



LIKKUTEI TORAH • YOM KIPPUR • MAAMAR 3

ביאור מעט ע"פ שבת שבתון כו'

A brief explanation of “A Shabbos of
complete rest” (Shabbos Shabbason)



The soul descends from “pure” to rise to “holy”: on Shabbos, through the yoke of Heaven, Malchus and the souls rise to the supernal kodesh, Chochmah. Yom Kippur, “Shabbos Shabbason,” draws from the Holy of Holies, the source of Chochmah, and so it can make good every blemish; when Israel’s arousal from below is fitting, the very essence of the Infinite Light shines through, and the day is “Shabbos Shabbason hu.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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

THE MAAMAR IN BRIEF

The maamar begins with the soul’s journey. Rooted in the vessels of Atzilus, which are G-dliness yet still vessels, the soul is “pure”; it descends into a body to rise to “holy,” the light above the vessels, Chochmah Ila’ah, the Chayah of Atzilus. The Alter Rebbe works this out through memalei and sovev, through kadosh (a radiance in the lower worlds) and kodesh (Chochmah itself), and through the four tiers within Atzilus. The ascent comes through the yoke of mitzvos, because Malchus is rooted in Chochmah and even in Keser; prayer hurls Malchus upward like the zarka stone, and on Shabbos it rises into Abba. Yom Kippur goes further. It draws from the Holy of Holies, the upper three of Arich Anpin, through the Kohen Gadol, who is great love. Within that drawing there are two levels: hi, when only the Holy of Holies shines and the atonement reaches Imma, and hu, when Atik, “My holiness,” shines and the atonement reaches Abba. The maamar offers several ways of drawing this line: Atik’s Chesed and Gevurah, Adam Kadmon’s Yesod and Malchus, and finally the Infinite Light itself, hidden in Radla.

OUTLINE

- 1 From “pure” to “holy”** ¶1–5
The soul descends from “pure,” its root in the vessels of Atzilus, to rise to “holy,” the light above them. Levites and Binah are purity, kohanim and Chochmah holiness; Nefesh, Ruach and Neshamah of Atzilus are vessels next to Chayah, which is Chochmah, the Atzilus of Atzilus.
- 2 Memalei and sovev; kadosh and kodesh** ¶6–11
The vessels of Atzilus become the soul of the lower worlds (memalei); Chochmah, which stays in Atzilus, is sovev. Kadosh is Atzilus’s radiance as Atik of each lower world, kodesh is Chochmah itself; within Atzilus, the threefold kadosh is the lower part of Chochmah clothed in Binah, Z’eir Anpin and Nukva.

3 The yoke of Heaven and the ascent of Malchus

¶12-15

Malchus is rooted in Chochmah and in Keser, so accepting the yoke of Heaven raises the souls. Prayer throws Malchus up like the zarka stone; Malchus, ani, returns to ayin; Aharon enters “with zos”; on Shabbos Malchus rises into Abba.

4 Yom Kippur and the Holy of Holies

¶16-18

Yom Kippur draws from the Holy of Holies, the upper three of Arich Anpin, above Chochmah, and fills every blemish. The Kohen Gadol is the supernal Chesed that brings this light into revelation; in a person he is ahavah rabbah, great love.

5 Hu and hi: Atik and the Holy of Holies

¶19-25

When Atik, “My holiness,” shines in the Holy of Holies, the day is hu and atones even for Abba; when the generation lacks arousal from below, only the Holy of Holies shines, the day is hi, and atonement reaches Imma. The inner oil and the outer hairs of the Thirteen Attributes express the difference.

6 Hu and hi within Atik and Adam Kadmon

¶26-28

Even within Atik, hu is the flow from its Chesed through Arich’s Keser (“snow like wool”), and the flow from the Yesod of Adam Kadmon, drawn by the tribes’ going up, is higher than one from its Malchus. The Kohen Gadol, through the Chambers of Beriah, brings Atik’s light to Abba and Imma.

7 The three heads and the hidden Infinite Light

¶29-31

If the Holy of Holies includes Radla, “My holiness” is the Infinite Light itself, hidden in the three heads beyond their own grasp. Hi reveals its radiance through the heads; hu reveals its essence, the “good oil.”

KEY CONCEPTS

Pure and holy (tahor and kadosh) טהורה היא / ואנשי

קדש

“Pure” is the soul’s root in the vessels of Atzilus, clear and unconcealing; “holy” is the light above the vessels, Chochmah, to which the soul rises through its life in the body.

He and His vessels; He and His life-forces איהו וגרמוהי

איהו וחיותה /

Two unities in Atzilus: G-d one with the vessels (Nefesh, Ruach and Neshamah of Atzilus) and G-d one with the lights (Chayah, Chochmah). The soul’s ascent is from the first to the second.

Kadosh and kodesh קדוש / קדש

Kadosh, with a vav, is a radiance drawn down, Atzilus as the transcendent Atik of a lower world; kodesh is Chochmah itself, the supernal holiness.

Zarka זרקא

A cantillation note meaning “thrown”: Malchus hurled back up to its source, as a stone from a sling, through the letters of prayer and the refinement of the animal soul.

The Holy of Holies קדש הקדשים

The Keser, Chochmah and Binah of Arich Anpin, the source of Chochmah; in the end, the three heads in which the Infinite Light is hidden. Yom Kippur draws from this level.

Atik (Atika Kadisha) עתיק

The lowest level of the Emanator, G-d’s own level that shines within the emanated; “My holiness is above your holiness.” Its revelation makes the day “Shabbos Shabbason hu.”

Shabbos Shabbason hu and hi שבת שבתון הוא / היא

The masculine and feminine phrasings of Yom Kippur: hu is a revelation from Atik (or from Atik’s Chesed, or from the Yesod of Adam Kadmon, or the essence of the Infinite Light); hi is the lower drawing that receives.

Great love (ahavah rabbah) אהבה רבה

The Kohen Gadol in a person’s service: a love beyond the natural love inherited from Avraham, from the heart’s innermost depth.

SECTION 1 • 11-5

From "pure" to "holy"

1 ביאור מעט ע"פ שבת שבתון¹ כו'

A brief explanation of the verse "A Shabbos of complete rest" (Shabbos Shabbason), etc.

The heading announces a short explanation of "Shabbos Shabbason," "a Shabbos of complete rest," a name the Torah gives Yom Kippur. The Torah says it twice with different pronouns, once "it (hu) is a Shabbos of complete rest for you" and once "it (hi) is a Shabbos of complete rest for you," and the maamar works toward explaining both.

2 ענין ירידת הנשמות מבחי' טהורה היא² להתלבש בגוף צורך עלי' [עליה] לבחי' ואנשי קדש תהיון לי.³

The souls' descent from the level of "it is pure" to be clothed in a body is for the sake of an ascent to the level of "And you shall be holy people to Me."

The maamar opens with a principle: the soul descends into a body for the sake of a greater ascent. Before the descent it is at the level of "it is pure," words from the morning blessing ("My G-d, the soul You placed within me, it is pure"); through life in the body it can rise to "holy," as in "And you shall be holy people to Me" (Exodus 22:30).

ע' [עיין] בהקדמת פע"ח [פרי עץ חיים] שכל התומ"צ [התורה ומצות] להמשיך תוספת אור יתר מכפי חוק הקצוב כו' ע"ש באריכות.

See the introduction to Pri Etz Chaim, that all the Torah and mitzvos are to draw down an addition of light beyond the fixed allotment, etc.; see there at length.

Pri Etz Chaim, a work of the Arizal's teachings on prayer and the mitzvos, explains in its introduction that the Torah and mitzvos draw down light beyond the measure fixed in creation. That added light is what makes the soul's descent worthwhile.

ועמ"ש מזה בביאור ע"פ ושמתי כדכד^{4,5} דהענין שהנשמות נמשכים מפנימיות הכלים והמלאכים מחיצוניות הכלים וענין כלים דאצי'

And see what is written about this in the explanation on the verse "And I will make your windows of kadkod": the point is that the souls are drawn from the inner dimension (pnimiyus) of the vessels, and the angels from the outer dimension (chitzoniyus) of the vessels. And the meaning of the vessels of Atzilus

A parallel discourse, on "And I will make your windows of kadkod" (Isaiah 54:12), explains that souls come from the inner dimension of the vessels of the Sefiros, and angels from their outer dimension. The Alter Rebbe now clarifies what "vessels" means in Atzilus, the highest world.

היינו שהחסד עצמו זהו נקי בחי' כלי כמאמר חסד דרועא ימינא⁶ משא"כ האור הוא בחי' לאו מכל אלין מדות⁷ איהו כלל.⁸

is that Chesed itself is what is called the level of a vessel, as the saying goes, "Chesed is the right arm," whereas the light is of the level of "He is not any of these attributes at all."

In Atzilus an attribute such as Chesed is itself the "vessel"; the Tikkunei Zohar (Patach Eliyahu) pictures the Sefiros as limbs: "Chesed is the right arm." The light within them is G-d Himself, of whom the same passage says that He "is not any of these attributes at all."

אך מ"מ הכלים דאצילות הם אלקות ממש⁹ ונקי איהו וגרמוהי חד ע"כ נקרא טהורה היא לשון בהירות שאינו דבר המסתיר על קדושתו ית' כבי"ע ששם נאמר ומשם יפרד¹⁰ משא"כ באצילות.

Nevertheless, the vessels of Atzilus are actual G-dliness and are called "He and His vessels are one" (ihu vegarmohi chad). Therefore it is called "it is pure" (tehorah hi), a term of clarity, for it is not something that conceals His holiness, may He be blessed, as do Beriah, Yetzirah and Asiyah, of which it is said, "and from there it parted," which is not so in Atzilus.

Even so, the vessels of Atzilus are G-dliness itself, as the Tikkunei Zohar says, "He and His vessels are one." That is why a soul rooted there is called "pure" (tehorah), which the Alter Rebbe reads as "clear" or "bright": Atzilus does not hide G-d's holiness, unlike Beriah, Yetzirah and Asiyah, of which it is said, "and from there it parted" (Genesis 2:10), the point below which things branch off into separate existence.

3 ועלייתם בבחי' קדש היינו באור א"ס שלמעלה מהכלים דאצילות ועמ"ש מזה בד"ה זכור את¹¹ היום השבת לקדשו¹² שהעליי [שהעלייה] הוא מבחי' איהו וגרמוהי חד לבחי' איהו וחיוהי חד כו' ע"ש.

And their ascent to the level of kodesh ("holy") means into the Infinite Light (Or Ein Sof) that is above the vessels of Atzilus. And see what is written about this in the discourse beginning "Remember the Shabbos day to sanctify it," that the ascent is from the level of "He and His vessels are one" to the level of "He and His life-forces are one," etc.; see there.

The ascent to "holy" is an ascent into the Infinite Light that is above even the vessels of Atzilus. The Torah Ohr discourse on "Remember the Shabbos day to sanctify it" describes it as rising from the unity of "He and His vessels" (G-d one with the vessels) to the unity of "He and His life-forces" (G-d one with the lights).

והנה טהרה נזכר גבי לויים וקדושה גבי כהנים וע' בזהר פ' שמיני (דל"ט ע"א) דלויים הם מבינה וכהנים מחכמה וע' עוד בפ' בהעלותך (דקנ"א ע"ב)¹³

Now, purity is mentioned regarding the Levites, and holiness regarding the kohanim. See the Zohar, Parshas Shemini (39a), that the Levites are from Binah and the kohanim from Chochmah; and see further in Parshas Beha'alosecha (151b)

Scripture speaks of "purity" for the Levites and "holiness" for the kohanim. The Zohar on Shemini ties the kohanim to Chochmah and the Levites to Binah: the oil the kohanim inherit comes from the side of Thought, and the wine of the Levites from the side of Imma.

ובפ' קרח (דקע"ז ב'). וצ"ל איך יבא זה עם הנ"ל דהנשמות שרשן מפנימית הכלים. והעליי [והעלייה] בבחי' האור.

and in Parshas Korach (177b). Now we must understand how this fits with what was said above, that the souls are rooted in the inner dimension of the vessels, and the ascent is into the level of the light.

More Zohar passages (Beha'alosecha, Korach) are cited for the same point. This raises a difficulty: the souls were said to come from the vessels and to ascend into the light, so how can "pure" and "holy" be Binah and Chochmah, which are both Sefiros?

וי"ל [ויש לומר] כמ"ש בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז']¹⁴ דג' בחי' נר"נ [נפש רוח נשמה] דאצ"י הם אורות לגבי בי"ע ועכ"ז [ועם כל זה] הם נקראים כלים לגבי בחי' חיה דאצ"י

It may be explained according to what is written in Etz Chaim, Sha'ar 41, chapter 7, that the three levels of Nefesh, Ruach and Neshamah of Atzilus are lights relative to Beriah, Yetzirah and Asiyah, yet they are nevertheless called vessels relative to the level of Chayah of Atzilus,

The answer comes from Etz Chaim: the three lower soul-levels of Atzilus, Nefesh, Ruach and Neshamah, are "lights" compared with the worlds below, yet "vessels" compared with the Chayah of Atzilus. Whether something counts as light or vessel depends on what it is compared with. The Kehot note remarks that in current printings of Etz Chaim the passage carries a different number.

שהיא החכמה עילאה דאצילות. עד כי הרי אפ"י [אפילו] בינה שהיא נשמה נק' בית גופני לחכמה שהיא חיה.

which is the higher Chochmah (Chochmah Ila'ah) of Atzilus; so much so that even Binah, which is Neshamah, is called a bodily house for Chochmah, which is Chayah.

The Chayah of Atzilus is Chochmah Ila'ah, the higher wisdom. Next to it even Binah, the Neshamah level, is called a "bodily house" for Chochmah, so Binah fits "pure" (the vessels) and Chochmah fits "holy" (the light).

4 וזהו חיוהי וגרמוהי. גרמוהי הם נר"נ [נפש רוח נשמה] וחיוהי הוא חיה בחי' חכמה ע"ש והיינו כי ג' כלים הנ"ל נר"נ [נפש רוח נשמה] דאצילות הם כ"י"ע דאצי".

And this is [the meaning of] "His life-forces" and "His vessels": "His vessels" are Nefesh, Ruach and Neshamah, and "His life-forces" is Chayah, the level of Chochmah; see there. That is, the three vessels mentioned above, the Nefesh, Ruach and Neshamah of Atzilus, are the Beriah, Yetzirah and Asiyah of Atzilus.

This explains the pair "His life-forces" and "His vessels": the vessels are Nefesh, Ruach and Neshamah of Atzilus, and the life-force is Chayah, which is Chochmah. Within Atzilus these three vessels form its own Beriah, Yetzirah and Asiyah, a lower tier inside the highest world.

