



# The Secret of Yom Kippur

## Sha'ar HaKavanot of the Ari'zal

### Yom Kippur – Lecture 1, 100C

*Translated by Rabbi Ariel Bar Tzadok  
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Know, as we already have discussed regarding Rosh HaShana, that all the days of the year, by our physical eating and drinking and the blessings that we recite over our food, we draw down to Zeir Anpin (the six intermediate sefirot) and Nok (Rahel, the sefirat Malkhut) those (spirital) counterparts of eating, drinking, washing, perfuming, wearing of a “sandal”, and sexual intercourse from Imma Il'la'ah (The Supernal Mother, the sefirat Binah).

However, this aspect of physical eating and drinking comes forth from the external (face) of the Supernal Mother. Yet on Yom Kippur, Rahel, the Nok of Zeir Anpin (the mate of Z.A. i.e. Malkhut, as referred to above) achieves a special elevation in two different ways; one from the elevation of food and drink themselves, and secondly from the (higher) source that they are able to achieve.

The reason for this is that now, on Yom Kippur, Rahel has been completely severed (from Z.A.) and has received (all the powers of) severity (denim) that come from the “back side” (ahora'im) of Zeir Anpin, and they (the severities) have been “fragranced” and “sweetened”, and she receives them directly from Z.A. Himself. All this has been explained in his lecture on the Nisi'ra (the sefirotic separations of Rosh HaShana).

Now on Yom Kippur, She (Rahel, the sefirat Malkhut) needs to receive the sweetening of (Her) severities, directly from Imma Il'la'ah (the Supernal Mother), without the intermediation of Zeir Anpin (who is Her mate and husband). Therefore, She (i.e. Rahel, the sefirat Malkhut) needs to ascend specifically to the Supernal Mother, and (actually) to rise above Zeir Anpin. Being that She now does this, the sustenance that She now receives directly from the Supernal Mother is not physical from the external (face), as it originally was.

Now, She is (spiritually) nourished from the same source that the Supernal Mother Herself receives Her (spiritual) food and drink, washing, perfuming, wearing of a “sandal”, and sexual intercourse. Therefore these original five things (in their physical manifestation) are nullified on this day, for (on this day) they are coming from a much higher source.



Therefore what we receive of them is not their physical aspect, but rather (from) the secret of “breath” that comes forth from the “mouth”. It is from this “breath” that Rachel is now nourished on Yom Kippur. Therefore are we commanded to abstain from five things, including food and drink, for these are nullified from (Rachel) at this time of Yom Kippur. She is nourished from the “breath” of the “Supernal Mouth”.

Thus were five prayer services ordained to be recited on Yom Kippur, which are ‘Arvit (the evening service), Shacharit (the morning service), Musaf (the additional service), Mincha (the afternoon service) and Ne’ilah (the closing service) – these correspond to the five things, food and drink, washing, perfuming, wearing of a “sandal”, and sexual intercourse; for the prayer services are the secret of the “breath” that comes forth from the mouth.

For this reason, on Yom Kippur we recite (in the *Shema Yisrael* prayer) “**Barukh Shem Kavod Malkhuto L’olam Va’ed**” aloud – the only time of the year when this is not whispered; for this recitation of “**Barukh Shem Kavod Malkhuto L’olam Va’ed**” is the rectification of the (sefirat) Malkhut, and being that She is now being nourished by the (Supernal) “Inner Voices”, therefore this verse is to be recited aloud.

There is also another reason for this, and that being because Rachel, now on Yom Kippur, takes Her already sweetened “five severities” (*gevurot*) directly from the Supernal Mother Herself, and not through the intermediation of Zeir Anpin, as we will explain later on with the help of Heaven. Therefore corresponding to them (the five severities) were the five abstentions ordained. This is also hinted to in the Holy *Zohar*, Parashat Pinchas 231B.