



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



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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) אתכפיא 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 ועניתם³ את נפשותיכם בתשעה לחדש בערב וגו'. להבין מהו בתשעה בתשיעי מבע"ל וגם מ"ש שבת שבתון הוא ל' [לשון] זכר ובפ' אחרי כתיב⁴ שבת שבתון היא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 2 • 113-6

From "pure" to "holy"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 וקדשתו²⁶ כו' וטהרה היא בלויים כמ"ש וכה תעשה להם לטהרם²⁷ הזה עליהם כו'.

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

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

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

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

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

כי הנה המחשבה והדבור שלמעלה הן בחי' ממכ"ע [ממלא כל עלמין] והוא עד"מ כאדם החושב ומהרהר באיזה דבר שמחשבתו מלוכשת ותקועה ממש באותו דבר ומוקפת ממנו (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, Part I, chapter 5); and likewise when he speaks about some matter, etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[כגורי / כגומר]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 3 • 17

The mitzvos as garments

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 4 • 18-12

The King's command and the ascent of Malchus

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

כל כל המצוה הזאת שהמצות מרוממי [מרוממים] ומגביהים

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

During the six days of creation G-d's speech, the Ten Utterances such as “Let there be light,” descended to create, with thought within the speech.

להיות נמשך ומתפשט ומלוכש בתוך הנבראים ובשבת הוא עליית הדבור בחכמה עילאה ועמ"ש מזה בד"ה שובה ישראל עד¹⁰³ והוא בחי' עליית מדת מל' בבחי' קדש העליון

so as to be drawn down, spread out and clothed within the created beings; and on Shabbos there is the ascent of speech into supernal Chochmah (see what is written on this in the discourse beginning “Return, O Israel, unto”). And this is the level of the ascent of the attribute of Malchus into the level of the supernal holiness,

Speech descended in order to spread into the creatures and be clothed within them. On Shabbos that speech rises back into supernal Chochmah; in other terms, Malchus rises into the supernal kodesh. The discourse “Return, O Israel” discusses this further.

כי נעוץ תחלתן בסופן וסופן בתחלתן¹⁰⁴ כנ"ל וכמשל אדם השובת ונה ממלאכת עבודה ששכלו ומחשבתו המלוכשת בתוך המעשה חוזרות ומתעלות למקורן.

for “their beginning is wedged in their end, and their end in their beginning,” as mentioned above; as in the analogy of a person who ceases and rests from his labor, whose intellect and thought, which were clothed in the deed, return and rise to their source.

As Sefer Yetzirah says, the end is wedged in the beginning. A person who stops working is the analogy: his mind and thought, which were absorbed in the work, withdraw and return to their source.

11 וזהו קדש ישראל לה' ראשית תבואתה.¹⁰⁵ תבואתה נקי דגנך ותירושך ויצהרך.¹⁰⁶ דגנך זה התלמוד^{107, 108} בהלכות הנגלות לנו ותירושך

And this is “Israel is holy (kodesh) to Havayah, the first of its produce.” “Its produce” is called “your grain, your wine and your oil.” “Your grain” is the study of the laws that are revealed to us; “and your wine”:

The verse “Israel is holy to Havayah, the first of its produce” is read as speaking of the Torah's “produce.” Grain, wine and oil stand for three layers of the Torah; “grain” is the Talmud, the laws revealed to us.

נכנס יין יצא סוד¹⁰⁹ הם פנימית התורה הנקרא רזין דאורייתא ויצהרך שמן שצף ע"ג [על גבי] יין¹¹⁰ הוא רזא דרזין¹¹¹ שכל אלה נקי תבואות

“wine entered, the secret came out,” which is the inner dimension of the Torah, called the secrets of the Torah (razin d’oraysa); “and your oil,” the oil that floats on top of the wine, is the secret of secrets (raza d’razin). All these are called “produce,”

“Wine” is the inner dimension of the Torah, its secrets: the Sages say “wine entered, the secret came out,” for yayin (wine) and sod (secret) have the same numerical value, seventy. “Oil,” which floats on top of the wine, is the secret of secrets.

כי יש תבואות שדה ותבואת הכרם וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה] זית נמי תבואה איקרי¹¹² כוי וישראל יתעלו בבחי' קדש שהוא ראשית להתורה.

for there is produce of the field and produce of the vineyard, and as our Sages, of blessed memory, said, “The olive too is called produce,” etc. And Israel will be raised to the level of kodesh, which is reishis (“first”) to the Torah.

All three count as “produce,” since the Sages call even the olive “produce.” Israel rise to kodesh, which is reishis, “first,” prior even to the Torah.

12 והענין ע"ד הנ"ל כי מתחלה ישראל הם למטה מן התורה כמאמר תלת קשרין מתקשרין דא¹¹³ בא ישראל באורייתא כוי שישראל הם מקבלים מהתורה

The explanation is along the lines of the above: at first Israel are below the Torah, as in the saying, “Three knots are bound one to another: Israel to the Torah,” etc., for Israel receive from the Torah;

At first Israel are “below” the Torah: the Zohar speaks of three bonds, Israel bound to the Torah and the Torah to the Holy One, blessed be He, so Israel receive from the Torah.

אבל אח"כ הם מתעלים למעלה ממנה וכענין שנאמר ועשיתם אתם וכן אשר יעשה אותם האדם¹¹⁴ שישראל הם הממשיכים אור א"ס לבחינת התורה להיות אא"ס [אור אין סוף] מתלבש בחכמה שזהו פי' עוסק בתורה לשמה^{115, 116} לשמ"ה ממש וכמ"ש במ"א.

but afterwards they are raised above it, as in what is said, “And you shall make them,” and likewise, “which a person shall make”: for Israel are the ones who draw down the Infinite Light (Or Ein Sof) into the level of the Torah, so that the Infinite Light is clothed in Chochmah. This is the meaning of one who “occupies himself with Torah lishmah,” li-shmah (“for its Name”) in the literal sense, as is explained elsewhere.

Later they rise above it. The verses “you shall make them” and “which a person shall make” imply that Israel “make” the Torah and the mitzvos: through their study and deeds they draw the Infinite Light into the Torah, so that it is clothed in Chochmah. Studying Torah lishmah, “for its Name,” means exactly this.

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] שמתחלה יהיה בתורת ה' חפצו ואחר כך ובתורתו יהגה שנקראת על שמו¹¹⁷ וד"ל [ודי למבין]:^{118, 119}

And this is what our Sages, of blessed memory, said: that at first "his desire is in the Torah of Havayah," and afterwards "in his Torah he meditates," for it is called by his name. This suffices for one who understands.

So the Sages say of the verse in Psalms that at first the Torah is called "the Torah of Havayah," and afterwards, once a person has toiled in it, "his Torah," called by his name.

SECTION 5 • ¶13-18

Sin and the Holy of Holies

13 ד אך כל זה הוא בקיום התורה והמצוות אבל בהיפוך העובר ופוגם אפילו בביטול מ"ע [מצות עשה] ואפילו מי שאפשר לו לעסוק בתורה ואינו עוסק הרי עושה

4. But all this is when the Torah and mitzvos are kept. In the opposite case, one who transgresses and causes a blemish, even by neglecting a positive commandment, and even one who is able to occupy himself with Torah and does not, causes

All of this applies when the Torah and mitzvos are kept. The reverse also has an effect: neglecting even a single positive commandment, or failing to study Torah when one is able to, is itself a failing.

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

a lack in the drawing down of the level of the supernal holiness; and all the more so when he transgresses a prohibitive commandment, of the Torah or of the Rabbis: through this he defiles his soul, which is the level of "pure," etc. And just as through the mitzvos it is raised from the level of purity to the level of holiness,

Such neglect leaves a lack in the drawing down of supernal holiness. Breaking a prohibition, whether of the Torah or of the Rabbis, does more: it defiles the soul, whose root is "pure."

וזהו ענין והיתה נפש אדוני צרורה בצרור¹²⁰ כו' כמו הזורק אבן ע"י הצרור שמגביהו למעלה מטבעו. כך הוא העלייה ע"י המצות.

and this is the meaning of "And the soul of my master shall be bound in the bundle (tzerurah bitzror)," etc., like one who throws a stone by means of the bundle (tzeror), which lifts it higher than its nature, so is the ascent through the 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 הקלע¹²¹ שנזרקת למרחוק מאד בסטרא דמסאבא מה

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

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

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

is very, very far from the level of "it is pure," etc., as is explained elsewhere, in the discourse beginning "For on this day He shall atone."

That realm is as far as can be from the soul's root, "it is pure." The discourse "For on this day He shall atone" discusses this further.

והתיקון לזה הוא לדלג שור¹²² ע"י התשובה להמשיך מבחי' היותר גבוה גם מבחי' הקדש עליון שבזה ימולאו כל הפגמים והחסרונות שנעשו בקדש

The remedy for this is "to leap over a wall" through teshuvah: to draw down from a level higher even than the supernal holiness, by which all the blemishes and lacks that were made in the Holy (kodesh) will be filled;

The remedy is teshuvah, which "leaps over a wall": it draws down from a level higher even than supernal holiness, and that level can fill every blemish and lack made in the Holy (kodesh).

והיינו ע"י כה"ג [כהן גדול] שנכנס ביוה"כ [ביום הכפורים] לבית קדש הקדשים^{123, 124} אשר בחי קדש הקדשים הוא למעלה מעלה גם מבחי קדש העליון וכמ"ש בזהר ס"פ משפטים (דקכ"א סע"א [סוף עמוד א]).¹²⁵

that is, through the Kohen Gadol, who on Yom Kippur enters the House of the Holy of Holies; for the level of the Holy of Holies is far, far above even the level of the supernal holiness, as is written in the Zohar at the end of Parshas Mishpatim (121a, at the end of the side):

This higher level is drawn down by the Kohen Gadol entering the Holy of Holies on Yom Kippur. The Holy of Holies is far above even supernal holiness, as the Zohar on Mishpatim says.

שהחכמה שהיא בחי קדש העליון נפקא מאתר דאקרי קדש הקדשים¹²⁶ וזהו ענין והחכמה מאין תמצא.¹²⁷

that Chochmah, which is the level of the supernal holiness, “comes out from the place called Holy of Holies.” And this is the meaning of “And Chochmah is found from ayin (nothing).”

The Zohar says that Chochmah, the supernal kodesh, “comes out from the place called Holy of Holies.” The verse “Chochmah is found from ayin” is read the same way: Chochmah comes from what is above it, “nothing” (ayin).

ועיין עוד בזהר בראשית (דמ"ה סע"א [סוף עמוד א] וע"ב). ובפ' פקודי (דרס"א) וע' עוד בפ' יתרו (דס"ז ע"ב)

See further in the Zohar, Bereishis (45a, at the end of the side, and 45b), and in Parshas Pekudei (261); and see further in Parshas Yisro (67b),

Further Zohar passages on the Holy of Holies are listed: on Bereishis (45a-b), on Pekudei (261) and on Yisro (67b).

גבי אית מלך לעילא דאיהו רזא דקדש הקדשים ותחותיה אית כהן¹²⁸ כו' דאקרי גדול כו' ובפ' הרמ"ז [הרב משה זכות] שם וזהו ענין המלך הקדוש¹²⁹ שאומרים בעשי"ת [בעשרת ימי תשובה]¹³⁰

regarding “There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a Kohen,” etc., “who is called great,” etc.; and in the commentary of the Ramaz there. And this is the meaning of “the holy King” that is said during the Ten Days of Teshuvah.

The Zohar on Yisro says there is a King above, the mystery of the Holy of Holies, and beneath Him a Kohen “called great”; the Ramaz (Rabbi Moshe Zacuto) comments there. This is why, during the Ten Days of Teshuvah, the third blessing of the Amidah ends “the holy King” (HaMelech HaKadosh).

וביאור הענין היינו כי קדש העליון זהו בחי' סוכ"ע¹³¹ שאינו מתלבש בבחי' עלמין כ"א סובב ומקיף עליהם שלכן נקרא קדש כנ"ל.

The explanation of the matter is that the supernal holiness is the level of the light that encompasses all worlds (sovev kol almin), which is not clothed within the worlds but surrounds and encompasses them; that is why it is called kodesh, as mentioned above.

The supernal kodesh is sovev kol almin, the light that surrounds the worlds without entering them; that is why it is called kodesh, "set apart."

אך באמת גם בחי' סוכ"ע אינו ערוך למהותו ועצמותו ית' שאינו בגדר עלמין כלל לא בבחי' סובב

But in truth, even the level of sovev kol almin bears no comparison to His being and essence, may He be blessed, which is not within the bounds of worlds at all, neither as encompassing (sovev)

Yet even sovev kol almin does not compare to G-d's essence, which is not defined by worlds at all, not even as surrounding them.

ולא בבחי' ממלא וזהו פ"י ולא נערוך אליו קדושתו.¹³² שאפי' [שאפילו] בחי' קדש העליון אינו ערוך אליו כלל.

nor as filling (memalei). And this is the meaning of "His holiness is not comparable to Him": even the level of the supernal holiness is not comparable to Him at all.

Nor is it defined as filling them. This is the meaning of "His holiness is not comparable to Him": even the supernal kodesh is as nothing next to Him.

15 ועמ"ש בד"ה ועשית ציץ¹³³ זהב¹³⁴ בענין קדש למד מלמטה¹³⁵ הוי' מלמעלה שבחינת קדש למד הוא עדיין מלמטה לגבי שם הוי' דלעילא כו' ע"ש ולכן נקרא קדש הקדשים שהוא מובדל ומרומם גם מבחי' סוכ"ע שהוא בחי' קדשים.

See what is written in the discourse beginning "And you shall make a plate (tzitz) of gold," on "kodesh with the lamed below, and Havayah above": that the level of "kodesh la-" is still below relative to the Name Havayah above, etc.; see there. And therefore it is called the Holy of Holies (Kodesh HaKodashim), for it is separated and exalted even above the level of the light that encompasses all worlds (sovev kol almin), which is the level of "holies" (kodashim).

The tzitz, the Kohen Gadol's golden plate, bore the words "Holy to Havayah" in two lines: "kodesh la-" below and the Name Havayah above. The discourse on the tzitz explains that "kodesh" is still below the Name itself; so the level that is set apart even from sovev kol almin, which is itself the "holies," is called the "Holy of Holies."

16 וכמ"ש והבדילה הפרוכת לכם¹³⁶ בין הקדש ובין קדש הקדשים וע"י שממשיכים מבחי קדש הקדשים ע"י מתמלאים כל החסרונות

As it is written, "And the curtain shall separate for you between the Holy and the Holy of Holies." And by drawing down from the level of the Holy of Holies, all the lacks are thereby filled,

The curtain divided the Holy from the Holy of Holies, two distinct levels. Drawing down light from the Holy of Holies fills every lack.

כי בחי קדה"ק [קודש הקדשים] הוא הממלא כל שמה¹³⁷ ונקרא שלימו דכולהו¹³⁸ וכמשל המעיין שנסתם ונהר שנחרב ויבש שחופרין בעומק יותר כו' וכמ"ש במ"א.

for the level of the Holy of Holies is that which "fills all the Names" and is called "the perfection of them all"; like the analogy of a spring that was stopped up and a river that was ruined and dried up, where one digs deeper, etc., as is explained elsewhere.