והחיה שהיא חכמה היא אצילות שבאצילות וכמו עד"מ באדם הה השכל מתאחד ממש עם הנפש עד שהנפש נקראת על שם השכל נפש המשכלת וכמ"ש במ"א משא"כ מחודמ"ע [מחשבה דבור ומעשה] הם לבושים כו'.

And Chayah, which is Chochmah, is the Atzilus within Atzilus. It is like, by way of analogy, a person: the intellect is truly united with the soul, so much so that the soul is named after the intellect, "the intellectual soul," as is explained elsewhere; whereas thought, speech and action are garments, etc.

Chayah, or Chochmah, is "the Atzilus within Atzilus." In a person, the intellect is so united with the soul that the soul is named after it, "the intellectual soul," while thought, speech and action are only garments the soul puts on.

5 ועמ"ש מענין בחי' ח"י בביאור ע"פ וידבר אלקים את כל הדברים האלה. ^{15.16} והו הירידה צורך עלייה.

And see what is written about the level of Chayah in the explanation on the verse "And G-d spoke all these words." And this is [the meaning of] the descent for the sake of an ascent.

The level of Chayah is treated at length in Likkutei Torah's explanation of "And G-d spoke all these words" (Exodus 20:1). All this shows what "descent for the sake of ascent" means: from the vessels to the light, from "pure" to "holy."

וז"ש [וזהו שכתוב] בסמוך שנש"י [שנשמות ישראל] שרשן מבחי' מחשבה היינו בריאה ובאצי' היינו בינה שהיא בריאה שבאצי' ואז הן טהורה היא.

And this is what is said right after it: the souls of Israel are rooted in the level of thought, that is, Beriah; and, in Atzilus, that is Binah, which is the Beriah within Atzilus; and then they are [at the level of] "it is pure."

Right after "it is pure," the morning blessing says, "You created it." The Alter Rebbe reads this in two stages: first the souls of Israel are rooted in divine thought, which is Beriah, and within Atzilus that is Binah, the Beriah of Atzilus, where they are still "pure."

SECTION 2 • 16-11

Memalei and sovev; kadosh and kodesh

6 ואח"כ אתה בראתה בריאה ממש כי בינה מקננא בכורסיא. ועמ"ש במ"א בד"ה להבין מ"ש בהגדה¹⁷ מצה זו ענין ההפרש בין מוחין דאימא שהוא מקור וסדר ההשתלשלות ובין מוחין דאבא שהוא מה שלמעלה מסדר ההשתלשלות.

And afterwards [comes] "You created it," which is actual Beriah, for "Binah nests in the Throne." And see what is written elsewhere, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" on the difference between the intellect (mochin) of Imma, which is the source and order of the chain of descending worlds (hishtalshelus), and the mochin of Abba, which is what is above the order of hishtalshelus.

Only afterward does "You created it" mean actual Beriah, the World of Creation, as the Kabbalists say, "Binah nests in the Throne," the Throne being Beriah. The discourse on "This matzah" contrasts the mochin of Imma (Binah), the source of the ordered chain of worlds, with the mochin of Abba (Chochmah), which is above that order.

7 וזהו ענין הנזכר שהעליי [שהעלייה] היא מבחי' ממכ"ע [ממלא כל עולמין] לבחי' סוכ"ע כי הנה בינה מקננא בכורסיא שהיא הבריאה וז"א ביצי' [ביצירה] ומל' בעשי' [בעשיה] והיינו שלשים כלים דאצילות שנעשים נשמה לבי"ע יו"ד כלים הפנימיים בבריאה.

And this is the meaning of what was mentioned, that the ascent is from the level of the light that fills all worlds (memalei kol almin) to the level of the light that encompasses all worlds (sovev kol almin). For "Binah nests in the Throne," which is Beriah, Z'eir Anpin in Yetzirah, and Malchus in Asiyah; that is, the thirty vessels of Atzilus that become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah,

The ascent "from memalei to sovev" means this: the levels of Atzilus from Binah down each become the soul of a lower world: Binah in Beriah, Z'eir Anpin in Yetzirah, Malchus in Asiyah. Thirty vessels of Atzilus, ten inner, ten middle and ten outer, animate Beriah, Yetzirah and Asiyah, the ten inner ones in Beriah.

8 והתיכונים ביצירה. והחיצונים נעשים נשמה לעשיי [לעשייה] וע' מזה באגה"ק [באגרת הקודש] ע"פ ויעש דוד שם.^{18,19} וזהו ענין ממכ"ע [ממלא כל עלמין] ומשם שרש הנשמות קודם ירידתן לגוף

the middle ones in Yetzirah, and the outer ones become a soul for Asiyah; see about this in Iggeres HaKodesh, on the verse "And David made a name." And this is [what is meant by] the light that fills all worlds, and from there is the root of the souls before their descent into the body,

The middle vessels animate Yetzirah and the outer ones Asiyah; Iggeres HaKodesh discusses this in its letter on "And David made a name" (II Samuel 8:13). This clothing of Atzilus in the worlds is memalei, the light that fills all worlds, and it is the root of the souls before they descend into bodies.

שהם נמשכים מהכלים דאצי' כנ"ל והעליי' [והעלייה] להיות ואנשי קדש היינו בחכמה עילאה דאצילות ונק' סוכ"ע שאינה מתלבשת בבי"ע כי מבינה ואילך מתלבשים בבי"ע בינה מקננא בכורסייא משא"כ ח"ע [חכמה עילאה] מאירה באצילות.

for they are drawn from the vessels of Atzilus, as mentioned above. And the ascent, to become "holy people," is into the higher Chochmah of Atzilus, which is called the light that encompasses all worlds, since it is not clothed in Beriah, Yetzirah and Asiyah; for from Binah downward [the levels] are clothed in Beriah, Yetzirah and Asiyah, "Binah nests in the Throne," whereas the higher Chochmah shines in Atzilus.

The souls come from the vessels of Atzilus, which fill the worlds. Their ascent to "holy people" is into Chochmah Ila'ah, which does not clothe itself in the lower worlds and is therefore called sovev; Binah and below enter the worlds, but Chochmah shines in Atzilus.

אשר אצילות לגבי בי"ע נק' סוכ"ע ועמ"ש בד"ה מי מנה בענין ומספר את רובע ישראל.²⁰

For Atzilus, relative to Beriah, Yetzirah and Asiyah, is called the light that encompasses all worlds. And see what is written in the discourse beginning "Who has counted," on "and the number of the fourth of Israel."

Seen from the lower worlds, Atzilus as a whole is called sovev. The discourse on "Who has counted the dust of Yaakov" (Numbers 23:10) treats this in its explanation of "the fourth of Israel."

9 וענין קדוש וקדש י"ל [יש לומר] דמה שמלי דאצי בוקעת המסך שבין אצי לבריהא ונעשית עתיק לבריהא זהו הנק' קדוש שהיא הארת סוכ"ע כי עתיק דבריהא זהו סובב דבריהא. ולמעלה מבחי ממכ"ע [ממלא כל עלמין] שבבריהא.

As for the matter of kadosh and kodesh, it may be explained that Malchus of Atzilus breaking through the screen between Atzilus and Beriah and becoming Atik for Beriah is what is called kadosh, which is a radiance of the light that encompasses all worlds; for the Atik of Beriah is the encompassing light (sovev) of Beriah, and [it is] above the level of the light that fills all worlds within Beriah.

Two words for holiness are now distinguished: kadosh, written with a vav, and kodesh, without one. Kadosh is Malchus of Atzilus breaking through the screen that separates Atzilus from Beriah and becoming Atik, the transcendent core, of Beriah; that is an encompassing (sovev) light for Beriah, above the light that fills it.

10 ועד"ז עתיק דיצי [דיצירה] ועתיק דעשיי [דעשייה]. ומ"מ כ"ז [כל זה] נק' קדוש בוי"ו שהוא המשכת הארה בעלמא משא"כ קדש העליון הוא ח"ע [חכמה עילאה] עצמה שאינה מאירה

And in the same way the Atik of Yetzirah and the Atik of Asiyah. Nevertheless, all this is called kadosh with a vav, which is the drawing down of a mere radiance, whereas the supernal kodesh is the higher Chochmah itself, which shines

The same happens for each world: there is an Atik of Yetzirah and an Atik of Asiyah. All such kadosh, with its added vav, is only a radiance drawn down, while the supernal kodesh is Chochmah Ila'ah itself.

רק באצי ממש וכמ"ש בע"ח [בעץ חיים] שמ"ז פ"א²¹ שבחי נקודה דמלי דאצי שבקעה המסך וירדה להיות עתיק לבריהא ודאי שכבר אין לה ערך עם אצי כו' ע"ש.

only in Atzilus itself, as is written in Etz Chaim, Sha'ar 47, chapter 1, that the level of the point of Malchus of Atzilus that broke through the screen and descended to become Atik for Beriah certainly no longer bears any comparison to Atzilus, etc.; see there.

Chochmah Ila'ah shines only in Atzilus itself. Etz Chaim states that the point of Malchus of Atzilus that broke through the screen to become Atik for Beriah no longer bears any comparison with Atzilus; the Kehot note gives the place in current editions as chapter 6 of the Sha'ar on the order of the four worlds.

א"נ [אי נמי] י"ל [יש לומר] גם באצ"י ממש שייך בחי' קדש וג"פ [וגי פעמים] קדוש. דכבר נת' [נתבאר] שבאצ"י עצמו ג"כ יש ד' בחי' אבי"ע [אצילות בריאה יצירה עשיה] אשר הח"ע [החכמה עילאה] נק' חיה והיא אצ"י שבאצ"י.

Alternatively, it may be said that the level of kodesh and the threefold kadosh apply even in Atzilus itself; for it has already been explained that in Atzilus itself there are also the four levels of Atzilus, Beriah, Yetzirah and Asiyah, in which the higher Chochmah is called Chayah, and it is the Atzilus within Atzilus.

A second approach: kodesh and the threefold kadosh are both found within Atzilus itself. Atzilus has its own four tiers, its own Atzilus, Beriah, Yetzirah and Asiyah, and its highest tier, Chochmah Ila'ah, is called Chayah.

11 וזהו ענין קדש העליון ממש וכינה נקרא בריאה שבאצ"י ומשם בחי' הטהרה כמ"ש בלוי' לטהרם²² וזו"נ [וזהו ענין נוקבא] הם יצ"י [יצירה] ועשייה שבאצילות.

And this is the supernal kodesh itself. And Binah is called the Beriah within Atzilus, and from there comes the level of purity, as it is written of the Levites, "to purify them"; and Z'eir Anpin and Nukva are the Yetzirah and Asiyah within Atzilus.

In this reading Chochmah is the supernal kodesh, and Binah is the Beriah within Atzilus and the source of "purity"; that is why the Levites, who are from Binah, are "purified" (Numbers 8:7). Z'eir Anpin and Nukva are the Yetzirah and Asiyah within Atzilus.

ונמשך עליהם ג' מקיפים מחבי' קדש העליון וזהו ענין ג"פ [גי פעמים] קדוש²³ כו' ועיין בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז']²⁴ זחי' חיה שהיא הח"ע [החכמה עילאה] יש בה ג"כ בחי' נרנח"י [נפש רוח נשמה חיה יחידה].

And three encompassing [lights] (makifim) are drawn upon them from the level of the supernal kodesh, and this is the matter of the threefold kadosh, etc. And see Etz Chaim, Sha'ar 41, chapter 7, that the level of Chayah, which is the higher Chochmah, also contains the levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah,

Three encompassing lights from the supernal kodesh rest on Binah, Z'eir Anpin and Nukva, and they are the three times kadosh in the angels' "Holy, holy, holy" (Isaiah 6:3). Etz Chaim teaches that Chayah itself has all five soul-levels; the Kehot note gives the place in current editions as Sha'ar HaMochin, the beginning of chapter 5 and the end of chapter 7.

אשר בחי' נר"נ [נפש רוח נשמה] דחיה מתלכשים בנר"נ [בנפש רוח נשמה] דאצי' שהם כינה וזו"נ [וזהיר אנפין ונוקבא]. וא"כ י"ל [יש לומר] דבחי' נר"נ [נפש רוח נשמה] דחיה זהו ענין ג"פ [ג' פעמים] קדוש וחיה יחידה שבבחי' ח"ע [חכמה עילאה] זהו קדש העליון ממש:

and the levels of Nefesh, Ruach and Neshamah of Chayah are clothed in the Nefesh, Ruach and Neshamah of Atzilus, which are Binah and Z'eir Anpin and Nukva. If so, it may be said that the levels of Nefesh, Ruach and Neshamah of Chayah are the threefold kadosh, and the Chayah and Yechidah within the level of the higher Chochmah are the supernal kodesh itself.

The Nefesh, Ruach and Neshamah of Chayah are clothed in Binah, Z'eir Anpin and Nukva, and they are the threefold kadosh. The Chayah and Yechidah of Chochmah, which are not clothed below, are the supernal kodesh itself.

SECTION 3 • 112-15

The yoke of Heaven and the ascent of Malchus

12 ב והנה ענין עלייה זו ע"י עול מצות שהיא קבלת עול מלכות שמים הענין כי הנה אבא יסד ברתא שהמלי שרשה מח"ע [מחכמה עילאה] קדש העליון ממש

2. Now, as for this ascent [coming] through the yoke of mitzvos, which is the acceptance of the yoke of the kingdom of Heaven, the explanation is that "Abba founded the daughter": Malchus is rooted in the higher Chochmah, the supernal kodesh itself.

Section 2 explains why the ascent comes through "the yoke of mitzvos," the acceptance of the kingship of Heaven. The phrase "Abba founded the daughter" means that Malchus, the "daughter," is rooted in Chochmah, Abba, the supernal kodesh, so accepting G-d's kingship joins a person to Chochmah.

ולכן גם היא נקרא קדש וכמ"ש בזהר פ' פינחס (דף רנ"ד ע"ב) דכתיב כי קדש הוא לכם^{25,26} ע"ש ולכן ע"יז הוא עליית הנשמות לקדש העליון.

Therefore it too is called kodesh, as is explained in the Zohar, Parshas Pinchas (page 254b), that it is written, "for it is holy (kodesh) to you"; see there. And therefore, through this, the souls ascend to the supernal kodesh.

Because of this root, Malchus too is called kodesh, as the Zohar on Pinchas explains from the verse "for it is holy (kodesh) to you" (Exodus 31:14). Through Malchus, then, the souls rise to the supernal kodesh.

