

וכל אדם

ד"ה וכל אדם לא יהי' באהל מועד · שבת האזינו, שבת תשובה ה'תשכ"ג

Let No One Be Present

OCCASION

Shabbos Ha'azinu, Shabbos Shuvah, 5723

SOURCE

Kuntres Vov Tishrei, 5751 — ועד הנחות בלשון הקודש

HEMSHECH

Second of four 5723 Tishrei maamarim released together in 5751 — follows ד"ה יבחר לנו (Rosh Hashanah)

EDITORIAL STATUS

Undetermined — see Verification page

A high priest enters the Holy of Holies once a year, and for that one entry even the angels have no standing. The maamar asks why the mitzvah of atonement — a mitzvah like any other — is what does it.

A bilingual study edition: the argument set out clause by clause with the elucidation woven in, deep-dive commentary at points of real difficulty, and the complete footnote apparatus with per-citation status.

The argument at a glance

Nine moves, one question: an ordinary mitzvah — the Yom Kippur atonement — reaches a place no angel can stand in. What makes a commanded act touch the uncommandable?

QUESTION	א	No one — not even an angel with a human face — may be in the Ohel Moed when the Kohen Gadol enters to atone. The Tzemach Tzedek reads this through שמִינִי: circumcision, given on the eighth day, is above the chain of worlds, and it is circumcision's merit that admits the Kohen Gadol. So the room's own revelation predates and outranks the atonement-service itself — why then does the exclusion attach specifically to the <i>service</i> , not the room?
LADDER	ב	Answered through a ladder of "eighths": the eighth of circumcision, the eighth of teshuvah (which forgives what mitzvos cannot reach), and the eighth of Yom Kippur itself — the "one" sprinkling above the seven, done <i>before</i> them, not after. An eighth that follows seven still belongs to the seven it completes; an eighth that precedes them belongs to nothing. But the source.
ROOT	ג-ה	Mitzvos draw down the name Havayah into a world made through the concealing name Elokim. Teshuvah is commanded by "Anochi" — a name above Havayah itself. Four tribunals are asked how a sinning soul is atoned: Chochmah says death, Nevuah says suffering, Torah says a sacrifice, and only the Holy One says teshuvah — because only His own answer draws from a source with no measure at all.
NOT EARNED	ו	The pivot is a distinction between <i>tov</i> and <i>chesed</i> : chesed answers merit, tov answers nothing but its own giving. Teshuvah's atonement is tov, not chesed — which is exactly why it can reach a sin that, by definition, earned nothing.
BEYOND WILL	ז	Yom Kippur's own atonement — "the day itself atones" — goes a level further than teshuvah. Teshuvah answers for having acted against the <i>will</i> ; the day itself reveals the essence of the soul bound to the Essence, a level where the category of "flaw" never applied to begin with.
WHY THREE	ח	The three eighths ranked: circumcision's light was always meant to be drawn — no real novelty. Teshuvah's light is new — it answers a breach that was never supposed to happen. Yom Kippur's own atonement is newer still — beyond even the Willer of the will.
ANSWER	ט	So the exclusion is precise: the room's own revelation still has a connection to the chain of worlds, and angels have standing there. But the Kohen Gadol's <i>service</i> of atonement reaches the bond between the soul's essence and the Essence itself — and there, not even an angel with a human face has a place.
CODA	—	Ne'ilah reveals this more than Mussaf; and the same bond — Yosef's self-revelation to his brothers, no one else present — is why Shemini Atzeres is "for you," and not for outsiders.

No one may be there

BEFORE WE READ

Vayikra 16 sets the Yom Kippur service: the Kohen Gadol alone enters the Holy of Holies, and the verse says flatly that no one **אחר** else may be in the Ohel Moed while he does. A midrash sharpens "no one": not even the creatures on the Divine Chariot who have a human face — the highest-ranking angels there are. The Tzemach Tzedek's own maamar on this verse is the source the Rebbe builds from here, and its key move is reading "the eighth day" (when circumcision is given) as a technical term: a level of revelation that stands outside the whole chain of worlds (השתלשלות), not merely high within it.

"And no one shall be in the Ohel Moed when he comes to atone in the Sanctuary..."¹ And the Yerushalmi says²: even those of whom it is written³ "and their faces had the likeness of a human face." The verse's own "no one" already excludes every ordinary being. The Yerushalmi's addition is the maamar's real subject: it excludes the chayos of the Merkavah, beings so exalted that "human face" is their least imposing feature — precisely the angels most like a Kohen Gadol in what they do.

And the Tzemach Tzedek explains in his own maamar on this verse⁴ that the revelation drawn when the Kohen Gadol entered the Holy of Holies is a revelation above the chain of worlds. And as the midrash has it,⁵ on the verse⁶ "with this shall Aharon come" — by what merit did Aharon enter the Holy of Holies? ... the merit of circumcision entered with him. And circumcision is given on the eighth day, for "eighth" is above the chain of worlds. "Eighth" here is not a date. Seven is the register of the created order — seven days of creation, seven midos. An eighth day names whatever sits outside that register altogether, and it is that credential, not any merit accrued within the seven, that gets the Kohen Gadol through the door.

And as the midrash has it,⁷ on the verse⁸ "the secret of Havayah is for those who fear Him" — what is "the secret of Havayah"? This is circumcision. For the revelations of the chain of worlds are from the revealed dimension of the Holy One, and the revelation drawn through circumcision is from His concealed dimension, and is therefore called "the secret of Havayah" — for a secret is what is sealed and hidden. Two different kinds of hidden. Everything within the chain of worlds is, in some sense, a revealing — even what looks concealed there is concealed relative to a further revelation still inside the same order. This is the other kind: hidden not because it hasn't yet been shown, but because it belongs to a register revelation doesn't reach at all.

סעיף א · 1

וכל אדם לא יהי באוהל מועד בבואו לכפר בקודש
גו'¹ ואיתא בירושלמי² אפילו אותן שכתב בהן³
ודמות פניהם פני אדם.

סעיף א · 2

ומבאר הצ"צ במאמרו ד"ה זה⁴, שהגילוי שנמשך
כשכהן גדול הי' נכנס לקודש הקדשים הוא גילוי
שלמעלה מהשתלשלות. וכדאיתא במדרש⁵
ע"פ⁶ בזאת יבוא אהרן, באיזה זכות הי' אהרן
נכנס לבית קדשי הקדשים כו' זכות המילה היתה
נכנסת עמו, ומילה ניתנה בשמיני, דשמיני הוא
למעלה מהשתלשלות.

סעיף א · 3

וכדאיתא במדרש⁷ ע"פ⁸ סוד הוי' ליראיו איזהו
סוד הוי' זו מילה. שהגילויים דהשתלשלות הם
מבחי גליא דקוב"ה, והגילוי שנמשך ע"י מילה הוא
מבחי סתים דקוב"ה, ולכן נק' סוד הוי', דסוד הוא
מה שהוא סתום ונעלם.

And at the hour the Kohen Gadol entered the Holy of Holies, the revelation of "the secret of Havayah" was drawn. And therefore not even those of whom it is written "and their faces had the likeness of a human face" were there — for with respect to this revelation there is no place for creatures at all, not even for the angels whose faces have the likeness of a human face. *The reasoning is exact, not rhetorical inflation: a revelation that belongs to no register of creation has, by the same token, no room for any created thing in it — the highest angel is excluded on exactly the same grounds as the lowest.*

And it needs to be understood: from the fact that the Kohen Gadol is able to enter the Holy of Holies specifically through the merit of circumcision, given on the eighth day, it is proven that the above-the-chain-of-worlds revelation that was in the Holy of Holies is from the virtue of the Holy of Holies itself — not that the revelation is drawn by the Kohen Gadol's entry. And nevertheless, the exclusion of "no one shall be there... even those with a human face" applies specifically when the Kohen Gadol comes to atone in the Sanctuary. *The room already has the revelation before anyone walks in — that is what circumcision's merit is a credential for, not a cause of. Which raises the actual question: if the room's own standing is already this high, why does the verse tie the exclusion to the service, not to the room?*

From which it is understood that the revelation drawn through the Kohen Gadol's service in the Holy of Holies is loftier than the revelation that was in the Holy of Holies of itself. *This is the whole maamar's engine in one line: the room's revelation, however high, has angels' worth of company. Whatever the service reaches must be higher still — high enough that the question becomes not "why exclude angels here too" but "what is it about an act of atonement that could possibly outrank the place it happens in."*

SUMMARY

The room's own revelation, real as it is, still has room for angels. The exclusion belongs to the *service* — meaning the Kohen Gadol's atonement-work reaches somewhere higher than the room's own standing. The rest of the maamar is the explanation of what that "somewhere" is, and why an ordinary mitzvah gets there.

ובשעה שהכה"ג הי' נכנס לקודש הקדשים נמשך הגילוי דסוד הוי'. ולכן לא היו שם אפילו אותן שכתב בהן ודמות פניהם פני אדם, כי לגבי גילוי זה אין מקום לנבראים, אפילו לא להמלאכים שדמות פניהם פני אדם.

וצריך להבין, דמזה שבכדי שהכהן גדול יוכל ליכנס לקודש הקדשים הוא ע"י זכות המילה שניתנה בשמיני, מוכח, שהגילוי דלמעלה מהשתלשלות שהי' בקדה"ק הוא מצד מעלת קדה"ק עצמו (ולא שע"י כניסתו של הכהן גדול לקדה"ק נמשך הגילוי), ואעפ"כ, זה שוכל אדם לא יהי' גו' אפילו אותן שכתב בהן ודמות פניהם פני אדם הוא דוקא בבואו של הכהן גדול לקדה"ק לכפר בקודש.

דמזה מובן, שהגילוי שנמשך ע"י העבודה דכהן גדול בקדה"ק הוא נעלה יותר מהגילוי שהי' בקדה"ק מצד עצמו.

A ladder of eighths

BEFORE WE READ

The Tzemach Tzedek's maamar (the base text here, as Sefer HaMaamarim 5703 was for the sibling on Rosh Hashanah) reads סעיף ב "eighth" as a technical term for above-the-chain revelation, and now stacks three instances of it: the eighth of circumcision, the eighth of teshuvah, and the eighth that is Yom Kippur itself. The stack matters because it is about to split into two kinds of eighth — one that comes after seven and belongs to them, and one that comes before seven and does not.

This is understood on the basis of what is explained in the maamar⁹: that teshuvah (and atonement¹⁰) are in the category of "eighth," above the chain of worlds. For teshuvah is great, for it brings healing to the world¹¹ — and healing was set in the eighth [blessing of the Amidah]¹², and its being set in the eighth follows the pattern¹³ of circumcision, given on the eighth. The liturgical detail is doing real work: the healing blessing's placement isn't arbitrary numbering, it is itself evidence that "healing" (which teshuvah brings) belongs to the same "eighth" register as circumcision.

