LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 8

להבין ענין יו״ט שני של גליות

To understand the matter of the second day of Yom Tov of the Diaspora

On every Yom Tov the King reveals Himself and is seen: in Temple times openly, “through the windows,” and in exile “through the lattices.” The Diaspora’s second day of Yom Tov receives this second, lower revelation, drawn from the glass that does not shine, the mirror of prayer and teshuvah, and it brings a thirst and a joy of its own, for the purpose is revelation below.

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

THE BIG IDEA

On every Yom Tov the King reveals Himself and is seen: in Temple times openly, "through the windows," and in exile "through the lattices." The Diaspora's second day of Yom Tov receives this second, lower revelation, drawn from the glass that does not shine, the mirror of prayer and teshuvah, and it brings a thirst and a joy of its own, for the purpose is revelation below.

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

Why does the Diaspora keep a second day of Yom Tov? On every Yom Tov the King, usually hidden in His inner chambers, shows Himself in joy; seeing Him arouses love, and hearing of Him from afar, only awe. In Temple times this seeing came on the pilgrimage festivals, G-d "watching through the windows"; in exile He "peers through the lattices." Windows are the light within Atzilus, which passes without a screen: the higher unity, in which all is as nothing. Lattices are Malchus breaking through the screen into the worlds below: the lower unity, a "something" that is nullified. So too teshuvah breaks the screen of the sitra achra, and the joy that follows opens a window. Like the king's second feast, for all the people of Shushan, the second day brings the revelation to every Jew in exile, with greater joy and a thirsting love. It draws from the glass that does not shine, the mirror of prayer and teshuvah, as the first day draws from the glass that shines. And it matches the letter hei and its "filling": the Land of Israel, near the source, receives in one day what the Diaspora receives in two, yet revelation below is the purpose.

OUTLINE

1 **Seeing the King** ¶1–3

Every Yom Tov is joy, when the hidden King shows Himself; seeing arouses love, as hearing from afar arouses awe. In Temple times this was the pilgrims' "appearing," G-d "watching through the windows" to an open heart; in exile He "peers through the lattices," through a crack in the wall.

2 **Windows and lattices in the worlds** ¶4–6

From Etz Chaim: within Atzilus the light passes through ever-narrower windows, the Yesods of Arich Anpin, Abba and Z'eir Anpin, without a screen; from Beriah down it passes through a screen, which the Malchus of Atzilus breaks. The windows are the higher unity, where all is as nothing; the lattices, the lower unity, a "something" that is nullified.

3 The Patriarchs and the Matriarchs ¶7–9

The Midrash links the windows to the merit of the Patriarchs and the lattices to the merit of the Matriarchs: male and female, the higher and the lower unity. Passages of the Zohar on the twelve windows and on the lattices of Beriah tie this to the Shechinah, "like a rose among the thorns," with its thirteen petals.

4 Teshuvah breaks the screen, joy opens the window ¶10–11

A further screen divides holiness from the sitra achra. Teshuvah with a broken heart breaks it, so that even the mundane is done in holiness: these are the lattices. The joy and gladness of heart that follow are the windows. On Yom Tov the lower worlds rise to Beriah.

5 A second feast for all the people ¶12

As the king feasted first his princes and then all the people in Shushan, the lofty souls received the King's revelation in Temple times, and in exile a second day is needed for every Jew with a G-dly spark. Its joy is greater, like a villager who sees the king, and its love is a thirst; it is the love of teshuvah, which the perfectly righteous will attain only after Mashiach comes.

6 Two kinds of glass ¶13–15

Moshe prophesied through the glass that shines, the other prophets through the one that does not shine; in every person, Torah and mitzvos are the first, the Shema and prayer the second, a mirror of reflected light. The first day of Yom Tov draws from the glass that shines, the second from the mirror of teshuvah, which has a surpassing virtue of its own.

7 The letter hei: the Land of Israel and the Diaspora ¶16–22

The two days may be the upper and the lower hei of the Name, or the hei and its "filling." A written letter needs no filling; a spoken one does. The Land of Israel, near the source, receives in one day what the Diaspora receives in two, as a spring is small yet equal to the whole river. Yet revelation below is the main intent.

KEY CONCEPTS

Seeing (re'iyah) ראיה

Seeing the King face to face, which arouses love, as against hearing of Him from afar, which arouses awe. On the pilgrimage festivals Israel received this seeing: "All your males shall appear."

Windows and lattices חלונות וחרכים

Two modes of G-d's watching: through an open window, light without a screen, as in Atzilus; and through a crack broken in the wall, as when Malchus breaks the screen into the worlds below. They correspond to Temple times and to exile.

The screen מסך

The barrier that diminishes and hides the light: between Atzilus and the worlds below it, so that they feel themselves a "something," and, completely, between holiness and the sitra achra. Teshuvah with a broken heart breaks it.

The higher and the lower unity יחו"ע / יחו"ת

G-d's watching as from above, where all before Him is as nothing (the windows), and as it is in Beriah, Yetzirah and Asiyah, where a "something" exists yet is nullified (the lattices).

A revelation after a revelation גילוי אחר גילוי

The King's second revelation, to all the people and not only to the princes: the second day of Yom Tov for every Jew in exile, which brings a greater joy and a thirsting love.

The glass that shines and the glass that does not (aspaklaria) אספקלריא המאירה / שאינה מאירה

Moshe's prophecy and that of the other prophets; in every person, Torah and mitzvos on the one hand, and the Shema and prayer, a mirror of reflected light, on the other. The first day of Yom Tov draws from the first, the second day from the second.

The filling of the letter מילוי

The spelled-out form of a letter, needed to say it aloud but not to write it. The Land of Israel receives from the essence of the hei of the Name; the Diaspora receives through its filling, and so needs two days.

SECTION 1 · ¶1–3

Seeing the King

1 להבין ענין יו"ט [יום טוב] שני של גליות. כי הנה כל יו"ט [יום טוב] הוא בחי' שמחה התגלות הפנימית כמשל המלך שדרכו לישב בחדרי חדרים ובזמן שמחתו הוא מתגלה ומתראה וראייה זו היא גורמת האהבה וכמשל אהבת המלך

To understand the matter of the second day of Yom Tov of the Diaspora. Now, every Yom Tov is a level of joy, a revelation of the inner dimension (pnimiyus), as in the analogy of a king whose way is to sit in innermost chambers, and at the time of his joy he reveals himself and is seen; and this seeing brings about love. And as in the analogy of love for the king,

> The maamar asks why the Diaspora keeps a second day of Yom Tov. Every festival is a time of joy, when the inner dimension is revealed, like a king who normally stays hidden in his innermost rooms but shows himself on his day of celebration. The second day is a rabbinic observance. It began because communities far from the Land of Israel could not learn in time which day the court had declared the new month, and the Talmud (Beitzah 4b) records that even after the calendar was fixed, the Sages of the Land instructed the Diaspora to hold fast to the custom of their fathers. The maamar looks for the inner meaning of this day, beyond the calendar's doubt.