The Holy of Holies corresponds to what the Tikkunei Zohar says of G-d Himself: He "fills all the Names" and is "the perfection of them all." A spring that has been blocked, or a river that has dried up, is restored by digging deeper, down to the source that feeds it.

וזהו וכפר על הקדש מטומאות^{139, 140} בניי [בני ישראל] שימשיך וימלא כל הפגמים שנעשו בבחי קודש העליון ע"י טומאות בניי [בני ישראל] כנ"ל ועיין בזהר ח"ב [חלק ב'] (דקפ"ה ע"ב ודרי"ט ע"ב)

And this is "And he shall atone for the Holy, from the impurities of the children of Israel": that he will draw down and fill all the blemishes that were made in the level of the supernal holiness through the impurities of the children of Israel, as mentioned above. See the Zohar, Part II (185b and 219b).

This answers the opening question about atoning "for the Holy": the Kohen Gadol draws from the Holy of Holies and fills the blemishes that Israel's impurities caused in the supernal holiness. The Zohar passages cited apply this verse to the cleansing of Yom Kippur.

והנה באמת גם עכשיו התשובה מועלת לזה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יש קונה עולמו בשעה¹⁴¹ א' והיינו מפנישהעוה"ז הוא עולם התמורה שבו האדם יכול לשנות את טעמו מרע לטוב מיד כרגע

Now, in truth, even now teshuvah is effective for this, as our Sages, of blessed memory, said, "There is one who acquires his world in a single hour." That is because this world is the world of change (temurah), in which a person can change his mind from evil to good immediately, in an instant;

Even now, without a Temple, teshuvah can achieve this; the Sages say that a person can "acquire his world in a single hour." This world is a world of change, where a person can turn from evil to good in an instant.

שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] ת"ח [תלמיד חכם / תלמידי חכמים] שעבר עבירה ביום אל תהרהר אחריו כלילה¹⁴² שבודאי עשה תשובה ואינו כמו העוה"ב [העולם הבא] ששם הכל בהדרגה כפי הראוי ע"פ

for our Sages, of blessed memory, said, "A Torah scholar who committed a transgression by day, do not suspect him at night," for he has certainly done teshuvah. It is not like the World to Come, where everything is gradual, as is fitting according to

The Sages even say that a Torah scholar who sinned by day has surely repented by nightfall. The World to Come is different: there everything proceeds step by step, as strict justice requires.

הדין וצ"ל כף הקלע¹⁴³ תחלה¹⁴⁴ ואח"כ גיהנם ואח"כ ג"ע [גן עדן] התחתון ואח"כ ג"ע [גן עדן] העליון משום שעוה"ב [שעולם הבא] הוא בחי' זיו השכינה¹⁴⁵ וא"א לקבל האור והזיו אלא בהדרגה

the law: there must first be the "hollow of the sling," then Gehinnom, then the lower Gan Eden, and then the higher Gan Eden; because the World to Come is the level of the radiance of the Shechinah, and it is impossible to receive the light and the radiance except gradually.

There a soul passes first through the "hollow of the sling," then Gehinnom, then the lower and the higher Gan Eden. The World to Come is the radiance of the Shechinah, which can be received only in stages.

אבל בעוה"ז נמשך מבחי' שלמעלה מכל ההשתלשלות והוא השוה ומשוה קטן וגדול¹⁴⁶ משום דקמיה כחשכה כאורה¹⁴⁷

But in this world there is a drawing down from the level that is above all of the chain of descent (hishtalshelus), and He is the One who "is equal and makes small and great equal," because before Him "darkness is as light,"

In this world, however, a person can draw from what is above all of hishtalshelus: from the One who, as the High Holiday prayer says, "is equal and makes small and great equal," for whom "darkness is as light."

וגם חשך לא יחשיך¹⁴⁸ כנודע וכמ"ש במ"א בד"ה צו את בניי [בני ישראל] כו' את קרבני לחמי¹⁴⁹ כו'.^{150, 151}

and also "darkness does not darken," as is known, and as is explained elsewhere, in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," etc.

For Him "darkness does not darken": dark and light make no difference to Him, so He can turn evil into good at once. The discourse on "Command the children of Israel... My offering, My bread" discusses this.

17 והטעם משום שעוה"ב [שעולם הבא] נקי עולם ברור¹⁵² שכבר נברר כל דבר ובא על מקומו וא"א להיות שינוי מזו לזו משא"כ בעוה"ז

The reason is that the World to Come is called a “clear world” (olam barur), in which everything has already been refined (nivrar) and has come to its place, and there can be no change from one to another; whereas in this world,

The reason for the difference: the Talmud calls the World to Come a “clear world,” where everything has already been sorted out and set in its place, so nothing can change from one state to another.

שהוא קודם גמר הבירור עדיין ושורה בו בחי' המברר שהוא הוא כל יכול לשנות מרע לטוב כו'.
which is still before the completion of the refinement (birur), there rests within it the level of the One who refines, and He is the All-Capable, to change from evil to good, etc.

This world is still in the middle of its refinement (birur), and the One who refines is present in it. He can do anything, including turning evil into good.

18 ולכן כתיב מי לי בשמים¹⁵³ ועמך לא חפצתי בארץ שמים וארץ הם ג"ע [גן עדן] עליון ותחתון וכן ועמך הוא כענין מ"ש

Therefore it is written, “Whom do I have in heaven? And with You (ve-imcha) I desire nothing on earth.” “Heaven” and “earth” are the higher and lower Gan Eden; and likewise, “with You” is like what is written,

That is why the Psalmist says, “Whom do I have in heaven? And with You I desire nothing on earth.” Heaven and earth are the higher and the lower Gan Eden; “with You” means what accompanies G-d, not G-d Himself.

כי עמך¹⁵⁴ מקור חיים שמקור חיים הוא זיו השכינה המאיר בג"ע [בגן עדן] נקרא עמך שהוא טפל ובטל אצלו ית'.

“For with You (imcha) is the source of life”: the “source of life,” which is the radiance of the Shechinah that shines in Gan Eden, is called “with You,” for it is secondary and nullified beside Him, may He be blessed.

As in “For with You is the source of life”: the radiance of the Shechinah that shines in Gan Eden is “with” G-d, secondary to Him and nullified before Him.

ובכולן אין לי חפץ זולת בעצמותו ית' דוקא שהוא הכל יכול כנ"ל. אך הנה עכ"ז [עם כל זה] הרי ארז"ל

[אמרו רבותינו זכרונם לברכה] עבר אדם על ל"ת [לא תעשה] ¹⁵⁵ ושם תשובה תולה ויוהכ"פ [יום הכפורים] מכפר

And in all of them I have no desire, except in His essence, may He be blessed, specifically, for He is the All-Capable, as mentioned above. Yet even so, our Sages, of blessed memory, said, "If a person transgressed a prohibition and did teshuvah, [teshuvah] suspends and Yom Kippur atones,"

The Psalmist wants none of these, only G-d's essence, which can do anything. Even so, the Sages teach that for a prohibition teshuvah only suspends the punishment, and Yom Kippur completes the atonement.

כי להיות המשכה זו מבחי' קדש הקדשים זהו בחי' יוהכ"פ [יום הכפורים] שבו נכנס כה"ג [כהן גדול] בבית קדש הקדשים.

because for this drawing down to come from the level of the Holy of Holies, that is the level of Yom Kippur, on which the Kohen Gadol enters the House of the Holy of Holies.

The reason is that drawing from the Holy of Holies belongs to Yom Kippur, the day the Kohen Gadol enters there.

SECTION 6 • ¶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

Now, the order of the service of the Kohen Gadol is that he takes the blood of the bull and the blood of the goat and sprinkles opposite the Ark, between the poles; for in the Ark lie the Tablets, on which is written "I am"

On Yom Kippur the Kohen Gadol sprinkled the blood of the bull and of the goat toward the Ark, between its poles. The Ark held the Tablets, which begin with "I am Havayah your G-d."

ולא יהיה לך ¹⁵⁷ אנכי כולל כל המ"ע [המצוות עשה] ¹⁵⁸ ולא יהי' [יהיה] כולל כל מל"ת [מצוות לא תעשה] ובהעלאת דם לשם יכופרו כל הפגמים שנעשו בקדש.

and "You shall have no [other gods]": "I am" includes all the positive commandments, and "You shall have no" includes all the prohibitive commandments. And through bringing up the blood there, all the blemishes that were made in the Holy will be atoned.

They continue "You shall have no other gods." "I am" includes all the positive commandments and "You shall have no" all the prohibitions, so bringing the blood there atones for every blemish made in the Holy.

כי הנפש אלקית שבאדם מצד עצמה אינה חוטאת¹⁵⁹ כלל רק נפש הבהמית היא הנפש החוטאת ומתכפרים עוונותיה ע"י הקרבת דם הקרבנות

For the G-dly soul in a person, of itself, does not sin at all; only the animal soul is the soul that sins, and its sins are atoned through offering the blood of the offerings,

The G-dly soul does not sin of itself; sin comes from the animal soul. So the animal soul's sins are atoned through the blood of animal offerings.

כי הבהמות בשרשן הם למעלה מבחי האדם וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אחר וקדם צרתני¹⁶⁰ אחר למע"ב [למעשה בראשית]¹⁶¹ שהרי תחלה נאמר תוצא הארץ נפש חיה¹⁶² למינה בהמה ורמש כו'.

for animals, in their root, are higher than the level of man; as our Sages, of blessed memory, said, "‘Behind and before You formed me’: behind, [last] in the work of creation." For first it is said, "Let the earth bring forth living creatures after their kind, cattle and creeping things," etc.,

Animals are rooted higher than man. The Sages read "Behind and before You formed me" to mean that man came last in the work of creation: the animals were created first, as the verse "Let the earth bring forth living creatures" shows.

20 ואח"כ מאמר נעשה אדם¹⁶³ כו' וכנודע גם ממה שאנו רואים בגשמיות שהאדם ניזון ומקבל חיות מדצ"ח [מדומם צומח חי]

and afterwards the utterance "Let us make man," etc. And as is known also from what we see physically: man is nourished and receives life from the inanimate, the vegetative and the animal;

After the animals came "Let us make man." Daily experience shows the same order: man lives from the inanimate, vegetable and animal realms.

שהרי ארץ שהיא בחי הדומם היותר אחרונה במדרגה הנה ממנה יצא לחם^{164, 165} והיתה לראש פנה¹⁶⁶ לצח"מ [לצומח חי מדבר].

for the earth, which is the level of the inanimate, the very lowest in rank, from it bread comes forth, and it has become the cornerstone for the vegetative, the animal and the speaking.

The earth, the lowest of all, yields bread and becomes "the cornerstone" that sustains plants, animals and man.

21 וכן הצומח וחי נגד המדבר שהוא מקבל חיות מהם וגם מוסיפים דעת באדם כמו שמצינו ברי"נ [ברב נחמן]

כששאלו ממנו בענין ה' בקר וה' חצאי בקר אמר עדיין לא אכילנא בישראל דתורא^{167, 168} כו'

And so too the vegetative and the animal, relative to the speaking: he receives life from them, and they also add understanding (daas) to a person; as we find with Rav Nachman, when they asked him about "five cattle" and "five half-cattle," he said, "I have not yet eaten ox meat," etc.,

Plants and animals not only sustain a person but add to his understanding. When Rav Nachman was asked a law concerning "five cattle" and "five half-cattle," he answered that he had not yet eaten ox meat.

חמרא וריחי פיקחני¹⁶⁹ הרי קיבל ענין גדול שבתורה שוא אותו הדין הנ"ל מאכילת בישראל דתורא

"wine and fragrance make me sharp." Thus he received a great matter in the Torah, namely that law mentioned above, from eating ox meat.

The Sages also say "wine and fragrance make me sharp." A great matter of Torah, that very law, came to Rav Nachman through eating meat.

והיינו לפי ששרשן ממקום גבוה מאד נעלה רק שנפלו וירדו למטה מטה עד שהם למטה מהדעת כי הבהמה אין לה שכל

That is because their root is from a very high and exalted place, only they fell and descended lower and lower, until they are below understanding (daas); for an animal has no intellect,

Animals have no intellect, being below understanding, yet their root is very high; they fell lower and lower.

אבל שרשה למעלה מהדעת וכאשר היא מתבררת מוספת כח וחיות באדם ונותנת לו דעת כו'

but its root is above understanding; and when it is refined, it adds strength and vitality to a person and gives him understanding, etc.

When an animal is refined, used for a holy purpose, its high root comes out and adds strength, vitality and understanding to the person.

וכמ"כ [וכמו כן] הוא ענין ההזאה שמוציא דם הפר והשעיר שהוא עיקר פנימית החיות שלהם ומעלה אותם עד מקום הלוחות והארון¹⁷⁰ ואז הוא ממשיך ממקום גבוה מאד נעלה ומכפר וממלא כל הפגמים שנעשו בקדש כו'

And so too is the matter of the sprinkling: he takes out the blood of the bull and the goat, which is the essence of their inner life-force, and brings them up to the place of the Tablets and the Ark; and then he draws down from a very high and exalted place, and atones for and fills all the blemishes that were made in the Holy, etc.

The sprinkling works the same way: the blood, the animal's inner life-force, is brought up to the Ark and the Tablets, and through its high root the Kohen Gadol draws from a very exalted place and fills every blemish made in the Holy.

(וענין ההזאה זהו ענין תשובה בחילא יתיר¹⁷¹ וזהו ע"ד הנזכר לעיל בענין זרקא וכמ"ש במ"א בענין מדלג כו' ועי"ז נמשך גם כן מלמעלה בחי' וזרקתי עליכם מים טהורים¹⁷² שהוא מלמעלה מסדר השתלשלות כנודע):

(The sprinkling is teshuvah "with greater strength," and this is along the lines of what was mentioned above on zarka, and as is explained elsewhere on "leaping," etc.; and through this there is also drawn down from above the level of "And I will sprinkle (zarakti) pure water upon you," which is from above the order of the chain of descent (hishtalshelus), as is known.)

The sprinkling (haza'ah) corresponds to teshuvah, which draws "with greater strength," like the zarka hurled upward and the "leaping" described elsewhere. In response, "I will sprinkle (zarakti) pure water upon you" flows from above the order of hishtalshelus.

SECTION 7 • ¶22-27

Shabbos Shabbason: hu and hi

22 ה והנה עם כל הנ"ל יוכן ענין שבת שבתון. והוא כענין מ"ש עולת שבת בשבתו.^{173, 174}

5. Now, with all the above, the matter of Shabbos Shabbason will be understood. It is like what is written, "The burnt offering of Shabbos, on its Shabbos."

With all this, the name "Shabbos Shabbason" can be understood. It is like "the burnt offering of Shabbos on its Shabbos," a Shabbos within a Shabbos.

שכמו ששבת לגבי ששת ימי המעשה הוא עליית העולמות שמתעלים מאד נעלה. כך הוא בחיי שבת שבתון לגבי שבת שהוא בחיי שבת של השבתות של כל השנה.

For just as Shabbos, relative to the six workdays, is the ascent of the worlds, in which they are raised very high, so is the level of Shabbos Shabbason relative to Shabbos: it is the level of the Shabbos of the Shabbosos of the whole year.