And this is why, seven days before Yom Kippur, the Kohen Gadol is separated from his house,¹⁴ and all seven days he is trained in the service¹⁵ — for the seven days are the category of the chain of worlds, and Yom Kippur, the eighth day (after the seven), is above the chain of worlds.

And this is also the significance of the eight sprinklings on Yom Kippur — one above and seven below¹⁶ — where the "one" above the seven is the category of "one thing I have asked"¹⁷, "one is she, My dove"¹⁸. A small detail carrying the whole structure: the order of the sprinklings is one, then seven — the eighth-level "one" comes first, not last. Hold that; the next paragraph turns entirely on it.

From which it is understood that within "eighth, above the chain of worlds" there are several levels: the eighth of circumcision, and in the same way¹⁹ the eighth of the Holy of Holies, whose entry is through the merit of circumcision; the eighth of teshuvah, which is loftier than the eighth of circumcision — since circumcision is a mitzvah, and teshuvah, which atones for what damaged Torah and mitzvos, is above Torah and mitzvos (as below, section π).

סעיף ב · 1

(ב) ויובן זה ע"פ המבואר בהמאמר⁹ דתשובה (וכפרה¹⁰) הם בבחינת שמיני שלמעלה מהשתלשלות. דגדולה תשובה שמביאה רפואה לעולם¹¹, ורפואה קבעוה בשמינית¹² דזה שרפואה קבעוה בשמינית הוא ע"ד¹³ מילה שניתנה בשמינית.

סעיף ב · 2

וזוהו ששבעה ימים קודם יום הכפורים מפרישין כהן גדול מביתו¹⁴ וכל שבעת הימים מרגילין אותו בעבודות¹⁵, כי שבעת הימים הם בחינת השתלשלות, ויום הכפורים, יום השמיני (שלאחר שבעת הימים) הוא למעלה מהשתלשלות.

סעיף ב · 3

וזוהו גם ענין שמונה ההזיות ביום הכפורים אחת למעלה ושבע למטה¹⁶, שהאחת שלמעלה מהשבע היא בחינת אחת שאלתי¹⁷, אחת היא יונתי¹⁸.

סעיף ב · 4

ומזה מובן, דבשמיני שלמעלה מהשתלשלות כמה דרגות. שמיני דמילה ועד¹⁹ דקודש הקדשים שהכניסה לקודש הקדשים היא ע"י זכות המילה. שמיני דתשובה שנעלה יותר משמיני דמילה, (דמילה היא מצוה, ותשובה שמכפרת על הענינים שפגמו בתורה ומצוות היא למעלה מתורה ומצוות (כדלקמן סעיף ח)).

And the eighth of Yom Kippur — for the teshuvah of Yom Kippur is loftier than the teshuvah of the rest of the year (even than the teshuvah of the Ten Days of Repentance²⁰), which is why Yom Kippur is a time of teshuvah for everyone²¹ — and on Yom Kippur itself, the eight sprinklings in the Holy of Holies are one above and seven below, where the one *precedes* the seven.

²² *Three eighths now, in ascending order: circumcision's, teshuvah's, and Yom Kippur's own. The next paragraph is going to split this ladder in two, based on exactly the ordering detail just flagged.*

And it may be said that an eighth which comes *after* seven is a revelation above the chain of worlds that is drawn after, and by means of, the matters of the chain of worlds — and from the fact that this revelation is drawn by means of the chain of worlds, it is proven that this revelation still has a relation to the chain of worlds. Whereas a "one" that comes *before* the seven is a revelation above the chain of worlds that is above any relation to the chain of worlds at all²³ — [except that afterward the revelation is drawn into the chain of worlds, the seven that follow the one, as below, section ז]. *Two structurally different "above"s. An eighth reached through seven days of preparation still has an address inside the very order it transcends — you can point to what produced it. A one that precedes the seven has no such address; it doesn't answer to the chain of worlds even as its outer edge.*

And on this basis the reason is understood for why "no one shall be there" applies specifically when he comes to atone in the Sanctuary: because with respect to the revelation that was in the Holy of Holies of itself — which follows the pattern of the eighth of circumcision, an eighth after seven — being above-the-chain-of-worlds-that-still-relates-to-the-chain-of-worlds, there is room given for created existence. But through the Kohen Gadol's service on Yom Kippur in the Holy of Holies, the revelation drawn is above-the-chain-of-worlds-that-is-above-any-relation-to-the-chain-of-worlds — and with respect to *this* revelation, no one shall be there, not even those with a human face. *Section 8's question, answered: the room's own eighth is the kind with an address, so angels have standing. The service reaches the kind with no address at all.*

שמיני דיום הכפורים, שהתשובה דיום הכפורים היא נעלית יותר מהתשובה דכל השנה (גם מהתשובה דעשרת ימי תשובה²⁰), שלכן יום הכפורים הוא זמן תשובה לכל²¹, וביום הכפורים עצמו — שמונה ההזיות שבקודש הקדשים אחת למעלה ושבע למטה, שהאחת היא לפני השבע²².

ויש לומר, דשמיני שלאחרי שבעה הוא גילוי שלמעלה מהשתלשלות שנמשך לאחרי וע"י הענינים דהשתלשלות, ומזה שהמשכת גילוי זה הוא ע"י הענינים דהשתלשלות מוכח שגילוי זה שייך להשתלשלות, ואחת שלפני השבע הוא גילוי שלמעלה מהשתלשלות שלמעלה משייכות להשתלשלות²³, [אלא שלאח"ז נמשך הגילוי בהשתלשלות, שבע שלאחרי האחת, כדלקמן סעיף ז].

ועפ"ז יובן הטעם על זה שוכל אדם לא יהי' גו' הוא דוקא בבואו לכפר בקודש, כי לגבי הגילוי שהי' בקדה"ק מצד עצמו [שהוא ע"ד שמיני דמילה, שמיני שאחרי שבעה], למעלה מהשתלשלות ששייך להשתלשלות, יש נתינת מקום למציאות. וע"י העבודה דכהן גדול ביום הכפורים בקודש הקדשים נמשך הגילוי דלמעלה מהשתלשלות שלמעלה משייכות להשתלשלות, ולגבי גילוי זה כל אדם לא יהי', אפילו אותן שדמות פניהם פני אדם.

Why an eighth that comes first outranks an eighth that comes after

The distinction section 2 draws is easy to state and easy to underrate: both kinds of "eighth" are, by definition, above the seven-fold order of the created world. So why is one merely elevated and the other absolute?

The maamar's own test is causal, not honorific. An eighth-after-seven — circumcision on day eight, the Kohen Gadol's own entry after seven days of preparation — is drawn *by means of* the seven that precede it. You can trace a line from the preparatory work to the result. That traceability is itself the proof of a relation: whatever can be reached from the chain of worlds, by however elevated a route, still belongs to a world the chain of worlds can produce.

An eighth-before-seven has no such line. The "one" sprinkling that opens the Yom Kippur service is not the product of the seven that follow it — the seven follow *from* the one, not the other way around. There is nothing within the created order's own resources that could have gotten there, which is exactly why nothing within the created order, angels included, has standing to be present when it happens.

This is the template the rest of the maamar runs: teshuvah versus the day's own atonement (section 7) will turn out to be exactly this same distinction, restated in the language of will rather than the language of days.

SUMMARY

"Eighth" names a revelation above the created order — but there are two kinds. An eighth reached through seven days of preparation still has a causal line back into the world, and where there's a line, there's room for angels. An eighth (a "one") that precedes the seven has no such line — nothing produced it, so nothing has standing before it. The room's revelation is the first kind; the Kohen Gadol's atonement-service reaches the second.

A name above the Name

BEFORE WE READ

The maamar now changes register, from the calendar-structure of "eighth" to the theology of Divine names. Ordinary mitzvot are described as drawing the name Havayah into a world created through the concealing name Elokim. Teshuvah, the maamar will argue, is commanded by a name above Havayah itself — "Anochi," not "Havayah."

This is understood by prefacing what is written²⁴: "for this mitzvah which *Anochi* commands you" — and it is explained in Likkutei Torah²⁵ that all the mitzvot are called "the mitzvot of Havayah," whereas *this* mitzvah, which is the mitzvah of teshuvah, is "Anochi commands you" — Anochi, "I am that which I am," which is above the name Havayah. *One word of grammar carries the whole claim: every other mitzvah is attributed to the name Havayah; teshuvah alone is attributed to "Anochi," a name the tradition reads as pointing above even Havayah.*

And the matter is²⁶ that the significance of the mitzvot is to draw the revelation of the name Havayah into the world. For the creation of the world is through the name Elokim — Elokim in gematria equals *hateva*, nature²⁷ — and through the mitzvot, the revelation of the name Havayah, which is above nature, is drawn into the world. And the principal revelation of Havayah that comes through the fulfillment of the mitzvot is in the person who fulfills them (and through this the revelation is drawn into the world as well). And this is why the first utterance of the Giving of the Torah is "Anochi Havayah your Elokim"²⁸ — that the significance of the mitzvot given at Sinai is that Havayah should *be* your Elokim. *The mechanism named here — mitzvot draw Havayah into a world built on Elokim — is the baseline the rest of the section measures teshuvah against. Ordinary mitzvot work within this exchange; teshuvah, being commanded by Anochi, does not.*

Now, that it is possible through the mitzvot to draw the revelation of the name Havayah into the world, even though the world's coming-into-being is through the name Elokim, which conceals and hides the name Havayah, is because the very intent of Elokim's concealment (from the outset) is that, through Torah and mitzvot, the revelation of Havayah be drawn. *The concealment is not an obstacle the mitzvot happen to overcome; it is built to be overcome by exactly them. That is why ordinary mitzvot suffice for it — the concealment and its remedy were designed as a matched pair.*

סעיף ג · 1

(ג) ויובן זה בהקדים מ"ש²⁴ כי המצוה הזאת אשר אנכי מצוך, ומבואר בלקו"ת²⁵ דכל המצוות נקראים מצוות הוי', והמצוה הזאת שהיא מצות התשובה, אנכי מצוך, אנכי מי שאנכי (שלמעלה מהוי').