שהיא באה מחמת ראיית פניו שעי"ז תיקר אהבתם אליו משא"כ ע"י שמיעה מרחוק הנה לשמע המלך נופל בחי' יראה ולא אהבה

which comes from seeing his face, through which their love for him grows precious; whereas through hearing from afar, upon hearing of the king there falls [upon one] a level of awe, and not love.

> Seeing the king's face awakens love; merely hearing about him from afar awakens awe. Sight brings closeness, hearing keeps distance.

וזהו פני אריה אל הימין[1] אריה אותיות ראיה שמזה נמשך אל הימין שהוא בחינת אהבה (ועמ"ש בד"ה יהודה אתה גבי ראובן ושמעון)

And this is "the face of a lion to the right": aryeh (lion) has the letters of re'iyah (seeing), from which [something] is drawn "to the right," which is the level of love. (And see what is written in the section beginning "Yehudah, you," regarding Reuven and Shimon.)

> Among the faces of the Chariot, the lion is on the right, the side of love (Chesed). The letters of aryeh (lion) spell re'iyah (seeing): seeing leads to love.

והנה עיקר ענין גילוי זה שהמלך מתגלה ומתראה הי' [היה] בזמן בהמ"ק [בית המקדש] בעליית רגלים שאז היו מקבלים ישראל בחי' ראי' [ראיה] המלך

Now, the essence of this revelation, in which the King reveals Himself and is seen, was in the time of the Holy Temple, at the pilgrimages of the festivals, when Israel would receive the level of seeing the King,

> This revelation happened most fully when the Temple stood and Jews went up for the three festivals, where they "saw" the King.

כדכתיב יראה כל זכורך[2] ויראה יראה כדרך שבא לראות[3] כו' שהיה בחי' ראיה והתגלות מלמעלה ומזה נמשך כל זכורך מדת האהבה כדכתיב זכר חסדו[4] כו'

as it is written, "All your males shall appear"; and [the word] yera'eh ("shall appear") [is read also] yir'eh ("shall see"): "in the way that he comes to see, etc." That is, there was a level of seeing and revelation from above, and from this was drawn [the level of] "all your males" (zechurcha), the attribute of love, as it is written, "He remembered (zachar) His kindness, etc."

> The word in "All your males shall appear" (yera'eh) can also be read yir'eh, "shall see": the Talmud learns that the pilgrim comes to see just as he comes to be seen. From that sight comes love, since zechurcha ("your males") shares its root with zachar in "He remembered His kindness," and kindness is Chesed, love.

[ועמ"ש מענין שלש פעמים בשנה יראה בד"ה בשעה שהקדימו ישראל נעשה ובד"ה מה יפו פעמיך בנעלים ובד"ה מזמור שיר חנכת הבית גבי ואין אנו יכולים לעלות ולראות כו'.

(And see what is written on the theme of "Three times a year… shall appear" in the section beginning "When Israel put 'we will do' first," and in the section beginning "How beautiful are your steps in sandals," and in the section beginning "A psalm, a song for the dedication of the House," regarding "and we cannot go up and appear, etc."

> A long bracketed list of other maamarim on the theme of "appearing" before G-d begins here, including one on the words of the festival prayer, "we cannot go up and appear."

2 ועמ"ש עוד מענין והי' עליהם יראה[5] בד"ה שמאלו תחת לראשי בפ' כי תשא. ועמ"ש עוד בד"ה ואתחנן גבי אעברה נא ואראה[6] כו'.

And see further what is written on the theme of "And Havayah will appear over them" in the section beginning "His left hand is under my head," in Parshas Ki Sisa. And see further what is written in the section beginning "Va'eschanan," regarding "Let me cross over, please, and see, etc."

> The bracketed list of cross-references continues: other maamarim where G-d "appearing" to Israel, and Moshe's plea to "see" the Land, are explained.

ועמ"ש בד"ה בהעלותך את הנרות ובד"ה ועשית בגדי קדש בענין אהרן אותיות נראה[7] כו' שמזה נמשך בחי' אור האהבה רבה כו'.

And see what is written in the section beginning "When you kindle the lamps," and in the section beginning "And you shall make holy garments," regarding Aharon [having] the letters of nir'eh ("is seen"), etc., from which the level of the light of great love is drawn, etc.

> The name Aharon (אהרן) has the letters of nir'eh (נראה), "is seen." In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that just as from above all is as nothing before G-d, so from below He will be seen "eye to eye," and this is Aharon as nir'eh; the love born of that seeing is "great love" (ahavah rabbah), higher than a love bound to place and time.

וזהו ענין יראה כל זכורך[8, 9, 10, 11, 12, 13] שהיא אה"ר [אהבה רבה] שנק' דכר כמ"ש בד"ה שוש תשיש בפ' תזריע וע' בזהר (בתחלתו דף ב' ע"א).

And this is the theme of "all your males shall appear": it is great love, which is called "male," as is explained in the section beginning "May [the barren one] greatly rejoice," in Parshas Tazria; and see the Zohar (at its beginning, page 2a).

> Great love is called "male" because it comes from above, as a flow from G-d, rather than rising from a person's own effort (compare 8.1: the Patriarchs, "male," are from above to below). So "all your males shall appear" means that the "seeing" on the festivals produced this great love.

ועמ"ש בד"ה והיה לכם לציצית גבי פי' למען תזכרו[14] שתהיו בבחי' זכרים. והיינו ע"י וראיתם אותו[15]

And see what is written in the section beginning "And it shall be for you as tzitzis," regarding the meaning of "so that you shall remember": that you shall be in the level of males. And this is through "and you shall see it,"

> The mitzvah of tzitzis says "you shall see it… so that you shall remember (tizkeru)." The maamar reads tizkeru as "that you shall be zecharim, males," in the level of great love, and this comes through seeing.