As Shabbos raises the worlds above the six weekdays, so Shabbos Shabbason rises above Shabbos: it is the Shabbos of all the year's Shabbosos.

ועיין בזהר ס"פ אחרי (דע"ט ע"ב) והוא בחיי קדש הקדשים שזהו בחיי יוהכ"פ [יום הכפורים] כי שבת נקרא קדש

See the Zohar at the end of Parshas Acharei (79b). And it is the level of the Holy of Holies, which is the level of Yom Kippur; for Shabbos is called "holy" (kodesh),

Shabbos Shabbason is the Holy of Holies, the level of Yom Kippur, whereas an ordinary Shabbos is called only "holy" (kodesh).

אבל ביוה"כ [ביום הכפורים] נכנס הכ"ג לקדש הקדשים שהוא מקור כל בחיי הקדשים והוא שלימו דכולהו וממלא כל שמהן^{175, 176} כנ"ל והיינו בחיי י"ג מדה"ר [מדות הרחמים] המתגלים ביוכ"פ [ביום כפור / ביום הכפורים] שהן עליונות מאד ומהם מקור הסליחה והמחילה כנודע.

but on Yom Kippur the Kohen Gadol enters the Holy of Holies, which is the source of all the levels of "holy," and it is "the perfection of them all" and "fills all the Names," as mentioned above; that is, the level of the Thirteen Attributes of Mercy that are revealed on Yom Kippur, which are very high, and from them is the source of pardon and forgiveness, as is known.

On Yom Kippur the Kohen Gadol enters the Holy of Holies, the source of all holiness, which "fills all the Names." This is the Thirteen Attributes of Mercy revealed on Yom Kippur, the source of pardon and forgiveness.

23 והנה כאן כתיב שבת שבתון הוא לשון דכר וגם כתיב וענייתם בתשעה ובפ' אחרי כתיב היא לשון נוקבא ולא נזכר בתשעה אלא וענייתם סתם.

Now, here it is written "Shabbos Shabbason hu," a masculine term, and it is also written "and you shall afflict ... on nine"; whereas in Parshas Acharei it is written hi, a feminine term, and "on nine" is not mentioned, only "and you shall afflict" without qualification.

The Alter Rebbe returns to his opening questions. In Emor the day is called hu (masculine) and the fast is "on nine"; in Acharei it is hi (feminine), and the verse says only "you shall afflict," without "on nine."

והענין כי הא בהא תליא כי פי' הוא לשון דכר היינו שישראל הם במדרגת דכר

The explanation is that the one depends on the other. For the meaning of hu, a masculine term, is that Israel are at the rank of the masculine,

The two differences depend on each other. Hu, the masculine, means that Israel are in the role of the giver, the one who initiates.

והם המשפיעים וממשיכים גילוי הארה זו בכחם וע"ד שנוי' [שנוכר] למעלה כפי' קדש ישראל לה' ראשית תבואתה שישראל הם ראש ומקור להתורה וכמ"ש ועשיתם אתם כני"ל

and they are the ones who bestow and draw down the revelation of this illumination by their own power; along the lines of what was mentioned above on "Israel is holy to Havayah, the first of its produce," that Israel are the head and source of the Torah, and as it is written, "And you shall make them," as mentioned above.

Israel themselves draw down this revelation, as explained above: Israel are "first," the head and source of the Torah, the ones who "make" it.

והיינו ע"י ועניתם את נשפתיכם בתשעה¹⁷⁷ ופי' בתשעה ולכאורה בתשיעי מבע"ל אבל הענין דקאי על כל הטי' מדות שכנפש שכולם יהיו בכחי אתכפיא ואתהפכא

And this is through "And you shall afflict your souls on nine." The meaning of "on nine" (be-tish'ah), where seemingly it should have said be-teshi'i, "on the ninth," is that it refers to all nine attributes of the soul: that all of them should be in the state of being subdued (iskafya) and transformed (is'hapcha).

They do this through "afflicting your souls on nine." "On nine" instead of "on the ninth" refers to the soul's nine attributes, all of which must be subdued (iskafya) and even transformed (is'hapcha).

ולכן מצוה להתענות בכל הטי' ימים^{178, 179} שהם כנגד טי' מדות כידוע והוא ענין הנסירה שבכל יום ננסר מדה¹⁸⁰ א' ופי' נסירה היינו להפריד מדות הנה"א [הנפש האלקית] מהנה"ב [מהנפש הבהמית] שלא תהיינה דבוקות ונמשכות אחר מדות הנה"ב [הנפש הבהמית]

Therefore it is a mitzvah to fast on all nine days, which correspond to the nine attributes, as is known. And this is the matter of the "sawing apart" (nesirah), for on each day one attribute is sawn apart. The meaning of "sawing apart" is to separate the attributes of the G-dly soul from the animal soul, so that they will not be attached to, and drawn after, the attributes of the animal soul.

Hence the custom of fasting on the nine days before Yom Kippur, one day for each attribute. In the Arizal's teaching these days are a time of nesirah, "sawing apart," one attribute each day; here it means separating each attribute of the G-dly soul from its attachment to the animal soul.

וזהו ענין התענית כי המזון והשובע מחבר הנה"ב [הנפש הבהמית] עם הנה"א [הנפש האלקית] כמ"ש וישמן ישורון ויבעט. שמנת עבית¹⁸¹ כו'.

And this is the point of the fast: food and satiety join the animal soul with the G-dly soul, as it is written, "And Yeshurun grew fat and kicked; you grew fat, you grew thick," etc.;

Food and satiety bind the two souls together, as the verse says that Yeshurun "grew fat and kicked."

משא"כ התענית מחליש כח הנה"ב [הנפש הבהמית] ויבא לידי הכנעה ולהפרד ממדות נה"ב [נפש הבהמית] ועי"ז מעורר כן למעלה שינסרו הגבורות וישארו חסדים טובים כו' ואח"כ עי"ז יומקתו גם הגבורות.¹⁸²

whereas the fast weakens the strength of the animal soul, and he will come to submission and to separating from the attributes of the animal soul. Through this he arouses the same above: that the Gevuros (severities) be sawn apart and good Chassadim (kindnesses) remain, etc.; and afterwards, through this, the Gevuros too will be sweetened.

Fasting weakens the animal soul and brings it to submission, freeing the G-dly soul's attributes. In response, above too the Gevuros (severities) are "sawn apart," leaving the good Chassadim (kindnesses), and in the end the Gevuros themselves are sweetened.

24 ועמ"ש ע"פ כי אברהם לא ידענו^{183, 184} קצתו מענין זה ובביאור ע"פ אני ישנה¹⁸⁵ גבי אחותי.

See something of this matter in what is written on the verse "For Avraham does not know us," and in the explanation of the verse "I sleep," regarding "my sister."

The Alter Rebbe refers to two discussions of this theme: the discourse on "For Avraham does not know us," and the explanation of "I sleep [but my heart is awake]... open to me, my sister."

ועוד זאת ענין התענית שהוא מרצה ונקי' יום רצון¹⁸⁶ כידוע היינו לפי שע"י התענית דוקא נמשך הארה מלמעלה למטה

Moreover, a fast brings favor and is called "a day of favor" (yom ratzon), as is known. That is because specifically through fasting an illumination is drawn from above downward;

A fast is also called "a day of favor" (yom ratzon), because fasting in particular draws light down from above.

כי ענין האכילה הוא העלאת החיות ממטה למעלה שהמאכל נכנס לאצטומכא ומתברר ונעשה דם כו' for eating is an elevation of the life-force from below upward: the food enters the stomach, is refined and becomes blood, etc.,

Eating works from below upward: food goes into the stomach, is refined and becomes blood.

עד שנעשה חיות למוח והכל העלאה ממטה למעלה ולמעלה ג"כ הוא בחינת בירורים והעלאת הניצוצות ממטה למעלה כידוע.

until it becomes life-force for the brain; and it is all an elevation from below upward. Above, too, it is the level of refinements (birurim) and the elevation of the sparks from below upward, as is known.

In the end it gives life to the brain; the whole process rises from below. Above as well, refinement (birur) raises the sparks of holiness from below upward.

אבל התענית שאינו אוכל כלום ואזי התפשטות חיותו הוא בהיפוך ממעלה למטה¹⁸⁷ שהמוח בעצמו משפיע חיות לכל האברים ממעלה למטה

But in a fast, when he eats nothing, the spreading of his life-force is the reverse, from above downward: the brain itself gives life-force to all the limbs, from above downward.

In a fast nothing is taken in, so the body's life-force flows the other way, from the brain down to all the limbs.

וגם למעלה מתעורר עי"ז גילוי אור וחיות ממעלה למטה והיינו מבחי"י י"ג מדה"ר [מדות הרחמים] שהם מקור החיים שלימו דכולהן וממלא כל שמהן כנ"ל. וביוהכ"פ [וביום הכפורים] הוא התגלות רעוא דכל רעוין.¹⁸⁸

And above, too, there is aroused through this a revelation of light and life-force from above downward, namely from the level of the Thirteen Attributes of Mercy, which are the source of life, "the perfection of them all," and "fill all the Names," as mentioned above. And on Yom Kippur there is the revelation of "the Will of all wills" (ra'ava d'chol ra'avin).

Likewise above, fasting draws light from above downward, from the Thirteen Attributes of Mercy, the source of all life. On Yom Kippur the "Will of all wills," G-d's innermost will, is revealed.

25 והנה כשישראל הם במעלה עליונה להיות ועניתם בתשעה בחינות הנ"ל שבנפש שכולם יפרדו ממדות הגשמיים דנה"ב [דנפש הבהמית]

Now, when Israel are at a high rank, so that there is "and you shall afflict ... on nine" levels of the soul, mentioned above, so that all of them are separated from the physical attributes of the animal soul,

This is when Israel reach the high level of "afflicting on nine," separating all nine attributes of the soul from the physical traits of the animal soul.

אזי בחי' שבת שבתון המתגלה ביוהכ"פ [ביום הכפורים] נקרא שבת שבתון הוא לשון דכר משא"כ כשאנחנו עושים תשובה מעומקא דליבא כ"כ [כל כך] להיות בבחי' ועניתם בתשעה כו'

then the level of Shabbos Shabbason that is revealed on Yom Kippur is called "Shabbos Shabbason hu," a masculine term. Whereas when they do not do teshuvah from the depths of the heart to such an extent as to be at the level of "and you shall afflict ... on nine," etc.,

Then the "Shabbos Shabbason" revealed on Yom Kippur is called hu, masculine: Israel themselves are the giving force. The other case is when their teshuvah is not deep enough to reach "afflicting on nine."

רק עכ"ז [עם כל זה] נמשך בחי' שבת שבתון באתעדל"ע [באתערותא דלעילא] נאמר שבת שבתון היא לשון נקבה ע"ד איש מזריע¹⁸⁹ תהלה יולדת נקבה.

but nevertheless the level of Shabbos Shabbason is drawn down through an arousal from above, [then] it is said, "Shabbos Shabbason hi," a feminine term; in the manner of "when the man seeds first, she bears a female."

Then the revelation still comes, but only through an arousal from above, at G-d's initiative, and it is called hi, feminine. The Talmud's teaching "if the man seeds first, she bears a female" illustrates this: when the initiative comes from the giver above, the result is "female."

26 ועמ"ש מזה סד"ה והיה מספר בניי [בני ישראל]^{190, 191} ולכן כפי אחרי שלא נאמר ועניתם¹⁹² בתשעה נאמר שבת שבתון היא¹⁹³ וע"כ נאמר שם חקת עולם כי בחינה זו היא ודאי חקת עולם.

(See what is written on this at the end of the discourse beginning "And the number of the children of Israel shall be.") Therefore in Parshas Acharei, where "and you shall afflict ... on nine" is not said, it says "Shabbos Shabbason hi"; and therefore it says there "an eternal statute," for this level is certainly an eternal statute.

The end of the discourse "And the number of the children of Israel shall be" discusses this. Acharei, which does not mention "on nine," says hi, and adds "an eternal statute," because this level comes from above without depending on Israel's service, and so it comes every year, forever.

אלא שכשישראל הם במעלה עליונה להיות ועניתם בתשעה נמשך שבת שבתון הוא ע"ד אשה מזרעת תחלה¹⁹⁴ יולדת זכר¹⁹⁵ והיינו שאז נמשך הגילוי ממדרגה עליונה יותר וזהו דכתבי וכפר על הקדש.¹⁹⁶

Only, when Israel are at a high rank, so that there is "and you shall afflict ... on nine," "Shabbos Shabbason hu" is drawn down, in the manner of "when the woman seeds first, she bears a male"; that is, then the revelation is drawn from a still higher rank. And this is what is written, "And he shall atone for the Holy."

When Israel reach "afflicting on nine," hu is drawn down, as the Talmud says, "if the woman seeds first, she bears a male": when the initiative comes from below, the revelation comes from a higher level. This is the atonement "for the Holy."

27 ובסוף הפרשה כתיב וכפר את מקדש הקדש.¹⁹⁷ וזהו כנגד ב' המדרגות דשבת שבתון הוא ושבת שבתון היא.

And at the end of the passage it is written, "And he shall atone for the Sanctuary of the Holy." This corresponds to the two ranks of "Shabbos Shabbason hu" and "Shabbos Shabbason hi."

This also explains the change at the end of the passage to "the Sanctuary of the Holy": the two phrases correspond to the two levels, hu and hi.

דהיינו שכשהמשכה בחי' הוא לשון דכר אזי כח המשכה זו יפה לכפר גם על הפגמים שבקדש עצמו שהוא חכמה עילאה ממש.

That is: when the drawing down is at the level of hu, a masculine term, then the power of this drawing down is able to atone even for the blemishes in the Holy itself, which is the very supernal Chochmah.

When the revelation is hu, drawn by Israel's own service, it is strong enough to atone even for blemishes in the Holy itself, supernal Chochmah.

אבל כשהמשכה בבחי' היא אינה מכפרת על הפגם שנוגע בביכול בבחי' קדש עצמו שהיא חכמה עילאה כ"א על מקדש הקדש שהוא בחי' בינה המקבלת מחכמה:

But when the drawing down is at the level of hi, it does not atone for the blemish that touches, as it were, the level of the Holy itself, which is supernal Chochmah, but only for the "Sanctuary of the Holy," which is the level of Binah, which receives from Chochmah.

When it is hi, it cannot reach a blemish that touches, so to speak, Chochmah itself; it atones only for the "Sanctuary of the Holy," Binah, which receives from Chochmah.

IN ONE'S AVODAH

The maamar draws the lesson itself. Every mitzvah should be done with the intention of fulfilling the King's command, even where its content would move a person on its own, for that acceptance is what lifts the soul above the worlds. Before Yom Kippur a person should "afflict" each of the soul's nine attributes, through fasting and teshuvah from the depths of the heart, separating them from the animal soul, so that the day's revelation is drawn by his own service and reaches the Holy itself. And because this world is a world of change, teshuvah can turn a person from evil to good in a single moment.