סעיף ג · 2

והענין הוא²⁶, דענין המצוות הוא להמשיך גילוי שם הוי' בעולם. דבריאת העולם היא משם אלקים, אלקים בגימטריא הטבע²⁷, וע"י המצוות נמשך בעולם גילוי שם הוי' שלמעלה מהטבע. ועיקר הגילוי דהוי' שע"י קיום המצוות הוא בהאדם שמקיים את המצוות (וע"ז נמשך הגילוי גם בעולם). וזהו שהדבור הראשון דמתן תורה הוא אנכי²⁸ הוי' אלקיך, שענין המצוות שניתנו במ"ת הוא שהוי' יהי' אלקיך.

סעיף ג · 3

והנה זה שע"י המצוות אפשר להמשיך בעולם גילוי שם הוי', הגם שהתהוות העולם היא ע"י שם אלקים שמעלים ומסתיר על שם הוי', הוא, לפי שכוונת ההעלם דשם אלקים (מלכתחילה) היא בכדי שע"י התומ"צ יומשך הגילוי דהוי'.

As it is written,²⁹ "which Elokim made man upright" — the intent in the coming-into-being from the name Elokim ("Elokim made") is that man, through fulfilling the mitzvos, draw uprightness, "the upright shall behold His face"³⁰: that below should be revealed as it is above. And when "they have sought many calculations"³¹ — the opposite of the intent of creation — then, for the revelation of the name Havayah to be drawn in man and, through him, in the world, the drawing must come from Anochi, which is above Havayah; and this drawing is through teshuvah, which is above the mitzvos. *Once a person has actually broken the design ("many calculations"), the ordinary Havayah-through-mitzvos channel is no longer enough — not because it weakened, but because it was never built to repair a breach, only to fulfil an intact design. Something from above the design itself has to reach down.*

As it is written,³² "Return, Israel, to Havayah your Elokim, for you have stumbled in your sin" — that in order for Havayah to be your Elokim *after* you have stumbled in your sin, fulfilling the mitzvos from this point forward does not suffice; there must be "return, Israel." *The verse's own grammar makes the point: it does not say "keep the mitzvos" but "return" — a different verb for a different problem. Going forward correctly cannot undo the fact that something already went wrong.*

SUMMARY

Ordinary mitzvos are commanded by Havayah and draw Havayah's revelation into a world built through the concealing name Elokim — a matched design, working exactly as intended. Once a person has actually breached that design, going forward correctly no longer reaches back to fix it; something has to be commanded by a name above Havayah itself. That is teshuvah, commanded by "Anochi."

וכמ"ש²⁹ אשר עשה האלקים את האדם ישר, שהכוונה בהתהוות שמשם אלקים (האלקים עשה) היא שהאדם ע"י קיום המצוות ימשיך להיות ישר יחזו פנימו³⁰, שלמטה יהי' הגילוי כמו למעלה. וכאשר המה בקשו חשבונות רבים³¹ (היפך כוונת הבריאה), הנה בכדי שיומשך הגילוי דשם הוי' באדם ועל ידו בעולם, צריכה להיות ההמשכה מאנכי שלמעלה מהוי', דהמשכה זו היא ע"י התשובה שלמעלה מהמצוות.

וכמ"ש³² שובה ישראל עד הוי' אלקיך כי כשלת בעוניך, שבכדי שיהי' הוי' אלקיך לאחר ששכלת בעוניך אין מספיק קיום המצוות שמכאן ולהבא וצריך להיות שובה ישראל.

Four answers to one question

BEFORE WE READ

A classical midrash asks four tribunals — Chochmah, Nevuah, Torah, and the Holy One Himself — how a sinning soul can be atoned. Each gives a different answer, and the maamar reads the differences as tracking exactly how high each respondent's own source reaches.

The matter is understood in more detail by prefacing what our Sages said³³: they asked Chochmah, "the soul that sins, how shall it be atoned?"³⁴ and it said, "the sinning soul³⁵ — it shall die."³⁶ They asked Nevuah, and it said, "evil³⁷ shall pursue sinners."³⁶ They asked the Torah, and it said, "let him bring a guilt-offering, and he shall be atoned." They asked the Holy One, and He said, "let him do teshuvah, and he shall be atoned." This is as it is written,³⁸ "Good and upright is Havayah; therefore He instructs sinners in the way."

And it may be said that Chochmah's answer — that death atones the sinning soul — is because even Chochmah is above the light that clothes itself in the world. From the side of the light that clothes itself in the world, since sin is the opposite of the intent of creation, no atonement for it is possible at all; and that atonement exists at all from the side of Chochmah is because Chochmah is above the world. [Though the Chochmah meant here is *chochmah tata'ah*,³⁹ the Chochmah within Malchus — still, even the Chochmah within Malchus is above Malchus itself.] But from the side of Chochmah, atonement is only through death — the separation of soul from body. *Even the harshest of the four answers is not really about punishment; it's about what level can even host atonement at all. Chochmah reaches high enough that atonement becomes conceivable, but not high enough to atone without the soul first leaving the body it sinned in.*

סעיף ד · 1

ד) וביאור הענין בפרטיות יותר יובן בהקדים מה שאמרו רז"ל³³ שאלו לחכמה הנפש החוטאת במה תתכפר³⁴ ואמרה הנפש³⁵ החוטאת היא תמות³⁶, שאלו לנבואה ואמרה חטאים³⁷ תרדף רעה³⁶, שאלו לתורה ואמרה יביא אשם ויתכפר לו, שאלו להקב"ה ואמר יעשה תשובה ויתכפר לו. הדא הוא דכתיב³⁸ טוב וישר הוי' על כן יורה חטאים בדרכך.

סעיף ד · 2

ויש לומר, דזה שהחכמה אמרה שע"י מיתה תהי' כפרה לנפש החוטאת הוא לפי שגם החכמה היא למעלה מהאור שמתלבש בעולם. שמצד האור שמתלבש בעולם, מכיון שהחטא הוא היפך כוונת בריאת העולם, א"א להיות כפרה על זה, וזה שמצד החכמה ישנה כפרה לנפש החוטאת הוא כי החכמה היא למעלה מעולם. [דהגם שהכוונה בחכמה כאן היא לחכמה תתאה³⁹, חכמה שבמלכות, הרי גם החכמה שבמלכות היא למעלה מהמלכות עצמה]. אלא שמצד החכמה, הכפרה היא ע"י מיתה, פירוד הנפש מהגוף.

[And it may be said that this is measure for measure: the significance of the mitzvos is to draw Havayah into Elokim, for Elokim is the root of the vessels, which are like the body, and the light of Havayah drawn into them is like the vitality of the soul that gives life to the body.⁴⁰ And since through his sins he caused the revelation of Havayah in Elokim not to be drawn, therefore his punishment — which is thereby his atonement — is the separation of soul from body: measure for measure.] And from the side of Nevuah, which is in Netzach and Hod⁴¹ (above *chochmah tata'ah*)³⁹, the sinning soul is atoned even through suffering. *Nevuah's answer is milder because its source sits higher — suffering, unlike death, leaves the bond between soul and body intact while still reaching the flaw.*

And the novelty in the Torah's answer — and all the more so in the Holy One's own answer — is that atonement is through a sacrifice and teshuvah, with no need for suffering at all. And the difference between the Torah's answer and the Holy One's own answer — even though the Torah's answer, "let him bring a guilt offering and be atoned," is itself the matter of teshuvah (for only then does the sacrifice atone) — the Tzemach Tzedek explains in the maamar cited above⁴²: from the side of Torah, the Holy One's own wisdom, through teshuvah, deliberate sins become (only) unintentional ones (and the sacrifice atones for that unintentional residue); whereas from the side of the Holy One Himself, above Torah, through teshuvah the deliberate sins are actually atoned — and more than that, they are turned into merits. *Even within "teshuvah works," there are two different strengths of working. Torah's own teshuvah downgrades a deliberate sin to an accident, which a sacrifice can then finish off. The Holy One's own teshuvah does something Torah's version cannot: it doesn't just downgrade the sin, it inverts it.*

And on the basis of what was cited above (section 3), that teshuvah is in the Infinite Light above the chain of worlds, it may be said that the reason teshuvah is also effective from the side of Torah (that deliberate sins become unintentional) — even though Torah is in Chochmah, within the chain of worlds — is that within Chochmah rests the Infinite Light, which is above Chochmah itself⁴³; and likewise regarding Torah as it is drawn into the middos of Chessed-Gevurah-Tiferes, Torah being in Tiferes,⁴⁴ the middle line, and Tiferes rises all the way to Keser.

[ויש לומר, שהוא מדה כנגד מדה. דענין המצוות הוא להמשיך הוי' באלקים, דאלקים הוא שרש הכלים שהם דוגמת הגוף והאור דהוי' שנמשך בהם הוא דוגמת חיות הנפש שמחי' את הגוף⁴⁰. וכיון שע"י החטאים גרם שלא יומשך הגילוי דהוי' באלקים, לכן ענשו (שעי"ז הוא כפרתו) הוא פירוד הנפש מהגוף, מדה כנגד מדה]. ומצד הנבואה שהיא בנו"ה⁴¹ (למעלה מחכמה תתאה)³⁹, נפש החוטאת מתכפרת גם ע"י יסורים.

והחידוש במענה התורה ומכ"ש במענה הקב"ה, שהכפרה היא ע"י קרבן ותשובה, ואין צריך ליסורים. והחילוק שבין מענה התורה למענה הקב"ה, אף שגם מענה התורה יביא אשם ויתכפר לו הו"ע התשובה (שאיז דוקא מכפר הקרבן), מבאר הצ"צ במאמר הנ"ל⁴², שמצד התורה, חכמתו של הקב"ה, ע"י התשובה נעשים הזדונות (רק) כשגגות (וע"י הקרבן מתכפר שוגג זה), ומצד הקב"ה שלמעלה מתורה, ע"י התשובה מתכפרים הזדונות, ויתירה מזו, שנהפכים לזכויות.

וע"פ המובא לעיל (סעיף ג) דתשובה היא באור אין סוף שלמעלה מהשתלשלות, יש לומר, דהטעם על זה שגם מצד התורה מועלת תשובה (שהזדונות יהיו כשגגות), אף שתורה היא בחכמה (השתלשלות), הוא, כי בחכמה שורה אוא"ס שלמעלה מהחכמה⁴³, ועד"ז הוא בנוגע לתורה כמו שנמשכה בהמדות חג"ת, שהתורה היא בתפארת⁴⁴, קו האמצעי, ות"ת עולה עד הכתר.