כי ציצית ג"כ מלשון מציץ מן החרכים[16] (דלקמן) ועמ"ש בד"ה ועשית ציץ זהב טהור ועמ"ש בד"ה עיני כל אליך ישברו וע' בזהר פקודי (דרכ"ה ע"ב)

for tzitzis also comes from the term "peering (metzitz) through the lattices" (discussed below). And see what is written in the section beginning "And you shall make a plate (tzitz) of pure gold," and see what is written in the section beginning "The eyes of all look hopefully to You," and see the Zohar, Pekudei (225b),

> The word tzitzis is related to metzitz, "peering," the word that will be central below ("peering through the lattices"). In Torah Ohr, Tetzaveh, the Alter Rebbe explains that tzitz, the priest's golden plate, like metzitz, means a shining of light: the great love that comes from above, the level of Aharon.

ע"פ עיני ה' אל צדיקים[17,18] ועמ"ש מזה בד"ה כי תשמע בקול ור"פ בחקתי (דקי"ב סע"א [סוף עמוד א]) ואשגח עלן[19] כו' ובפי' הרמ"ז [הרב משה זכות] שם ושם]

on the verse "The eyes of Havayah are toward the righteous"; and see what is written about this in the section beginning "If you will listen to the voice," and [the Zohar] at the beginning of Parshas Bechukosai (112a, at the end): "and watch over us, etc.," and in the commentary of the Ramaz there and there.)

> The references end with passages about G-d's watchful "eyes" toward the righteous, and with Zohar passages and the commentary on them of the Ramaz (Rabbi Moshe Zacuto, a Kabbalist of the seventeenth century). The long bracket that began in paragraph 1 closes here.

(ועיין מענין יראה כל זכורך ברבות בשה"ש [בשיר השירים] בפסוק יונתי בחגוי שזהו ענין הראיני את מראיך זח"ב [זהר חלק ב'] בא ל"ח א' ס"פ משפטים קכ"ד א' תצוה קפ"ג א' פ' שלח קס"ה סע"ב [סוף עמוד ב] קס"ח א').

(And see on the theme of "all your males shall appear" in the Midrash Rabbah on Song of Songs, on the verse "My dove, in the clefts of the rock," that this is the theme of "Show me your appearance"; Zohar volume II, Bo 38a; end of Mishpatim 124a; Tetzaveh 183a; Parshas Shelach 165b at the end, 168a.)

> A further parenthesis: the Midrash links "all your males shall appear" with the verse "Show me your appearance" in Song of Songs, and several Zohar passages develop the theme.

והנה כתיב קול דודי הנה זה בא כו' משגיח מן החלונות מציץ מן החרכים.[20]

Now it is written, "The voice of my Beloved! Behold, He comes, etc.... watching through the windows, peering through the lattices."

> Now the main argument continues with a verse from Song of Songs, which describes the Beloved (G-d) looking at His bride (Israel) in two ways: through "windows" and through "lattices."

פי' קול דודי הוא המשכה ופי' משגיח היא המשכת הראיה שמלמעלה בא מן החלונות ע"י בחי' חלון שהוא פתוח והוא עד"מ בחי' השמחה פתיחת הלב כו'.[21]

Meaning: "the voice of my Beloved" is a drawing down; and "watching" is the drawing down of sight, which comes from above "through the windows," through the level of a window that is open. And this is, by way of analogy, the level of joy, the opening of the heart, etc.

> "The voice of my Beloved" is G-d's influence drawn down. "Watching through the windows" is G-d's gaze coming through an open window: in human terms, joy, which opens the heart.

3 וזהו בזמן שהיה בהמ"ק [בית המקדש] קיים שהיתה השמחה על מכונה והיו מקבלים בחינת הראיה בגילוי הלב בבחינת חלון פתוח

And this is [what took place] in the time when the Holy Temple stood, when the joy was in its proper place and they received the level of seeing with a revealed heart, in the manner of an open window.

> When the Temple stood, the joy of the festivals was complete, and the Jewish heart was open like a window, so they received G-d's gaze in a revealed way.

וזהו עיניך יונים[22] כמשל היונים שמסתכלים זה בזה וזהו תענוגן ועמ"ש מזה בד"ה אני ישנה כו' גבי יונתי.

And this is "your eyes are doves": like doves, which gaze at one another, and this is their delight. And see what is written about this in the section beginning "I am asleep, etc.," regarding "my dove."

> "Your eyes are doves": doves gaze into each other's eyes, and this mutual look is their pleasure. So too G-d and Israel looked at one another openly.

אך בזמן שאין בהמ"ק [בית המקדש] קיים הוא מציץ מן החרכים[23] ע"י נקב וסדק קטן שבכותל (וע' בזהר פ' בחקתי) (דף קי"ד ע"ב) על פסוק זה.

But in the time when the Holy Temple does not stand, He "peers through the lattices," through a small hole and crack in the wall. (And see the Zohar, Parshas Bechukosai) (page 114b), on this verse.

> In exile, without the Temple, G-d's gaze comes only through the "lattices," small holes and cracks in a wall. The Zohar on Bechukosai gives a parable: a king whose queen and son are outside the palace climbs the walls on new moons, Shabbosos and festivals to watch them through the cracks.

ומענין חלון הנה בזהר (ח"א [חלק א] ק"מ ע"ב) ע"פ וישקף כו' בעד החלון[24] פי' באצטגנינותא דיליה. ור"פ בלק (דקפ"ד ב') מאי בעד החלון דא חלון דחכמתא.[25]

And on the theme of "window": in the Zohar (volume I, 140b), on the verse "And he looked out, etc., through the window," it explains: through his astrology. And at the beginning of Parshas Balak (184b): "What is 'through the window'? This is the window of wisdom."

> The Alter Rebbe gathers Zohar passages on the image of a "window." In one, Avimelech's looking "through the window" is his astrology; in the other, Balak looks through "the window of wisdom," the sorcery of the stars: both are windows of the other side.

ועי"ש במק"מ [במקדש מלך] ובפי' הרמ"ז [הרב משה זכות] שם בשם הרמ"ק [הרבי משה קורדובירו] ומהתם נלמוד ג"כ לסט' [לסטרא] דקדושה. ועד"ז פי' במ"א דחלון הוא חסדים שביסוד וחרכים גבורות שביסוד.

And see there in the Mikdash Melech [a commentary on the Zohar], and in the commentary of the Ramaz there in the name of the Ramak; and from there we will learn [it] also for the side of holiness. And along these lines it is explained elsewhere that the window is the chasadim [kindnesses] that are in Yesod, and the lattices are the gevuros [severities] that are in Yesod.

