"א. לקמן שבת שובה סה, ד. מאמרי אדה"א"צ דברים-ג ע' איקה. ועוד.

67 יוהכ"פ עליית המלי

At the end of its first chapter on Yom Kippur, Pri Etz Chaim describes how Malchus begins to rise on the night of Yom Kippur and is raised, prayer by prayer, until it

reaches Imma. The Kehot notes cite it for the ascent of Malchus on this day.

פרי עץ חיים, שער יום 1:12-15, Gate of Yom Kippur
הכפורים א' י"ב-ט"ו

68 את פניך הוי אבקש

David says, "Your face, Havayah, I will seek." The maamar applies it to Malchus rising on Yom Kippur to receive the supernal face.

Psalms 27:8 ח' כ"ז: ח' כ"ז

לך אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבָקֶשׁ:

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

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69 ביוהכ"פ רק ששה

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

KEHOT'S NOTE

מגילה פ"ג מ"א. פוסקים בהלי יו"כ.

70 ביוהכ"פ רק ששה

The Mishnah lists how many are called to the Torah: on a festival five, on Yom Kippur six, on Shabbos seven; the Kehot notes add the halachic authorities on the laws of Yom Kippur. The Alter Rebbe explains the six of Yom Kippur by the ascent of Malchus, the seventh.

Megillah 21a כ"א מגילה

71 בחי' שביעית עלתה למעלה

There the Alter Rebbe brings the explanation of Pri Etz Chaim that on Yom Kippur Malchus, the seventh, rises into the inner dimension of Imma, above Z'eir Anpin, which has not yet risen there.

KEHOT'S NOTE

ראה לקמן פי' מסעי צ, ג. וראה אוה"ת פי' אחרי ע' פט.

72 לפני הוי

The Zohar asks why the verse adds "before Havayah" after "from all your sins," and says that only the Kohen Gadol would pronounce the words "you shall be purified." The text notes that the Mikdash Melech, in the name of Rabbi Chaim Vital, reads "before" there as higher.

ספר זוהר, אחרי מות ל"א קצ"ג-ג 31:193-33:203
ל"ג: ר"ג

When all was linked together, all faces were illumined. Then all fell on their faces and trembled and said, "Blessed be the name of his glorious kingdom for ever and ever". Their voices joined that of the priest and he replied, "Ye shall be clean" (v. 30); only the High Priest said this, not the other priests or the people. FROM ALL YOUR SINS SHALL YE BE CLEAN BEFORE THE L-RD. It has been taught: From the beginning of the (seventh) month the books are opened and the judges sit ...

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

73 כי ביום הזה

A passage of the Zohar on Acharei on the verse "For on this day He shall atone for you," one of those to which the text refers.

ספר זוהר, אחרי מות י"ח ק"י-י 18:110-19:118
י"ט: ק"י"ח

Now Israel are G-d's portion, and from His great love for them He gave them one day in the year to cleanse and purify them from all their sins, and therefore on this day they are crowned and are safe from all executioners and all hostile emissaries.

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

74 כי ביום הזה

A further passage of the Zohar on Acharei on the same verse, also listed by the text.

ספר זוהר, אחרי מות כ"א ק"ל-ל 21:130-23:144
כ"ג: קמ"ד

AND OF THE CONGREGATION OF THE PEOPLE OF ISRAEL HE SHALL TAKE TWO HE-GOATS FOR A SIN-OFFERING. This offering was to be taken from all of them, so as to make atonement for all of them, and it was not sufficient that it should be taken from one individual. From whence, then, was it taken? They used to take the money for it from the boxes in the Temple court, 1v. Mishnah, Shekalim, iv, 2. which contained the contributions of all. On that day many doors were opened facing Israel to ...

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

75 Kehot's note points to Zohar, Terumah 85:821-822 for these words.

ספר זוהר, תרומה פ"ה: תתכ"א-תתכ"ב 85:821-822

76 In Terumah the Zohar distinguishes lifnei, "before," the one who stands before the Holy One, blessed be He, and serves Him, from milifnei, "from before," which it explains as the World to Come, the supernal channel. The Alter Rebbe shows that this reading also fits, since on Yom Kippur Malchus rises above.

ספר זוהר, תרומה פ"ד: תתי"ג-ג 84:813-85:821
פ"ה: תתכ"א

77 The Zohar on Tetzaveh reads "For on this day He shall atone" as cleansing "this day" first, and all this for Israel. The Mikdash Melech explains that Malchus is rectified first, and then Israel.

ספר זוהר, תצוה י"ג: קי"א-י"ד קי"ה 13:111-14:118



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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