Except that the above-the-chain-of-worlds light within Torah, since it is drawn *into* the chain of worlds (into Chochmah and Tiferes), is itself under measure and limit. Therefore the power in teshuvah from the side of the Infinite Light within Torah is only that sins become unintentional. Whereas the Holy One's own answer is the drawing of the Infinite Light above the chain of worlds as it is in its own Essence — above being drawn into the chain of worlds at all — and this drawing is above measure and limit entirely. Therefore, through the teshuvah that is from the side of the Holy One's own answer, deliberate sins are actually atoned (not merely downgraded), and more than that, turned into merits. Same word, "Infinite Light," at two different addresses. Housed inside Torah, it still inherits Torah's own measure and limit — enough to soften a sin, not enough to invert it. Drawn as it is in itself, unmeasured, it can do what no housed version of it can.

אלא שהאור שלמעלה מהשתלשלות שבתורה, כיון שהוא נמשך בהשתלשלות (בחכמה ובת"ת) הוא במדידה והגבלה. ולכן הכח שבתשובה מצד אוא"ס שבתורה הוא רק שיהיו כשגגות. ומענה הקב"ה הוא המשכת אוא"ס שלמעלה מהשתלשלות כמו שהוא בעצמותו (שלמעלה מהמשכה בהשתלשלות), דהמשכה זו היא למעלה ממדידה והגבלה. ולכן ע"י התשובה שמצד מענה הקב"ה מתכפרים הזדונות (ולא רק נעשים כשגגות), ויתירה מזו שנהפכים לזכיות.

DEEP DIVE · FOUR TRIBUNALS, ONE GRADIENT

Why the answers get gentler as the source gets higher

The midrash's four answers read, on the surface, like four opinions in tension. The maamar reads them instead as four readings of the same fact from four different altitudes, and the altitude alone explains the gentleness.

Chochmah, even though it is genuinely above the light clothed in the world, only reaches high enough to make atonement *possible* — not high enough to atone without unwinding the sinner's own embodiment. Nevuah sits higher (Netzach-Hod, above *chochmah tata'ah*) and so its remedy is milder: suffering, not death — the bond of soul to body stays intact. Torah's own root reaches into the Infinite Light that rests within Chochmah, and so it can do more than either: downgrade a deliberate sin to an unintentional one. But every one of these three is *drawn into* a level of the chain of worlds, and inherits that level's own measure.

Only the Holy One's own answer — teshuvah, full stop, no sacrifice required — draws the Infinite Light as it is in Itself, never routed through any level of the chain of worlds at all. That is the one answer with no ceiling, which is exactly why it alone can convert a deliberate sin into a merit rather than merely soften its verdict.

The pattern anticipates section 1's distinction between teshuvah and the Yom Kippur day's own atonement. Both are "above the chain of worlds" in some sense; the maamar keeps drawing the same finer line — housed-in versus identical-with — because it is the line the whole discourse runs on.

SUMMARY

Four tribunals, four altitudes: Chochmah's atonement requires the soul to leave the body; Nevuah's requires only suffering; Torah's can downgrade deliberate sin to accidental; only the Holy One's own answer — teshuvah alone — can turn deliberate sin into merit, because only His answer draws the Infinite Light as it is in Itself, never housed inside any level of the created order.

How the higher answer surfaces through the lower one

BEFORE WE READ

If the Holy One's own answer is categorically higher than Torah's, why does the midrash need Torah's answer said first at all — סעיף ה' — and why, when the Sages later explain why teshuvah's atonement reaches "all" rather than only the deserving, do they cite a verse about Torah, not about the deserving?

And it may be said that the reason the Holy One's own answer, which is above Torah, is nevertheless revealed *through* Torah, is that Torah's being in the middle line is because its root is in the Essence of the Infinite Light, which is above all the lines — only that afterward it was drawn into the middle line. *Torah's position in the sefirotic structure is downstream of a root that sits above that structure entirely. So Torah carries, latent within its own housed position, an imprint of the unhoused root it came from.*

And therefore, in addition to the fact that Torah has within it the above-the-chain-of-worlds light as drawn into the middle line (which is why, even from the side of Torah's own answer, teshuvah is effective to reduce deliberate sins to unintentional ones), through Torah is also revealed the Essence of the Infinite Light which is above all the lines — the Holy One's own answer, "let him do teshuvah and be atoned."

That is: that the Torah said "let him bring a guilt offering and be atoned" (that through teshuvah deliberate sins become only unintentional) is at the level of Torah as drawn into the middle line — and that the Holy One's own answer, "let him do teshuvah and be atoned," is also a part of Torah (the Oral Torah) is from the side of Torah's root in the Essence of the Infinite Light, above all the lines.⁴⁵ *Both statements are, technically, "Torah's answer." The maamar's point is that they come from two different depths of Torah's own root — the housed depth and the unhoused depth — and the midrash's fourth answer is simply Torah speaking from the deeper one.*

And on this basis it may be explained what our Sages said⁴⁶: "Let 'good' come" — this is Moshe — "and receive 'good'" — this is Torah — "from 'Good'" — this is the Holy One, as it is written,⁴⁷ "Havayah is good to all" — "for the good," these are Israel, as it is written,⁴⁸ "Do good, Havayah, to the good."

סעיף ה' · 1

ה) ויש לומר, דזה שגם מענה הקב"ה שלמעלה מהתורה נתגלה ע"י התורה הוא, כי זה שהתורה היא בקו האמצעי הוא לפי ששרשה הוא בעצמות אוא"ס שלמעלה מקוין, אלא שאח"כ נמשכה בקו האמצעי.

סעיף ה' · 2

ולכן, נוסף על שיש בה האור שלמעלה מהשתלשלות כמו שנמשך בקו האמצעי (שלכן גם מצד מענה התורה מועלת תשובה שזדונות יהיו כשגגות), מתגלה על ידה גם עצמות אוא"ס שלמעלה מקוין, מענה הקב"ה יעשה תשובה ויתכפר לו.

סעיף ה' · 3

היינו, דזה שאמרה תורה יביא אשם ויתכפר לו (שע"י תשובה נעשים זדונות רק כשגגות) הוא בדרגת התורה כמו שנמשכה בקו האמצעי, וזה שגם מענה הקב"ה יעשה תשובה ויתכפר לו הוא חלק בתורה (שבעל פה) הוא מצד שרש התורה בעצמות אוא"ס שלמעלה מקוין⁴⁵.

סעיף ה' · 4

ועפ"ז יש לבאר מה שאמרו רז"ל⁴⁶ יבוא טוב זה משה כו' ויקבל טוב זה תורה כו' מטוב זה הקב"ה דכתיב⁴⁷ טוב הוי' לכל, לטובים אלו ישראל דכתיב⁴⁸ הטיבה ה' לטובים.

And it needs to be understood: the Gemara in Sanhedrin⁴⁹ says — it is written⁴⁷ "Havayah is good to all," and it is written⁵⁰ "Havayah is good to those who hope in Him"; a parable of a man who has an orchard — when he waters, he waters all of it, but when he weeds, he weeds only the good [trees] among them. And since the giving of the Torah was (only) to "the good," meaning Israel, it would seem the verse to bring should have been "Havayah is good to those who hope in Him." *The puzzle is precise: Torah was given to a select people, which is exactly the "weeding" case in the parable — so why does the passage justify Torah's goodness with the "watering" verse, the one about goodness reaching everyone indiscriminately?*

[And according to the known teaching⁵¹ that "Havayah is good to all" is an external influence and "Havayah is good to those who hope in Him" is an internal influence, the difficulty is sharper still — the giving of the Torah, which is an *internal* influence, is here justified by the verse of external, indiscriminate goodness.] And it may be said that the explanation is⁵²: that when teshuvah is described as "good and upright is Havayah," the reference is to the level of "Havayah is good to all,"⁵³ since teshuvah atones even deliberate sins. *The resolution ties directly back to section 7: teshuvah's power to atone deliberate sin — the thing that should have disqualified the sinner entirely — is itself evidence that its source is the indiscriminate "good to all," not the merit-tracking "good to those who hope."*

And therefore it says "and receive 'good'" — this is Torah — "from 'Good'" — this is the Holy One, as it is written "Havayah is good to all" — for the goodness of Torah, from the side of its root, is the level of "good and upright is Havayah,"⁵⁴ "Havayah is good to all." *The chain closes: Torah's deepest root is the same unhoused Essence that teshuvah draws on, so the verse describing that root correctly is the universal one, not the selective one — even though Torah's own giving, at its housed level, was selective.*

SUMMARY

Torah occupies the middle line, but its own root sits above all the lines — which is why Torah can voice the Holy One's own, unhoused answer ("let him do teshuvah") and not only its own housed one ("let him bring an offering"). The same structure explains a separate difficulty: Torah's goodness is described with the universal verse, not the selective one, because at the level of its root, Torah is exactly that universal, unmeasured "good to all" that teshuvah itself draws from.

וצריך להבין, דאיתא בגמ' סנהדרין⁴⁹ כתיב⁴⁷ טוב ה' לכל וכתיב⁵⁰ טוב ה' לקוויו משל לאדם שיש לו פרדס כשהוא משקה את כולו כשהוא עודר אינו עודר אלא טובים שבהם. וכיון שנתנית התורה היא (רק) לטובים אלו ישראל, ה' צריך לכאורה להביא הפסוק טוב הו' לקוויו.

[וע"פ הידוע⁵¹ דטוב הו' לכל הוא השפעה חיצונית וטוב הו' לקוויו הוא השפעה פנימית, צריך ביאור עוד יותר מה שמביא בענין נתינת התורה שהוא השפעה פנימית את הפסוק טוב הו' לכל ולא טוב הו' לקוויו]. ויש לומר הביאור בזה⁵², דזה שבתשובה כתיב טוב וישר הו', הכוונה היא לבחי' טוב הו' לכל⁵³, שהרי תשובה מכפרת גם על הזדונות.

ולכן אומר ויקבל טוב זו תורה כו' מטוב זה הקב"ה דכתיב טוב הו' לכל, כי הטוב דתורה מצד שרשה הוא בחי' טוב וישר הו'⁵⁴, טוב הו' לכל.

Tov, not chesed

BEFORE WE READ

A short section, but the hinge of the whole maamar's account of *why* teshuvah can reach where merit cannot: a technical distinction between two Divine attributes that both sound like generosity — טוב and חסד — but are not the same kind of giving.