> The commentators on the Zohar show that the image also applies in holiness. Elsewhere, the window is the chasadim (kindnesses) in Yesod, the channel of influence, and the lattices are the gevuros (severities) in Yesod.

ובפרדס בעה"כ [בערכי הכינויים] בערך חלון ע"פ חלון התיבה[26] פי' דחלון הוא הדעת שממשיך ומחבר חו"ב [חכמה ובינה] או שהוא בחי' תפארת כו'

And in the Pardes, in Erchei HaKinuyim, under the entry "Window," on the verse "the window of the ark," he explains that the window is Daas, which draws forth and joins Chochmah and Binah, or that it is the level of Tiferes, etc.

> In Rabbi Moshe Cordovero's Pardes Rimonim (in its section Erchei HaKinuyim), the "window" of Noach's ark is Daas, which joins Chochmah and Binah, or else Tiferes. Both are connecting levels that let light pass from one level to another.

ועמ"ש ע"פ ושמתי כדכד שמשותיך.[27] דפי' שמשותיך היינו חלונות והוא גילוי בחי' שמש הוי' כו'.[28]

And see what is written on the verse "And I will make your windows (shimshosayich) of kadkod [a precious stone]": the meaning of shimshosayich is windows, and it is the revelation of the level of "sun (shemesh)… Havayah," etc.

> Yeshayahu's "I will make your windows of kadkod" uses shimshosayich for "windows," from shemesh, sun. A window lets in the sun, and the "sun" is Havayah, as the next paragraph shows.

SECTION 2 · ¶4–6

Windows and lattices in the worlds

4 ובע"ח [ובעץ חיים] בתחלתו שער הכללים רפ"א כ' [כתב] וז"ל [וזה לשונו] ודע כי שמש ומגן[29] ה' צבאות וכמו שהשמש אור עליון גדול ואין יכולת להביט בו כ"א בהתמעטות דרך חלון או ע"י מסך כו' או ע"י נקב קטן כו'.

And in Etz Chaim, at its beginning, Shaar HaKelalim, at the beginning of chapter 1, he writes, and this is his wording: "Know that 'a sun and a shield is Havayah of Hosts'; and just as the sun is a great supernal light, and one cannot gaze at it except when it is diminished, through a window, or through a screen, etc., or through a small hole, etc.

> The Alter Rebbe quotes the opening of Etz Chaim, the Arizal's main work. The sun is too bright to look at directly; its light can only be received when it is diminished, through a window, a screen or a small hole.

5 והנה בעולם האצילות האור בא שלא ע"י מסך כלל כו' אבל בא ע"י חלון פי' מיסוד דא"א הנק' חלון שנתמעט האור מכמות שהוא

"Now, in the World of Atzilus the light comes not through any screen at all, etc., but it comes through a window, that is, from the Yesod of Arich Anpin [the Long Countenance], which is called a window, so that the light is diminished from what it is.

> In Atzilus, the highest world, there is no screen at all, only "windows." The first window is the Yesod (channel) of Arich Anpin (the Long Countenance, the outer level of Keser), which lets through only part of its light.

גם מחכמה לבינה בא ע"י חלון פי' מיסוד אבא שהוא חלון אחר קטן כו'

Also from Chochmah to Binah it comes through a window, that is, from the Yesod of Abba, which is another small window, etc.

> From Chochmah to Binah the light passes through a smaller window, the Yesod of Abba (Chochmah).

אח"כ מיסוד למלכות בא האור מחלון קטן וצר מאד פי' מיסוד דז"א הנקרא חלון ג"כ וצר מאד דוגמת נקב קטן כו' אך מבריאה ולמטה האור בא ע"י מסך גמור והאור עובר בתוכו ומאיר עכ"ל [עד כאן לשונו].

Afterwards, from Yesod to Malchus, the light comes from a window that is small and very narrow, that is, from the Yesod of Z'eir Anpin, which is also called a window and is very narrow, like a small hole, etc. But from Beriah downward the light comes through a complete screen, and the light passes through it and shines." End of quote.

> From Z'eir Anpin to Malchus the window is smaller still, like a small hole. Below Atzilus, from Beriah down, there is no window but a full screen: the light passes through a barrier.

ועי' מזה ג"כ בע"ח [בעץ חיים] היכל הז' (שער מ"א רפ"א וספ"ב [וסוף פרק ב'] ובשער מ"ז פ"א) שהמל' דאצילות משברת ובוקעת את המסך שבין אצילות לבריאה ויורדת ומתלבשת בכתר דבריאה.

And see about this also in Etz Chaim, Heichal 7 (Shaar 41, beginning of chapter 1 and end of chapter 2; and Shaar 47, chapter 1): that the Malchus of Atzilus breaks and splits the screen between Atzilus and Beriah, and descends and is clothed in the Keser of Beriah.

> Another passage in Etz Chaim says that Malchus of Atzilus breaks through the screen between Atzilus and Beriah, descends, and becomes the Keser (highest level) of Beriah.

ועפ"ז [ועל פי זה] י"ל [יש לומר] שזהו ענין מציץ מן החרכים שהוא מה שמשברים הכותל ונעשה חרך ונקב קטן וכך הוא שהמל' משברת המסך כו'

And according to this it may be said that this is the meaning of "peering through the lattices": it is when the wall is broken and a lattice-opening, a small hole, is made. And so it is that Malchus breaks the screen, etc.

> This explains "peering through the lattices": a lattice is a hole made by breaking through a wall. Malchus breaking the screen is such a hole.

ואין זה דומה לחלון שהוא גילוי האור ממש בלי מסך וכותל שיצטרכו לשוברו וכמש"ש [וכמה שכתוב שם] ספ"א [סוף פרק א'] שכבר אין לה ערך עם אצילות כו' ע"ש באריכות.

And this is not like a window, which is an actual revelation of the light, without a screen and wall that would need to be broken; and as is written there at the end of chapter 1, that it no longer has any comparison with Atzilus, etc.; see there at length.

> A "window" is different: there is no wall to break, and the light is revealed directly. Once Malchus is inside Beriah, it is no longer comparable to Atzilus.

6 ואפשר להבין מעט ענין זה עפמ"ש [על פי מה שכתוב] בביאור ע"פ כי תשמע בקול בפ' ראה שיש ב' השגחות.

And one may understand this matter a little in light of what is explained in the explanation on the verse "If you will listen to the voice," in Parshas Re'eh: that there are two kinds of providence.