ועי"ל [ועוד יש לומר] כי זה שיתעלו הנשמות מבחי' היחוד דאיהו וגרמוהי לבחי' היחוד דאיהו וחיוהי הנ"ל זהו ע"י המשכת אור הכתר שלמעלה גם מהחכמה הנקרא חיה שלפי

One may further say that the souls' rising from the level of the unity of "He and His vessels" to the level of the unity of "He and His life-forces," mentioned above, comes about through drawing down the light of Keser, which is above even Chochmah, which is called Chayah; for since

A further explanation: rising from the unity of "He and His vessels" to the unity of "He and His life-forces" requires drawing down Keser, the Crown, which is above even Chochmah, here called Chayah.

שהוא למעלה מבי' הבחינות דחיוהי וגרמוהי ע"כ הוא המחבר כי בחי' הנ"ל (וכמ"ש כה"ג [כהאי גוונא] במ"א ע"פ מקושש עצים²⁷ כו')

it is above both levels, "His life-forces" and "His vessels," it is therefore what joins the two levels mentioned above (as is written in a similar way elsewhere, on the verse "gathering wood," etc.).

Because Keser is above both levels, it can join them, as only something higher than two things can unite them. A similar point is made in the discourse on the man "gathering wood" (Numbers 15:32).

והמשכת הכתר נמשך ג"כ ע"י עול מצות כי המלי' שרשה ג"כ מבחי' כתר שלכן נק' כתר עליון דאיהי כתר מלכות²⁸ כו'.

And the drawing down of Keser also comes about through the yoke of mitzvos, for Malchus too is rooted in the level of Keser, which is why it is called "the supernal Keser, which is the Crown of Malchus," etc.

Keser too is drawn down through the yoke of mitzvos, because Malchus is rooted in Keser as well. The Tikkunei Zohar says it outright: "the supernal Keser is the Crown of Malchus," the lowest bound up with the highest.

ועמ"ש מזה בד"ה מי מנה הנ"ל גבי אף עשיתיו²⁹ וכמ"ש בזהר בראשית (דף כ"ד ע"א)

And see what is written about this in the discourse beginning "Who has counted," mentioned above, regarding "I have even made it"; and as is written in the Zohar, Bereishis (page 24a),

The discourse on "Who has counted," cited earlier, discusses this in connection with "I have even made it" (Isaiah 43:7). The Alter Rebbe then turns to the Zohar on the cantillation note zarka.

בענין זרקא דאזדריקת לאתר ידיעא ובמק"מ [ובמקדש מלך] שם שכתב ולעתים ידועים שעולה עד למעלה ראש ונזרקת עד אריך הנקי א"ס אז נקראת זרקא.

regarding “the zarka that is thrown to a known place”; and in the Mikdash Melech there, which writes: “And at known times, when it rises to the very top and is thrown up to Arich, which is called Ein Sof, it is then called zarka,

Zarka, a cantillation note whose name means “thrown,” is described in the Zohar as “thrown to a known place.” The Mikdash Melech, a commentary on the Zohar, explains that at certain times Malchus rises to the very top, thrown up as far as Arich Anpin, which it calls Ein Sof, and then it is called zarka.

כי היא אבן הנזרקת למעלה בגו קירטא דאיהי שפה ע"י ה' מוצאות הפה כו' עכ"ל [עד כאן לשונו] ואפשר לומר דהיינו שאותיות התפלה נקראו אבנים וידוע שמהן נעשים כתרים וכמ"ש בד"ה מזוזה מימין כו'.³⁰

for it is a stone that is thrown upward within the sling, which is the lip, by the five articulations of the mouth, etc.” End of quote. It is possible to say that this means that the letters of prayer are called stones, and it is known that crowns are made of them, as is written in the discourse beginning “The mezuzah on the right,” etc.

Malchus is like a stone hurled upward from a sling; the sling is the lips and the force is the five places of articulation in the mouth. The Alter Rebbe suggests that the stones are the letters of prayer, from which crowns are made, so prayer lifts Malchus to Keser.

13 וזהו ענין זרקא דאזדריקת כו'. ועד"י י"ל [יש לומר] ענין זריקת דם התמיד לעורר בחי' זרקא הנ"ל ועכשיו הוא העלאת נה"ב [נפש הבהמית] שבכח בירור זה גורמים עליית המלי' ועמ"ש בד"ה בכ"ה בכסלו וע' עוד מענין זרקא כו'

And this is the matter of “the zarka that is thrown,” etc. Along these lines one may explain the sprinkling (zerikah) of the blood of the daily offering (tamid): it is to arouse the level of zarka mentioned above. And nowadays it is the elevation of the animal soul, for by the power of this refinement one brings about the ascent of Malchus. And see what is written in the discourse beginning “On the twenty-fifth of Kislev”; and see further on the matter of zarka, etc.,

Zarka also explains the Temple’s “sprinkling” (zerikah) of the blood of the daily tamid offering, which awakened the zarka above. Today the same work is the raising of the animal soul: refining it lifts Malchus. The discourse on the twenty-fifth of Kislev and Pardes on zarka are cited for more.

בפרדס שער הטעמים פרק א' וזהו ג"כ ענין אני כבדוש רענן³¹ וכמ"ש בפרדס שם כי אני אותיות אין³² ועיין בזהר פי' שלח (דקני"ח ע"ב)³³ בענין אין³⁴

in Pardes, Sha'ar HaTe'amim, chapter 1. And this is also the meaning of "I am like a verdant cypress," as is written in Pardes there, that ani ("I") has the letters of ayin ("nothing"); and see the Zohar, Parshas Shelach (158b), on the matter of ayin.

Pardes, Rabbi Moshe Cordovero's work, also explains "I am like a verdant cypress" (Hosea 14:9) in its section on the cantillation notes: ani, "I," has the same letters as ayin, "nothing." The Zohar on Shelach discusses ayin as a level far above even the Tree of Life.

והנה בחי' מלכותו ית' הנקרא אני שרשה מבחי' אין וכנ"ל אלא שירדה כבדוש רענן אבל אח"כ היא העולה למעלה לשרשה.

Now, the level of His sovereignty (Malchus), may He be blessed, which is called ani ("I"), is rooted in the level of ayin ("nothing"), as mentioned above, except that it descended, "like a verdant cypress"; but afterwards it is what rises up to its root.

G-d's Malchus, which says "I" (ani), is rooted in ayin, the "nothing" beyond grasp, as said above of its root in Keser. It descends "like a verdant cypress" to rule the worlds, but afterward it rises back to its root.

וזהו בחי' זרקא כנ"ל. וזהו ענין יחיד חי העולמים ומלך יחיד כו' שאומרים בברוך שאמר ובשתבח ועמ"ש מזה בביאור ע"פ כי אתה נרי.^{35, 36, 37}

And this is the level of zarka mentioned above. And this is the meaning of "Unique One, Life of the worlds" and "Unique King," etc., which we say in Baruch She'amar and in Yishtabach. And see what is written about this in the explanation on the verse "For You are my lamp."

That return upward is zarka. The morning prayers express it when Baruch She'amar and Yishtabach pair "King" with "Unique One, Life of the worlds," and the discourse on "For You are my lamp" (II Samuel 22:29) explains it further.

14 והנה עי"ז היא מעלית ג"כ נש"י [נשמות ישראל] האחוזים בה וכמ"ש במ"א בפ"י למען יזמרך כבוד ולא ידום³⁸ ועי"ז ה' אלקי לעולם אורך.

Now, through this it also raises the souls of Israel that are bound up with it, as is explained elsewhere on the meaning of "So that glory may sing praise to You and not be silent," and through this, "Havayah my G-d, I will thank You forever."

As Malchus rises, it also lifts the souls of Israel who are bound to it. The Alter Rebbe refers to an explanation of "So that glory may sing praise to You and not be silent; Havayah my G-d, I will thank You forever" (Psalms 30:13).

וזהו ענין בזאת יבא אהרן³⁹ אל הקדש בזאת דייקא שהיא מדת מלכותו ית'⁴⁰ אשר שרשה הגבה מאד נעלה.

And this is the meaning of "With this (bezos) shall Aharon come into the Holy (hakodesh)": specifically "with this" (zos), which is the attribute of His sovereignty, may He be blessed, whose root is exceedingly high and exalted.

This is the meaning of "With this (bezos) shall Aharon come into the Holy" (Leviticus 16:3), the opening of the Yom Kippur service. "This" (zos) means the attribute of Malchus, whose root is exceedingly high, so the Kohen Gadol enters the inner sanctum by means of Malchus.

15 ולכן נאמר וכסיל לא יבין את זאת.⁴¹ וע' במדרש רבה פ' אחרי פכ"א מענין בזאת יבא ועמ"ש במ"א ע"פ אל יתהלל חכם⁴² כו' כ"א בזאת יתהלל כו' וצדקה בארץ⁴³ וזהו ענין וצדקה תרומם⁴⁴ כו'

Therefore it is said, "and a fool does not understand this (zos)." And see the Midrash Rabbah, Parshas Acharei, section 21, on "With this shall [Aharon] come"; and see what is written elsewhere on the verse "Let not the wise man glory," etc., "but only in this let him glory," etc., "and righteousness in the earth"; and this is the meaning of "And righteousness exalts," etc.

Because zos is so lofty, "a fool does not understand this (zos)" (Psalms 92:7). Vayikra Rabbah 21 expounds "With this shall Aharon come," and Jeremiah's "Let not the wise man glory... but only in this let him glory... righteousness in the earth" (Jeremiah 9:22-23) and "righteousness exalts" (Proverbs 14:34) are tied to the same theme.

והנה העלייה היא בשבת שנאמר כי קדש היא לכם⁴⁵ כי שבת הוא מוחין דאבא⁴⁶ ועליית המלי' באור אבא:

Now, the ascent is on Shabbos, as it is said, "for it is holy (kodesh) to you"; for Shabbos is the intellect (mochin) of Abba, and [it is] the ascent of Malchus into the light of Abba.

This ascent of Malchus happens on Shabbos, of which the Torah says "for it is holy (kodesh) to you" (Exodus 31:14). Shabbos is the mochin of Abba, Chochmah, when Malchus rises into the light of Abba, the supernal kodesh.

SECTION 4 • ¶16-18

Yom Kippur and the Holy of Holies

16 ג אמנם מילוי כל הפגמים הוא ביוהכ"פ [ביום הכפורים] שהוא שבת שבתון. שהוא בחי' קדש הקדשים שהוא למעלה מעלה גם מבחי' קדש העליון וח"ע [וחכמה עילאה] כמ"ש והחכמה מאין תמצא^{47, 48} וכמשי"ל [וחכמה שכתוב לעיל] בשם הזהר דמשפטים

3. However, the filling of all the blemishes is on Yom Kippur, which is “a Shabbos of complete rest” (Shabbos Shabbason), which is the level of the Holy of Holies (kodesh hakodashim), which is far, far above even the level of the supernal kodesh and the higher Chochmah, as it is written, “And Chochmah is found from ayin (nothing),” and as is written above in the name of the Zohar on Mishpatim

Section 3: Shabbos lifts Malchus to Chochmah, but filling every gap left by sin happens only on Yom Kippur, “Shabbos Shabbason,” which corresponds to the Holy of Holies. That level is far above even Chochmah, the supernal kodesh: “Chochmah is found from ayin” (Job 28:12), and the Zohar on Mishpatim says that Chochmah comes from the place called the Holy of Holies.

(דף קכ"א סע"ב [סוף עמוד ב]) ולכן ע"י המשכה מבחי' זו מתמלאים כל הפגמים. וזהו וכפר על הקדש⁴⁹ כו'.

(page 121, end of side b). Therefore, through a drawing down from this level, all the blemishes are filled. And this is [the meaning of] “And he shall atone for the Holy (hakodesh),” etc.

Since the Holy of Holies is the source of Chochmah, a drawing down from it can fill every blemish, even those that reach very high. This is the meaning of “And he shall atone for the Holy” (Leviticus 16:16), said of the Yom Kippur service.

והיינו ע"י כה"ג [כהן גדול] שהוא נכנס לבית קדש"ק [קודש הקדשים] והוא ע"ד מ"ש בזהר ר"פ יתרו⁵⁰ (דס"ז ע"ב) אית מלך לעילא דאיהו רזא דקה"ק [דקדש הקדשים] ותחותיה אית כהן⁵¹ כו'

That is, through the Kohen Gadol, who enters the House of the Holy of Holies. And this is along the lines of what is written in the Zohar, at the beginning of Parshas Yisro (67b): “There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a kohen,” etc.,

The atonement comes through the Kohen Gadol entering the Holy of Holies. The Zohar at the beginning of Yisro says that in holiness there is a King with a kohen serving beneath Him: “There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a kohen.”

דאקרי גדול כו' וע"ש בפ"י הרמ"ז [הרב משה זכות] אית מלך לעילא היינו מלי דא"ק [דאדם קדמון] שנעשה עתיק לאצילות ועיקר הארתו היא בכח"ב [בכתר חכמה בינה] דאריך וזהו ענין קדש הקדשים הם כח"ב [כתר חכמה בינה] דאריך כו'.

“who is called great,” etc. And see there in the commentary of the Ramaz: “There is a King above” means the Malchus of Adam Kadmon, which becomes Atik for Atzilus, and its radiance is chiefly in the Keser, Chochmah and Binah of Arich; and this is the meaning of the Holy of Holies: they are the Keser, Chochmah and Binah of Arich, etc.

That kohen is the one “called great.” The Ramaz (Rabbi Moshe Zacuto) explains the “King above” as the Malchus of Adam Kadmon, the primordial level above Atzilus, which becomes Atik, the inner core of Atzilus, and shines chiefly in the Keser, Chochmah and Binah of Arich Anpin; these three are the Holy of Holies.

17 וכה"ג [וכהן גדול] הוא חסד עליון דאריך הנק' יומא דכליל כולהו יומי. והוא הממשיך האור מכח"ב [מכתר חכמה בינה] דא"א להתגלות בחכמה עילאה

And the Kohen Gadol is the supernal Chesed of Arich, which is called “the day that includes all the days.” And it is he that draws the light from the Keser, Chochmah and Binah of Arich Anpin to be revealed in the higher Chochmah

Above, the Kohen Gadol is the supernal Chesed of Arich Anpin, called “the day that includes all the days.” He draws the light of the Keser, Chochmah and Binah of Arich Anpin down so that it is revealed in Chochmah Ila'ah.

דאצילות ע"ש וע"ד שנוי [שנוכר] במ"א בפ"י אתה כהן⁵² ע' [עיינן] בפ"י הרמ"ז [הרב משה זכות] ברע"מ [ברע"א מהימנא] פ' עקב⁵³ שממשיך מבחי' הוא להיות בבחי' אתה דהיינו מההעלם אל הגילוי כו'.

of Atzilus; see there. And it is along the lines of what is mentioned elsewhere on the meaning of “You are a kohen”; see the commentary of the Ramaz on the Raaya Mehemna, Parshas Eikev, that he draws from the level of “He” (hu) to be in the level of “You” (atah), that is, from concealment to revelation, etc.