QUESTIONS FOR DISCUSSION

1. Why must the soul leave its "pure" root in order to reach "holy"? What do a body and the mitzvos give it that its root lacked?
2. How do kadosh with a vav and kodesh without one differ, and how does this explain the blessing "Who has sanctified us with His commandments"?
3. Why must a mitzvah be done "to fulfill the King's command" even when its content, like the love that follows from the Shema, would arise naturally?
4. Why can teshuvah in this world work in an instant, while in the World to Come everything proceeds in stages?
5. What separates Yom Kippur as hu from Yom Kippur as hi, and what does a person's own service add to the day?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שבת שבתון

The note dates this maamar “מש”ש שנת תקע”א” that is, from Shabbos Shuvah of 5571, and says that the Mittler Rebbe’s transcript of it, a second transcript and an explanation of it are printed at the end of this volume.

KEHOT’S NOTE

מש”ש שנת תקע”א. בסוף סה”מ תק”ע עי קמה נדפס הנחת כ”ק אדמו”ר האמצעי. הנחה אחרת שם עי קסא. שם בעי קנו ועי קסו ביאור על מאמר זה. מאמר זה בשינויים ובתוס’ הגהות נדפס באוה”ת ש”ש כרך ה עי ביקטו. שם עי ב”קכה, כעין קיצור.

2 שבת שבתון מקרא . . קודש

The words here quote Leviticus 23:3; the passage is shown below.

ויקרא כ”ג:3

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתּוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הוּא לַהּ כָּל כֹּל מוֹשְׁבְּתֵיכֶם:

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

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KEHOT’S NOTE

ויקרא כג, ג.

3 The verse in Parshas Emor: “It is a Shabbos of complete rest for you, and you shall afflict your souls on the ninth of the month in the evening.” Its wording (“on nine,” the masculine hu) is the starting point of the maamar.

ויקרא כ”ג:32

שַׁבָּת שַׁבְתּוֹן הוּא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשַׁעָה לַחֹדֶשׁ בָּעֶרֶב מְעַרְבַּ עֲד־עֶרֶב תִּשְׁבְּתוּ שַׁבְּתֵכֶם:

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

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4 ובפרשת אחרי כתיב

The parallel verse in Parshas Acharei: “It is a Shabbos of complete rest for you, and you shall afflict your souls, an eternal statute.” It uses the feminine hi, does not mention the ninth, and adds “an eternal statute.”

ויקרא ט”ז:31

KEHOT’S NOTE

ויקרא טז, לא.

PARAGRAPH 2

5 וגם לכאורה כאן היה ראוי לומר חקת עולם

The note reports that this question is missing from both transcripts printed there, but appears in a short written note on the maamar in the same volume, in the words “and there it says, an eternal statute for your generations.”

KEHOT’S NOTE

קושיא זו ליתא בהנחת כ”ק אדה”א בסה”מ תק”ע עי קמה. ובהנחה אחרת שם עי קסא. אבל נמצא ברשימה מהמאמר נדפס שם עי קנו “ושם נאמר חקת עולם לדורותיכם”.

6 וכפר על הקדש מטומאת בני

In the Yom Kippur service, the Kohen Gadol “shall atone for the Holy from the impurities of the children of Israel.” The Alter Rebbe asks how the Holy can need atonement; the end of the maamar answers it.

ויקרא ט”ז:16

וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲלֵ מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאָתָם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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KEHOT’S NOTE

ויקרא טז, טז.

7 ע”מ (מאמר חיקור דין ח”א פ”ג)

As the note quotes it, the verse “and he shall atone for the Holy” speaks of Aharon purifying the supernal Holy from Israel’s impurity, “that dwells with them in the midst of their impurity”; and so he did for the Tent of Meeting, “for a prisoner cannot free himself.” This is the background to the Alter Rebbe’s question how the Holy can need atonement.

KEHOT’S NOTE

בספר עשרה מאמרות לרמ”ע מפאנו וז”ל שם: “ואף בעבודת יה”כ כתיב וכפר על הקודש ובאהרן משתעי קרא שיטהר הקדש העליון מטומאי בני ישראל והשוכן אתם בתוך טומאתם כן יעשה לאהל מועד כי אין חבוש מתיר עצמו” עכ”ל. ובפ”י יד יהודה שם פ”י אין חבוש מתיר עצמו ע”כ הוצרך אהרן לכפר על הקדש העליון ע”ש.

8 וגם מ”ש בסוף הפרשה וכפר את מקדש הקדש

The note says this question, on “the Sanctuary of the Holy,” is not found in the transcripts of the maamar printed there.

KEHOT’S NOTE

קושיא זו ליתא בהנחות הנ”ל. ובאוה”ת כאן.

- 9 היום לעשותם
- “The commandment... which I command you today, to do them.” The Alter Rebbe takes “today” as this world, the place where the mitzvos are done, and so the purpose of the soul’s descent.
- Deuteronomy 7:11א”י: דברים ז
- וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֶנְכִּי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:
- Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.
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- KEHOT’S NOTE
- דברים ז, יא.
- 10 בזהר ע”פ ואברהם זקן
- The Zohar on Chayei Sarah says Avraham drew near to G-d step by step through his deeds all his days, and when he grew old he entered “those supernal days.” It is one of the two Zohar passages the Kehot note gives here.
- Zohar I, 129aא, קכט, זח”א
- KEHOT’S NOTE
- זח”א קכט, א. רכד, א. [כ].
- 11 “And Avraham was old, advanced in days.” The Zohar reads “came with days” as Avraham coming with the days he had made complete.
- Genesis 24:1א”י: בראשית כ”ד
- וְאַבְרָהָם יָקַן בָּאֵלֶּם וְהָיָה בְּרַךְ אֶת־אַבְרָהָם בְּכָל:
- And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.
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- 12 ואברהם זקן בא בימים
- The Zohar on Vayechi says that a person’s days become “garments of glory” for the soul, and that Avraham, who was meritorious, “came with days”: when he left this world he was clothed in his own days, lacking nothing of that garment.
- Zohar, Vayechi 32:294-303ש”יג: ויחי ל”ב: רצ”ד-ש”ג
- ספר הזהר, ויחי ל”ב: רצ”ד-ש”ג
- 13 ימים יוצר
- “Days were formed, and not one of them [is lacking].” The Zohar reads it of the days that form the soul’s garment; the Alter Rebbe cites it for the same point.
- Psalms 139:16ט”ז: תהילים קל”ט
- גָּלְמִי רָאוּ עֵינַי וְעַל־סִפְרִי כָלֵם יִכְתְּבוּ יָמִים יָצְרוּ וְלוֹ אֶחָד בָּהֶם:
- Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.
- Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- KEHOT’S NOTE
- תהלים קלט, טז.
- 14 At the end of the passage: “And he shall atone for the Sanctuary of the Holy.” The change of wording becomes,

at the end of the maamar, a sign of two degrees of atonement.

ויקרא ט”ז:ג”גLeviticus 16:33

וְכַפֵּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֵל יִכַּפֵּר:

And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

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PARAGRAPH 3

15 ואפילו מצות כהנים וכה”ג

The epistle quotes the Arizal that every Jew must come in many incarnations until he has fulfilled all 613 mitzvos in thought, speech and action, to complete his soul’s garments so that no garment is lacking, “except the mitzvos that depend on the king, who discharges all Israel,” since the king includes them all.

KEHOT’S NOTE

ראה באגה”ק סי” כט (קמה, ב) “לבד מצות התלויות במלך שהוא מוציא כל ישראל”. וראה ע”ז בלקו”ש ח”י”ח ע” 192 בהערה 55. לקו”ש ח”ל ע” 220. בסה”מ תק”ע ע” קמו ובאוה”י כאן ע” ביקטו נוסף “חוץ ממצות המלך שכל ישראל יוצאים במלך לבדו לפי שהוא הכולל כו”. וראה בדרך מצותיך מצות מגוי מלך. ראה לעיל פ’ בהר מב, ב. פ’ שלח לח, ד. לקמן שה”ש לה, ד. אוה”י סוכות ע” איתשכט.

16 חדא

The Zohar on Vayechi says a person’s days become garments of glory for the soul; a day spoiled by sin is missing, and the soul is clothed in a lacking garment. The Alter Rebbe applies this to each of the 613 mitzvos.

Zohar I, 224aא, רכד, זח”א

KEHOT’S NOTE

זח”א רכד, א. [כ].

17 בד”ה הבאים ישרש

There “Yaakov will take root” is explained as the mitzvos, which descend from the supernal will to be clothed in physical things, like the yud of Yaakov descending to the heel (akev); through this sowing comes a “sprouting” from concealment into revelation.

KEHOT’S NOTE

ראה תר”א נג, ד. בסה”מ תק”ע ע” קמה נמצא כאן הוספה במוסגר: “והענין ידוע ומבואר ב”א מפני שהמצות נעשה בדברים גשמיים דדצ”ח דנוגה וכאשר מתברר ועולה שהנעשה מהם בחי’ לבוש מקיף לנשמה האלקי’ בגי’ע וכמ”ש ותלבש אסתר מל’ דאתלבשת הנשמה בלבושי מלכות כו” וע”י אותו הלבוש תוכל ליהנות מזיו כו” וזהו ימ”ם יוצר”ו כו” ע”ש.

18 הבאים ישרש

“In days to come, Yaakov will take root; Israel will bud and blossom.” The verse opens the Torah Ohr discourse to

which the text refers for the garments made by the mitzvos.

ישעיהו כ"ז:6

הַבָּאִים יִשְׂרָאֵל וְיִצְיָן וְיִפְרַח יִשְׂרָאֵל וְיִמְלֵאוּ פְּנֵי־תֵבֶל תְּנוּכָה:

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

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19

נשמה שנתת בי טהורה היא

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure." The Alter Rebbe reads its stages as the soul's descent from its source.

Berakhot 60b:4

כי מתעורר אומר: "אלוקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלוקי ואלוקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

20

לשון הארה ובהירות

In the transcript there, tavor is explained as "brightness and refinement."

KEHOT'S NOTE

ראה בסה"מ תק"ע ע' קמו בפ"י בהירות והזדככות. וראה גם באוה"ת פ' ואתחנן ע' רצג שלשון בהירות "שהוא מושלל לגמרי מכל בחי"ש".

21

כעצם השמים לטהור

At Sinai the elders saw "like the very substance of the heavens for clearness." The verse shows that tohar means brightness, the soul's state at its source.

Exodus 24:10

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלֵי כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י. ראה לעיל כז, ג.

22

כל הנקרא בשמי ולכבודי

"Everyone called by My Name, and for My glory, I created him." The Alter Rebbe cites it for "You created it": in

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

Beriah the soul becomes a created being.

ישעיהו מ"ג:7

כָּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרֵאתִיו וַיִּצְרֵתִיו אֶת־עֲשִׂיתִיו:

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

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KEHOT'S NOTE

ישע"י מג, ז.

23

יצרתה בעולם המלאכים

There the souls of the righteous are said to dwell in the World of Beriah and the angels in the World of Yetzirah; the angels, whose love and awe are natural to them, are called "chayos" and "beasts." This matches "You created it" in Beriah and "You formed it" in the world of the angels.

Zohar II, 43a

תנאי, חלק ראשון; ליקוטי אמרים 39:1-2

... "ופני אריה אל הימיני וגו' ופני שור מהשמאל וגו'", לפי שאינם בעלי בחירה, ויראתם ואהבתם היא טבעית להם, כמו שכתוב ב"רעא מהימנא" פרשת פנחס. ולכן מעלת הצדיקים גדולה מהם, כי מדור נשמות הצדיקים - הוא בעולם הבריאה, ומדור המלאכים - בעולם היצירה. הגהה והיינו בסתם מלאכים, אבל יש מלאכים עליונים בעולם הבריאה שעבודתם ברחילו ורחימו שכלים, כמו שכתוב ב"רעא מהימנא" שם, שיש שני מיני חיות הקדש: ...

KEHOT'S NOTE

ראה פרדס שט"ז. ע"ה שמי"ב, פ"א. ש"נ ספ"ח. ורפ"י. ועוד. וראה ג"כ זח"ב

מג, א. הקדמת ת"ז (ג, ב). הובא בפרדס וע"ה שם. וראה תנאי רפ"ט.

24

בביאור ע"פ ושמתי כדכד

The kadkod discourse explains that the soul's source is the inner dimension of the vessels of Atzilus, where it is called "pure"; it descends ("You created it, You formed it") into Beriah, Yetzirah and Asiyah for the sake of an ascent, for over the mitzvos we say "Who sanctified us," the level of "holy," above "pure," as purity is said of the Levites and holiness of the Kohanim.

KEHOT'S NOTE

ראה לעיל כז, א.

25

ושמתי כדכד

"And I will make your windows of kadkod." The verse opens the parallel discourse in Likkutei Torah to which the text refers.

ישעיהו נ"ד:12

וְשִׁמְתִּי כִּדְכֹד שְׁמִשְׁתִּיה וְשַׁעֲרֶיהָ לְאַבְנֵי חֲפָז:

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

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26

וקדשתו

"And you shall sanctify him," said of the Kohen. The Alter Rebbe uses it to show that holiness belongs to the Kohanim.

ויקרא כ"א:ח"ז:8 Leviticus 21:8

וקדשתו כִּי־אֵת־לֶחֶם אֱלֹקֶיךָ הוּא מְקַרֵּיב קֹדֶשׁ יְהִי־לָךְ כִּי קָדוֹשׁ אָנִי ה' מְקַדְּשֶׁכֶּם:

Thou shalt sanctify him therefore; for he offereth the bread of thy G-d; he shall be holy unto thee; for I the L-RD, who sanctify you, am holy.

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KEHOT'S NOTE

ויקרא כא, ח.

27

וכה תעשה להם לטהרם

"And thus shall you do to them, to purify them: sprinkle upon them [the water of purification]," said at the dedication of the Levites. It shows that purity belongs to the Levites, a level below the Kohanim's holiness.

במדבר ח"ז:7 Numbers 8:7

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרֵם הִנֵּה עָלֵיהֶם מִי חֹטֵאת וְהִעֲבִירוּ תַעַר עַל־כָּל־בָּשָׂרָם וְכִבְּסוּ בְּגָדֵיהֶם וְהִטְהָרוּ:

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

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KEHOT'S NOTE

במדבר ח, ז. ההפרש בין טהור לקדוש ראה אה"ת פי ואתחנן עי רצב ואילך. ביאורה"ז להצ"צ כרך א עי שלד ואילך. ובכרך ב עי תתקט ואילך.

PARAGRAPH 4

28

יהי רקיע

"Let there be a firmament." Another of the Ten Utterances of creation.

בראשית א'1:6 Genesis 1:6

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

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

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29

כולם בחכמה עשית

"How many are Your works, O G-d; You made them all with wisdom." The verse shows that divine thought, wisdom, is clothed in creation.

תהילים ק"ד:כ"ד Psalms 104:24

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־סֵם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַנִּינֶיךָ:

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

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KEHOT'S NOTE

תהלים קד, כד.

30

כולם בחכמה עשית בכינה

The Zohar on Tazria explains that all things are concealed in Chochmah and come out by known paths to Binah, where they are made; therefore "You made them all with wisdom" means with Binah. The Alter Rebbe identifies Binah as supernal thought.