> The Alter Rebbe offers a further way to understand the two gazes, from a maamar on Parshas Re'eh that speaks of two kinds of Divine providence.

הא' באופן כמו שהוא מלמעלה למטה דכולא קמיה כלא חשיב יחו"ע [יחודא עילאה] ולפעמים משגיח כמו שהוא בבי"ע כו'

The first is in the manner as it is from above to below, where "all before Him is considered as nothing": the higher unity (yichuda ila'ah). And at times He watches as it is in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

> In the first, G-d looks from His own perspective, where all creation is as nothing: the "higher unity." In the second, He looks at the worlds as they appear from below, in Beriah, Yetzirah and Asiyah, as existing things.

וזהו ענין חלונות וחרכים שבבחי' חלונות היינו כמו שהוא באצילות שהאור בא שלא ע"י מסך כלל והיינו הגילוי כמו דכולא קמיה כלא כו'.

And this is the matter of windows and lattices. The level of windows is as it is in Atzilus, where the light comes without any screen at all; that is, the revelation as "all before Him is as nothing, etc."

> The "windows" are the first kind: as in Atzilus, where there is no screen, everything is nullified before G-d.

משא"כ חרכים היינו נקב וסדק שבכותל שהכותל הוא ענין המסך המפסיק שהוא הגורם להיות בחי' יש

Whereas lattices are a hole and crack in the wall, the wall being the separating screen, which is what causes there to be a level of "something" (yesh).

> The "lattices" are the second kind: a hole or crack in a wall. The wall is the screen that makes creatures feel they exist on their own (yesh, a "something").

ואע"פ [ואף על פי] שהמל' דאצי' בוקעת המסך ונעשה כמו נקב וסדק ומזה נמשך ביטול היש מ"מ היינו יש ובטל יחו"ת [יחודא תתאה] וההשגחה שבבחינה ואופן זה נק' מציץ מן החרכים.

And even though the Malchus of Atzilus splits the screen and there comes to be something like a hole and crack, from which the self-nullification of the "something" is drawn, nonetheless this is a "something" that is nullified: the lower unity (yichuda tata'ah). And the providence that is in this level and manner is called "peering through the lattices."

> Even though Malchus of Atzilus breaks a hole in this screen, so that the created "something" becomes nullified before G-d, it remains a something. That is the "lower unity": the world exists, yet it is bound to G-d. G-d's gaze through this hole is "peering through the lattices."

SECTION 3 · ¶7–9

The Patriarchs and the Matriarchs

7 ועפ"ז [ועל פי זה] יתבאר המדרש שה"ש [שיר השירים] ע"פ זה משגיח מן החלונות זו זכות אבות[30] מציץ מן החרכים זו זכות אמהות.

And according to this the Midrash on Song of Songs on this verse will be explained: "'Watching through the windows': this is the merit of the Patriarchs; 'peering through the lattices': this is the merit of the Matriarchs."

> The Midrash says that G-d "watches through the windows" in the merit of the Patriarchs and "peers through the lattices" in the merit of the Matriarchs. The distinction between the two gazes now explains why.

כי הנה נתבאר בד"ה לבבתני כו' באחד מעיניך כתיב והקרי באחת.[31] היינו כי בכנס"י [בכנסת ישראל] שהחכמים נק' עיני העדה[32] שהם בבחי' לאסתכלא ביקרא דמלכא

For it is explained in the section beginning "You have captured my heart, etc.," [that in] "with one of your eyes" it is written be'achad [masculine] and read be'achas [feminine]. That is: in the Community of Israel, whose sages are called "the eyes of the congregation," who are in the level of "gazing at the glory of the King":

> In Song of Songs 4:9, "with one of your eyes" is written in the masculine form (be'achad) and read in the feminine (be'achas). The "eyes" are the sages of Israel, whose task is to "gaze at the glory of the King"; in Likkutei Torah, Va'eschanan, the Alter Rebbe explains that the sages are called "the eyes of the congregation" because, like "your eyes are doves," they draw down an illumination from the level of seeing.

יש שהם בבחי' באחד לי' [לשון] דכר שהם מסתכלים בביטול דיחו"ע [דיחודא עילאה] כמו דקמיה כולא כלא כו' ויש שהם בבחי' ביטול דיחו"ת [דיחודא תתאה] כו'.

there are those who are in the level of be'achad, a masculine term, who gaze in the self-nullification of the higher unity, as "before Him all is as nothing, etc."; and there are those who are in the level of the self-nullification of the lower unity, etc.

> Among them, the masculine form stands for those whose self-nullification is that of the higher unity, the feminine for those of the lower unity. In the explanation of "You have captured my heart" in Likkutei Torah on Song of Songs, the written be'achad is the higher unity, the hidden world of thought, and the read be'achas the lower unity, the revealed world of speech. The Patriarchs correspond to the first, the Matriarchs to the second.

8 וזהו ענין האבות והאמהות דכר ונוק' [ונוקבא] מלמעלה למטה ומלמטה למעלה ועד"ז נמשך ג"כ ההשגחה מלמעלה מן החלונות ע"י זכות אבות והם היסודות דאצילות כנ"ל ומן החרכים מה שהמל' שוברת המסך כו' ע"י זכות אמהות.

And this is the matter of the Patriarchs and the Matriarchs: male and female, from above to below and from below to above. And in this way the providence from above is also drawn: "through the windows," through the merit of the Patriarchs, and these are the Yesods of Atzilus, as above; and "through the lattices," which is Malchus breaking the screen, etc., through the merit of the Matriarchs.

> The Patriarchs are "male," a flow from above to below; the Matriarchs are "female," an ascent from below to above. So the gaze "through the windows" (the channels of Atzilus) comes by the merit of the Patriarchs, and the gaze "through the lattices" (Malchus breaking the screen) by the merit of the Matriarchs.

וז"ש [וזהו שכתוב] בזהר ויחי (דרמ"ז ע"א) ע"פ בנות צעדה עלי שור.[33,34] ההוא עין דכתיב לעילא כו'

And this is what is said in the Zohar, Vayechi (247a), on the verse "Daughters stepped upon the wall (shur)": "That eye of which it is written above, etc."

> A Zohar passage supports this. In Yaakov's blessing to Yosef, "daughters stepped upon the wall (shur)," and the Zohar reads it as speaking of the Divine "eye."

כי שור הוא לשון הבטה והסתכלות והשגחה זו נמשך ע"י המלאכים דהיכלות דבריאה וזהו ענין החרכים כו'.