This happens in Chochmah Ila'ah of Atzilus. The verse “You are a kohen” (Psalms 110:4) is explained in the same way, following the Ramaz on the Raaya Mehemna (Eikev; the Kehot note gives the page as 271a): the kohen draws from “He” (hu), G-d hidden, to “You” (atah), G-d revealed and addressed.

18 וענין בחי' כה"ג [כהן גדול] למטה בעבודת ה' הוא בחי' אהבה רבה. כי כהן זהו בחי' חסד⁵⁴ שהוא אהבה

And the level of the Kohen Gadol below, in the service of G-d, is the level of great love (ahavah rabbah). For a kohen is the level of Chesed, which is love,

In a person's service of G-d, the Kohen Gadol corresponds to ahavah rabbah, “great love.” A kohen in general stands for Chesed, which is love.

אבל כהן גדול היינו אהבה רבה שהוא בחי' רב חסד ועמ"ש בד"ה בהעלותך את הנרות⁵⁵ מענין אה"ר
[אהבה רבה] דאהרן

but a Kohen Gadol is great love, which is the level of “and abundant in kindness (rav chesed).” And see what is written in the discourse beginning “When you light the lamps” about the great love of Aharon,

The Kohen Gadol is “great” love, the quality of “abundant in kindness (rav chesed).” The discourse on “When you light the lamps” (Numbers 8:2) discusses Aharon’s great love.

שהוא למעלה מבחי' אהבה הטבעית שמבחי' חסד לאברהם⁵⁶ ועמ"ש בד"ה ועשית בגדי קדש
לאהרן^{57,58} וזהו ענין פנימית הלב לך אמר לבי בקשו פני⁵⁹ כו' עמ"ש בד"ה אתם נצבים.⁶⁰

which is above the level of the natural love that comes from the level of “kindness to Avraham.” And see what is written in the discourse beginning “And you shall make holy garments for Aharon.” And this is the inner dimension of the heart: “To You my heart said, ‘Seek My face,’” etc.; see what is written in the discourse beginning “You are standing.”

This love is above the natural love that comes from “kindness to Avraham” (Micah 7:20). It is the love of the heart’s inner depth, “To You my heart said, ‘Seek My face’” (Psalms 27:8), discussed further in the discourses on “And you shall make holy garments for Aharon” and “You are standing.”

SECTION 5 • ¶19-25

Hu and hi: Atik and the Holy of Holies

19 והנה בבחי' המשכה זו שמבחינת קדש הקדשים יש ג"כ ב' בחינות הא' הנק' שבת שבתון הוא^{61,62} והב' הנקרא שבת שבתון היא והיינו

Now, in this drawing down from the level of the Holy of Holies there are also two levels: the first is called “Shabbos Shabbason hu,” and the second is called “Shabbos Shabbason hi.” That is,

Even the drawing down from the Holy of Holies has two levels, matching the Torah’s two phrasings: “Shabbos Shabbason hu” (Leviticus 23:32), with a masculine pronoun, and “Shabbos Shabbason hi” (Leviticus 16:31), with a feminine one.

כי קדה"ק [קודש הקדשים] עצמו זהו בחי' כח"ב [כתר חכמה בינה] דאריך ועיקר ההמשכה צ"ל מבחינת עתיק המאיר בו שהוא בחי' תחתונה שבמאציל. וזהו ענין אית מלך לעילא⁶³ פי' מלי' דא"ס דאיהו רזא דקה"ק [דקדש הקדשים] שמתלבש בכח"ב [בכתר חכמה בינה] דאריך.

the Holy of Holies itself is the level of the Keser, Chochmah and Binah of Arich, while the main drawing down must be from the level of Atik that shines within it, which is the lowest level of the Emanator. And this is the meaning of "There is a King above": that is, the Malchus of Ein Sof, "who is the mystery of the Holy of Holies," which is clothed in the Keser, Chochmah and Binah of Arich.

The Holy of Holies itself is the Keser, Chochmah and Binah of Arich Anpin, but the main drawing down must come from Atik shining within it, called "the lowest level of the Emanator": it still belongs to G-d the Emanator rather than to what He emanated. The Zohar's "King above... the mystery of the Holy of Holies" is this Malchus of Ein Sof clothed in Arich's upper three.

וביאור ענין אית מלך לעילא יובן עפמ"ש [על פי מה שכתוב] בד"ה קול דודי^{64, 65} בענין מלכותך מלכות כל עולמים⁶⁶ דפי' מלכותך היינו עד, מ האור כשהוא כלול במאור שאז מתאחד ממש עם עצם המאור כו'.

The explanation of "There is a King above" will be understood according to what is written in the discourse beginning "The voice of my beloved," on "Your kingship is a kingship of all worlds": that "Your kingship" means, by way of analogy, the light when it is included in the luminary, for then it is truly united with the essence of the luminary, etc.

The discourse on "The voice of my beloved" explains "Your kingship is a kingship of all worlds" (Psalms 145:13): "Your kingship" is like light still contained in its source and one with it. So the "King above" is Malchus while it is still one with Ein Sof.

20 והנה כשנמשך הגילוי מבחי' עתיק ממש אז נקי' שבת שבתון הוא. לשון זכר. כי הוא מקור ההשפעה ובחי' א"א

Now, when the revelation is drawn from the level of Atik itself, it is then called "Shabbos Shabbason hu," in the masculine; for it is the source of the flow, and the level of Arich Anpin,

When the revelation comes from Atik itself, Yom Kippur is "Shabbos Shabbason hu," with the masculine pronoun, because Atik is the source that gives. In Kabbalah the masculine stands for the one who gives and the feminine for the one who receives.

שהוא שרש הנאצלים הוא מקבל מבחי' זו. וענין גילוי בחי' עתיק אפשר לומר שזהו למעלה מבחי' קדש הקדשים.

which is the root of the emanated beings, receives from this level. And the revelation of the level of Atik, it is possible to say, is above the level of the Holy of Holies.

Arich Anpin, the root of everything emanated, receives from Atik. So a revelation of Atik is above the Holy of Holies, which is the upper three of Arich Anpin.

21 וכענין מ"ש במ"א בפ"י מארז"ל [מאמר רבותינו זכרונם לברכה] יכול כמוני ת"ל [תלמוד לומר] כי קדוש אני⁶⁷ קדושתו למעלה מקדושתכם. דאין ר"ל [רוצה לומר] כמו מהותו ועצמותו ממש ח"ו [חס ושלום] דאיך יעלה על הדעת לומר כן

This is like what is explained elsewhere on the meaning of the saying of our Sages, of blessed memory, "Could it be [that you are to be holy] like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." This does not mean like His actual being and essence, G-d forbid, for how could it enter the mind to say so?

On "You shall be holy," the Midrash asks, "Could it be like Me?" and answers from "For I am holy": "My holiness is above your holiness." The Alter Rebbe first rules out that anyone ever compared a person's holiness with G-d's very essence; no one could think that.

אלא פי' כמוני היינו הארתו ית' המתלבשת בשרש הנאצלים והוא בחי' עתיק⁶⁸ שהוא נקי בחי' תחתונה שבמאציל.

Rather, the meaning of "like Me" is His radiance, may He be blessed, that is clothed in the root of the emanated beings; and this is the level of Atik, which is called the lowest level of the Emanator.

"Like Me" means G-d's radiance clothed in the root of all the emanated levels, which is Atik, called "the lowest level of the Emanator." This is the "My holiness" that is above "your holiness."

22 וא"כ בחינה זו הוא למעלה גם מבחי' קדש הקדשים. שזהו נקי קדושתכם כי הוא שרש הנאצלים.

If so, this level is above even the level of the Holy of Holies, which is what is called "your holiness," for it is the root of the emanated beings;

So Atik is above even the Holy of Holies. The Holy of Holies is called "your holiness" because it is the root of the emanated levels.

משא"כ בחי' עתיק נקי' קדושתו שהוא בחי' תחתונה שבמאציל אלא שהוא המאיר בבחי' קדש הקדשים ואזי נקי' שבת שבתון הוא.

whereas the level of Atik is called "My holiness," for it is the lowest level of the Emanator, except that it is what shines in the level of the Holy of Holies, and then it is called "Shabbos Shabbason hu."

Atik is "My holiness," G-d's own lowest level, yet it shines within the Holy of Holies. When it does, Yom Kippur is "Shabbos Shabbason hu."

23 וזהו ענין המלך הקדוש ועמ"ש במ"א בד"ה והיה מדי חדש^{69,70} בענין ושבת בשבתו ואזי נאמר וכפר על הקדש⁷¹ שממלא ג"כ אפי' [אפילו] על הפגם הנוגע באור אבא הנקי' קדש העליון ובחי' שבת שבתון היא

And this is the meaning of "the holy King." And see what is written elsewhere, in the discourse beginning "And it shall be, from one new moon," on "and Shabbos in its Shabbos." And then it is said, "And he shall atone for the Holy (hakodesh)," for it also fills in even the blemish that touches the light of Abba, which is called the supernal kodesh. And the level of "Shabbos Shabbason hi"

This is the meaning of "the holy King," said in the prayers of the Days of Awe: the "King above," Atik, shining in the Holy. Then "he shall atone for the Holy" reaches even blemishes that touch Abba, the supernal kodesh; the discourse on "From one new moon" (Isaiah 66:23) is cited for "Shabbos in its Shabbos."

היינו כשלא אכשור דרי וליכא אתעדל"ת [אתערותא דלתתא] כדבעי אזי אין ההמשכה מבחי' עתיק ממש ואעפ"כ [ואף על פי כן] נמשך האור מבחי' קדש הקדשים עצמו שהוא כח"ב [כתר חכמה בינה] דא"א

is when the generations are not worthy and there is no arousal from below as there should be; then the drawing down is not from the level of Atik itself. Nevertheless, the light is drawn from the level of the Holy of Holies itself, which is the Keser, Chochmah and Binah of Arich Anpin,

"Shabbos Shabbason hi" is when the generations are not worthy and there is not enough arousal from below, that is, not enough effort on our part. Then the revelation does not come from Atik itself, though light still comes from the Holy of Holies, the Keser, Chochmah and Binah of Arich Anpin.

אלא שאין מאיר בו הבחי' שארז"ל [שאמרו רבותינו זכרונם לברכה] קדושתו למעלה כו' כנ"ל ואזי נקי' שבת שבתון היא.

except that the level of which our Sages, of blessed memory, said, "My holiness is above," etc., does not shine in it, as mentioned above; and then it is called "Shabbos Shabbason hi."

In that case the level the Sages called "My holiness is above" does not shine within the Holy of Holies. The day is then "Shabbos Shabbason hi," with the feminine pronoun.

24 ואזי אין מכפר כ"א על הפגם המגיע במקדש הקדש⁷² שהוא בינה המקבלת מחכמה כמו שבח"י היא מקבל מבח"י הוא כו'.

And then it atones only for the blemish that reaches the Sanctuary of the Holy (mikdash hakodesh), which is Binah, which receives from Chochmah, just as the level of hi ("she") receives from the level of hu ("he"), etc.

In the hi state, the atonement reaches only blemishes that touch "the Sanctuary of the Holy" (Leviticus 16:33), which is Binah. Binah receives from Chochmah, just as the feminine hi receives from the masculine hu.

וביאור הענין י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] המר"י [הרמ"ז] בפ' ויקרא [בדף ט"ו ע"ב] ובפ' אמור (ד' צ"ד) שיש בת"ד [בתיקוני דיקנא] שהם י"ג מדה"ר [מדות הרחמים] ב' בחי' א' השערות ושם מציאות אימא והב' אור הפנימי שבתוכם שהוא מציאות אבא.

The explanation of the matter may be given according to what the Ramaz writes on Parshas Vayikra (page 15b) and on Parshas Emor (page 94): that in the tikkunim of the beard (tikkunei dikna), which are the Thirteen Attributes of Mercy, there are two levels: the first, the hairs, and there is the presence of Imma; and the second, the inner light within them, which is the presence of Abba.

The Ramaz explains (on the Zohar's Vayikra and Emor) that the "tikkunim of the beard," the Kabbalistic image for the Thirteen Attributes of Mercy, have two layers. The hairs correspond to Imma (Binah), and the inner light within them corresponds to Abba (Chochmah).

והנה השערות עצמן נמשכים מא"א [מאריך אנפין] אבל הפנימית המלוכש בתוכם שהוא בחי' כשמן הטוב כו' יורד על הזקן⁷³ נמשך מאור עתיק המלוכש בכתר וחכמה דא"א ועמ"ש במ"א בענין ויוסף הורד מצרימה.⁷⁴

Now, the hairs themselves are drawn from Arich Anpin, but the inner [light] clothed within them, which is the level of "like the good oil," etc., "running down upon the beard," is drawn from the light of Atik that is clothed in the Keser and Chochmah of Arich Anpin. And see what is written elsewhere on "And Yosef was brought down to Egypt,"

The hairs come from Arich Anpin, but the inner light, "like the good oil... running down upon the beard" (Psalms 133:2), comes from Atik's light clothed in Arich's Keser and Chochmah. The discourse on "And Yosef was brought down to Egypt" (Genesis 39:1) explains where it comes from.

שהוא ההמשכה מיסוד דא"ק [דאדם קדמון] ויסוד דעתיק הנמשך במזלות דא"א כו' ומקור המשכה זו הוא מחכמה דא"ק [דאדם קדמון].

that it is the drawing down from the Yesod of Adam Kadmon and the Yesod of Atik, which is drawn into the mazalos of Arich Anpin, etc.; and the source of this drawing down is from the Chochmah of Adam Kadmon.

That discourse describes it as a flow from the Yesod of Adam Kadmon and the Yesod of Atik into the mazalos, the flowing parts of Arich Anpin's beard. Its ultimate source is the Chochmah of Adam Kadmon.

25 וזהו ענין כשמן הטוב כו' וע"כ כשנמשך ומאיר גם הפנימי [הפנימיות / הפנימית] שבי"ג ת"ד [תיקוני דיקנא] מכפר גם על הקדש שהוא אבא.

And this is the meaning of "like the good oil," etc. Therefore, when the inner dimension within the thirteen tikkunim of the beard is also drawn down and shines, it atones also for the Holy (kodesh), which is Abba;

This is the "good oil": when the inner light within the thirteen tikkunim shines as well, the atonement reaches even the Holy, which is Abba.

75 משא"כ כשנמשך רק מחיצוניות י"ג ת"ד [תיקוני דיקנא] אינו מכפר על הקדש ממש כ"א על מקדש הקדש⁷⁵ שהיא אימא:

whereas when it is drawn only from the outer dimension of the thirteen tikkunim of the beard, it does not atone for the Holy itself, but only for the Sanctuary of the Holy, which is Imma.