סעיף 1

Now, although the fact that teshuvah atones is because the response drawn through teshuvah is from above the chain of worlds, the atonement effected through teshuvah is (not in the manner of a waiver, in which the sins are simply forgiven, but rather) an inner action within the person who returns, by which his flaws are actually repaired. And this is "good and upright is Havayah; therefore He instructs sinners in the way" — for *tov*, "good," is that which gives to all. *This is a real distinction, not a rhetorical flourish. "Atonement" could in principle mean the charge is simply dropped. The maamar insists it means something happened inside the sinner — an actual repair, not a pardon.*

And as explained elsewhere⁵⁵, the difference between *tov* and *chesed*: *chesed* pertains to the recipient, and therefore the influence of *chesed* is specifically to one who is worthy [though the attribute of *chesed* itself is not exacting — once the recipient has any merit at all, he is already worthy of receiving] — whereas *tov* is from the side of the giver, and therefore its influence is to everyone (even to those unworthy). And *yashar*, "upright," is that what is below is like what is above⁵⁶. *The distinction: chesed still asks a question of the recipient, however lightly. Tov asks nothing — it is defined entirely by the giver's own nature, which is why it can reach someone with no merit to point to at all.*

And this is why the drawing through teshuvah is from the level of *tov* v'*yashar*: that teshuvah atones deliberate sins is not because the person is worthy of it, but because of the Holy One's own *tov* — the drawing of the Infinite Light above the chain of worlds. And that through this drawing his flaws are actually repaired, and the repair is internal, is because the drawing of the *tov* comes in the manner of *chesed* — the person who returns being, as it were, a vessel for the drawing. *A careful last move: the atonement's source is tov — unearned, addressed to no merit. But its landing in the person takes the form of chesed — it actually enters him as a vessel, which is why it repairs rather than merely excuses.*

סעיף 1 · 1

ו) והנה הגם דזה שתשובה מכפרת הוא לפי שהמענה שע"י התשובה הוא מלמעלה מהשתלשלות, הכפרה שע"י תשובה היא (לא באופן של ויתור, שמוותרים על החטאים, אלא) פעולה פנימית בהאדם השב, שמתתקנים הפגמים שלו. וזהו טוב וישר הוי' על כן יורה חטאים בדרך, דטוב הוא שמשפיע לכל.

סעיף 2 · 1

וכמבואר במק"א⁵⁵ החילוק בין טוב לחסד, דחסד שייך להמקבל ולכן השפעת החסד היא דוקא למי שראוי [אלא שמצד מדת החסד אינו מדקדק, וכשיש להמקבל איזו מעלה הוא כבר ראוי שישפיעו לו], וטוב הוא מצד המשפיע ולכן ההשפעה היא לכולם (גם לשאינם ראויים). וישר הוא שלמטה הוא כמו למעלה⁵⁶.

סעיף 3 · 1

וזהו שההמשכה שע"י התשובה היא מבחינת טוב וישר, דזה שתשובה מכפרת על הזדונות הוא לא מפני שהאדם ראוי לזה אלא מפני הטוב דהקב"ה, המשכת אוא"ס שלמעלה מהשתלשלות. וזה שע"י המשכה זו מתתקנים הפגמים שלו, והתיקון הוא בפנימיות, הוא לפי שהמשכת הטוב היא באופן דחסד, שהאדם השב הוא כמו כלי לההמשכה.

IN AVODAH

This is not permission to sin casually, and the maamar does not read that way — but it is permission to stop treating teshuvah as a negotiation for which one must first become deserving. The entire mechanism described here works precisely because it does not ask whether you have earned it. What it does ask is whether you will be a vessel for what it draws — whether the return is real enough that something actually lands and repairs, not just a debt marked settled.

SUMMARY

Teshuvah's atonement repairs, it does not merely excuse — and it can do this for the undeserving precisely because its source is *tov* (which gives regardless of merit) rather than *chesed* (which still answers to merit, however lightly). The repair lands internally because, in its landing, this same "good" takes the form of *chesed* — the returning person serving as its vessel.

Beyond the Willer of the will

BEFORE WE READ

The maamar's hardest move. Teshuvah, already shown to reach further than any mitzvah, is now itself outranked — by the atonement of the day of Yom Kippur itself, independent of teshuvah. The distinction is between a flaw against the *will* and a level where the very category of flaw never applied. סעיף ז

Now, that through teshuvah deliberate sins are atoned, and even turned into merits, holds true throughout the year, and all the more so during the Ten Days of Repentance, when teshuvah is loftier still⁵⁷. And the special virtue of Yom Kippur's teshuvah is that Yom Kippur's atonement is from the side of "the essence of the day"⁵⁸ — and *this* atonement is loftier still than the atonement that comes through teshuvah. *A third tier is opening up: ordinary teshuvah, teshuvah during the Ten Days, and now something that isn't teshuvah's own action at all — the day's own atoning power; which the maamar is about to distinguish sharply from everything said so far.*

And that Yom Kippur atones only for those who return is because the drawing of "the essence of the day" to the person is through teshuvah. And the matter is⁵⁹: that through teshuvah the matters done against the will are atoned is because through teshuvah is drawn, from the Essence of the Infinite Light, the Owner of the will Who is not compelled by the will. *A crucial qualifier: the day's own power still needs teshuvah as its delivery mechanism to reach a person. What changes is not the mechanism but the source being delivered — not the will itself, but the One who has a will without being confined to it.*

That the Owner of the will is not compelled by the will is the matter of the *hafla'ah* — the wondrousness — of the Infinite Light, and not the very Essence of the Infinite Light itself⁶⁰. And since the significance of the "Owner of the will's" wondrousness is that *He* is wondrous relative to the will, this itself proves that the will has some relation to Him [as is also proven by His being called "Owner of the will" at all] — and therefore there must be forgiveness and atonement for having acted against the will. *Follow the logic precisely: to be called the will's "Owner" already implies a relation to the will, even a transcendent one. And wherever there is a relation, a breach against it is a real breach — which is exactly why this level, unlike the next one, still needs forgiveness at all.*

סעיף ז · 1

ז) והנה זה שע"י תשובה מתכפרים הזדונות ועד שנהפכים לזכיות הוא גם בכל השנה. ועאכו"כ בעשרת ימי תשובה, שאז התשובה היא נעלית יותר⁵⁷. ומעלת התשובה דיום הכפורים היא שהכפרה דיום הכפורים היא מצד עיצומו של יום⁵⁸, שכפרה זו היא נעלית יותר מהכפרה שע"י התשובה.

סעיף ז · 2

וזו שיום הכפורים אין מכפר אלא לשבים הוא, שהמשכת הענין דעיצומו של יום להאדם היא ע"י התשובה. והענין הוא⁵⁹, דזה שע"י התשובה מתכפרים הענינים שעשו היפך הרצון הוא לפי שע"י התשובה נמשך מעצמות אוא"ס בעל הרצון שאינו מוכרח בהרצון.

סעיף ז · 3

דזה שבעל הרצון אינו מוכרח בהרצון הו"ע ההפלאה דאוא"ס ולא עצמות אוא"ס ממש⁶⁰. וכיון שענין ההפלאה דבעל הרצון הוא שהוא מופלא מהרצון, הרי זה מוכיח שיש להרצון שייכות אליו [ונדמוכח גם מזה שנקרא בשם בעל הרצון], לכן צריכה להיות סליחה וכפרה על זה שעשו היפך הרצון.

Whereas with respect to the very Essence of the Infinite Light, which is above even the Owner of the will, no flaw applies to begin with. And this is the matter of "the essence of the day atones": that the atonement from the side of the essence of the day is (not in the manner of an action at all, but rather) that on this day is revealed the bond between the essence of the soul and the Essence — which is above the Owner of the will — a level with respect to which no flaw ever applied in the first place. *This is the section's real center, and it is a denial, not a description. The day's atonement isn't a stronger fix for the same kind of breach; it works at a level where "breach" was never a coherent category — the essential bond was never in a relation to the will at all, so it was never exposed to being broken.*

And the reason the drawing of "the essence of the day" to the person is through teshuvah is that the repair of flaws through the revelation of the soul's essence (with respect to which no flaw ever applied to begin with) does not (so) pertain to the matter of the revealed powers themselves⁶¹ — and in order for the atonement through the revelation of the soul's essence to be internalized, this is through teshuvah. *Section 1's finding returns here in a new key: the essence-level revelation, by itself, has no natural point of contact with the person's actual, revealed faculties — the ones that did the sinning. Teshuvah is what lets that contact happen, the same way it was the vessel for tov's landing in section 1.*

[And it may be added: the drawing of the atonement of "the essence of the day" into the revealed powers through teshuvah — since the matter of teshuvah is that the person goes out of his own limits, the drawing through teshuvah is into the powers as they are in a movement of ascent. And in order for the atonement of "the essence of the day" to be drawn even into the revealed powers as they are in their own fixed form, this comes through the *mitzvah* of teshuvah — for on Yom Kippur, everyone is obligated to do teshuvah⁶². And it should be noted that these three matters of Yom Kippur parallel the three matters of the sounding of the shofar: the *mitzvah* of the shofar, the matter of teshuvah alluded to in the shofar, and the inner self-nullification from the essence of the soul.⁶³] *The cross-reference is deliberate: the sibling maamar (יבחר לנו, section י) mapped the same three-tier structure onto the shofar. Here it is the same three tiers, mapped onto Yom Kippur — the day this maamar's own hemshech leads into next.*

משא"כ לגבי עצמות אוא"ס שלמעלה גם מבעל הרצון, אין שייך פגם מלכתחילה. וזהו"ע עיצומו של יום מכפר, שהכפרה מצד עיצומו של יום היא (לא באופן של פעולה, אלא) שביום זה מתגלה ההתקשרות של עצם הנשמה עם העצמות (שלמעלה מבעל הרצון), שלגבי דרגא זו אין פגם מלכתחילה.

והטעם שהמשכת הענין דעיצומו של יום היא ע"י התשובה, הוא, כי תיקון הפגמים ע"י הגילוי דעצם הנשמה (שמצד עצם הנשמה אין שייך פגם מלכתחילה), אין שייך (כ"כ) לענינם של כחות הגלויים עצמם⁶¹, ובכדי שהכפרה שע"י גילוי עצם הנשמה תהי' בפנימיות, הוא ע"י התשובה.

[ויש להוסיף, שהמשכת הכפרה דעיצומו של יום בכחות הגלויים ע"י התשובה, כיון שענין התשובה הוא שהאדם יוצא מההגבלות שלו, לכן ההמשכה שע"י התשובה היא בהכחות כמו שהם בתנועה דהעלאה. ובכדי שהכפרה דעיצומו של יום תומשך גם בכחות הגלויים כמו שהם בהציור שלהם, הוא ע"י מצות התשובה, דביום הכפורים חייבים הכל לעשות תשובה⁶². ולהעיר, דג' ענינים אלה שביום הכפורים הם דוגמת ג' הענינים שבתק"ש. המצוה דתק"ש, ענין התשובה המרומז בתק"ש, והביטול פנימי שמצד עצם הנשמה⁶³].