For shur is a term of looking, gazing and watching; and this watching is drawn through the angels of the chambers of Beriah, and this is the matter of the lattices, etc.

> Shur can also mean "to look" (as in "I behold him," ashurenu). This watching comes through the angels of the chambers of Beriah, below Atzilus, and that is the gaze "through the lattices." In Torah Ohr, Vayera, the Alter Rebbe reads the verse the same way: Malchus steps upon the "daughters" upon the shur, to look and watch over the deeds of those below.

א"נ [אי נמי] י"ל [יש לומר] חלונות וחרכים יש ג"כ בהתלבשות בבי"ע ע"ד מ"ש בד"ה ארדה נא[35] וארא[36] בענין ב' הבחינות דלפעמים כתיב עיני ה' המה משוטטים[37] ולפעמים כתיב עיניו משוטטות[38, 39] לשון נוק' [נוקבא].

Alternatively, it may be said that there are windows and lattices also in the enclothement in Beriah, Yetzirah and Asiyah, along the lines of what is written in the section beginning "Let me go down, please, and see," regarding the two levels: at times it is written, "the eyes of Havayah, they roam" [meshotetim], and at times it is written, "His eyes roam" [meshotetos], a feminine term.

> A second approach: windows and lattices exist also within the lower worlds themselves. Scripture speaks of G-d's roaming eyes once with a masculine verb and once with a feminine one; in Torah Ohr, Vayera, the Alter Rebbe brings the Zohar that the masculine are angels from Z'eir Anpin and the feminine angels from Malchus, and explains that the feminine watching is judgment and the masculine mercy.

וקרוב לזה איתא ברע"מ [ברעיא מהימנא] פ' משפטים (דקי"ז סע"א [סוף עמוד א]) עיניו על דרכי איש[40] ובהון משגיח מן החלונות בז' נקבין דב"נ [דבר נש] בתרין עייניו ותרין אודנין[41] כו' ע"ש.

And close to this is found in the Ra'aya Mehemna, Parshas Mishpatim (117a, at the end): "His eyes are upon the ways of man," and through them "He watches through the windows," through the seven openings of a person: through the two eyes and two ears, etc.; see there.

> The Ra'aya Mehemna (a section of the Zohar) similarly says that G-d "watches through the windows" by means of the seven openings of the human head: the eyes, ears and so on.

ובזהר פקודי (דר"נ ע"א) תריסר גלגלין[42] כו' ואינון אקרון שרפים כו' אלין אינון קיימין לאשגחא תדיר כו' ואקרון חלונות והיינו דכתיב משגיח מן החלונות כו'.

And in the Zohar, Pekudei (250a): "Twelve wheels, etc., and they are called Seraphim, etc. These stand to watch constantly, etc., and they are called windows; and this is what is written, 'watching through the windows,' etc."

> Another Zohar passage describes twelve angelic "wheels," called Seraphim, who watch constantly; they are called "windows."

ושם ריש עמוד ב' מאלין נפקי ארבע סמכין[43] לאינון תריסר דקאמרן כו' ואלין אקרון חרכים כד"א [כמה דאת אמר] מציץ מן החרכים[44] כו'

And there, at the beginning of side b: "From these go out four supports to those twelve we mentioned, etc., and these are called lattices, as it says, 'peering through the lattices,' etc.

> Beneath them are four "supports," called "lattices."

מציץ כמאן דאשגח מאתר דקיק דחמי ולא חמי כל מה דאצטריך ולבתר משגיח מן החלונות אתר אשגחותא יתיר.

'Peering': like one who watches from a narrow place, who sees and does not see all that is needed; and afterwards, 'watching through the windows,' a place of greater watching."

> The Zohar explains the difference: "peering" is looking through a narrow opening, seeing only in part; "watching through the windows" is a fuller view.

(ודרנ"א ע"א) לעילא כנסת הגדולה אית בה תריסר חלונות עילאין[45] כו' וע"ש במק"מ [במקדש מלך] שהם י"ב אותיות של שם אד' מלא.

(And 251a): "Above, the Great Assembly has twelve supernal windows, etc." And see there in the Mikdash Melech, that they are the twelve letters of the Name Ado-nai spelled out in full.

> Above them is the supernal "Great Assembly," the heavenly counterpart of the synagogue, with twelve windows. The commentary Mikdash Melech identifies them with the twelve letters of the Name Ado-nai, the Name of Malchus, spelled out in full (alef-lamed-pei, dalet-lamed-tav, nun-vav-nun, yud-vav-dalet).

וע' במק"מ [במקדש מלך] ר"פ בראשית סוף המאמר כשושנה בין החוחים מצאתי בדברי האריז"ל [האר"י זכרונו לברכה] שנקודת המ' היורדת לבריאה נק' בשם אד'.[46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61]

And see in the Mikdash Melech at the beginning of Bereishis, at the end of the passage "Like a rose among the thorns": "I found in the words of the Arizal that the point of Malchus that descends to Beriah is called by the Name Ado-nai."

> Ado-nai is the Name of Malchus. The Mikdash Melech quotes the Arizal that the point of Malchus that descends into Beriah is called by this Name, which connects the "windows" to Malchus.

9 ומזה יובן שייכות ענין זה למש"כ [למה שכתוב] אח"כ בסמוך בענין כשושנה בין החוחים. כי הנה בזהר הרקיע שם ר"פ בראשית ד"ה מה שושנה[62] כו'

And from this will be understood the connection of this matter to what is written shortly afterwards regarding "like a rose among the thorns." For in the Zohar HaRakia there, at the beginning of Bereishis, on the passage "What is the rose, etc.,"

> The twelve windows also explain their connection to "like a rose among the thorns," the image of Israel in exile that the maamar takes up below. The Zohar HaRakia, the Arizal's commentary on the Zohar, discusses the Zohar's opening passage about the rose.

פי' שכינתא תתאה העומדת על י"ב בקר והים עומד עליהם מלמעלה[63] הרי הם י"ג והם י"ג עלין דילה. אשר כעין זה ממש הוא ענין י"ב חלונות הנ"ל דכנסת הגדולה דלעילא כו' ודי"ל [ודי למבין].

he explains: the lower Shechinah, which stands upon the twelve oxen, with the sea standing upon them from above; thus they are thirteen, and they are its thirteen petals. And just like this, exactly, is the matter of the above-mentioned twelve windows of the Great Assembly above, etc.; and this suffices for the understanding.