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

R. Hizkiah adduced here the verse: "O L-rd, how manifold are thy works" (Ps. 104, 24). 'How manifold', he said, 'are the works of the Holy King in the world! He is like a man who takes in his hand a number of bundles of seed and sows them all at once, and in time each kind comes up separately. So the Holy One, blessed be He, accomplished His work with wisdom; with wisdom He took all together and sowed them and afterwards they all issued each in its time, ...

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

31

כינה מקנא בכורסיה

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

KEHOT'S NOTE

ת"ז ת"ו.

32

כינה מקנא בכורסייה

The Tikkunei Zohar says that the supernal mother (Binah) nests in the Throne, the middle pillar in Metatron, and the lower mother (Malchus) in the Ofan. The Alter Rebbe uses it to place Binah in Beriah, Z'eir Anpin in Yetzirah and Malchus in Asiyah.

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

ובהוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרוין. בנים מסטרא דכרסיה דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיה בתלת ספירן עלאין. עמודא דאמציעתא כליל שית ספירן מקננן במטטרוין. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

33

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." The Alter Rebbe uses it to show that the human analogy of thought does not fully apply to G-d.

ישעיהו נ"ה:8 Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיי נה, ח.

34

אני ה' לא שניתי

"For I, Havayah, have not changed." G-d's essence is not clothed in His "thought," so creation brings no change in Him.

מלאכי ג'ר"ג:6 Malachi 3:6

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

35

דברה תורה כלי בניא

The Talmud's principle that "the Torah speaks in the language of people." It justifies speaking of G-d's "thought" and "speech" by analogy to a human being.

Berakhot 31b:13-15 ט"ז-ט"ח ב: ברכות ל"א

מאי "אם ראה תראה" — דברה תורה כלשון בני אדם. "בְּעֵינֵי אֲמֵתָהּ." "אל תשכח את אמתה." "ונתתה לאמתה." אמר רבי יוסי ברכי חנינא: שלש אמתות הללו למה? — אמתה חנה לפני הקדוש ברוך הוא: רבונא של עולם, שלשה בדקי מיתה בראת באשה, ואמרי לה: שלשה דבקי מיתה. ואלו הן: נדה, וחלה והדלקת הנר. כלום עברתי על אחת מהן?!

But how is "If Thou wilt indeed look" to be explained? The Torah speaks according to the language of the sons of man. "[If Thou wilt indeed look] on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid" (I Sam. i. 11). R. Jose b. R. Hannina said : Why is "Thy handmaid" repeated thrice ? Hannah spake before the Holy One, blessed be He, "L-rd of the universe ! Three breaches [bidke] through which death comes hast Thou created ...

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

KEHOT'S NOTE

ברכות לא, ב. וש"נ.

36

ויעף אלי אחד מן השרפים

"Then one of the seraphim flew to me." The flying seraph is cited to show that angels belong to the revealed worlds.

Isaiah 6:6 ר"ו: שיעהו

ויעף אלי אחד מן השרפים וכידו רצפה במלקחים לקח מעל המזבח:

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar;

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KEHOT'S NOTE

ישע"ו, ו.

37

בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels, the "host," come from divine speech.

Psalms 33:6 ר"ג: תהילים

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

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

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KEHOT'S NOTE

תהלים לג, ו.

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

38

ישראל עלו במח

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

KEHOT'S NOTE

ב"ר רפ"א.

39

ישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world, among them Israel, who "arose in thought." The Alter Rebbe takes it to mean that the souls of Israel are rooted in divine thought, the hidden worlds.

Bereshit Rabbah 1:4 ד"ד: בראשית רבה

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים ילדו" ואותה השעה (שם, ...

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

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40

יוצר אור ובורא חושך

"Who forms light and creates darkness." The Alter Rebbe reads the darkness as a light too great to be revealed, higher than the revealed light.

Isaiah 45:7 מ"ה: שיעהו

יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כל אלה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע"ה מה, ז. נתבאר בסה"מ תק"ע ע"ק קמז ואילך.

41

שהחשך למעלה מהאור ורומז לתש"ר

There "Who forms light and creates darkness" is explained: the darkness, in Beriah (thought), is above the revealed light in Yetzirah (speech); and at "Who forms light" one touches the hand-tefillin, at "creates darkness" the head-tefillin, for the hand-tefillin are the lights clothed in the vessels and the head-tefillin the lights above the vessels.

KEHOT'S NOTE

ראה פע"ח ש"ז, פ"א. מ"ח מסי תפלת הבריאה פ"א, ז-ח. ועי' שה"ש ד"ה שחורה אני הא, פ"ב (ד, סע"ג). וש"נ. [כ].

42 ישת חשך סתרו

“He made darkness His hiding place.” G-d’s hiddenness is likened to a light so great that it appears as darkness.

Psalms 18:12ב”ח: ייח: ייח: ייח:

לְשֹׁת־חֹשֶׁךְ סִתְרוּ סְבִיבוֹתָיו סִכְתּוֹ חֹשְׁכַת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT’S NOTE

תהלים יח, יב.

43 יהי אור יהי רקיע

“And G-d said, Let there be light.” The first of the Ten Utterances, cited as an example of divine speech that gives life to the worlds from within.

בראשית א:1ג: א:

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

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

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KEHOT’S NOTE

בראשית א, ג. ו.

44 שבמח' אחת ברא הקב"ה

The Zohar on Shemos says that when it arose in G-d’s thought to create His world, all the worlds arose in one thought and were all created through it, as it is written, “You made them all with wisdom.” The Alter Rebbe uses it to show that divine thought, too, is clothed in the worlds.

Zohar II, 20a כ, זח"ב

KEHOT’S NOTE

זח"ב כ, א. ראה לקמן שה"ש ט, ב.

45 Kehot’s note points to Zohar, Tazria 3:11 for these words.

Zohar, Tazria 3:11א"ג: ייח: ייח: ייח:

PARAGRAPH 5

46 ומספר את רובע ישראל

Bilam’s words: “Who has counted the dust of Yaakov, or numbered the fourth part of Israel?” The verse is the subject of the discourse to which the text refers.

Numbers 23:10כ"ג: ייח: ייח: ייח:

מִי מִנָּה עֶפְרַיִם יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמוֹת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אַחֲרֵיתִי כְמוֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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47 ואתה מחי את כולם

“And You give life to them all.” The Alter Rebbe says this life-force within the worlds is only a radiance of G-d’s

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

light, not the Infinite Light itself.

Nehemiah 9:6ט: וי: ט:

אֲתָה־הוּא ה' לְבָדָד אֲתָה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֲתָה מְחַיֶּה אֶת־כָּל־זֶכֶם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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

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KEHOT’S NOTE

נחמ"י ט, ו.

48 לא נערוך אליך קדושתו

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

KEHOT’S NOTE

פיוט יגדל.

49 “For I, Havayah, have not changed.” Here it shows that the Infinite Light itself is beyond the worlds and unchanged by creating them.

Malachi 3:6ג: וי: ט:

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

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

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50 ואתה הוא קודם שנבח"ע

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

KEHOT’S NOTE

תדא"ר פכ"א. נוסח תפלת השחר (עד שלא).

PARAGRAPH 6

51 The seraphim call to one another: “Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory.” The Alter Rebbe reads the three “holy”s as three drawings of light into Beriah, Yetzirah and Asiyah.

Isaiah 6:3ג: וי: ט:

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵי־הָאָרֶץ כְּבוֹדוֹ:

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

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PARAGRAPH 7

52 דאכל בי עשרה שכינתא שריא

The Talmud teaches that the Shechinah rests on every gathering of ten. The Alter Rebbe takes this resting as an encompassing presence, not an inner revelation.

Sanhedrin 39a:11א"י: א: ייח: ייח: ייח:

אָמַר לְקַח קִיסָר לְרֹכֵן גְּמִלְיָאֵל: אָמְרִיתוּ כָל בֵּי עֶשְׂרֵה שְׁכִינָתָא שְׂרִיא, כְּמוֹהַ שְׁכִינָתָא אֵיכָא? קָרְיָה לְשִׁמְעִיה, מְחָא בְּקָה בְּאַפְתָּקָא. אָמַר לְקַח:

אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא ניקח. ומה שמשא דחד מן אלהי אלפי רבוא שמשא דקדושא ברירה הוא ניקח אכולי עלמא, שכינתא דקדושא ברירה הוא על אחת כמה וכמה.

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

KEHOT'S NOTE

סנהדרין לט, א. וש"נ. ראה בספר השיחות תנש"א ח"א ע' 414 שמתווכ בין מה שכתוב בתניא פ"ו ובפרק יא, ומה שכתוב כאן ע"ש.

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

ישעיהו ו:3ג

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵהָרָץ כְּבוֹדוֹ:

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

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- 54 הגבל את ההר וקדשתו

"Set bounds around the mountain and sanctify it." Here sanctifying means fencing off, which shows that kodesh means separation.

שמות י"ט:23ג

וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם לֹא־יֵוָכֵל הָעָם לַעֲלֹת אֶל־הָרַי סִנִּי כִּי־אָתָה הָעֵדֻתָה בְּנֹו לֵאמֹר הִגְבַּל אֶת־הָהָר וְקִדְּשֵׁתוֹ:

And Moses said unto the L-RD: 'The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it.'

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KEHOT'S NOTE

שמות יט, כג.

- 55 ואנשי קודש תהיון לי

"And you shall be holy (kodesh) people to Me." The Alter Rebbe reads it as the soul's ascent, through its descent into a body, to kodesh, sovev kol almin.

שמות כ"ב:30

וְאֲנֹשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טֶרֶפָה לֹא תֹאכְלוּ לִכְלֹב תִּשְׁלַכְוּן אֹתוֹ:

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

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KEHOT'S NOTE

שמות כב, ל.

- 56 ואנשי קדש תהיון לי

The Zohar on Mishpatim ranks "kodesh people" above Israel's earlier titles "holy (kadosh) nation" and "holy (kadosh) people," and says the Torah came from Chochmah, called kodesh.

Zohar, Mishpatim 20:500-502תק"ב-תק"א:20
1The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

- 57 עתידים צדיקים שיאמרו לפנייהם

The Talmud says that in the future "holy" will be said before the righteous, as it is said before the Holy One, blessed be He. The Alter Rebbe explains it as a drawing down from the kodesh to which they will have risen.

בבא בתרא ע"ה ב:ג-ד'75b:3

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צְדִיקִים שְׁנִקְרְאִין עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, שְׁנֹאמְרֵי: "כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו, יִצְרַתִּיו אֶף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, וְאֵלוֹ הֵן: צְדִיקִים, וּמְשִׁיחַ, וִירוּשָׁלַיִם. צְדִיקִים - הָאֵל דְּאִמְרוּ. מְשִׁיחַ - דְּכַתִּיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָא ה' צִדְקָנוּ". וִירוּשָׁלַיִם - דְּכַתִּיב: "סָבִיב שְׁמִנָּה עֶשֶׂר אֲלֶיךָ, וְשֵׁם הָעִיר מִיּוֹם הַיּוֹם שֶׁמָּה", אֶל תִּקְרִי "שְׁמָה" אֶלָּא "שְׁמָה" ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

ב"ב ע"ה, ב.

- 58 ימי האדם קצובים לו במספר

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

איוב ז':1א

הֲלֹא־צָבָא לְאָנוּשׁ עַל־יֵאָרֶץ וְכִימִי שְׂכִיר יָמָיו:

Is there not a time of service to man upon earth? And are not his days like the days of a hireling?

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KEHOT'S NOTE

ראה אי"ב ז, א.

PARAGRAPH 8

- 59 מצות צריכות כוונה

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

KEHOT'S NOTE

ברכות רפ"ב. וש"נ.

- 60 מצות צריכות כוונה

The Talmud infers from the Mishnah on the Shema that "mitzvos require intention." The Alter Rebbe defines that

intention as fulfilling the King's command.

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

גמ' שמע מינה מצות צריכות פיונה. מאי "אם פיון לבו" — לקרות. לקרות! והא קא קרי! בקורא להגיה. תנו רבנן: קריאת שמע ככתבה, דברי רבי. וחכמים אומרים: בכל לשון.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught: The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

61 בכהאריז"ל . . הרניי מקבל עלי עול מ"ע של ק"ש

A summary of the Arizal's teachings; the note points there for the declaration before the Shema that one accepts the positive commandment of reciting it.

KEHOT'S NOTE

ראה מ"ה מסי תפלת הבריאה פ"ד, א.

62 נעוץ תחלתו בסופן

The transcript there explains, as the note quotes: "I am first and I am last"; ani has the letters of ayin, Keser; "their beginning is wedged in their end" in the Keser of Malchus, called ani, "last," for "the Keser of Malchus is Keser Elyon"; and higher still, to the Malchus of the Infinite One, the "one thought" of "I will reign" in the Essence.

KEHOT'S NOTE

ס"י פ"א, מ"ז. בסה"מ תק"ע ע' קנא מסביר "כמ"ש אני ראשון ואני אחרון, אני אותיות אי"ן בחי' כתר כמ"ש והחכמה מאין כו', ונעוץ תחלתו בסופן בבחי' כתר מלי שנק' אני אחרון וכמאמר דכתר מלי איהו כתר עליון כו' ולמעלה מעלה עד בחי' מלי דא"ס שהוא מחשבה א' דאנא אמלוך שבעצמות כו' כמ"ש במ"א וד"ל".

63 נעוץ תחלתו בסופן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." Here it explains how Malchus, the last, is bound to the highest.

ספר יצירה א:י"ז 1:7 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלחת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

64 אבא יסד ברתא

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

KEHOT'S NOTE

זח"ג (רמח, א. רנו, ב. רנח, א.) ובת"ז (תכ"א) סא, ב. (תס"ט) קה, ב. קו, ב. [כ].

65 אבא יסד ברתא

The Zohar on Pinchas (Ra'aya Mehemna) reads "with Chochmah He founded the earth": Chochmah is Abba, the earth is the daughter. The Alter Rebbe uses it to root Malchus in Chochmah.

ספר זוהר, פנחס ק:תערי"ו-100:676-102:682 Zohar, Pinchas
ק"ב:תרפ"ב

66 אבא יסד ברתא

The Tikkunei Zohar says, "with Chochmah, which is Abba, the yud, He founded the daughter, which is the earth, the small hei." Malchus has its root in Chochmah.

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

... ורזא דמלא (משלי ג יט) יהו"ה בְּחִכְמָה יִסַּד אֶרֶץ כּוֹנֵן שְׁמַיִם בְּתַבּוּנָה, בְּחִכְמָה דְּאִיהּ אָבָא י', יִסַּד בְּרִתָּא דְּאִיהּ אֶרֶץ, ה' וְעִירָא אֶרֶץ וְדָא, כּוֹנֵן שְׁמַיִם דָּא ו', בְּתַבּוּנָה דָּא אִימָא עֲלָא, דְּבִינָה אֶתְקַרִּיאת לְעִילָא כַּד אִיהּ עִם בְּעֵלָה, תַּבּוּנָה אֶתְקַרִּיאת לְתַתָּא כַּד אִיהּ עִם ו', דְּאִיהּ כּוֹ, ו', וְת' דְּאִיהּ תַּפְאָרַת, אֶשְׁתַּאֲרַת אִיהּ ה' עֲמִיָּה, וּבְהִהוּא זְמַנָּא דָּאֵת י' אִיהּ עִם אִימָא, וְאִיהּ מְרַחֵק מִינָּה, אֶתְמַר כֶּה אֲנִי לְשִׁנָּה (ואיחי 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.