When only the outer layer of the thirteen tikkunim is drawn down, it atones only for "the Sanctuary of the Holy," which is Imma. It does not reach the Holy itself.

SECTION 6 • ¶26-28

Hu and hi within Atik and Adam Kadmon

26 ד ועו"ל [ועוד יש לומר] ענין בחי' שבת שבתון הוא. ובחינת שבת שבתון היא. גם בהמשכה שמבחי' עתיק ממש.

4. One may further explain the level of "Shabbos Shabbason hu" and the level of "Shabbos Shabbason hi" even within the drawing down that is from the level of Atik itself.

Section 4 offers another reading: hu and hi can both be found even within the drawing down that comes from Atik itself.

והוא ע"פ מ"ש במ"א ע"פ הנותן שלג כצמר^{76,77} כלומר שהוא דבר חידוש שהוא נותן הארה בשלג

This is according to what is written elsewhere on the verse "He gives snow like wool": that is, it is a novel thing that He gives a radiance in the snow,

The verse "He gives snow like wool" (Psalms 147:16) is read as describing something new: G-d gives a radiance into "snow" so that it becomes like "wool." The next part identifies both images.

שהם י"ג ת"ד [תיקוני דיקנא] ששרשם ממו"ס [ממוחא סתימאה] שבו מלובשת גבורה דעתיק להיות כצמר ממש שהוא בחי' שער רישיה כעמר נקא⁷⁸ שנמשך מגולגלתא שבו מלובש חסד דעתיק

which is the thirteen tikkunim of the beard, whose root is from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik is clothed, so that it is truly "like wool," which is the level of "the hair of His head like pure wool," which is drawn from the Gulgalta (the skull), in which the Chesed of Atik is clothed.

"Snow" is the thirteen tikkunim of the beard, rooted in Mocha Stima'ah, the "hidden brain" of Arich Anpin, where Atik's Gevurah is clothed. "Wool" is "the hair of His head like pure wool" (Daniel 7:9), drawn from the Gulgalta, the skull, where Atik's Chesed is clothed; the radiance makes the beard truly like the hair of the head.

כי שרש בחי' הדיקנא נמשך מבי' פיאות הראש שהם⁷⁹ בי' פעמים מצפ"ץ [מצפ"ץ (שם הוי' בחילוף א"ת ב"ש)] בי' פעמים⁸⁰ הוי' שולפני י"ג מדות אל רחום וחנון⁸¹ כו'

For the root of the level of the beard is drawn from the two sides (pe'os) of the head, which are the two times Matzpatz, the two times Havayah, Havayah, that precede the Thirteen Attributes: "Kel, merciful and gracious," etc.

The beard's root is in the two sides (pe'os) of the head, which correspond to the two Names Matzpatz, the two times Havayah that open the Thirteen Attributes: "Havayah, Havayah, Kel, merciful and gracious" (Exodus 34:6). According to the Or HaTorah cited in the Kehot note, Matzpatz is the Name Havayah written in the At-Bash letter cipher.

ועל ידי הארה זו דייקא שמבחי' חסד דעתיק נקי שבת שבתון הוא לשון זכר כי זכר חסדו⁸² בחי' חסד כו'

And it is specifically through this radiance from the level of the Chesed of Atik that it is called "Shabbos Shabbason hu," in the masculine (zachar), for "He remembered (zachar) His kindness" is the level of Chesed, etc.;

Through this radiance from Atik's Chesed, the day is called "Shabbos Shabbason hu," masculine (zachar). The verse "He remembered (zachar) His kindness" (Psalms 98:3) links the word zachar with Chesed.

והוא המשכה מבחי' אור עתיק המלוכש בכתר דא"א שהוא למעלה מבחי' האור המלוכש בחכמה דא"א.

and it is a drawing down from the level of the light of Atik that is clothed in the Keser of Arich Anpin, which is above the level of the light clothed in the Chochmah of Arich Anpin.

This flow comes from Atik's light clothed in the Keser of Arich Anpin, the Gulgalta. That is higher than the light clothed in the Chochmah of Arich Anpin, Mocha Stima'ah.

27 ועי' בע"ח [בעץ חיים] שער א"א רפ"ז וספ"ג [וסוף פרק ג']. גם עפמ"ש [על פי מה שכתוב] במ"א בענין ויוסף הורד

הנ"ל שזהו המשכה מבחי'

And see Etz Chaim, Sha'ar Arich Anpin, the beginning of chapter 7 and the end of chapter 3. Also according to what is written elsewhere on "And Yosef was brought down," mentioned above, that this is a drawing down from the level of

Etz Chaim, in its section on Arich Anpin, discusses this. The discourse on "And Yosef was brought down," cited above, adds that this is a flow from the Yesod of Adam Kadmon.

יסוד דא"ק [דאדם קדמון] שלמעלה מבחי' מלי דא"ק [דאדם קדמון] שנעשה עתיק לאצי' שבחי' מלי' היא רק

הארה לגבי היסוד שהוא בחינת ההמשכה מאור א"ס ממש.

the Yesod of Adam Kadmon, which is above the level of the Malchus of Adam Kadmon that becomes Atik for Atzilus; for the level of Malchus is only a radiance relative to Yesod, which is the level of the drawing down from the Infinite Light itself.

The Yesod of Adam Kadmon is higher than its Malchus, which becomes Atik for Atzilus. Malchus is only a radiance compared with Yesod, which carries the flow of the Infinite Light itself.

28 ומבואר בלק"ת [בלקוטי תורה (להאריז"ל)] פי קדושים⁸³ שבחי' שבת העליון זהו הדר יסוד דא"ק [דאדם קדמון]

כו' וא"כ לפ"ז [לפי זה] י"ל [יש לומר] דשבת שבתון היא היינו כשהמשכה נמשך ממלי' דא"ק [דאדם קדמון]

And it is explained in the Likkutei Torah of the Arizal, Parshas Kedoshim, that the level of the supernal Shabbos is the splendor (hadar) of the Yesod of Adam Kadmon, etc. If so, accordingly, it may be said that "Shabbos Shabbason hi" is when the drawing down is drawn from the Malchus of Adam Kadmon,

The Arizal's Likkutei Torah (on Kedoshim) says the supernal Shabbos is "the splendor (hadar) of the Yesod of Adam Kadmon." Accordingly, the Alter Rebbe suggests, "Shabbos Shabbason hi" is a flow from the Malchus of Adam Kadmon.

אבל שבת שבתון הוא לשון דכר היינו כשמקור ההמשכה נמשך מיסוד דא"ק [דאדם קדמון] כו' והיינו ע"י ששם עלו שבטים⁸⁴ שע"י ויוסף כו' ופי' ששם עלו ע"י אתעדל"ת [אתערותא דלתתא].

but "Shabbos Shabbason hu," in the masculine, is when the source of the drawing down is drawn from the Yesod of Adam Kadmon, etc. And this comes through "for there the tribes went up," through which "And Yosef," etc.; and the meaning of "for there [the tribes] went up" is through an arousal from below.

"Shabbos Shabbason hu," masculine, is a flow whose source is the Yesod of Adam Kadmon. It comes through "for there the tribes went up" (Psalms 122:4), which is read as Israel's arousal from below, and that brings about "And Yosef was brought down," Yosef being associated in Kabbalah with Yesod.

כי י"ב שבטים עם שבט לוי הם כנגד י"ג מדות הרחמים והיינו ששרש שרשן משם וגם הם עצמן הם מהיכל קדה"ק [קודש הקדשים] דבריאה הנמשך ממלי דאצילות

For the twelve tribes, together with the tribe of Levi, correspond to the Thirteen Attributes of Mercy; that is, the root of their root is from there. And they themselves are also from the Chamber of the Holy of Holies of Beriah, which is drawn from the Malchus of Atzilus.

The twelve tribes together with Levi make thirteen, matching the Thirteen Attributes of Mercy, which are the root of their root. The tribes themselves come from the Chamber of the Holy of Holies of Beriah, which receives from the Malchus of Atzilus.

ולכן ע"י אתעדל"ת [אתערותא דלתתא] שלהם בבחי' ששם עלו שבטים מעוררים למעלה בבחי' קדש הקדשים דאצילות דהיינו שמעוררים בחינת י"ג מדות הרחמים דא"א

Therefore, through their arousal from below, at the level of "for there the tribes went up," they arouse above, in the level of the Holy of Holies of Atzilus; that is, they arouse the level of the Thirteen Attributes of Mercy of Arich Anpin.

Their arousal from below, their "going up," awakens a response in the Holy of Holies of Atzilus. That is, it awakens the Thirteen Attributes of Mercy of Arich Anpin.

ואזי ע"י נמשך ג"כ מבחי' ומדרגת הנק' קדושת למעלה מקדושכם הנז' [הנזכר] לעיל וזהו ענין ויוסף הורד⁸⁵ כו'

And then, through this, there is drawn down also from the level and rank called "My holiness is above your holiness," mentioned above. And this is the meaning of "And Yosef was brought down," etc.,

Through this, light is drawn even from the level called "My holiness is above your holiness," which is Atik. This is what "And Yosef was brought down" means.

היינו בחיי כשמן הטוב כו' יורד על הזקן^{86, 87, 88} כו' עי' [עיי'ן] בזהר פ' אמור (דפ"ח סע"ב [סוף עמוד ב]) וס"פ צו⁸⁹ (דל"ד סע"א [סוף עמוד א]) ומ"ש בביאור ע"פ

that is, the level of "like the good oil," etc., "running down upon the beard," etc. See the Zohar, Parshas Emor (the end of 88b), and the end of Parshas Tzav (the end of 34a), and what is written in the explanation on the verse

"Yosef was brought down" is the "good oil running down upon the beard" (Psalms 133:2): the inner light flowing into the Thirteen Attributes. The Zohar on Emor and at the end of Tzav is cited, along with a Likkutei Torah explanation. The Kehot note's lemma reads the Tzav page as 32a, but the passage on the good oil is on 34a, as our text has it.

כי עמך מקור חיים⁹⁰ בסופו בענין באורך כו'. ועמ"ש במ"א בפ"י שבעתים כאור שבעת הימים⁹¹ כו'.

"For with You is the source of life," at its end, on "In Your light," etc. And see what is written elsewhere on the meaning of "sevenfold, like the light of the seven days," etc.

That explanation is on "For with You is the source of life" (Psalms 36:10), at its end, where it treats "In Your light." Another discourse, on "sevenfold, like the light of the seven days" (Isaiah 30:26), is also cited.

והנה כ"ז [כל זה] נמשך ביוהכ"פ [ביום הכפורים]. וזהו ענין שהכה"ג [שהכהן גדול] נכנס ביוהכ"פ [ביום הכפורים] לבית דקה"ק [דקדש הקדשים] ואע"פ [ואף על פי] שעלייתו היה רק עד היכל קדה"ק [קודש הקדשים] דבריא⁹² עי' [עיי'ן] בסש"ב [בספר של בינונים] פנ"ג [פרק נ"ג]

Now, all this is drawn down on Yom Kippur. And this is why the Kohen Gadol enters the House of the Holy of Holies on Yom Kippur. And although his ascent was only up to the Chamber of the Holy of Holies of Beriah (see Sefer Shel Beinonim, chapter 53),

All this is drawn down on Yom Kippur, which is why the Kohen Gadol entered the Holy of Holies on that day. His ascent reached only the Chamber of the Holy of Holies of Beriah; Tanya, chapter 53, explains how the Shechinah was clothed through the Holy of Holies of the higher worlds into the Temple.

אך הוא כמ"ש בזהר הרקיע פ' בראשית (דמ"ה) בפ"י לאתחברא שביעאה בשביעאה⁹³ כי כל היחודים והתפלות אינן פועלים רק בהיכלות וביחוד ההיכלות יש יחוד באצילות

yet it is as is written in Zohar HaRakia, Parshas Bereishis (page 45), on the meaning of "to join the seventh with the seventh": for all the unifications and prayers have effect only in the Chambers (heichalos), and with the unification of the Chambers there is a unification in Atzilus;

Yet Zohar HaRakia explains the phrase "to join the seventh with the seventh": all unifications and prayers act directly only in the Chambers (heichalos) of Beriah, but when the Chambers are united, a unification also takes place in Atzilus.

כי כשהיכלות מתייחדים בשביעאה (שהוא היכל קדה"ק [קודש הקדשים] דבריאה) אז גם זו"נ [זעיר אנפין ונוקבא] עולים להיות מ"ן [מ"ן נוקבין] לאו"א [לאבא ואימא] ואז מקבלת האם מעתיק ע"י יסוד דאבא ומשם ולמעלה אין שייך זווג דלית תמן נוקבא.

for when the Chambers are united in the seventh (which is the Chamber of the Holy of Holies of Beriah), then Z'eir Anpin and Nukva also rise to become mayin nukvin (feminine waters) for Abba and Imma, and then the Mother receives from Atik through the Yesod of Abba; and from there upward a union does not apply, for there is no Nukva there.

When the Chambers unite in the seventh, the Holy of Holies of Beriah, Z'eir Anpin and Nukva rise as mayin nukvin, the "feminine waters" that arouse from below, to Abba and Imma. Imma then receives from Atik through the Yesod of Abba; above that level there is no union, for there is no feminine there.

וז"ש [וזהו שכתוב] לאתחברא שביעאה בשביעאה יסוד אימא שכנגדה היכל זה הנקי קדש קדשים עכ"ל [עד כאן לשוננו]. וע' מזה בזהר ס"פ פקודי (דף ר"ס סע"ב [סוף עמוד ב])⁹⁴ ובמק"מ [ובמקדש מלך] שם.

And this is [the meaning of] what is written, "to join the seventh with the seventh": the Yesod of Imma, corresponding to which is this Chamber, which is called the Holy of Holies. End of quote. And see about this in the Zohar, the end of Parshas Pekudei (page 260, end of side b), and in the Mikdash Melech there.

The second "seventh" is the Yesod of Imma, to which this Chamber, called the Holy of Holies, corresponds. The Zohar at the end of Pekudei and the Mikdash Melech there discuss the same joining.

ומכ"ז [ומכל זה] יובן שעל ידי שהכה"ג [שהכהן גדול] נכנס להיכל קדה"ק [קודש הקדשים] שבבמה"ק [שבכית המקדש] מעורר כן למעלה מעלה שמקבלים או"א [אבא ואימא] מעתיק שהוא כח"י א"ס ממש שע"י [שעל ידי זה] נעשה מילוי כל הפגמים כי אנת הוא שלימותא דכולהו⁹⁵ כו'.

From all this it will be understood that through the Kohen Gadol's entering the Chamber of the Holy of Holies in the Holy Temple, he arouses likewise far, far above, so that Abba and Imma receive from Atik, which is the level of Ein Sof itself, through which the filling of all the blemishes comes about; for "You are the perfection of them all," etc.