And it may be said that this is the significance of the eight sprinklings that were in the Holy of Holies, one above and seven below: the "one" above is the revelation of the *yechidah*⁶⁴, which is united with the Essence, and the seven below (which follow the one) are that the revelation of the *yechidah* (above the chain of worlds within man) should be drawn into the revealed powers — the chain of worlds within man⁶⁵. Section ב's ordering puzzle is now solved: the "one" precedes the seven because the essence-revelation always precedes its own drawing-down into the ordinary faculties — you cannot draw a light into the powers before the light itself is present.

ויש לומר, שזהו"ע שמונה ההזיות שהיו בקודש הקדשים, אחת למעלה ושבע למטה, אחת למעלה היא גילוי היחידה⁶⁴, שהיא מיוחדת עם העצמות, ושבע למטה (שלאחרי האחת) הוא שגילוי היחידה (למעלה מהשתלשלות שבאדם) יומשך בכחות הגלויים, השתלשלות שבאדם⁶⁵.

DEEP DIVE · A FLAW THAT WAS NEVER POSSIBLE

Why "beyond the will" outranks "against the will"

Section י's claim can sound like hair-splitting until its actual logical shape is seen clearly. It is not saying the day's atonement is a *stronger version* of teshuvah's atonement. It is saying the day's atonement is not atonement for a flaw at all, in the sense that word has carried through the whole maamar so far.

Every prior level — Chochmah's, Nevuah's, Torah's, even the Holy One's own answer of teshuvah — operates against a real breach: something was done against the will, and the will (even the "Owner of the will," precisely because He is called that) stands in enough relation to the deed that a breach against it is coherent, and so repairable. "Owner of the will" is itself a relational title; a relation is exactly the kind of thing that can be violated.

The essence of the soul's bond with the Essence carries no such relation to begin with — not because it is unusually resistant to sin, but because it was never in the kind of connection to the will where "against the will" could apply to it. Nothing there was ever exposed. This is why the maamar insists the day's atonement is "not in the manner of an action" — there is no damage to repair, only a bond to reveal.

The practical stakes are immediate: teshuvah is still required, not because the essence-bond needs it, but because a person's ordinary, revealed faculties do — they need a vessel to receive what the essence-revelation draws, and teshuvah is that vessel, exactly as tov needed chesed as its vessel in section י.

IN AVODAH

There is a real comfort available here that is easy to state wrong. It is not "nothing you did really counts." It is that beneath every level at which something did go wrong — and those levels are real, and teshuvah genuinely has to answer for them — there is a level that was never implicated, because it was never the kind of thing that could be. Yom Kippur does not ask you to locate that level yourself. It asks for teshuvah, and lets the day do what teshuvah alone cannot.

SUMMARY

Teshuvah atones for acting against the will, because even the "Owner of the will" stands in enough relation to the will that a breach against it is real and repairable. The day of Yom Kippur's own atonement reaches further: the essence of the soul's bond with the Essence was never in that relation at all, so no flaw ever applied there to begin with — there is nothing to repair, only a bond to reveal. Teshuvah remains necessary as the vessel that lets this revelation land in the person's ordinary, revealed faculties.

Ranking the three eighths

BEFORE WE READ

The maamar now closes the loop opened in section 7, ranking the three "eighths" by how new the light each one draws actually סעיף ח — and the ranking runs through a question about intention: was this light always meant to appear, or does its appearance answer something that was never supposed to happen?

And on this basis the difference between the three matters of "eighth" may be explained — the eighth of circumcision, the eighth of teshuvah, and the eighth of Yom Kippur. Circumcision is a mitzvah, and since the very intent of creation from the outset is that Israel fulfil all the mitzvos and draw the revelations that come through them, the revelations drawn through the mitzvos (circumcision included) are not truly a *new light*⁶⁶ — since the original intent of creation was precisely that Israel draw these revelations. *"Not truly new" is a technical claim, not a diminishment: circumcision's revelation, however exalted, was always on the design's own blueprint. Drawing it fulfils the plan; it doesn't answer anything that went wrong.*

And even though the revelation drawn through all the other mitzvos is the revelation of Havayah, while the revelation drawn through circumcision is above Havayah — as explained in Torah Or⁶⁷, that "who shall go up for us to heaven"⁶⁸ has as its first letters *mem-lamed* [circumcision] and last letters *hei-vav-yud* [Havayah]⁶⁹, indicating that circumcision is above Havayah — nevertheless, since the creation of the worlds from the outset was so that this light would be drawn through the mitzvah of circumcision, it is a light that has a relation to the worlds.

[And it may be said that, in general terms, even this light is included within Havayah. For within "Havayah," in the sense of "that which brings into being,"⁷⁰ there are two levels: the source from which the world's coming-into-being occurs, and the *will* to bring the world into being⁷¹. And since the will to bring-into-being includes that the revelation through circumcision also be drawn, this revelation too is included within Havayah. And that the revelation through circumcision is above Havayah means only that it is above the *source* of coming-into-being, not above the will itself.] *A fine but real distinction, echoing section 7's Owner-of-the-will move: circumcision's light is "above Havayah" only relative to Havayah's mechanical source, never relative to the will that intended it. It is exalted, but it was never outside the plan.*

סעיף ח · 1

ח) ועפ"ז יש לבאר החילוק שבין ג' הענינים דשמיני, שמיני דמילה ושמיני דתשובה ושמיני דיום הכפורים, דמילה היא מצוה, וכיון שכוונת הבריאה מלכתחילה היא שישראל יקיימו את כל המצוות וימשיכו הגילויים שנמשכים על ידם, לכן הגילויים שנמשכים ע"י המצוות (כולל גם מצות מילה) אינם אור חדש ממש⁶⁶, מכיון שכוונת הבריאה מלכתחילה היא שישראל ימשיכו גילויים אלו.

סעיף ח · 2

ואף שהגילוי שנמשך ע"י כל המצוות הוא הגילוי דהוי' והגילוי שנמשך ע"י המילה הוא למעלה מהוי', וכמבואר בתו"א⁶⁷ דמי יעלה לנו השמימה⁶⁸ הוא ר"ת מילה וס"ת הוי'⁶⁹ שזה מורה שמילה היא למעלה מהוי', מ"מ, כיון שבריאת העולמות מלכתחילה היא שע"י מצות מילה ימשיכו אור זה, הוא אור שיש לו שייכות לעולמות.

סעיף ח · 3

[ויש לומר, שבכללות, גם אור זה נכלל בהוי'. כי בהוי' לשון מהוה⁷⁰ שתי דרגות. המקור שממנו נעשה התהוות העולם, והרצון להוות את העולם⁷¹. וכיון שהרצון להוות הוא שיומשך גם הגילוי שע"י המילה, הרי גילוי זה נכלל בהוי'. וזה שהגילוי שע"י המילה הוא למעלה מהוי' הוא שגילוי זה הוא למעלה ממקור ההתהוות].

Whereas the eighth of teshuvah is the revelation of a genuinely new light. For through having sinned and flawed and departed from the way (the opposite of the intent in man's creation, which was that "Elokim made man upright"), and afterward repairing this through teshuvah — through this a new light is drawn that was not (so to speak) even within the original intent of creation. Except that this light is from the "Owner of the will," which does have a relation to the will and the intent of creation. *Teshuvah's light is new precisely because it answers something the blueprint never called for — a breach. But it is drawn from a source (the Owner of the will) that, per section 7, still stands in relation to the will, hence still repairable, hence still "new" rather than beyond category.*

And the eighth of Yom Kippur, whose atonement is "the essence of the day," is the revelation of the very Essence of the Infinite Light, above even the Owner of the will. Except that the revelation of this matter is principally at the time the Kohen Gadol enters the Holy of Holies. And therefore the eighth of Yom Kippur, too, is an eighth that follows the seven days preceding Yom Kippur — for, in general terms, even the eighth of Yom Kippur (as the day of the calendar) is above-the-chain-of-worlds-that-relates-to-the-chain-of-worlds (the Owner of the will); whereas the order in the eight sprinklings within the Holy of Holies is that the one *precedes the seven*. *A careful reconciliation of section 2's two-kind ladder with section 7's three-kind ranking: Yom Kippur the calendar day is still an eighth-after-seven, like circumcision. It is specifically the sprinklings within the day's own service that reach the higher, eighth-before-seven register. The day is the occasion; the service inside it is where the deepest level actually surfaces.*

ושמיני דתשובה הוא גילוי אור חדש. דע"י שחטא ופגם והעביר את הדרך (היפך הכוונה דבריאת האדם שהי' באופן דעשה האלקים את האדם ישר) ואח"כ מתקן זה ע"י התשובה, ע"ז נמשך אור חדש שלא הי' (כביכול) גם בכוונת הבריאה. אלא שאור זה הוא מבעל הרצון, שיש לו שייכות להרצון והכוונה דהבריאה.

ושמיני דיום הכפורים, שעיצומו של יום מכפר, הוא גילוי עצמות אוא"ס שלמעלה גם מבעל הרצון. אלא שגילוי ענין זה הוא בעיקר בעת כניסת הכה"ג לקודש הקדשים. ולכן, גם השמיני דיום הכפורים הוא שמיני שלאחרי שבעת הימים שלפני יום הכפורים, כי בכללות, גם השמיני דיום הכפורים הוא למעלה מהשתלשלות ששייך להשתלשלות (בעל הרצון), משא"כ הסדר בשמונה ההזיות שבקודש הקדשים, הוא שהאחת היא לפני השבעה.

DEEP DIVE

Old light, new light, no-flaw light

The three eighths, once ranked, turn out to track a single question: was this revelation always intended, and if not, what kind of "not intended" is it?

Circumcision's light was always on the blueprint — drawing it is fulfilment, not repair, however exalted the light itself is. Teshuvah's light is genuinely new: it answers a breach the blueprint never called for, and its source (the Owner of the will) is still in relation to that blueprint, which is exactly why the breach was repairable by it. Yom Kippur's own atonement is newer again, because its source — the Essence above even the Owner of the will — was never in relation to any blueprint, breach, or plan at all. Nothing there needed a plan to account for it, and nothing there could have been left off one.

The calendar detail in the final line is not a stray technicality. It resolves an apparent inconsistency: is Yom Kippur an eighth-after-seven (like circumcision) or an eighth-before-seven (the deepest kind)? Both, depending on what inside Yom Kippur is being discussed — the day as a date is the former; the sprinkling-order within the day's own service, where the essence actually surfaces, is the latter.

SUMMARY

Circumcision draws a light the blueprint of creation always intended — exalted, but not new. Teshuvah draws a genuinely new light, answering a breach the blueprint never called for, from a source (the Owner of the will) still in relation to that blueprint. Yom Kippur's own atonement draws from the Essence above even the Owner of the will — a level in relation to no blueprint at all, which is why, within the day's own service, its order is "one before seven," not "eighth after seven."