שמות ל"א:י"ד 31:14 Exodus

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה כֶּה מִלְּאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמִּיהָ:

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

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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.

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

69 כ"ע דאיהו כתר מלי

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

70 כ"ע דאיהו כתר מלי

In Patach Eliyahu: "Keser Elyon is the Keser of Malchus," of which it is said, "declaring the end from the

beginning.” Malchus is rooted in Keser.

תקוני הזהר י”ז א: י”ח-כ”ח-17a:18 Tikkunei Zohar

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

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71

אף עשיתי

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

ישעיהו מ”ג:7 Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו אֶרְצִיתִיו:

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

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72

כי שמוע מזבח טוב

Shmuel tells Shaul, “Behold, to obey is better than sacrifice.” The Alter Rebbe refers to its discussion elsewhere in connection with accepting the King’s command.

שמואל א ט”ו:כ”ב I Samuel 15:22

וַיֹּאמֶר שְׁמוּאֵל הַחֶפֶץ לְהִי בְעֵלּוֹת וּבִקְחִים כְּשָׁמֶעַ בְּקוֹל ה' הִנֵּה שָׁמַע מִזְבֵּחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים:

And Samuel said: ‘Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hearken than the fat of rams.

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73

ועתה יגדל נא כח אד’

Moshe’s prayer, “And now, let the power of Ado-nai be great.” It is the opening of a discourse to which the text refers.

במדבר י”ד:17 Numbers 14:17

וְעַתָּה יִגְדֹּל־נָא כַח אֲדֹנָי כֹּאשֶׁר דִּבַּרְתָּ לְאָמֹר:

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

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74

זרקא מקף שופר הולך סגולתא

The Tikkunei Zohar reads zarka as the Shechinah thrown upward like a stone from a sling, and segolta as the precious stones thrown with it. The Alter Rebbe applies this to Malchus and to Israel, am segulah.

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

קום רבי שמעון זריו גרמך במאני קרבא דילך נחזי מאי תקיפו וגבורה דילך. קם רבי שמעון פתח ואמר זרק”א מק”ף שופר”ר הולך”ר סגולת”א. קם ונטיל תלת אבנין דאינון י”י. ואבנא עלאה דאיהי בקירטא תגא

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

בחוטא הא ארבע דאנון ארבעין. וחוט דסיהרא (נ”א דסחרא) עלה היינו ב. ורוא דמלה בראשית ב’ ראשית האי נקודה

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75

דא”י בת”ז

The note points to Or HaTorah on Bereishis in connection with this Tikkunei Zohar passage on zarka (Tikkun 21; 61b in the Zhitomir edition, 46a in common editions).

KEHOT’S NOTE

(תכ”א) סא, ב די זיטאמיר. [כ]. בת”ז הנפוצים הוא בדף מו, א ואילך. וראה אוה”ת בראשית כרך ד תשפג, א.

76

נורקים בקדש העליון

The transcript there gives an analogy for being “thrown”: an object wrapped in a cloth when one throws it by hand.

KEHOT’S NOTE

ראה בסה”מ תק”ע ע’ קנא משל מדבר הנצרך בלבוש כשזורק על ידו, ע”ש.

77

“Your cheeks are comely with rows [of jewels].” It opens a discourse that discusses segol and segulah.

שיר השירים א:10 Song of Songs 1:10

נָאוּ וְלִחְיֶיךָ בְּתָרִים צִנּוֹרָךְ בְּתוֹרִים:

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

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78

בד”ה נאו ו לחיך בתורים

The discourse on “Your cheeks are comely with rows” explains the “rows” (torim) as two lines, from below upward and from above downward, the Written and the Oral Torah, and the “cheeks” as the place from which the breath of speech goes out; the text cites it for segol and segulah.

KEHOT’S NOTE

לקמן שה”ש יג, א.

79

ובד”ה אסרי לגפן

the passage shares nothing with the note

KEHOT’S NOTE

תו”א פ’ ויחי.

80

אסרי לגפן

“Binding his foal to the vine,” from Yaakov’s blessing of Yehudah. It opens a discourse in Torah Ohr that also treats segulah.

בראשית מ”ט:11 Genesis 49:11

אֶסְרִי לְגִפְנוֹ עִירָה וְלִשְׂרָקָהּ בְּנֵי אֶתְנּוֹ כֶּסֶס בְּיִינוֹ לְכֶשֶׁוּ וּבְדָם-עֲנָבִים סוּתָהּ:

Binding his foal unto the vine, And his ass’s colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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81

וידבר אלקים

“And Elokim spoke to Moshe.” It opens the Torah Ohr discourse to which the text refers.

שמות ו:2 Exodus 6:2

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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82 וארא אל אברהם

"And I appeared to Avraham... and My Name Havayah I did not make known to them." Part of the same discourse's opening verses.

Exodus 6:3: שמות ו'ג

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי ה' לא נודעתי להם:

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

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83 אני כברוש רענן

"I am like a fresh berosh tree (berosh ra'anan)." The Alter Rebbe reads "I" as Malchus, which bends down into the mitzvos and springs back, lifting the soul.

Hosea 14:9: הושע י"ד

אפרים מה-לי עוד לעצבים אני עניתי ואשורנו אני כברוש רענן ממני פריד נמצא:

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

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KEHOT'S NOTE

הושע יד, ט. ראה גם לעיל פי אחרי כו, ב. ובסה"מ תק"ע ע' קנב מבאר למה נמשל לברוש רענן: "לפי שהמדות הן בחי צומח ונגדלים למעלה עד בחי המדות שבחכמה שנק' ארו בלבנון כמ"ש כי האדם עץ השדה וזהו וידבר שלמה כו מן הארו אשר בלבנון כו כמ"ש במ"א).

84 אני היא מדת מלי ית'

The Zohar on Tazria says that "prayer" is Knesses Yisrael, and that David said "And I (va'ani) am prayer" for her: "I" and "prayer" are one. "I" (ani) thus denotes Malchus.

Zohar III, 49b: זח"ג מט, כב

KEHOT'S NOTE

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

PARAGRAPH 9

85 וצדקה תרומם גוי

"Righteousness exalts a nation." The Alter Rebbe reads "righteousness" as all the mitzvos and "exalts" as their raising of the soul.

Proverbs 14:34: משלי י"ד

צדקה תרומם-גוי וחסד לאמים תשא:

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

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KEHOT'S NOTE

משלי יד, לד.

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

86 ת"ת שהיא כנגד כולם

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

KEHOT'S NOTE

פאה רפ"א.

87 תלמוד תורה שהיא כנגד כולם

The Mishnah lists deeds whose fruits a person enjoys in this world, and ends, "and Torah study is equal to them all." Here it explains why Torah study raises the soul most of all.

Mishnah Peah 1:1: משנה פאה א'א:1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדו גמלת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

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

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

88 סוס ורוכבו רמה

From the Song at the Sea: "horse and its rider He has cast (ramah) into the sea." The Alter Rebbe reads ramah as "raised high," the horse lifting its rider.

Exodus 15:1: שמות ט"ו:1

אז ישיר-משה ובני ישראל את-השירה הזאת לה' ויאמרו לאמר אשירה לה' כי-גאה גאה סוס ורוכבו רמה בים:

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

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KEHOT'S NOTE

שמות טו, א.

89 זרקא כאבנא בקירטא

Besides the Tikkunei Zohar, the note points to this collection of the Alter Rebbe's maamarim arranged by subject for "zarka, like a stone in a sling."

KEHOT'S NOTE

בת"ז (תכ"א) סא, ב. יעו"ש. [כ]. וראה גם ס' מאמרי אדה"ז על ענינים עי' רסג.

90 זרקא כאבנא בקירטא

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

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

תקוני זוהר ס"א ב:ג-ד' 61b:3-4 Tikkunei Zohar

והאבן הזאת אשר שמתי מצבה יהיה בית אלקים. אנת הוא דאתמר עלך אבנא די מחת לצלמא והות לטור רב ומלאת כל ארעא ואיהי תנא כגוונא דא ם ברישא דחוטא דזרקא אבנא (כלילא ומתעטרא) (נ"א מוכללת ומעוטרת) כאבנא בריש עזקא. וכד אית בישראל משכילים בחכמה דאיהי יי מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגורת בגין דברתא באבא אתעבדת. הה"ד יי בחכמה יסד ארץ. בחכמה דאיהו אבא יסד בריתא דאיהי ארץ הדום רגליו

Constantinople, 1740 (CC-BY-NC)

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.

שמות ל"א:י"ד Exodus 31:14

ושמרתם את־השבת כי קדש הוא לכם מח־לִלְיָה מות יומת כי כ־ל־הָעֹשֶׂה כָּה מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמִּיָּה:

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.

שמות כ"ב:ל' Exodus 22:30

וְאִנְשֵׁי־קֹדֶשׁ תִּהְיוּ לִי וְכֹשֶׁר בְּשָׂדֶה תִּרְפֶּה לֹא תֹאכְלוּ לִכְלָב תִּשְׁלֹכוּ 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'

"Israel is holy to Havayah, the first of its produce." Another verse naming Israel kodesh; the maamar expounds the rest of it in paragraph 11.

ירמיהו ב'ג:י' Jeremiah 2:3

קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיּוֹ יִאֲשָׁמוּ רָעָה תִּבָּא אֲלֵיהֶם נְאֻם־יְיָ

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

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KEHOT'S NOTE

ירמ"י ב, ג.

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

יחזקאל מ"ו:א' Ezekiel 46:1

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפְּנֵה קִדְּיָם יְהִיָּה סָגוּר שֵׁשֶׁת יָמִי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיט יִפְתָּח וּבַיּוֹם הַחֲדָשׁ יִפְתָּח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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96 וצדקה תהיי לנו

"And it will be righteousness for us, if we take care to do all this commandment." The verse shows that every mitzvah is called tzedakah.

דברים ו':כ"ה Deuteronomy 6:25

וְצִדְקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמַר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה' אֱלֹהֵינוּ כְּאֲשֶׁר צֻוֵּנוּ:

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה. ראה לעיל פ' אמור לד, ב ובמ"מ לשם.

PARAGRAPH 10

97 והמצות הם נקי מצות המלך

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג: גזירת מלך היא. מנוסח הברכות: מלך העולם אשר קדשנו במצותיו. ועוד.

98 יהי אור

"Let there be light," the first of the Ten Utterances through which divine speech descended into creation.

בראשית א':ג' Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

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 super-nal kodesh.

שמות ל"א:י"ד Exodus 31:14

ושמרתם את־השבת כי קדש הוא לכם מח־לִלְיָה מות יומת כי כ־ל־הָעֹשֶׂה כָּה מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמִּיָּה:

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 תשי"ב ע' 19.

101

לטבול א"ע במקוה בערב שבת

Pri Etz Chaim speaks of immersing on the eve of Shabbos to remove the soul's weekday garments before the revelation of Shabbos. The Alter Rebbe explains the custom: purity must come before kodesh.

Pri Etz Chaim, Gate of the Sabbath 3:4 השבת 3:4 שער חיים, פרי עץ חיים, ג"ד

... והיה קורא בספר תורה כשר, רק אם היה אונס גדול עד מאוד, אז היה קורא הפרשה ביום השבת אחר התפילה קודם האכילה. ואחר קריאת הפרשה, היה טובל בערב שבת, והיה אומר כי אחר שקרא הפרשה של שבת, כבר יש יכולת לקבל תוספות שבת. אמנם קודם קריאת הפרשה, לא היה טובל, אך במקרה היה טובל קודם, וגם זה לא היה אלא אחר ד' שעות היום ו', ולא קודם. והיה אומר, כי תוספות שבת, הוא ניכר ונתגלה תיכף אחר הטבילה במצח אדם, אך עיקר הגלוי לא היה רק אחר חצי היום, ...

Pri Etz Chaim (Public Domain)

102

כי ששת ימים עשה ה'

"For in six days Havayah made the heavens and the earth, and on the seventh day He ceased and rested." The six days are the descent of divine speech; Shabbos is its return.

שמות ל"א:17 Exodus 31:17

ביני ובין בני ישראל אות הוא לעולם כי ששתי ימים עשה ה' את השמים ואת הארץ וביום השביעי שבת וינפש:

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

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KEHOT'S NOTE

שמות לא, יז.

103

שובה ישראל עד

"Return, O Israel, unto Havayah your G-d." The verse opens the discourse to which the text refers on the ascent of speech on Shabbos.

Hosea 14:2: הושע י"ד:2

שובה ישראל עד ה' אלקיך כי כשלת בעונה:

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

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104

נעוץ תחלתו בסופן וסופן בתחלתו

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their

end. Here it explains how Malchus, the last, returns to Chochmah, the first.

ספר יצירה א':7:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 11

105

קדש ישראל לה' ראשית תבואתה

"Israel is holy to Havayah, the first of its produce." The Alter Rebbe reads "first" as Israel's place above the Torah's "produce."

ירמיהו ב':3:1 Jeremiah 2:3

קדש ישראל לה' ראשית תבואתה כל-אכליו יאשמו רעה תבא אליהם נאם ה'

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

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KEHOT'S NOTE

ירמיה ב, ג.

106

דגנך ותירושך ויצהרך

"Your grain, your wine and your oil," the blessing of the land. Here they are three layers of the Torah.

דברים ז':13:1 Deuteronomy 7:13

ואהבך וברכך והרפך וברך פרי-בטנך ופרי-אדמתך דגנך ותירושך ויצהרך שגראלפיה ועשתרת צאנך על האדמה אשר-נשבע לאבותיך לתת לך:

and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body and the fruit of thy land, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which He swore unto thy fathers to give thee.

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KEHOT'S NOTE

דברים ז, יג.

107

דגנך זה התלמוד

There "your grain, your wine and your oil" are read the same way: grain is the revealed part of the Torah, wine ("wine entered, the secret came out") its secrets, and oil the secret of secrets, which does not shine by itself but gives light through Chochmah.

KEHOT'S NOTE

ב"ר (פס"ו, [כ.]). וראה לעיל בפ' קרח (נד, ד). [כ.].

108

דגנך זה התלמוד

On Yitzchak's blessing of "grain and wine," the Midrash says: "grain is Talmud; wine is Aggadah."

בראשית רבה ס"ו:ג' Bereshit Rabbah 66:3

ויתן לך יתן, ויחזור ויתן לך, יתן לך ברכות, ויתן לך כבישן, יתן לך שלך, ויתן לך של אביר, יתן לך שלך, ויתן לך של אחיר. רבי אחא אמר: יתן לך, ויתן לך אלהותא. אימתי? לכשתצטרך לה, הה"ד (שופטים טו): ויאמר ה' אלקים, זכרני נא! וחזקני נא! אמר לפניו: רבון העולמים! הוי, זוכר לי אותה הברכה שברכני אבא, יתן לך, ויתן לך אלהותא. מטל השמים, זה המן, שנאמר (שמות טז): ויאמר ה' אל משה הנני ממטיר לכם לחם מן השמים. ומשמני הארץ, זה הבאר, שהיתה מעלה להם מיני דגים שמנים, ...