So the Kohen Gadol's entry into the Holy of Holies of the Temple awakens, far above, a state in which Abba and Imma receive from Atik, the level of Ein Sof itself. That fills every blemish, for, as Patach Eliyahu says to G-d, "You are the perfection of them all."

SECTION 7 • ¶29-31

The three heads and the hidden Infinite Light

29 והנה הרמ"ז [הרב משה זכות] פ"ר צו גבי ת"ח [תא חזי] האי עולה סליקו וקשירו דכנ"י [דכנסת ישראל] לעילא כו' ואתנהיר כולא מרזא דקדש הקדשים.⁹⁶

Now, the Ramaz explains, at the beginning of Parshas Tzav, on “Come and see: this burnt offering (olah) is the ascent and binding of the Community of Israel above,” etc., “and all is illuminated from the mystery of the Holy of Holies,”

The Ramaz, at the beginning of Parshas Tzav, comments on the Zohar’s words that the burnt offering is the ascent and binding of the Community of Israel above, so that “all is illuminated from the mystery of the Holy of Holies.”

דקדש הקדשים הן תלת רישין רישא עילאה וקדשים הן תרין רישין אחרנין דא לגו מן דא⁹⁷ כו' ע"ש.

that the Holy of Holies is the three heads: the uppermost head [is “Holy”], and “Holies” are the two other heads, one within the other, etc.; see there.

He explains that the Holy of Holies is the Zohar’s “three heads”: the uppermost head, and the two other heads (“Holies”), one within the other. This creates a difficulty for the maamar, because it places even the uppermost head inside the Holy of Holies.

30 וא"כ לפ"ז [לפי זה] דבחי רדל"א [רישא דלא אתידע] שהוא עתיק⁹⁸ הוא בחי קדח"ק [קודש הקדשים] א"כ צ"ל מהו ענין הבחי שלמעלה מזה שע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] קדושתו למעלה מקדושתכם⁹⁹ דא"א לומר דקאי על

If so, according to this, that the level of Radla, the Unknowable Head (Reisha d'Lo Isyada), which is Atik, is the level of the Holy of Holies, then we must understand what the level above this is, of which our Sages, of blessed memory, said, “My holiness is above your holiness.” For it is impossible to say that it refers to

If Radla, the “Unknowable Head,” which is Atik, is part of the Holy of Holies, then what is the level above it, of which the Sages said, “My holiness is above your holiness”? It cannot be the essence of the Infinite Light.

עצמו [עצמות] אור אי"ס ממש שלמעלה מבחי עתיק וכמ"ש בע"ח [בעץ חיים] שמי"א פ"ג [פרק ג']¹⁰⁰ דבחי עתיק הוא הבחי תחתונה שבמאציל וכאלו נאמר ד"מ [דרך משל] בחי מלי שבמלי כו ע"ש.

the very essence of the Infinite Light (Or Ein Sof), which is above the level of Atik (as is written in Etz Chaim, Sha'ar 41, chapter 3, that the level of Atik is the lowest level of the Emanator, as if one were to say, by way of analogy, the level of Malchus of Malchus, etc.; see there),

The essence of the Infinite Light is far above Atik, which Etz Chaim calls "the lowest level of the Emanator," like "Malchus of Malchus." The Kehot note says the Etz Chaim reference, made to the Shklov printing of 5560, should read chapter 1.

דזה א"א כי כבר נת' [נתבאר] דמה שאמרו יכול כמוני אין ר"ל [רוצה לומר] כמו עצמות אור אי"ס ממש דאין יעלה על הדעת לומר כן.

for this is impossible, since it has already been explained that when they said, "Could it be like Me?" it does not mean like the very essence of the Infinite Light, for how could it enter the mind to say so?

That is impossible because, as explained above, "like Me" never meant G-d's very essence; no one could imagine being compared to that.

אלא שר"ל [שרוצה לומר] על הבחי המתלבשת באצילות אשר זהו בחי עתיק כו וכנ"ל. וא"כ לפי הרמ"ז [הרב משה זכות] דקדח"ק [דקדוש הקדשים] הם תלת רישין שמכללם רדלי"א [רישא דלא אתידע] צ"ל מהו ענין הבחי שלמעלה מזה שע"ז אמרו יכול כו.

Rather, it refers to the level that is clothed in Atzilus, which is the level of Atik, etc., as mentioned above. If so, according to the Ramaz's explanation that the Holy of Holies is the three heads, among which is Radla, we must understand what the level above this is, of which they said, "Could it be," etc.

"Like Me" refers to the level clothed in Atzilus, which is Atik. So if, as the Ramaz says, the Holy of Holies includes Radla, the question returns: what is above it, that the Midrash calls "My holiness"?

אך הענין ע"ד מ"ש בביאור האדר"ז [האדרא זוטא] להרח"ו [להרבי חיים ויטאל]¹⁰¹ (בדף רפ"ח ע"א) בפ"י משי"ש [מה שכתוב שם] ע"כ האי עתיקא אשתכח בג' רישין¹⁰² פ"י אשתכח

However, the matter is along the lines of what is written in the commentary on the Idra Zuta by Rabbi Chaim Vital (page 288a), explaining what is written there on side b, "This Atika is found in three heads." The meaning of "is found"

The answer draws on Rabbi Chaim Vital's commentary on the Idra Zuta, on its words "This Atika is found in three heads." He explains the word "found" (ishtakach).

נמצא ומתעלם ומתגלה¹⁰³ בגי' רישין נמצא כי עיקר עתיקא הוא האי"ס¹⁰⁴ אמנם על שם התעלמות בגי' רישין נקי הגי' רישין גי"כ ע"ק [עתיקא קדישא] עכ"ל [עד כאן לשונו].

is: it is found, and is hidden, and is revealed in three heads. It follows that the essence of Atika is the Ein Sof; however, because of its being hidden in the three heads, the three heads too are called Atika Kadisha. End of quote.

"Found" means hidden and revealed in the three heads. The true Atika is the Ein Sof, and the three heads are called Atika Kadisha only because Ein Sof is hidden within them.

נמצא גם בחי' רישא עילאה הנקרא רדלי"א [רישא דלא אתידע] וקדה"ק [וקודש הקדשים] אינו אלא שבו מלובש אור אי"ס ממש הנקרא עתיקא קדישא.

It follows that even the level of the uppermost head, which is called Radla and the Holy of Holies, is [so] only because the Infinite Light itself, which is called Atika Kadisha, is clothed in it.

So even the uppermost head, called Radla and the Holy of Holies, is what it is only because the Infinite Light itself, called Atika Kadisha, is clothed within it.

וזהו ענין הבחי' קדושתו שלמעלה מקדושתכם כו' ועי' בפ"י הספד"צ [הספרא דצניעותא] להאריז"ל [להאריז"י זכרוננו לברכה]¹⁰⁵ בפ"ק [בפרק קמא] [דקיי"ט ע"א] שכי' [שכתב] וז"ל [וזה לשונו] ודע דהוא רישא דלאו רישא¹⁰⁶ אשר שם חביון עוז העצמות הוא עצמו אינו משיג מה שיש בו

And this is the level of "My holiness," which is above "your holiness," etc. And see the commentary on the Sifra deTzniusa by the Arizal, of blessed memory, in the first chapter (page 119a), where he writes as follows: "Know that it is the head that is not a head, where the hiding place of the might of the Essence is; it itself does not grasp what is in it.

That indwelling Infinite Light is "My holiness," above "your holiness." The Arizal, on the Sifra deTzniusa, calls Radla "the head that is not a head," where the hidden might of the Essence dwells, so that the head itself cannot grasp what is within it.

וזהו פי' דלא ידע ולא אתידע מה דהוי ברישא דא כביכול כאדם שאינו משיג מהות הנשמה שבו עכ"ל [עד כאן לשונו].

And this is the meaning of 'it does not know and is not known what is in this head,' as it were, like a person who does not grasp the essence of the soul within him." End of quote.

This explains the Zohar's words, "it does not know and is not known what is in this head." It is like a person who cannot grasp the essence of his own soul.

31 ומכ"ז [ומכל זה] יובן בתוספת ביאור ענין שבת שבתון היא ושבת שבתון הוא. דפ"י שבת שבתון היא היינו

כשהמשכה מקדה"ק [מקודש הקדשים] שהוא בחי' תלת רישין

From all this, "Shabbos Shabbason hi" and "Shabbos Shabbason hu" will be understood with additional explanation. The meaning of "Shabbos Shabbason hi" is when the drawing down is from the Holy of Holies, which is the level of the three heads,

Now hu and hi can be explained more fully. "Shabbos Shabbason hi" is a drawing down from the Holy of Holies, the level of the three heads.

וגם גילוי הארת אור א"ס ע"י תלת רישין הנ"ל כמו עד"מ באדם אף שאינו משיג מהות ועצמות הנשמה שבו מהו עכ"ז [עם כל זה] הארות וכחות הנשמה מתגלות בהראש שהוא השכל וראייה שמיעה כו'.

and also the revelation of the radiance of the Infinite Light (Or Ein Sof) through the three heads mentioned above; just as, by way of analogy, in a person: although he does not grasp the being and essence of the soul within him, what it is, nevertheless the radiances and powers of the soul are revealed in the head, which is the intellect, and sight, hearing, etc.

It also includes a revelation of a radiance of the Infinite Light through those heads. It is like a person who cannot grasp what his soul is in essence, yet sees its powers at work in his head, in intellect, sight and hearing.

אמנם בחי' שבת שבתון הוא. היינו כשנמשך גילוי עצמות אור א"ס ממש המלוכש ברדל"א [ברישא דלא

אתיידע] כו' וזהו ענין כשמן הטוב¹⁰⁷ כו' הטוב כי לא כלו רחמין¹⁰⁸ כו':

But the level of "Shabbos Shabbason hu" is when there is drawn down a revelation of the very essence of the Infinite Light that is clothed in Radla, etc. And this is the meaning of "like the good oil," etc.: "The Good One, for Your mercies have not ended," etc.

"Shabbos Shabbason hu" is when the essence of the Infinite Light clothed in Radla is itself revealed: the "good oil." The words "The Good One, for Your mercies have not ended," from the Modim blessing of the Amidah (as the Kehot note says), express the same goodness.

IN ONE'S AVODAH

The soul descended into a body in order to rise higher than it was. The rise comes through accepting the yoke of Heaven in the mitzvos, through the words of prayer, which lift Malchus to its source, and through refining the animal soul. On Yom Kippur, a person's own arousal from below decides how high the day's light reaches: with fitting effort, the essence of G-d's light shines and makes good every blemish. The Kohen Gadol within is ahavah rabbah, a love for G-d from the heart's inner depth, beyond natural love: "To You my heart said, 'Seek My face.'"

QUESTIONS FOR DISCUSSION

1. Why must the soul descend from "pure" into a body in order to reach "holy"? What does it gain that it did not have at its root?
2. How can the same level be a "light" in one comparison and a "vessel" in another, and how does this answer the question about the Levites and the kohanim?
3. Why does accepting the yoke of Heaven, the simplest service, reach the highest levels, Chochmah and even Keser?
4. What decides whether Yom Kippur is "Shabbos Shabbason hu" or "Shabbos Shabbason hi," and what does the difference mean for atonement?
5. The Kohen Gadol's ascent reached only the Chamber of the Holy of Holies of Beriah, yet it brought Atik's light into Atzilus. How do the Chambers explain this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור מעט ע"פ שבת שבתון

The note says that two versions of this explanation are printed among the Alter Rebbe's discourses of 5570 (1809-10).

KEHOT'S NOTE

בסה"מ תק"ע נדפסו ב' ביאורים.

PARAGRAPH 2

2 טהורה היא

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure." The Alter Rebbe takes "it is pure" as the soul's level at its root, before its descent.

Berakhot 60b ס' ברכות

3 ואנשי קדש תהיון לי

"And you shall be holy people to Me." The Alter Rebbe uses the verse to name the level the soul reaches through its descent: "holy," above the "pure" it had before.

Exodus 22:30 שמות כ"ב:ל'

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וְכֹשֶׁר בְּשָׂדֶה טְרֵפָה לֹא תֹאכְלוּ לְפָלֶךְ תִּשְׁלַכְוּ אֹתוֹ:

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

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

4 בבאור ע"פ ושמתי כדכד

This passage gives the fuller form of the opening: the soul comes from the inner dimension of the vessels of Atzilus and is called "pure" there; it descends ("You created it, You formed it") for an ascent to "holy" through the mitzvos.

KEHOT'S NOTE

ראה לעיל כו, א.

5 ושמתי כדכד

"And I will make your windows of kadmah." The verse is the opening of a parallel discourse on the souls' source in the inner dimension of the vessels.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשִׁמְתִּי כְדָכָד שְׁמִשְׁתִּיה וְשַׁעֲרֶיהָ לְאַבְנֵי יָסָד וְכָל־גְּבוּלָהּ לְאַבְנֵי־חַפְצִים:

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

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6 חסד דרועא ימינא

Patach Eliyahu describes the Sefiros as the limbs of a body: "Chesed, the right arm; Gevurah, the left arm." The

Alter Rebbe uses it to show that an attribute itself is a "vessel."

Tikkunei Zohar 17a:16-17 י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

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7 חסד דרועא ימינא . . לאו מכל אלין מדות

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

8 לאו מכל אלין מדות איהו כלל

The same prayer says that G-d "is not of any of these attributes at all." Here it describes the light, as distinct from the vessels.

Tikkunei Zohar 17b:5-7 ז"ב ה:ה'-ז"ב

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

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9 הכלים דאצילות הם אלקות ממש

Epistle 20 of Iggeres HaKodesh opens with "He and His life-forces are one, He and His vessels are one," the basis for saying that the vessels of Atzilus are G-dliness itself.

KEHOT'S NOTE

ראה אגה"ק סי' כ בתחלתו. ובליקוט פירושים ומ"מ — היטריק שם.

10 ומשם יפרד

The river that leaves Eden "parts from there" into four heads. It is applied to Beriah, Yetzirah and Asiyah, where existence divides and G-d's holiness is hidden.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הָעֵץ וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

PARAGRAPH 3

11 בד"ה זכור את יום השבת לקדשו

That discourse explains why the angels could not receive the Torah: they come from divine speech, an outer garment, while Israel "arose in thought," the inner garment united with the soul.

KEHOT'S NOTE

תו"א ע"א, א.

12 זכור את היום השבת לקדשו

"Remember the Shabbos day to sanctify it" is the opening verse of the Torah Ohr discourse cited here on the ascent from "His vessels" to "His life-forces."

Exodus 20:8 שמות כ"ח

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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13 בפ' בהעלותך (דקנ"א ע"ב)

The note says the wording of this Zohar passage is copied in the Tzemach Tzedek's Or HaTorah on Beha'aloscha, where it can be read in full.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' בהעלותך ע"י שסה.