> The rose is the lower Shechinah (Malchus), pictured as the great "sea" of Shlomo's Temple that stood on twelve oxen: twelve plus one, like the rose's thirteen petals. The twelve windows of the Great Assembly are the same structure.

SECTION 4 · ¶10–11

Teshuvah breaks the screen, joy opens the window

10 והנה אפשר להבין ענין זה דחלונות וחרכים שבבי"ע עצמן איך ידמה ענין זה לדרך שנת' [שנתבאר] לעיל דחלונות היינו באצילות שהאור נמשך שלא ע"י מסך וחרכים היינו שבירת המסך.

Now, one may understand this matter of windows and lattices within Beriah, Yetzirah and Asiyah themselves: how it resembles the manner explained above, that windows are in Atzilus, where the light is drawn without a screen, and lattices are the breaking of the screen.

> The Alter Rebbe now explains how there can be "windows" and "lattices" inside the lower worlds, when above he said that windows belong to Atzilus and lattices to the breaking of the screen below it.

והענין דכמו שיש מסך בין אצי' לבי"ע שבאצילות הוא ביטול אמיתי ובבי"ע מחמת המסך נעשה בחי' יש אלא שאעפ"כ [שאף על פי כן] הוא ביטול היש.

The matter is that just as there is a screen between Atzilus and Beriah, Yetzirah and Asiyah, so that in Atzilus there is true self-nullification, while in Beriah, Yetzirah and Asiyah, because of the screen, a level of "something" (yesh) comes into being, except that nonetheless it is a nullification of the "something,"

> Between Atzilus and the lower worlds there is a screen: in Atzilus everything is truly nullified, while below it created things feel that they exist, yet they are still nullified to G-d.

כך עד"ז יש מסך המפסיק בין קדושה לסט"א [לסטרא אחרא]. שהוא מסך מבדיל גמור שמעלים ומסתיר האור עד שנעשה נפרד ממש כמו היכלות החיצונים.

so too, in the same way, there is a screen that separates between holiness and the sitra achra: a completely dividing screen, which hides and conceals the light until it becomes actually separate, like the outer chambers.

> In the same way there is a second, much thicker screen between holiness and the sitra achra (the "other side," opposed to holiness). It hides the light so fully that what lies beyond it becomes truly separate, like the "outer chambers," the chambers of kelipah.

וכמ"ש כ"ז [כל זה] בפי' לך לך בד"ה ולא יקרא עוד את שמך אברם.

And all this is explained in Parshas Lech Lecha, in the section beginning "And your name shall no longer be called Avram."

> The Alter Rebbe refers to a maamar in Torah Ohr on Lech Lecha for the full explanation.

11 והנה ע"י התשובה ולב נשבר ורוח נשברה[66, 65, 64] משברים מסך הנ"ל שיהיו בחי' החולין ג"כ נעשים על טהרת הקדש כו'

Now, through teshuvah, a broken heart and a broken spirit, one breaks the above-mentioned screen, so that the level of the mundane too comes to be done in the purity of holiness, etc.

> Teshuvah (return to G-d) with a broken heart breaks this second screen, so that even the mundane (chullin) is done "in the purity of holiness." In the laws of purity the phrase describes ordinary, non-sacred food (chullin) that a person prepared under the stricter purity rules of sacred food; here it stands for everyday, permitted life conducted in holiness.

וזהו ענין החרכים דהיינו שבירת מסך הנ"ל אמנם החלונות זהו הגילוי כמו שהוא בבריאה למעלה מבחי' מסך המפסיק בין קדושה כו'.

And this is the matter of the lattices, that is, the breaking of the above-mentioned screen. The windows, however, are the revelation as it is in Beriah, above the level of the screen that separates between holiness, etc.

> Breaking the screen in this way is the "lattices." The "windows" are a higher revelation, as it is in Beriah, above the screen that separates holiness from the sitra achra.

וזהו ע"י פתיחת הלב דהיינו שמחה וטוב[67] לב מרוב כל שלאחר בחי' לב נשבר כו' ועד"ז יתבאר מאמר הזהר דפ' בחקתי (דקי"ד ע"ב)

And this is through the opening of the heart, that is, "joy and gladness of heart from the abundance of everything," which comes after the level of the broken heart, etc. And in this way the saying of the Zohar in Parshas Bechukosai (114b) will be explained:

> The "windows" come from an open heart: the joy and gladness of heart that follow the broken heart. So the order of service is first a broken heart, then joy.

וסליק כותלין לאסתכלא ולאשגחא בין נקבי כותלא עלייהו[68] ופי' סליק היינו שביו"ט [שביום טוב] ההמשכה נמשך ע"י עולם הבריאה ויצי' [ויצירה] ועשייה עולות לשם כו'.

"And He goes up the walls to look and to watch over them between the holes of the wall." And the meaning of "goes up" is that on Yom Tov the drawing down is drawn through the World of Beriah, and Yetzirah and Asiyah rise there, etc.

> In the Zohar's parable, the king whose queen and son are outside the palace climbs the walls to watch them through the cracks, on new moons, Shabbosos and festivals. "Goes up" is read to mean that on Yom Tov the lower worlds, Yetzirah and Asiyah, rise into Beriah, so the gaze comes through Beriah.

וענין חלונות לשון רבים י"ל [יש לומר] ע"ד מ"ש בזהר (ח"ב [חלק ב'] דל"ז ע"א) בפי' המשפילי לראות[69] מכתרא לכתרא כו' מנהירו לנהירו כו' והיינו כנ"ל מיסוד דא"א לח"ע [לחכמה עילאה] ומיסוד אבא כו' וכנ"ל. וע"ש במק"מ [במקדש מלך].

And the matter of "windows" in the plural may be understood along the lines of what is written in the Zohar (volume II, 37a), explaining "who lowers [Himself] to see": "from crown to crown, etc., from light to light, etc."; that is, as above, from the Yesod of Arich Anpin to Supernal Chochmah, and from the Yesod of Abba, etc., as above. And see there in the Mikdash Melech.

> Why "windows" in the plural? Because, as the Zohar says, G-d's light descends "from crown to crown," through several windows, as the Etz Chaim passage above described.