"May [G-d] give you [veyiten lekha]" – He will give, and give you again.. He will give you blessings and He will give you a hidden place. 3:12) that the vessel which can retain blessings is peace (Maharzu). "May [G-d] give you" – yours, and "may [G-d] give you" – your father's. "May [G-d] give you" – yours, and "may [G-d] give you" – your brother's. Rabbi Aḥa said: May [G-d] give, "and may G-d give you" divine aid. When? It will be when you need it. That is what ...

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.

עירובין ס"ה א:י"ט-כ"ט Eruvin 65a:19-20

אמר רבי חייא: כל המתנישב ביינו — יש בו דעת שבעים זקנים. "יין" ניתן בשבעים אותיות, ו"סוד" ניתן בשבעים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אכלים ולשלים שקר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

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

KEHOT'S NOTE

עירובין סה, א.

110

שמן שצף ע"ג יין

The Midrash likens the Torah to oil, and observes that oil put among many liquids rises above them all. Here oil, which floats above the wine, is the secret of secrets.

Devarim Rabbah 7:3ג' דברים רבה ז'

KEHOT'S NOTE

ראה דבר ז, ג.

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

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

KEHOT'S NOTE

בארוכה באמרי בינה שער הק"ש פנ"ג ואילך. מאמרי אדה"א דברים ח"א ע' רמה. אוה"ת תצוה ע' איתרנה. ועוד. ד"ה ברוך שעשה ניסים תשמ"ג סעי' ד ואילך (סה"מ מלוקט ח"ב ע' ריג). וראה גם באוה"ת פ' קרח ע' תרצג.

112

זית נמי תבואה איקרי

The note says that Hon Ashir there calls tirosh (wine) "produce" too; it also points to Nedarim 55a and to Rosh Hashanah 12b with Rashi and Tosafos on what counts as "produce."

KEHOT'S NOTE

ע' הון עשיר פ"א דחלק מ"ב תירוש נמי נקי תבואה. וע"ע במס' נדרים (נה), (א). וע' ר"ה (יב, ב) רש"י ותוס' ו"מ כלי הטהור. [כ].

PARAGRAPH 12

113

תלת קשרין מתקשרין דא בדא

The Zohar on Acharei says three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel. Here it shows that at first Israel receive from the Torah.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

ראה זח"ג עג, א.

114

אשר יעשה אותם האדם

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

ויקרא י"ח:ה' Leviticus 18:5

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאָדָם וְחַי בָּהֶם אֲנִי
Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

115

עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות רפ"ו.

116

עוסק בתורה לשמה

"Whoever occupies himself with Torah lishmah merits many things." The Alter Rebbe reads lishmah as drawing the Infinite Light into the Torah.

משנה אבות ו':א' Pirkei Avot 6:1

שְׁנוּ חֻקִּים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר
אָמַר כָּל הַעוֹסֵק בַּתּוֹרָה לְשִׁמְהָ, זֹכֶה לְדַבְרֵי הַרְבֵּה. וְלֹא עוֹד אֶלָּא
שֶׁכָּל הָעוֹלָם כְּלוּ כְּדֵי הוּא לוֹ. נִקְרָא רַע, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב
אֶת הַבְּרִיּוֹת, מְשַׁמֵּחַ אֶת הַמָּקוֹם, מְשַׁמֵּחַ אֶת הַבְּרִיּוֹת. וּמִלְבִּשְׁתּוֹ עֲנוּהַ
וְיִרְאָה, וּמִכְשָׁרְתּוֹ לְהִיּוֹת צַדִּיק וְחֹסֵד וְיֹשֵׁר וְנֶאֱמָן, וּמִרְחֻקָּתוֹ מִן הַחַטָּא,
וּמִקְרָבָתוֹ לִידֵי זְכוּת, וְנִהְיִין מִמֶּנּוּ עֲצָה וְתוֹשֵׁבָה בִּינָה וּגְבוּרָה, שְׁנֵאֲמַר
(משלי ח) לִי עֲצָה וְתוֹשֵׁבָה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one

“For it is the jubilee; it shall be holiness (kodesh) unto you” (Lev. 14, 12). The Israelites who are destined to be “men of holiness” have a share in both (the Torah and the Jubilee).

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

127 והחכמה מאין תמצא

“And wisdom, where (me’ayin) shall it be found?” In Chassidus it is read: “Chochmah is found from ayin,” from the level above it.

איוב כ”ח:י”ב Job 28:12

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT’S NOTE

איוב כה, יב.

128 אית מלך לעילא דאיהו רוא דקדש הקדשים ותחותיה אית כהן

The Zohar on Yisro: “There is a King above, the mystery of the Holy of Holies, and beneath Him a Kohen, the mystery of the first light, who serves before Him; he is the Kohen called great.”

ספר זוהר, יתרו א’-ח’ י”ח-18:1 Zohar, Yitro 1:8-18

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies, Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called “great” and is stationed at the right hand.

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

129 המלך הקדוש

The law that during the Ten Days of Teshuvah one says “the holy King.” The Alter Rebbe links this to the King of the Holy of Holies.

שולחן ערוך, אורח חיים 582:1 Shulchan Arukh, Orach Chayim 582:1

תקפ”א: סדר תפלת עשרת ימי תשובה ור”ה. ובו ט סעיפים: בעשרת ימי תשובה אומר המלך הקדוש המלך המשפט ואם טעה או שהוא מסופק אם הוא בהמלך הקדוש חוזר לראש ואם הוא בהמלך המשפט אם נזכר קודם שעקר רגליו חוזר לברכת השיב’ ואומר משם ואילך על הסדר ואם לא נזכר עד שעקר רגליו (עיי’ לעיל סוף סימן קי”ז) חוזר לראש: (ועי’ ס”י קי”ח):

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

130 המלך הקדוש שאומרים בעשיית

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

KEHOT’S NOTE

טושיע או”ה ר”ס תקפב.

131 קדש העליון זהו בחי’ סוכ”ע

The note points there for the identification of the supernal kodesh with sovev kol almin.

KEHOT’S NOTE

ראה באוה”ת פ’ בלק ע’ תתקנח.

...שבת שבתון הוא לכם וענינתם את נפשותיכם בתשעה

132 ולא נערוך אליו קדושתו

This points back to paragraph 5 of this maamar, where the same phrase from the hymn Yigdal is quoted as “lo” without the vav, as in Yigdal itself; here the text has “v’lo.”

KEHOT’S NOTE

בד”ה יגדל ושם אי” לא” חסר ו”ו. [וראה לעיל סט, ב “לא”]. [כ].

PARAGRAPH 15

133 בד”ה ועשית ציץ

the passage shares nothing with the note

KEHOT’S NOTE

תו”א פ’ תצוה.

134 ועשית ציץ זהב

“And you shall make a plate of pure gold and engrave on it... Holy to Havayah.” The verse opens the Torah Ohr discourse to which the text refers.

שמות כ”ח:36 Exodus 28:36

וַעֲשִׂיתָ צִיץ זָהָב וּפְתִיחַתָּ עָלָיו פְּתִיחַת חֹתֶם קֹדֶשׁ לַיהוָה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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135 קדש למד מלמטה הוי’ מלמעלה

The Talmud describes the inscription on the tzitz: the Name above and “kodesh la-” below. The Alter Rebbe uses it to show that kodesh is below the Name itself.

סוכה ה’ א’7:5 Sukkah 5a:7

וְגִילְף מְצִיץ, דְּתַנְיָא: צִיץ דּוּמָה כְּמִין טָס שֶׁל זָהָב, וְרָחַב שְׁתֵּי אַצְבָּעוֹת וּמוֹקֵף מֵאֶזְן לְאֶזֶן, וְכָתוּב עָלָיו שְׁתֵּי שִׁטִּין: יוֹד הָא’ מְלַמֵּעָה, וְיִקְדֹּשׁ לְמִדֵּי מְלַמֵּטָה. וְאָמַר רַבִּי אֱלִיעֶזֶר בְּרַבִּי יוֹסִי: אֲנִי רְאִיתִיו בְּרוֹמִי, וְכָתוּב עָלָיו “קֹדֶשׁ לַיהוָה” בְּשִׁטָּה 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.

שמות כ”ו:33 Exodus 26:33

וְנָתַתָּה אֶת־הַפְּרוֹכֶת תַּחַת הַקְּרָסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לְפָרֹכֶת אֶת־אֲרוֹן הָעֵדוּת וְהַבְדִּילָה הַפְּרוֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקִּדְשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and

the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

שמות כו, לג.

137 הממלא כל שמהו וגו' שלימו דכולהו

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

138 הממלא כל שמהו ונקרא שלימו דכולהו

In Patach Eliyahu: "You have no known name, for You fill all the Names, and You are the perfection of them all." The Alter Rebbe applies this to the Holy of Holies, which can fill every lack.

Tikkunei Zohar 17b:2-3 ג'ב:ב-ג'ב:א תקוני זוהר

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

Constantinople, 1740 (CC-BY-NC)

139 וכפר על הקדש מטומאות

The verse of the maamar's opening question: the Kohan Gadol "shall atone for the Holy from the impurities of the children of Israel." Here it is answered: he fills the blemishes from the Holy of Holies.

Leviticus 16:16 ט"ז:ט"ז ויקרא

וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לְכֹל־חטאתם וכן יַעֲשֶׂה לַאֲהֵל מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טַמְאָתָם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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140 וכפר על הקדש מטומאות

The Zohar on Vayakhel says one must first "atone for the Holy" and remove the filth, purifying the Holy, before songs and prayers can rise. It is the second passage the text cites.

Sfar Zohar, Vayakhel 41:479-42:491 מ"א:תע"ט-מ"א: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

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

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

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

141

יש קונה עולמו בשעה א'

"There is one who acquires his world in a single hour." The Alter Rebbe cites it to show that change in this world can be instant.

עבודה זרה י"ב:ט"ו-ט"ז Avodah Zarah 10b:15-16

יִצְתָּה בַּת קוֹל וְאָמְרָה: קְטִיעָה בַּר שְׁלוֹם מְזוּמָן לַחַיִּי הָעוֹלָם הַכָּא. בְּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֵה עוֹלָמוֹ בְּשָׂעָה אַחַת, וְיֵשׁ קוֹנֵה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אֲנִטְוִינִיּוֹס שְׁמִישֵׁי לְרַבִּי, אֲדַרְכֵּן שְׁמִישֵׁי לְרַבִּי. כִּי שְׂכִיב אֲנִטְוִינִיּוֹס, אָמַר רַבִּי: נִתְפָּרֵדָה חֲבִילָה. כִּי שְׂכִיב אֲדַרְכֵּן, אָמַר רַבִּי:

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KEHOT'S NOTE

ע"ז י', ב.

142

ת"ה שעבר עבירה ביום אל תהרהר אחריו בלילה

"If you saw a Torah scholar commit a transgression by day, do not suspect him at night, for he has certainly done teshuvah." Here it shows how quickly teshuvah works in this world.

Berachot 19a:6 ו"א:א ברכות

תֵּנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: אִם רָאִיתָ תַּלְמִיד חֹסֵם שְׂעֵבַר עֲבִירָה בְּלִילָה — אַל תִּהְרַהֵר אַחֲרָיו בַּיּוֹם, שְׂמָא עָשָׂה תְּשׁוּבָה. "שְׂמָא" סְלָקָא דַּעְתָּךְ? אֵלָּא וְדַאי עָשָׂה תְּשׁוּבָה. וְהִנֵּי מִיָּלִי — בְּדַרְכֵּים שְׂבָגוּפוֹ. אֲבָל בְּמִמוֹנָא — עַד דְּמַהֲדֵר לְמַרְיָה.

It was taught by the school of R. Ishmael : If thou seest a scholar committing an offence at night, do not criticise him for it by day ; perhaps he has repented by then. Dost thou imagine perhaps he has repented? Nay, he has certainly repented. This refers only to an offence concerned with his person ; but in a matter involving money, [he may be criticised] until he refunds it to its owner.

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KEHOT'S NOTE

ראה ברכות יט, א.

143

כף הקלע

"The hollow of the sling," the first stage of a soul's cleansing after death, drawn from Avigail's words to David.

I Samuel 25:29 כ"ה:כ"ט שמואל א

וַיִּקָּם אָדָם לְרִדְפָה וּלְבָקֵשׁ אֶת־נַפְשִׁי וְהִיתָה נַפְשִׁי אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת הַיְּאֵלֶקֶד וְאֵת נַפְשִׁי אֵיבִיר יִקְלָעֶנָּה בְּתוֹךְ כֶּף הַקֶּלַע:

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

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144

כף הקלע תחלה

There too: in the World to Come one can rise only in stages, the hollow of the sling, Gehinnom, the lower Gan Eden, the river of fire and the higher Gan Eden, as justice

requires; but in this world, through teshuvah and good deeds, a person can change from one extreme to the other at once and draw down the very essence of the Infinite One.

KEHOT'S NOTE

וע"ל ר"פ דברים (א, ב). וש"נ. [כ].

145 שְׁעוה"ב הוּא בְּחַיִּי זִיו הַשְׁכִּינָה

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." Because it is radiance, it is received only in stages.

Berakhot 17a ז"ל ברכות

KEHOT'S NOTE

ברכות זו, א.

146 הַשׁוּה וּמַשׁוּה קָטָן וְגָדוֹל

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

KEHOT'S NOTE

פיוט וכל מאמינים.

147 כַּחֲשֶׁכָה כְּאוֹרָה

"Even darkness does not darken for You... darkness is as light." For G-d evil and good make no difference, so He can turn one into the other at once.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחֲשִׁיעַ מִמֶּךָ וְלִיְלָה כִּיּוֹם יָאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

148 גַּם חֹשֶׁךְ לֹא יַחֲשִׁיעַ

The words here quote Psalms 139:12; the passage is shown below.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחֲשִׁיעַ מִמֶּךָ וְלִיְלָה כִּיּוֹם יָאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

149 צוּ אֶת בְּנֵי כוֹ' אֶת קֶרְבְּנִי לַחַמִּי

"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

צוּ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִחְחִי תִשְׁמְרוּ 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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...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

150 The Zohar on Tetzaveh quotes this verse of Yom Kippur, the day that cleanses all sins, so that the accuser cannot rule over Israel. It is one of the Zohar passages the text cites.

Zohar, Tetzaveh 13:111-14:118 ק"י"א-ק"י"ד:תצ"ה

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 שְׁעוה"ב נְקִי עוֹלָם בְּרוּר

Rabbi Yehoshua tells his son, "You saw a clear world." The Alter Rebbe reads "clear" (barur) as already refined, with nothing left to change.