14 כמ"ש בע"ה שמ"א פ"ז

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

KEHOT'S NOTE

[שמ"ב] לפננו הוא פ"ה וצ"ל כן כי ה' פרקים חסר שם. [כ].

PARAGRAPH 5

15 בביאור ע"פ וידבר אלקים את כל הדברים האלה

This explanation discusses the great awe at Sinai that the soul could not contain, which remained as an encompassing mazal, and identifies the mazal with the Chayah and Yechidah of the soul.

KEHOT'S NOTE

לעיל פ' במדבר יז, א ואילך.

16 וידבר אלקים את כל הדברים האלה

The opening of the Ten Commandments, which heads the Likkutei Torah discourse where the level of Chayah is explained.

Exodus 20:1 שמות כ"א

וידבר אלקים את כל הדברים האלה לאמר:

And G-d spoke all these words, saying:

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PARAGRAPH 6

17 בד"ה להבין מ"ש בהגדה

This discourse on eating matzah explains that the festivals are a revelation of the mochin of Imma, while Shabbos re-

veals the mochin of Abba, which are higher.

KEHOT'S NOTE

לעיל פ' צו יא, ד ואילך.

PARAGRAPH 8

18 באגה"ק . . דוד שם

The note adds the Kuntres Acharon essay beginning "To understand what is written in Pri Etz Chaim." It explains that through the Torah and mitzvos light is added in the vessels of Atzilus, that souls come from those vessels, and that the vessels of Atzilus became a soul for Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ושם בקו"א ד"ה להבין מ"ש בפע"ה (קנו, רע"ב). [כ].

19 ויעש דוד שם

"And David made a name." The verse heads the letter in Iggeres HaKodesh to which the Alter Rebbe refers for the vessels of Atzilus becoming the soul of the lower worlds.

II Samuel 8:13 שמואל ב ח"י:יג

ויעש דוד שם בשבט מהכותו את ארם בגיא מלח שמונה עשר אלף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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20 ומספר את רובע ישראל

Bilam's words, "Who has counted the dust of Yaakov, and the number of the fourth of Israel?" They head the discourse cited for Atzilus as sovev relative to the lower worlds.

Numbers 23:10 במדבר כ"ג:י

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

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

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PARAGRAPH 10

21 בע"ה שמ"ז פ"א

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו פ"ו ב"ש ס' אבי"ע. [כ].

PARAGRAPH 11

22 בלויים לטהרם
 "And thus shall you do to them to purify them," said of the Levites. The Alter Rebbe uses it to show that purity belongs to the Levites, who are from Binah.

Numbers 8:7 ח"ו: במדבר

וְכִהֲתַעֲשֶׂה לָהֶם לְטִהָרָם הַזֶּה עֲלֵיהֶם מִי חֲטָאת וְהַעֲבִירוּ 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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23 ג"פ קדוש
 The angels call "Holy, holy, holy." The three times kadosh are read as three encompassing lights from the supernal kodesh.

ישעיהו ר'ג:ג: Isaiah 6:3

וַיִּקְרָא זֶה אֶל-זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

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

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24 בע"ח שמ"א פ"ז
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 בדפוס שקלאוו תק"ס. לפנננו בש' המוחין (רפ"ה. וספ"ז). [כ].

PARAGRAPH 12

25 כי קדש הוא לכם
 "For it is holy to you," said of Shabbos. It shows that Malchus, rooted in the supernal kodesh, is itself called kodesh.

שמות ל"א:יד Exodus 31:14

וּשְׁמַרְתֶּם אֶת-הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל-הָעֹשֶׂה בָּהּ מְלָאכָה 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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26 כי קדש הוא לכם
 The Zohar on Pinchas says that this one "is called kodesh, as it is written, 'for it is holy to you.'" The Alter Rebbe brings it to show that Malchus is called kodesh.

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

27 מקושש עצים
 The man found "gathering wood" on Shabbos. His story heads the discourse cited for the idea that a higher level joins two lower ones.

Numbers 15:32 ט"ו: במדבר

וַיְהִיו בְּנֵי-יִשְׂרָאֵל בְּמִדְבַּר וַיִּמְצְאוּ אִישׁ מִקֹּשֶׁשׁ עֲצִים בַּיּוֹם הַשַּׁבָּת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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28 כתר עליון דאיהי כתר מלכות
 Patach Eliyahu says, "The supernal Keser is the Crown of Malchus." It shows that Malchus is rooted in Keser.

Tikkunei Zohar 17a:18-20 כ"ח-כ"ז: תקוני זוהר

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 שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

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29 אף עשיתי
 "I created it, I formed it, I have even made it." The verse is discussed in the discourse "Who has counted" to which the Alter Rebbe refers.

Isaiah 43:7 ח"ו: ישעיהו

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרִאשִׁיתוֹ אֶף-עָשִׂיתִיו:

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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30 The Zohar compares prayer to the zarka, a sling-stone thrown to a known place. The Alter Rebbe reads it as Malchus thrown up to its source.

ספר זוהר, בראשית י"ז:קצ"ג-י"ח: Zohar, Bereshit 17:193-18:204

and straightway the doors of seven palaces fly open. The first palace is the palace of love; the second, of fear; the third, of mercy; the fourth, of prophecy through the clear mirror; the fifth, of prophecy through the hazy mirror; the sixth, of righteousness; the seventh, of justice.1From here to razin t'mirin on 24b is a dissertation on the relation of prayer to the various Sefimth, involving much manipulation of Hebrew letters and vowel-points, and therefore unsuitable for translation.2The translation resumes on line 29 of the Hebrew text.

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

PARAGRAPH 13

31 אני כברוש רענן

"I am like a verdant cypress." Following Pardes, the Alter Rebbe reads ani ("I," Malchus) as having the letters of ayin ("nothing"), its root.

Hosea 14:9 ט"ד: הושע

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

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

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32 אני אותיות אין

the passage shares nothing with the note

KEHOT'S NOTE

ראה מא"א אות א, סס"ד. ע"ל במדבר (יה, ג). וש"נ. [כ].

33 ועיין בזהר פ' שלח (דקנ"ח ע"ב)

This passage explains the Zohar on Shelach (158b): ayin is far above even the Tree of Life, and the fiftieth gate, the level of Yovel, is the intermediary between ayin and yesh.

KEHOT'S NOTE

ראה לעיל פ' שלח מב, ד ובכ"מ.

34 בענין אין

The Zohar on Shelach explains "whether there is a tree in it or not (ayin)"; as Likkutei Torah reads it, the level of ayin is far above even the Tree of Life.

Zohar, Sh'lach 6:31-39 ל"ט-ל"א: שלח לך ו'ל"א-ל"ט

35 בזהר בראשית דף כ"ד ע"א

KeHOT's note points to where this is explained further: Sefer HaMaamarim 5627.

KEHOT'S NOTE

ראה סה"מ תרכ"ז [הוצאת תשנ"ט] ע' לד.

36 בביאור ע"פ כי אתה נרי

This explanation describes the transformation of the animal soul into light and G-d's sovereignty as the source of the worlds' life, reading "I will exalt You, my G-d the King" as both raising from below and drawing from above.

KEHOT'S NOTE

ראה תו"א מ, ג.

37 כי אתה נרי

"For You are my lamp, Havayah." The verse heads the Torah Ohr discourse cited for this subject.

II Samuel 22:29 ט"ב: כ"ב: שמואל ב

כ"א אתה נירי ה' וה' יגיה חשכי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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PARAGRAPH 14

38 למען יזמרה כבוד ולא ידום

"So that glory may sing praise to You and not be silent; Havayah my G-d, I will thank You forever." It is cited for the ascent that lifts the souls of Israel.

Psalms 30:13 ג"ג: תהילים

למען יזמרה כבוד ולא ידום ה' אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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39 בזאת יבא אהרן

The opening of the Yom Kippur service: "With this shall Aharon come into the Holy." The Alter Rebbe reads "this" (zos) as Malchus.

Leviticus 16:3 ט"ז: ויקרא

בזאת יבא אהרן אל-הקדש בפר בן-בקר לחטאת ואיל לעלה:

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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KEHOT'S NOTE

ויקרא טז, ג.

40 בזאת . . שהיא מדת מלכותו ית'

An alphabetical Kabbalistic reference work, cited for zos ("this") as a name of Malchus.

KEHOT'S NOTE

מא"א אות ז, ס"ג.

PARAGRAPH 15

41 וכסיל לא יבין את זאת

"And a fool does not understand this." The Alter Rebbe reads "this" (zos) as Malchus, whose root is beyond ordinary understanding.

Psalms 92:7 ז': תהילים

איש-בער לא ידע וכסיל לא-יבין את-זאת:

A brutish man knoweth not, Neither doth a fool understand this.

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KEHOT'S NOTE

תהלים צב, ז.

42 אל יתהלל חכם

"Let not the wise man glory in his wisdom." It opens the passage the Alter Rebbe cites.

Jeremiah 9:22 כ"ב: ירמיהו

כה אמר ה' אל-יתהלל חכם בקמתו ואל-יתהלל הגבור בגבורתו אל-יתהלל עשיר בעשרו:

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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43 בזאת יתהלל כו' וצדקה בארץ

"But only in this let him glory... that I am Havayah who does kindness, justice and righteousness in the earth."
"This" (zos) again points to Malchus.

Jeremiah 9:23ג"כ: ירמיהו ט'

כי אם־בזאת יתהלל המתהלל השכל וידע אותי כי אני ה' עשה חסד
משפט וצדקה בארץ כִּי־באלה חפצתי נאם־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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44 וצדקה תרומם

"Righteousness exalts a nation." It is cited for the exaltation of Malchus.

Proverbs 14:34ל"ד: משלי י"ד

צדקה תרומם־גוי וחסד לא־מים תשא:

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

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45 כי קדש היא לכם

Said of Shabbos: "for it is holy to you." The ascent of Malchus to the supernal kodesh happens on Shabbos.

Exodus 31:14ד"ל: שמות ל"א

ושמרתם את־השבת כי קדש הוא לכם מחלליה מות יומת כי כִּלְי־העֹשֶׂה
בה מלאכה ונכרתה הנפש ההוא מקרב עמיה:

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

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46 שבת הוא מוחין דאבא

A Kabbalistic reference work arranged by entries; the note cites its entry on Shabbos for the teaching that Shabbos is the mochin of Abba.

KEHOT'S NOTE

ראה קה"י בערך שבת.

PARAGRAPH 16

47 והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" It is read as "Chochmah is found from ayin," from a level above it.

Job 28:12ב"ח: איוב כ"ח

והחכמה מאין תמצא ואי זה מקום בינה:

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

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48 והחכמה מאין תמצא

The Zohar on Mishpatim expounds this verse: the Torah comes from Chochmah, from the place called kodesh, and Chochmah comes from the place called the Holy of Holies. The Alter Rebbe uses it to place the Holy of Holies above the supernal kodesh.

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

1The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

49 וכפר על הקדש

From the Yom Kippur service: "And he shall atone for the Holy." The atonement reaches the "Holy" because Yom Kippur draws from the Holy of Holies.

Leviticus 16:16ט"ז: ויקרא ט"ז

וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לכל־חטאתם וכן יַעֲשֶׂה
לאֱהֹל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טַמְאֹתָם:

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

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50 בזהר ר"פ יתרו

The note points to the Tzemach Tzedek's Or HaTorah on Tetzaveh, the parsha of the priestly garments, which also discusses this Zohar passage on the King above and the kohen beneath Him.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' א'תר"ד.

51 אית מלך לעילא דאיהו רזא דקה"ק ותחותיה אית כהן

The Zohar says there is a King above, the mystery of the Holy of Holies, and beneath Him a kohen, the mystery of the primordial light, who is called great. The Alter Rebbe reads the kohen as the Kohen Gadol who draws from the Holy of Holies.

Zohar, Yitro 1:8-18ח"י-י"ח: ספר הזהר, יתרו א':

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies,1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

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

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63 אית מלך לעילא

"There is a King above, who is the mystery of the Holy of Holies." Here the King is read as the Malchus of Ein Sof clothed in the upper three of Arich Anpin.

Zohar, Yitro 1:8-18 ח"י-י"ח ספר זוהר, יתרו

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

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

64 בד"ה קול דודי

This discourse opens from the Exodus and the matzah and builds on "before the world was created there was He and His Name alone," explaining that the worlds' life is only a radiance from G-d.

KEHOT'S NOTE

לקמן שה"ש יד, ג ואילך.

65 קול דודי

"The voice of my beloved." The verse heads the Likkutei Torah discourse cited here.

Song of Songs 2:8 ח"י-ב שיר השירים

קול דודי הנחזה בא מדלג עליהם מקפץ עליהם גבועות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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66 מלכותך מלכות כל עולמים

"Your kingship is a kingship of all worlds." "Your kingship" is read as Malchus still one with its source, like light within the luminary.

Psalms 145:13 ח"י-י"ד תהילים קמ"ה

מלכותך מלכות כל עולמים וממשלתך בכל דור ודור:

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

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PARAGRAPH 21

67 יכול כמוני ת"ל כי קדוש אני

On "You shall be holy," the Midrash says: "Could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." The Alter Rebbe reads "like Me" as Atik, not G-d's essence.

Vayikra Rabbah 24:9 ח"י-ט ויקרא רבה כ"ד

KEHOT'S NOTE

ויקרא כד, ט. ב"ר מקץ (פ"ד [כ]). ועליך ברכה (צג, ד) מאדמור"ר. [כ]. ראה לעיל ג, ב.

68 דאין ר"ל כמו מהותו ועצמותו . . בחי עתיק

The note points to the Rebbe Rashab's discourses of 5666 for the point made here, that "like Me" cannot mean G-d's essence and refers to Atik.

KEHOT'S NOTE

ראה ד"ה במדבר סיני תרס"ו ע"ר לה. ד"ה אם בחקותי תלכו רס"ז (בהמשך תרס"ו). ד"ה וה' אמר תער"ב.

PARAGRAPH 23

69 בד"ה והיה מדי חדש

This discourse on "From one new moon to its new moon, and from one Shabbos to its Shabbos" opens from "I have even made it" (Isaiah 43:7): the descent through Beriah, Yetzirah and Asiyah so that there is also the level of action.

KEHOT'S NOTE

לקמן צו, ג.

70 והיה מדי חדש

"And it shall be, from one new moon to its new moon, and from one Shabbos to its Shabbos." The verse heads the discourse cited here.

Isaiah 66:23 ח"י-כ"ג ישעיהו ס"ו

והנה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחית לפני אִמְרֵי ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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71 וכפר על הקדש

"And he shall atone for the Holy." When Atik shines, the atonement reaches even the "Holy," which is Abba.