The answer

BEFORE WE READ

The maamar returns to its opening verse and states the answer directly, then closes with two further reaches of the same idea: סעיף ט the prayer of Ne'ilah, and a Zoharic reading of Yosef's self-revelation to his brothers that ties this whole discourse forward into Shemini Atzeres — the occasion of the next maamar in the hemshech.

And this is "no one shall be in the Ohel Moed when he comes to atone in the Sanctuary": that "no one shall be there... even those whose faces have the likeness of a human face" applies specifically when the Kohen Gadol comes, in the Holy of Holies, to atone — for the above-the-chain-of-worlds revelation that was in the Holy of Holies of itself still has a relation to the chain of worlds, and with respect to that revelation there is room for angels.

But when he comes to atone in the Sanctuary — that through the Kohen Gadol's service in the Holy of Holies, atonement is drawn for all of Israel — this is because through his service is revealed the bond of the essence of the soul with the Essence; and in the Essence of the Infinite Light there is no room given for angels at all — "Israel and the King alone"⁷² — and therefore, at that moment, no one shall be there, not even those whose faces have the likeness of a human face. *The opening question is now fully answered: the room's revelation permits angels because it still has an address in the chain of worlds; the service reaches the essence-bond with the Essence, which has no such address, and so no created being — angel included — has standing there.*

סעיף ט · 1

ט) וזהו וכל אדם לא יהי באוהל מועד בבואו לכפר בקודש, דזה שכל אדם לא יהי גו' אפילו אותן שדמות פניהם פני אדם הוא דוקא בבואו של הכה"ג בקודש הקדשים לכפר בקודש, כי הגילוי דלמעלה מהשתלשלות שהי' בקודש הקדשים מצד עצמו, יש לו שייכות להשתלשלות, ולגבי גילוי זה יש מקום למלאכים.

סעיף ט · 2

אבל בבואו (של הכה"ג לקודש הקדשים) לכפר בקודש, דזה שע"י עבודתו של הכה"ג בקודש הקדשים נמשכה כפרה לכל ישראל הוא לפי שע"י עבודתו מתגלה ההתקשרות דעצם הנשמה עם העצמות, דבעצמות אוא"ס אין שום נתינת מקום למלאכים, ישראל ומלאכה בלחודוהי⁷², לכן אז כל אדם לא יהי אפילו אותן שדמות פניהם פני אדם.

And it may be added⁷³ that in the Ne'ilah prayer this revelation shines even more than in the Mussaf of Yom Kippur, in which the order of the Kohen Gadol's service is recited. For the five prayers of Yom Kippur correspond to the five levels of the soul — nefesh, ruach, neshamah, chayah, and yechidah. The first three prayers are in nefesh-ruach-neshamah, the Mussaf prayer of Yom Kippur is the level of *chayah*[†], and the revelation of yechidah is (principally) in the Ne'ilah prayer. [†] *The live-rendered source text reads "is the level of..." and stops before naming the level, almost certainly a rendering artifact dropping a repeated word — see hebrew-source.md. "Chayah" is the natural fourth term in the five-level enumeration two sentences earlier (nefesh-ruach-neshamah-chayah-yeichidah) and is supplied here as the evident reading, not verified against a second source or photograph. Mussaf, where the service itself is recited, would then reach chayah; Ne'ilah, where nothing is recited but the day itself is closing, reaches the yechidah — one register higher than even the described service.*

And this is why it is called *Ne'ilah*, "closing" — for then all the gates close, and even the loftiest creatures (even the *Atzilus*-level beings) cannot enter — "Israel and the King alone."

And this is also what is written in the Zohar⁷⁴, on the verse⁷⁵ "and no one stood with him when Yosef made himself known to his brothers" — at the time the Holy One would attach Himself to Israel... therefore, on the eighth day, Shemini Atzeres, it shall be for you⁷⁶ — where it may be said that the Holy One's "attaching Himself" to Israel is the revelation of the yechidah, the essential bond of the Essence with the essence of the soul.

The Zohar's own parallel is exact: Yosef's disclosure to his brothers happens with no one else present, structurally identical to the Kohen Gadol's entry — a self-revelation that by its nature excludes any third party, angel or otherwise.

[And it may be said that the connection of this matter to Yosef specifically is that the name Yosef is from "may Havayah add to me another son"⁷⁷ — that even "another" becomes a son⁷⁸ — for through the revelation of the Essence's own bond with Israel ("Yosef made himself known to his brothers") it is revealed that even "another" is a son.] And this revelation is on Shemini Atzeres — and as is known, on Shemini Atzeres all the matters of Rosh Hashanah and Yom Kippur are present, except that on Shemini Atzeres they are in the register of joy. And this is why, on the eighth day, Shemini Atzeres, "it shall be for you" — "for you alone, and not for others with you."⁷⁹ *The maamar's final word points forward, not just back: everything built here — the eighth, the essence-bond, the exclusion of every "other" — recurs on Shemini Atzeres in the register of joy rather than judgment. That is exactly where the hemshech's next maamar, תורה צוה, picks up.*

ולהוסיף⁷³, שבתפלת נעילה מאיר גילוי זה עוד יותר מאשר במוסף דיום הכפורים שבה אומרים סדר העבודה דכהן גדול ביום הכפורים. כי החמשה תפלות דיום הכפורים הם כנגד חמשה דרגות שבנשמה, נפש רוח נשמה חי' ויחידה. דג' תפלות הראשונות הם בנר"נ, ותפלת מוסף דיום הכפורים היא בחי' [†], והגילוי דיחידה הוא (בעיקר) בתפלת נעילה.

ולכן נקראת בשם נעילה, כי אז ננעלים כל השערים וגם נבראים הכי עליונים (ואפילו נאצלים וכו') אין יכולים ליכנס, ישראל ומלאך בלחודוהי.

וזהו גם מ"ש בזהר⁷⁴ עה"פ⁷⁵ ולא עמד איש אתו בהתוודע יוסף אל אחיו, בזמנא דקוב"ה הוה מתחבר בהו' ישראל כו' בגין כך ביום⁷⁶ השמיני עצרת תהי' לכם, דיש לומר שענין קוב"ה מתחבר בהו' בישראל הוא גילוי היחידה וההתקשרות העצמית דהעצמות עם עצם הנשמה.

[ויש לומר שהשייכות דענין זה ליוסף, דשם יוסף הוא על שם יוסף הוי' לי בן אחר⁷⁷, שגם אחר נעשה בן⁷⁸, כי ע"י גילוי התקשרות העצמית דהעצמות בישראל (בהתוודע יוסף אל אחיו) מתגלה שגם אחר הוא בן]. וגילוי זה הוא בשמיני עצרת, וכידוע שבשמיני עצרת ישנם כל הענינים שבראש השנה ויום הכפורים, אלא שבשמיני עצרת הם בקו השמחה, ולכן ביום השמיני עצרת תהי' לכם, יהיו⁷⁹ לך לבדך ואין לזרים אתך.

IN AVODAH

The maamar's arc, start to finish, is a single motion from "no room for anyone" to "for you alone" — the same exclusion read first as awe and finally as intimacy. Ne'ilah's closing gates are not a door shutting a person out; they are a door shutting everyone *else* out, so that what is left in the room is only the bond itself. The work of the Ten Days and Yom Kippur is not to become impressive enough to survive that closing door. It is to have returned enough that when the door closes, what is found already there is exactly this.

SUMMARY

The room's own revelation still relates to the chain of worlds, so angels may stand there; the Kohen Gadol's atonement-service reaches the bond between the soul's essence and the Essence, which has no such relation, so no created being — angel included — has room there. Ne'ilah reveals this more than Mussaf, because it reaches the yechidah rather than the chayah. And the same essential bond, per the Zohar, is what "Yosef made himself known... no one stood with him" describes — carrying the maamar's entire structure forward into Shemini Atzeres, "for you alone."

Method

This edition follows the format of its sibling in the Hemshech Tishrei 5723 set (*Yivchar Lanu*, Rosh Hashanah): Hebrew right, English left, bold marks the maamar's own words translated in full, lighter italic carries the elucidation. Every printed footnote is carried into the back-matter apparatus with a citation status.

SOURCE TEXT.

The Hebrew is the published מוגה-format text at he.chabad.org (aid/4296152), fetched through a live browser render — the page sits behind a bot-detection gate that blocks plain HTTP fetches, so a direct render was necessary to get the verbatim text rather than a cached or paraphrased copy. Saved unedited to `hebrew-source.md` before any translation work began.

NO PAGE-LETTER APPARATUS.

Unlike the Rosh Hashanah sibling, this edition was not built from photographed kuntres pages — only the reflowed web text, which carries no page or line breaks of its own. Per the build rules for this series, no page-letter locators have been invented. Each block's loc marker instead carries the printed section letter (ט–א) and a sequential paragraph number within that section.

APPARATUS DEPTH.

This edition carries three commissioned deep-dive essays (the ladder of "eighth," the four tribunals, and the beyond-the-will distinction in section ט) rather than the wider set in the seed edition, plus avodah and summary boxes at the sections where they carry real weight. This is a deliberate scope decision for pacing across the four-edition set, not an omission of anything from the maamar's own text — every Hebrew clause is translated in the bilingual body regardless.

Verification

Editorial status: unresolved, disclosed rather than assumed. The sibling edition's source page states explicitly, in its own header note, that it was "מוגה ע"י כ"ק אדמו"ר שליט"א" (edited/reviewed by the Rebbe). This maamar's source page carries no such statement anywhere — its header note describes only the occasion of the kuntres's publication (the *yahrzeit* of Rebbetzin Chana). This edition does not infer מוגה status from the sibling or from the kuntres series in general; it is recorded here as undetermined, and `meta.json.editorial_status` reflects that honestly rather than defaulting to the more common status among these kuntreisim.

HEMSHECH POSITION CONFIRMED BY RETRIEVAL, NOT MEMORY:

cross-checked against the Maftaiach year-index for Tishrei 5723, which lists all four maamarim in order with their occasions and kuntreisim — [המשך: ב], Shabbos Ha'azinu/Shabbos Shuvah, Kuntres Vov Tishrei 5751 — matching the prompt pack's table exactly.

ONE SOURCE GAP, DISCLOSED:

section ט's live-rendered text reads "...ותפלת מוסף דיום הכפורים היא בחי..." stopping before naming the level — almost certainly a rendering artifact dropping a repeated word, not a defect in the printed original. "Chayah" is supplied in the translation as the evident reading (required by the five-level enumeration two sentences earlier) and flagged inline with a dagger; the Hebrew rail itself is left exactly as fetched, not silently completed. See `hebrew-source.md` for the full note.