Bava Batra 10b:5 ב"ב בתרא י"ב:ה'

וְאָמַר רַבִּי אֲבָהוּ, שְׂאֵלוּ אֶת שְׁלֹמֹה: אֵיזְהוּ בֶן הָעוֹלָם הַבָּא? אָמַר לָהֶם: כָּל שְׂכַנְגָד וְקִנְיֹו כְבוֹד. כִּי הָא דְיוֹסֵף בְּרִיָּה דְרַבִּי יְהוֹשֻׁעַ חָלַשׁ, אֵינְגִיד. אָמַר לָקָה אַבּוּה: מַאי חֲזִית? אָמַר לָקָה: עוֹלָם הַפּוֹר דְּרֵאִיתִי - עֲלִיּוֹנִים לְמִטָּה, וְתַחְתּוֹנִים לְמַעְלָה. אָמַר לָקָה: עוֹלָם בְּרוּר דְּרֵאִיתִי. וְאַנּוּ, הִיכִי חֲזִיתִינוּ? [אָמַר לָקָה:] כִּי הִיכִי דְחֲשַׁבְנוּ הַבָּא, חֲשַׁבְנוּ הַתָּם.

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KEHOT'S NOTE

ב"ב י, ב.

PARAGRAPH 18

153 מִי לִי בַשָּׁמַיִם

"Whom do I have in heaven? And with You I desire nothing on earth." The Alter Rebbe reads it as a desire for G-d's essence alone, beyond both levels of Gan Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חֲפָצְתִּי 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 כִּי עִמָּךְ מְקוֹר־חַי

"For with You is the source of life." "With You" is the radiance of the Shechinah, nullified before G-d.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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KEHOT'S NOTE

תהלים לו, י.

155 עֵבֶר אָדָם עַל לִיַּת וּשְׁב

The Talmud's levels of atonement: one who transgressed a prohibition and repented, teshuvah suspends [the punish-

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

Yoma 86a:7"א: פ"ו יומא

עבר על עשה ושב — אינו זו משם עד שמוחליו לו, שנאמר: "שובו בנים שובבים". עבר על לא תעשה ועשה תשובה — תשובה תולה, ויום הכפורים מכפר. שנאמר: "כי ביום הזה יכפר עליכם מכל חטאתיכם". עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום הכפורים תולין, ויסורין ממקדן. שנאמר: "ופקדתי בשבט פשעם ובנגעים עונם".

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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"ב: שמות

אנכי הי אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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157

ולא יהיה לך

"You shall have no other gods before Me," which includes all the prohibitions.

Exodus 20:3"ג: שמות

לא יהיה לך אלקים אחרים עלי פני:

Thou shalt have no other gods before Me.

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158

אנכי כולל כל המ"ע . . 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 תוהא הוא דהיא חלק אלוה ממז מבחי כלים הפנימים דע"ס דבי"ע כו". — סה"מ תק"ע ע"קנה.

160

אחור וקדם צרתני

"Behind and before You formed me." The Sages read "behind" as man's creation after all the other creatures.

Psalms 139:5"ה: תהילים קל"ט

אחור וקדם צרתני ותשת עלי כפכה:

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

161

אחור למע"ב

Rabbi Ami: "behind," in the work of creation; "before," in punishment. The Alter Rebbe infers that the animals, created before man, have a higher root.

Berachot 61a:5-7"ז-ז: א-ה: ברכות ס"א

אי נמי כדרבי ירמיה בן אבא. דאמר רבי ירמיה בן אבא: דו פרצופין ברא הקדוש ברוך הוא באדם הראשון, שנאמר: "אחור וקדם צרתני". ויבן ה' אלקים את הצלע. רב ושמואל: חד אמר פרצוף. וחד אמר זנב.

Or [it may be explained] according to the statement of R. Jeremiah b. Eleazar who said : The Holy One, blessed be He, made Adam with two faces ; as it is said, "Behind and before hast Thou formed me" (Ps. cxxxix. 5). "And the rib, which the L-rd G-d had taken from the man, made He a woman" (Gen. ii. 22). Rab and Samuel [comment upon this] : One declared that it was a face [from which Eve was made] ; the other declared that it was a tail. ...

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Beresheet Rabbah 80:8"ח: בראשית רבה פ'

ויענו בני יעקב את שכם 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 Hamor his father with guile, and spoke, as he had defiled Dina their sister" (Genesis 34:13). "Jacob's sons answered Shekhem..." - what do you think, that there is deceit here? The Divine Spirit says: "As he had defiled Dina their sister..." "They said to them: We cannot do this thing, to give our sister to a man who has a foreskin, as it is a disgrace for us" (Genesis 33:14). "They said to them: We cannot do this thing, to give our sister to a ...

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KEHOT'S NOTE

ברכות סא, א. [כ]. ראה ב"ר פ' ה, א.

162

תוצא הארץ נפש חי

"Let the earth bring forth living creatures after their kind, cattle and creeping things." The animals were created before man.

Genesis 1:24"ד: בראשית א'

ויאמר אלקים תוצא הארץ נפש חיה למינה בהמה ורמש וחייתו-ארץ למינה ויהי-כן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

PARAGRAPH 20

163

נעשה אדם

"Let us make man," said only after the animals were created.

בראשית א: כ"ו

ויאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו בדת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש על הארץ:

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

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164

ארץ . . ממנה יצא לחם

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

איוב כ"ה: ה'

הן עדי-רחם ולא יאֵהיל וכוכבים לא יזכו בעיניו:

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

"The earth, out of it comes bread." The lowest realm, the inanimate earth, is the source of man's food.

איוב כ"ח: ה'

ארץ ממנה יצא לחם ותחתיה נהפך כמו־אש:

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

"The stone the builders rejected has become the corner-stone." Here it describes the earth, lowest in rank, as the foundation of all that lives.

Psalms 118:22

אכן מאסו הבונים היתה לראש פנה:

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 בישראל דתורא

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

Bava Kamma 71b:14-15

"חמשה בקר" אמר רחמנא - ולא חמשה חצאי בקר; או דלמא, "חמשה בקר" אמר רחמנא - ואפילו חמשה חצאי בקר? אמר לקה: "חמשה בקר" אמר רחמנא - ולא חמשה חצאי בקר. איתיביה: גנב משל אביו, וטבח ומכר, ואחר כך מת אביו - משלם תשלומי ארבעה וחמשה. והא תכא, כיון דמת אביו - כמו שקדם והודה לאחד מהן דמי, וקתני: משלם תשלומי ארבעה וחמשה!

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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 בישראל דתורא

Rav Nachman, asked a question of law, said he had not yet eaten ox meat. The Alter Rebbe learns that food from animals, once refined, adds understanding.

Bava Kamma 72a:1-4

דלא אכלי בשרא ותורא. ואלא מאי שרא וישראל וישראל? אמר לקה: רישא קרינא בקה "וטבח" כולו באיסורא, סיפא לא קרינא בקה "וטבח" כולו באיסורא. השוחט ונמצאת טריפה וכו'. אמר לקה רב תיבי מחוננא לרב אשי: שמע מינה, אינה לשחיטה אלא לבסוף.

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169

חמרא וריחי פיקחני

Rava: "Wine and fragrance make [one] sharp." The lower creatures can add to a person's understanding.

Yoma 76b:12

מאי: "ואני באתי בדבריה?" היינו דכתיב: "ושבעים איש מזקני [בית] ישראל ויאזניהו כן שפו עומד בתוכם עומדים לפניו ואיש מקטרותו בידו וצתרו ענו הקטרות עלה". "וישלח תבנית יד ויקחני בציצת ראשי ותשא אותי רוח בין הארץ ובין השמים ותבא אותי ירושלימה במראות אלקים אל פתח שער הפנימית הפונה צפונה אשר

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

171

תשובה בחילא יתיר

The Zohar says baalei teshuvah draw near to the King with greater longing and "great strength," more than the per-

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Rebbe applies it to separating the soul's attributes from the animal soul.

פרי עץ חיים, שער ראש 1:6
השנה א"ר:
והנה בתשרי נברא העולם, וחזר הדבר לקדמותו, לכן צריך הנסירה, וענין הנסירה הוא, ליתן לה כל הדינין, וישאר הוא כולו רחמים, וצריך למתק דיניה בכמה מיתוקים כאשר נבאר למטה. והנה הנסירה נעשית באלו עשרה ימים, בכל יום נסר מדה אחת, וידוע כי רישא דנוקבא הוא באחור שלו נגד החזה, ומשם ולמעלה היא מקום לאה, כנודע שעמה הוא הזווג נעשית בכל אלו הימים, כי רחל עדיין לא נשלמת נסירה עד יח"כ, ואפי"ה אינה ראוי לזווג עד ש"ע:

Pri Etz Chaim (Public Domain)

181 וישמן ישורון . . שמנת עבית

"And Yeshurun grew fat and kicked; you grew fat, you grew thick." Satiety binds the G-dly soul to the animal soul.

דברים ל"ב:טו32:15 Deuteronomy

וְיִשְׁמוֹן יִשְׁרוֹן וַיִּבְעֹט שְׁמֶנֶת עֲבִית כְּשִׁית וַיִּטֹּשׂ אֱלֹהִים עֲשָׂהוּ וַיִּנְבֵּל צוֹר יִשְׁעָתוֹ:

But Jeshurun waxed fat, and kicked— Thou didst wax fat, thou didst grow thick, thou didst become gross—And he forsook G-d who made him, And contemned the Rock of his salvation.

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KEHOT'S NOTE

דברים לב, טו.

182 והו"ע הנסירה

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

KEHOT'S NOTE

ראה פע"ח ע"י ר"ה, פ"א ואילך.

PARAGRAPH 24

183 ועמ"ש ע"פ כי אברהם לא ידענו

There the Alter Rebbe explains that in exile we cry out "Avraham does not know us": the revealed miracles of the past came from the attribute of Avraham, memalei kol almin, while the redemption comes from "You, Havayah, are our Redeemer," a level above even Avraham.

KEHOT'S NOTE

תו"א צג, א ואילך.

184 כי אברהם לא ידענו

"For Avraham does not know us... You, Havayah, are our Father, our Redeemer." The verse opens the Torah Ohr discourse to which the text refers.

ישעיהו ס"ג:טז63:16 Isaiah

כִּי־אֵתָהּ אֲבִינוּ כִּי אֲבִרְהָם לֹא יָדְעָנוּ וַיִּשְׁרָאֵל לֹא יִכְרְנוּ אֶתָּה ה' אֲבִינוּ גִּלְגָּלְנוּ מַעֲוָלִים שְׁמֶךְ:

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.

אני ישנה

"I sleep, but my heart is awake... open to me, my sister." The verse opens the second discussion to which the text refers.

Song of Songs 5:2ה'5:2 שיר

אָנִי יִשְׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָדַי אֶחָתִי רֵעִיתִי יוֹנָתִי תִּמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹתֵי רִסְיִסִּי לֵילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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186 התענית . . ונק' יום רצון

"Is this the fast I have chosen... will you call this a fast and a day of favor to Havayah?" A fast is called "a day of favor."

ישעיהו נ"ח:558:5 Isaiah

הֲכֵזָה יְהִיָּה צוֹם אֲבָהָרָהוּ יוֹם עֲצוֹת אָדָם נִפְשׁוֹ הִלְכָּהּ כְּאִגְמֹן רִאשׁוֹ וְשָׁק אֶפְרָר יִצְעַר הִלְזָה תִּקְרָא־צוֹם יוֹם רְצוֹן לָהּ:

Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bulrush, And to spread sackcloth and ashes under him? Wilt thou call this a fast, And an acceptable day to the L-RD?

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KEHOT'S NOTE

ראה ישע"י נח, ה.

187 התפשטות חיותו הוא בהיפוך ממעלה למטה

The note says the Tzemach Tzedek writes there that in a fast the life-force spreads from above downward, in the name of the Shelah.

KEHOT'S NOTE

באזה"ת דרושים ליוהכ"פ ע' אתקפו כתב זה בשם השלי"ה דר"א ע"ש. וראה לקמן שה"ש יד, ב בפ"י ולחיותם ברעב שהחיות שלהם הוא מבחי' הרעב. וראה גם בסה"מ אדה"א במדבר ע' רס.

188 וביה"כ"פ הוא התגלות רעוא דכל רעיון

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

KEHOT'S NOTE

ראה פע"ח שער יוהכ"פ, פ"ה.

PARAGRAPH 25

189 איש מזריע תחלה יולדת נקבה

Rav Yitzchak bar Ami: "If the woman seeds first, she bears a male; if the man seeds first, she bears a female." Here the "man" is the giver above: what comes from his initiative alone is "female," hi.

Niddah 25b:17-18ה'25b:17-18 נדה

מהו דתימא: הואיל ואמר רב יצחק בר אמי, אשה מזרעת תחילה — יולדת זכר, איש מזריע תחלה — יולדת נקבה, מדא זכר — הא נמי

זָכַר. קָא מִשְׁמַע לָן: אִימָא שְׁנִיָּהּ הִזְרִיעוּ בְּכַת אַחַת, הָאִי זָכַר וְהָאִי נִקְבָּה.

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KEHOT'S NOTE

נדה כה, ב. וש"נ.

PARAGRAPH 26

190

סד"ה והיה מספר בני"

There "if the man seeds first, she bears a female" is explained: what must come first through an arousal from above, when the Temple is not standing, takes the form of number, contraction and judgment, a "female"; it is like the heavenly voice (bas kol) that calls Israel to teshuvah, the offspring of the supernal voice.

KEHOT'S NOTE

לעיל פ' במדבר ו, ג.

191

והיה מספר בני"

"And the number of the children of Israel shall be like the sand of the sea." The verse opens the discourse to which the text refers.

Hosea 2:1: הושע ב'א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוֵם אֲשֶׁר־יֵאמָר לָהֶם לֹא־עָמִי אַתֶּם יֵאמָר לָהֶם בְּנֵי אֱלֹהִי:

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

באזה"ת פ' במדבר כרך ה ע' איתרסד מציין לכאן: "ע' בלק"ת בד"ה שבת שבתון ששניהם הם שבת שבתון ועכ"ז יש הפרש בהם בין הוא להיא, ונתי שם שבשבת שבתון היא נאמר חוקת עולם שבחי"ז נמשך ביוהכ"פ אעפ"י שלא יש בחי"ז אתעדל"ת וזהו חוקת עולם, אבל בשבת שבתון הוא נאמר ועניתם את נפשותיכם בתשעה היינו כאשר יש בחי"ז אתעדל"ת להפוך כל הטי' מדות, ואז נמשך ביוהכ"פ בחי"ז שבת שבתון הוא בחי"ז משפיע, ועי"ד אשה מזרעת תחלה יולדת זכר, פ"י שכאשר יש אתעדל"ת אזי אשה היא כנס"י מזרעת תחלה בחי"ז אתעדל"ת לענות בתשעה הם מ"מ אזי יולדת זכר היינו בחי"ז 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." The level drawn from above, which

...שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה

comes every year.

ויקרא ט"ז:ל"א:16:31

שֶׁבֶת שַׁבְּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם 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. וש"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

מהו דתימא: הואיל ואמר רב יצחק בר אמי, אשה מזרעת תחלה — יולדת זכר, איש מזרע תחלה — יולדת נקבה, מדהא זכר — הא נמי זכר. קא משמע לן: אימא שניהם הזריעו בבת אחת, האי זכר והאי נקבה.

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196

וכפר על הקדש

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

ויקרא ט"ז:ט"ז:16:16

וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכֹל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טְמֵאֹתָם:

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." The atonement of the hi level, which reaches Binah, the "sanctuary" that receives from Chochmah.

ויקרא ט"ז:ג"ג:16:33

וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ כִּכְפֹּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכְפֹּר:

And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

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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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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