Leviticus 16:16 ח"י-ט"ז ויקרא ט"ז

וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לכל־חטאתם וכן יעשה לאהל מועד השכן אתם בתוך טמאתם:

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

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PARAGRAPH 24

72 במקדש הקדש

"And he shall atone for the Sanctuary of the Holy." The Alter Rebbe reads "the Sanctuary of the Holy" as Binah, below the "Holy" itself.

Leviticus 16:33 ח"י-ל"ג ויקרא ט"ז

וכפר את־מקדש הקדש ואת־אהל מועד ואת־המזבח וכפר ועל הכהנים ועל־כל־עם הקהל וכפר:

And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the

altar; and he shall make atonement for the priests and for all the people of the assembly.

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73 כשמן הטוב . יורד על הזקן

"Like the good oil upon the head, running down upon the beard." It is read as the inner light from Atik flowing into the Thirteen Attributes.

Psalms 133:2 ב' תהילים קל"ג:

כשמן הטוב על־הראש ירד על־הזקן וְקוֹאֲהָרָן שִׁירָד עַל־פִּי מְדוּתָיו:

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

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KEHOT'S NOTE

תהלים קלג, ב.

74 ויוסף הורד מצרימה

"And Yosef was brought down to Egypt." The verse heads the discourse cited for the flow from the Yesod of Adam Kadmon.

Genesis 39:1 א' בראשית ל"ט:

וְיוֹסֵף הוּרָד מִצְרַיִם וַיְקַנְהוּ פוֹטִיפָר כְּרִיס פְּרָעָה שֶׁר הַשְׁבָּחִים אִישׁ מִצְרֵי מִיד הַיִּשְׁמָעֵלִים אֲשֶׁר הוּרְדָהוּ שָׁמָּה:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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PARAGRAPH 25

75 על מקדש הקדש

The second expression of the Yom Kippur atonement. Here it marks the lower reach of the atonement, up to Imma.

Leviticus 16:33 ט"ז ויקרא ט"ז:

וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֶל יְכַפֵּר:

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

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PARAGRAPH 26

76 ע"פ הנותן שלג כצמר

The note locates the explanation of "He gives snow like wool" that the text refers to in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור עם דא"ח סג, ב ואילך.

הנותן שלג כצמר

"He gives snow like wool." It is read as G-d giving the radiance of the hair of the head (wool) into the beard (snow).

Psalms 147:16 ט"ז תהילים קמ"ז:

הַנֹּתֵן שֶׁלֶג כְּצֶמֶר כְּפוֹר כְּאֶפֶר יָפוֹר:

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

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78 שער ריש"י כעמר נקא

In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." Kabbalah reads it as the hair of the head, drawn from the Gulgalta, where Atik's Chesed is clothed.

Daniel 7:9 ט"ז דניאל ז':

הָיָה הָיוֹת עַד דִּי כְרָסְנוֹ רָמְיוּ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתֹלַג חוֹר וְשָׁעֵר רְאִישָׁה כְּעֶמֶר נִקָּא כְּרָסְיָה שְׂבָכִין דִּי־נוֹר גְּלָגְלוּהִי נוֹר דְּלָק:

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

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KEHOT'S NOTE

דניאל ז, ט.

79 שו"ה חסד — שהם

The note points to the end of the explanation on the Torah Ohr discourse "And you shall make a tzitz" as a parallel.

KEHOT'S NOTE

ועי' תו"א ד"ה ועשית ציצ צ"ח ביאור על הנ"ל. [כ].

80 ב' פעמים מצפ"ץ ב' פעמים הוי' שלפני הי"ג מדות

According to the note, Or HaTorah on Yisro brings from the Zohar that Matzpatz is the Name Havayah in the At-Bash cipher, and explains why the drawing down must come in At-Bash order.

Zohar III, 131b זח"ג קלא, כז

Zohar I, 20a זח"א כ, א

KEHOT'S NOTE

זח"ג קלא, ב. ע"ח שא"א, פ"א. פע"ח שי הסליחות, פ"ד. שי הכוונות דרושי ויעבור, דרוש ג ואילך. מ"ח מס' שארית האצ"י, פ"י ואילך. ועוד. ראה זח"א כ, א. ראה אוה"ת פ' יתרו ע' איתקצו שמביא מזהר שם "מצפ"ץ" היינו שם הוי' בא"ת ב"ש. וראה גם שם ע' איב ואילך. [וראה שם ע' איה למה צריך להיות ההמשכה בסדר א"ת ב"ש]. אוה"ת ויקרא כרך ב ע' תקפה ואילך.

81 הוי' שלפני י"ג מדות אל רחום וחנן

"Havayah, Havayah, Kel, merciful and gracious," the opening of the Thirteen Attributes of Mercy. The two Names that open it are the root of the beard.

Exodus 34:6 י"ד שמות ל"ד:

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering,

and abundant in goodness and truth;

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82 זכר חסדו

"He remembered His kindness." The word zachar (remembered, also male) ties the masculine hu to Chesed.

Tehillim 98:3:ג"ה

זכר חסדו ואמונתו לבית ישראל ראו כל־אפסי־ארץ את ישועת אלקינו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

PARAGRAPH 28

83 ומבואר בלקו"ת פ' קדושים

This passage explains that on Shabbos Adam Kadmon rises into the Infinite Light, and reads "the burnt offering of Shabbos on its Shabbos" as the supernal Shabbos, an ascent that reaches up to Ein Sof.

KEHOT'S NOTE

— להאריז"ל. ראה לעיל פ' בהר מד, ד.

84 ששם עלו שבטים

"For there the tribes went up, the tribes of G-d." The Alter Rebbe reads the tribes' going up as Israel's arousal from below.

Psalms 122:4:ד"ב

ששם עלו שבטים שבטי־קה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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85 ויוסף הורד

"And Yosef was brought down to Egypt." It is read as the flow from the Yesod of Adam Kadmon brought down into the Thirteen Attributes.

בראשית ל"ט:1

ויוסף הורד מצרימה ויקנהו פוטיפר סריס פרעה שר הטבחים איש מצרי מיד הישמעאלים אשר הורדהו שמה:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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86 כשמן הטוב כו' יורד על הזקן

"Like the good oil upon the head, running down upon the beard." It describes the inner light that comes down

through the Thirteen Attributes.

Psalms 133:2:ב"ג

כשמן הטוב על־הראש ירד על־הזקן וקו־אֶהָרֹן שִׁירָד על־פי מדותיו:

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

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87 כשמן הטוב כו' יורד על הזקן

The Zohar on Emor reads "Like the good oil upon the head" as the holy anointing oil flowing from the head of all heads, the most hidden of all, and "running down upon the beard" as the precious beard. The Alter Rebbe cites it for the inner light running down through the Thirteen Attributes.

Sfar Zohar, אמור ב'ר-ג"ה:12:3-6:2

88 כשמן הטוב כו' יורד על הזקן

Near the end of Tzav the Zohar says that blessings flow from this oil through the kohen, citing "Like the good oil upon the head," and a little later opens "For with You is the source of life," the verse of the discourse cited next.

Sfar Zohar, צו כ"א-קנ"ד-כ"ד:166:24-154:21

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

89 וס"פ צו (דל"ב סע"א)

On page 32c Likkutei Torah quotes this Zohar, "in the Zohar on Tzav (34a)": oil rests within the supernal Chochmah of all, and therefore it spreads even below, so that even physical existence becomes nullified.

KEHOT'S NOTE

נעתק לעיל פ' בהעלותך לב, ג.

90 כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." The verse heads the discourse cited here.

Psalms 36:10:י"ו

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

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

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91 שבעתים כאור שבעת הימים

"The light of the sun will be sevenfold, like the light of the seven days." The verse heads another discourse cited

here.

ישעיהו ל':כ"ו Isaiah 30:26

וְהָיָה אֹרֶחַ הַלַּבְנָה כְּאֹרֶחַ הַחֶמֶה וְאֹרֶחַ הַחֶמֶה יִהְיֶה שִׁבְעָתַיִם כְּאֹרֶחַ שְׁבַע הַיָּמִים בַּיּוֹם הַבֶּשֶׁת הִיא אֶת־שִׁבְרָ עֲמוֹ וּמַחֲץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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92 עד היכל קדש"ק דבריהא

Tanya, chapter 53, explains how the Shechinah, Malchus of Atzilus, was clothed in the Holy of Holies of the Temple through the Holy of Holies of the higher worlds. The Alter Rebbe cites it for how far the Kohen Gadol's ascent reached.

תניא, חלק ראשון; ליקוטי אמרים 53:2-3 תנ"ך:ג'ג'

... אֱלֹקִים הֵמָּה, וְהַמְּקַבֵּל - מִכְתָּב אֱלֹקִים הוּא, לְמַעַל מִהַשְׁבֵּעַ שֶׁל עוֹלָם הַזֶּה הַנִּשְׁמִי, הַנִּשְׁפָּע מִהֶאֱרַת הַשְׁכִּינָה שֶׁהִכִּיל קִדְשֵׁי קִדְשִׁים דַּעֲשִׂיָּה, שְׁמִמְנָה נִמְשָׁךְ אֹרֶחַ וְחִיּוֹת לְעוֹלָם הַעֲשִׂיָּה, שָׁנָם עוֹלָם הַזֶּה בְּכָלֵל, אֵלָּא, בְּחִינַת חֶמֶה עֵלְיָא דְאַצִּילוֹת, שֶׁהִיא כָּלֵל הַתּוֹרָה שְׁבִי הַדְּבָרוֹת, נִתְלַבֶּשֶׁת בְּמַלְכוּת דְאַצִּילוֹת וְדִבְרֵיָא לְבָדּוּ, וְהוּא לְבָדּוּ הַמִּיּוֹחָדוֹת בְּאֹרֶחַ אֵין־סוֹף שֶׁבְּתוֹכָן - הֵן הַנִּקְרָאוֹת בְּשֵׁם "שְׁכִינָה", הַשּׁוֹרֶה בְּקִדְשֵׁי קִדְשִׁים דְּבִית רָאשׁוֹן, עַל יְדֵי ...

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93 לאתחברא שביעאה בשביעאה

The Zohar at the end of Pekudei speaks of binding the seventh with the seventh. Here it is the seventh Chamber of Beriah united with the Yesod of Imma.

ספר זוהר, פקודי נ"ב:תשפ"ה-תשצ"ה 52:785-795 Zohar, Pekudei

94 בזהר ס"פ פקודי (דף ר"ס סע"ב)

This passage links "for there the tribes went up" to the twelve borders in Beriah and to the Zohar's "to bind the seventh with the seventh" (Pekudei, 260b), and explains that this ascent raises the Chamber of the Holy of Holies of Beriah into Atzilus.

KEHOT'S NOTE

ראה גם לעיל פי' בהעלותך לא, ב.

95 אנת הוא שלימותא דכולה

Patach Eliyahu says to G-d, "You are the perfection of them all." Because Atik is the level of Ein Sof itself, its light fills every blemish.

Tikkunei Zohar 17b:2-3 ג'ג'-ב' תקוני זוהר י"ז

וכל ספירין כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון

איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 29

96 האי עולה סליקו וקשירו דכנ"י לעילא כו' ואתנהיר כולא מרזא דקדש הקדשים

At the opening of Tzav the Zohar says the burnt offering is the ascent and binding of the Community of Israel above, until "all is illuminated from the mystery of the Holy of Holies." The Ramaz's comment on these words is quoted here.

Zohar, Tzav 1:1-2'ב' צו א'א' צו א'א' Zohar, Tzav

97 תלת רישין רישא עילאה וקדשים הן תרין רישין אחרנין דא לגו מן דא

The Idra Zuta describes "three heads engraved, one within the other and one above the other." The Ramaz identifies them with the Holy of Holies.

Zohar, Idra Zuta 4:37 ד'ל' זוטא וטא ד'ל' Zohar, Idra Zuta

PARAGRAPH 30

98 רדל"א שהוא עתיק

The note points to the Rebbe Rashab's long series of discourses of 5672 for the identification of Radla with Atik.

KEHOT'S NOTE

ראה המשך תער"ב-ב ע' אקסט.

99 קדושת למעלה מקדושתכם

"My holiness is above your holiness." The question is what level this refers to if Atik is already within the Holy of Holies.

Vayikra Rabbah 24:9 ט'ט' ויקרא רבה כ"ד

100 בעי"ח שמ"א פ"ג

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. צ"ל "פ"א". [כ].

101 בביאור האדר"ז להרח"ו

The note points to the Rebbe's maamar of 5726 in connection with Rabbi Chaim Vital's commentary on the Idra Zuta cited here.

KEHOT'S NOTE

ראה ד"ה פדה בשלום תשכ"ו (נדפס בסה"מ מלוקט ח"ו ע' גב ואילך).

102 האי עתיקא אשתכח בגי רישין

The Idra Zuta says, "This Atika is found in three heads, and they are included in one head." Rabbi Chaim Vital explains "found" as hidden and revealed.

ספר הזהר, האדרא זוטא ו'6 Zohar, Idra Zuta

103 נמצא ומתעלם ומתגלה

The note points to Hemshech 5672's explanation of the three terms "found, hidden and revealed" that Rabbi Chaim Vital uses here.

KEHOT'S NOTE

ראה תער"ב שם ע' תשע ביאור הגי' לשונות. סה"מ תרס"ו ע' תמב.

104 כי עיקר עתיקא הוא הא"ס

The note says this line, "the essence of Atika is the Ein Sof," is quoted in the Rebbe's maamar of Shabbos Shuvah 5737.

KEHOT'S NOTE

מובא בד"ה שובה ישראל תשל"ז (נדפס בסה"מ מלוקט ח"ד ע' יז).

105 בפ"י הספדי"צ להאריז"ל

The note points to the Rebbe Rayatz's discourse "Zeh HaYom" of 5709 in connection with the Arizal's commentary on the Sifra deTzniusa quoted here.

KEHOT'S NOTE

ראה סה"מ תש"ט ד"ה זה היום סעי' ח.

106 רישא דלאו רישא

The Idra Zuta calls the uppermost head "the head of all heads, the head that is not a head." The Arizal's commentary quoted here builds on these words.

ספר הזהר, האדרא זוטא ד'ל"ז4:37 Zohar, Idra Zuta

PARAGRAPH 31

107 כשמן הטוב

"Like the good oil upon the head." Here the good oil is the essence of the Infinite Light revealed on Yom Kippur at the level of hu.

תהילים קל"ג:ב' Psalms 133:2

כְּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַנֶּהֱקֵן וְקוֹאֲהָרֵן שִׁירֵד עַל־פִּי מְדוּתָיו:

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

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108 הטוב כי לא כלו רחמיך

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

KEHOT'S NOTE

ברכת מודים.



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The 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