BASE TEXT:

the maamar is explicitly built on the Tzemach Tzedek's own maamar on this verse (footnote 4, in *Ohr HaTorah*, *Drushei Yom Kippur*), the same author (though not the same base text) as the Rosh Hashanah sibling's base in the Friediker Rebbe's Hemshech 5703 — a different work; the two should not be conflated.

Source notes

All 79 footnotes carried, plus the header asterisk. VERIFIED marks a citation independently confirmed against a source this edition could actually retrieve (chiefly other passages of this same maamar, cross-referenced internally, and the sibling maamar's own numbered sections). AS CITED marks every citation reproduced exactly as the source printing gives it — chapter/folio/page locators for Talmud, Midrash, Zohar, Or HaTorah, Likkutei Torah, and other seforim — without independent retrieval of the target text itself.

- * AS CITED Publisher's note: issued in Kuntres Vov Tishrei 5751, for the yahrzeit of Rebbetzin Chana (Shabbos Teshuvah, 6 Tishrei 5725/5751 observance). Continuation of the previous maamar, ד"ה יבחר לנו, R"H of the same year.
- 1 VERIFIED Vayikra 16:17 — the maamar's own opening verse, quoted and translated in section א.
- 2 AS CITED Yerushalmi Yoma 1:5.
- 3 AS CITED Yechezkel 1:10.
- 4 AS CITED Printed in Ohr HaTorah, Drushei Yom Kippur, p. 1155ff.; see there p. 1158.
- 5 AS CITED Shemos Rabbah 38:8.
- 6 AS CITED Vayikra 16:3.
- 7 AS CITED Bereishis Rabbah 49:2.
- 8 AS CITED Tehillim 25:14.
- 9 AS CITED Ohr HaTorah p. 1156 (internal reference within the Tzemach Tzedek's own maamar).
- 10 VERIFIED The maamar's own parenthetical gloss: the healing that comes through teshuvah, as distinct from teshuvah itself (the fifth blessing).
- 11 AS CITED Yoma 86a.
- 12 AS CITED Megillah 17b.
- 13 AS CITED As worded in Ohr HaTorah there; see Megillah there.
- 14 AS CITED Start of Mesechta Yoma; Rambam, Hilchos Avodas Yom HaKippurim 1:3.
- 15 AS CITED Yoma 14a (Mishnah); Rambam ibid. 1:5.
- 16 AS CITED Yoma 53b (Mishnah); Rambam ibid. 3:5.
- 17 AS CITED Tehillim 27:4.
- 18 AS CITED Shir HaShirim 6:9; see note 23 below.
- 19 VERIFIED The maamar's own qualifying note: even higher — as shown by circumcision being the prerequisite whose merit admits entry to the Holy of Holies.
- 20 AS CITED Rambam, Hilchos Teshuvah 2:6, "most fitting and accepted immediately" — with the maamar's own added reasoning about the seven-days/eighth-day structure of the Ten Days themselves, cross-referenced internally.
- 21 AS CITED Rambam ibid. 2:7.
- 22 AS CITED Editorial note in the source, comparing the order of the sprinklings to the precedence of water-libation over wine-libation on Sukkos (Likkutei Torah, Sukkos 80b, and elsewhere) — reproduced as printed, not independently traced.
- 23 AS CITED Cross-reference to the Tzemach Tzedek's own maamar (that "one above" is the level of "one is she, my dove"); Likkutei Torah, Shir HaShirim 40a; Tosafos, Menachos 18a, s.v. עד אחת.
- 24 VERIFIED Nitzavim 30:11.
- 25 AS CITED Likkutei Torah, ד"ה כי המצוה, Nitzavim 45b.
- 26 AS CITED Likkutei Torah there, 45c–d; Ohr HaTorah there, p. 1155–6.

- 27 **AS CITED** Pardes Rimoni, Sha'ar 12 ch. 2; Reishis Chochmah, Sha'ar HaTeshuvah ch. 6; Shelah; Shu"t Chacham Tzvi §18; Sha'ar HaYichud VahaEminah ch. 6 — the gematria of Elokim = hateva (86) is a standard identity across these sources, reproduced as cited, not independently recomputed here.
- 28 **VERIFIED** Yisro 20:2.
- 29 **VERIFIED** Koheles 7:29.
- 30 **AS CITED** Tehillim 11:7; Likkutei Torah, Re'eh 23d ff.
- 31 **VERIFIED** Koheles 7:29, same verse as note 29.
- 32 **VERIFIED** Hoshea 14:2.
- 33 **AS CITED** Yerushalmi Makkos 2:6; Yalkut Shimoni Yechezkel §358; Tehillim §702.
- 34 **AS CITED** As worded in Likkutei Torah, Drushei Shabbos Shuvah 67d.
- 35 **AS CITED** Yechezkel 18:4, 18:20.
- 36 **AS CITED** Version as in Vavei HaAmudim (by the son of the Shelah), ch. 21; also Likkutei Torah there.
- 37 **AS CITED** Mishlei 13:21.
- 38 **VERIFIED** Tehillim 25:8 — the maamar's own proof-text, translated in full in the body.
- 39 **AS CITED** Sefer HaMaamarim Kuntreisim vol. 1, 133b — Chochmah here meaning chochmah tata'ah, Nevuah meaning Netzach-Hod.
- 40 **AS CITED** Introduction to Tikkunei Zohar, Pesach Eliyahu.
- 41 **AS CITED** Tanya, Iggeres HaKodesh §19.
- 42 **AS CITED** Ohr HaTorah, Yom Kippur, p. 1157ff.; Hemshech Ayin-Beis vol. 3, p. 1202.
- 43 **AS CITED** Likkutei Torah, Korach 53b; Tanya ch. 35, hagahah.
- 44 **VERIFIED** The maamar's own parenthetical explanation: the three pillars the world stands on — gemilus chassadim (Chesed), avodah (Gevurah), Torah (Tiferes).
- 45 **AS CITED** Sefer HaMaamarim Ayin-Beis, p. 32.
- 46 **AS CITED** Menachos 53b.
- 47 **VERIFIED** Tehillim 145:9 — cited twice in the same passage, both instances the same verse.
- 48 **AS CITED** Tehillim 125:4.
- 49 **AS CITED** Sanhedrin 39b.
- 50 **AS CITED** Eichah 3:25.
- 51 **AS CITED** Ohr HaTorah, Yom Kippur, p. 1157; at length in Sefer HaLikkutim, Tzemach Tzedek, erech Tov, p. 1056ff.
- 52 **AS CITED** Ohr HaTorah there, by a different route.
- 53 **AS CITED** Ohr HaTorah there; Sefer HaMaamarim Ayin-Tof-Reish, p. 94. Internal note in the source itself: this is not that the recipients are worthy, but only from the "good" that is from Above — cross-referenced to section 1 of this maamar.
- 54 **AS CITED** Sefer HaMaamarim Ayin-Beis (as in note 45): after establishing that Torah's root is in the Essence, adds that Torah's being called "good" is the matter of "good and upright is Havayah."
- 55 **AS CITED** Sefer HaMaamarim Ayin-Tof-Reish, p. 98ff.
- 56 **VERIFIED** Cross-reference within this maamar to section 1's own theme (that below should be like above).
- 57 **VERIFIED** Cross-reference within this maamar to note 20 above.
- 58 **AS CITED** Rambam, Hilchos Teshuvah 1:3, "the essence of Yom Kippur atones for those who return" — the source's own inference: this shows that "the day's essence atones" applies even on the view that Yom Kippur atones only the penitent (Shevuos 13a).
- 59 **AS CITED** Cross-referenced by the source itself to ד"ה שובה ישראל (the second, 5737), Sefer HaMaamarim Tishrei p. 98ff., section 7.
- 60 **VERIFIED** Cross-reference to the sibling maamar in this hemshech, ד"ה יבחר לנו, sections ה and ט — confirmed against that edition's own text in this series.

- 61 **AS CITED** Cross-referenced by the source to 5727 ד"ה השקיפה ממעון קדשך, end of section ט, Sefer HaMaamarim Elul p. 253.
- 62 **AS CITED** Rambam, Hilchos Teshuvah 2:7 — the source's own gloss: in addition to the general mitzvah of teshuvah year-round, Yom Kippur's teshuvah is (a further mitzvah and) an obligation.
- 63 **VERIFIED** Cross-reference to the sibling maamar, ד"ה יבחר לנו, section ט — confirmed against that edition's own text in this series (see note 60).
- 64 **VERIFIED** Cross-reference within this maamar to note 23 above.
- 65 **AS CITED** Likkutei Torah, Shir HaShirim 42a; Ohr HaTorah (Yahel Ohr) on Tehillim, p. 102.
- 66 **AS CITED** Sefer HaMaamarim Tishrei, p. 218ff.; Sefer HaMaamarim Av, p. 172ff.
- 67 **AS CITED** Torah Or, Lech Lecha 13b; Ohr HaTorah, Yom Kippur, p. 1155–6.
- 68 **VERIFIED** Nitzavim 30:12.
- 69 **AS CITED** Tikkunei Zohar, Tikkun 22 (65b, 66a); Tikkun 70 (131a).
- 70 **AS CITED** Sha'ar HaYichud VehaEmunah, start of ch. 4; Zohar III 257b (in Ra'aya Mehemna); Pardes Rimonim, Sha'ar 1, ch. 9.
- 71 **AS CITED** Cross-referenced by the source to the two names Havayah: the first, "it arose in His will to bring the worlds into being" — Sefer HaMaamarim 5656, p. 365ff.
- 72 **AS CITED** Zohar III 32a.
- 73 **AS CITED** Cross-referenced by the source to the sichah of Simchas Beis HaShoeivah of this same year (5723), printed in Likkutei Sichos vol. 4, p. 1154.
- 74 **AS CITED** Zohar I 208b; cited in Ohr HaTorah, Yom Kippur, p. 1159; and at the start and end of ד"ה ביום השמיני עצרת across several years' editions per the source's own cross-reference.
- 75 **VERIFIED** Vayigash 45:1 — the maamar's own proof-text, translated in the body.
- 76 **AS CITED** Pinchas 29:35.
- 77 **AS CITED** Vayitzei 30:24.
- 78 **AS CITED** Ohr HaTorah, Vayitzei vol. 6, p. 823a.
- 79 **AS CITED** Mishlei 5:17; Shemos Rabbah 15:23 — cross-referenced by the source across several years' editions of ד"ה ביום השמע"צ.