ובספר עמה"מ [עמק המלך] שער השני פ"א פי' החלונות ה' חלונות דהיינו ה' בחינות ההוי"ה ה' פרצופים עם הקוץ העליון של היו"ד והם ארובות השמי'[70] הנוזלי' [הנוזלים] חכמה כו' ועד"ז החרכים ה' חרכים ה"ג [חמש גבורות] וע"ש דהיינו גם למעלה מהאצילות.[71]

And in the book Emek HaMelech, Second Gate, chapter 1, he explains the windows as five windows, that is, the five levels of Havayah, the five partzufim [configurations], with the upper tip of the yud; and they are "the windows of heaven," which flow with wisdom, etc. And in the same way the lattices are five lattices, the five gevuros [severities]; and see there, that this is also above Atzilus.

> Emek HaMelech, a Kabbalistic work by Rabbi Naftali Bacharach, counts five windows, the five partzufim (configurations) of the Name Havayah together with the tip of the yud, and five lattices, the five gevuros (severities). It places them even above Atzilus.

SECTION 5 · ¶12

A second feast for all the people

12 והנה בהתגלות המלך יש מדרגות רבות[72] חלוקות כמ"ש על כסא מלכותו אשר בשושן הבירה כו' עשה משתה[73] לכל שריו ועבדיו כו'.

Now, in the revelation of the King there are many distinct levels, as it is written, "on his royal throne, which is in Shushan the capital, etc., he made a feast for all his princes and his servants, etc.

> A new approach to the second day of Yom Tov, built on the Book of Esther. King Achashverosh's celebration had stages: first a feast for his princes and servants.

ושרי המדינות לפניו[74] כו'. ואח"כ לכל העם הנמצאים[75] בשושן למגדול ועד קטן כו' בחצר גינת ביתן המלך[76] כו'.

and the princes of the provinces before him, etc." And afterwards, "for all the people who were present in Shushan, from great to small, etc., in the court of the garden of the king's palace, etc."

> Afterwards came a second feast, for all the people of Shushan, great and small, held in the outer court of the palace garden.

כך הוא בבחינת הראי' [הראיה] שמלמעלה שבחי' שריו ועבדיו [כמ"ש במ"א בענין מאמר רבי יוחנן בן זכאי על ר' [רבי] חנינא בן דוסא שאני כשר לפני המלך והוא כעבד לפני המלך (בגמ' [בגמרא] ספ"ה דברכות)

So it is with the level of seeing from above: the level of "his princes and his servants" (as is explained elsewhere regarding the saying of Rabbi Yochanan ben Zakkai about Rabbi Chanina ben Dosa, "I am like a prince before the King, and he is like a servant before the King" (in the Gemara, end of chapter 5 of Berachos);

> G-d's revelation likewise has stages. The "princes and servants" are the lofty souls; the parenthesis recalls the Talmud's contrast between the "prince" and the "servant," who stand before the King in different ways.

ועמ"ש ע"פ באר חפרוה שרים[77] כו' ובענין עבד בד"ה ועתה יגדל נא][78] הם בחינת נשמות הגבוהות שבזמן בית המקדש היו מקבלים בחי' ראייה מכסא מלכותו כו'.

and see what is written on the verse "A well that princes dug, etc.," and, on the matter of "servant," in the section beginning "And now, please, let the strength be great") is the level of the lofty souls, who in the time of the Holy Temple would receive the level of seeing from "his royal throne," etc.

> These lofty souls, in Temple times, received the "seeing" directly from the King's throne, the highest level of revelation.

פי' בהגלות נגלות בבחי' כסא מלכותו בבית המלכות נכח פתח הבית[79] כו' שהוא בחי' גבוה ומדרגה גבוה מאד נעלה (ע' [עיין] בע"ח [בעץ חיים] שער כסא הכבוד שהוא היכל קה"ק [קדש הקדשים] דבריאה וע' בסש"ב [בספר של בינונים]) (ח"א [חלק א'] פנ"ג [פרק נ"ג]).

That is: in a fully open revelation, in the level of "his royal throne," "in the royal house, opposite the entrance of the house," etc., which is a lofty level, a very high and exalted rank. (See Etz Chaim, the Gate of the Throne of Glory, that it is the Chamber of the Holy of Holies of Beriah; and see Sefer Shel Beinonim [the Tanya]) (Part I, chapter 53).

> The King sitting "in the royal house, opposite the entrance" is the first, exalted revelation. Etz Chaim calls the Throne of Glory the innermost chamber (the Holy of Holies) of Beriah, and Tanya is cited for the same idea.

א"נ [אי נמי] שהמלכות דאצילות עצמה נק' כסא כמ"ש בביאור דפ' זכור וזהו אשר בשושן בחי' שושנת העמקים[80] שושן עמק איומה[81] כו'

Alternatively, the Malchus of Atzilus itself is called a "throne," as is explained in the explanation on Parshas Zachor. And this is "which is in Shushan": the level of "the rose (shoshanas) of the valleys," "the rose (shoshan) of the valley, the awesome one," etc.

> Alternatively, the "throne" is Malchus of Atzilus itself. "Shushan" is read as shoshan, the rose: the higher "rose of the valleys." "The rose of the valley, the awesome one" is a phrase of the piyyut that opens the Yom Kippur Musaf (the Kehot note), and in Torah Ohr's supplements on Megillas Esther the Alter Rebbe likewise reads Shushan as the rose, with the thirteen petals of the Zohar.

משא"כ בזמן שאין בהמ"ק [בית המקדש] קיים צריך גילוי בחינה ומדרגה השנית שהיא בחצר גינת ביתן המלך שהוא לכל העם הנמצאים בשושן

Whereas in the time when the Holy Temple does not stand, there is need for the revelation of the second level and rank, which is "in the court of the garden of the king's palace," which is "for all the people who were present in Shushan,"

> Without the Temple there is need for the second, lower revelation, the one in the outer court, which is given to "all the people."

דהיינו כל מי שיש לו ניצוץ אלקות ממקור כנס"י [כנסת ישראל] שהיא בבחי' כשושנה בין החוחים[82,83] בגלות כו'.

that is, everyone who has a spark of G-dliness from the source of the Community of Israel, which is in the level of "like a rose among the thorns," in exile, etc.

> "All the people" are all Jews, everyone with a spark of G-dliness from the source of the Jewish people, which in exile is "like a rose among the thorns."

שהוא גילוי אחר גילוי במדרג' אחר מדרגה [במדרגה / במדרגת] [עיין בזהר בתחלתו בגין דאית שושנה ואית שושנה[84] כו' ובזהר הרקיע שם.[85]

It is a revelation after a revelation, a rank after a rank. (See the Zohar at its beginning, "because there is a rose and there is a rose, etc.," and the Zohar HaRakia there;

> So there is one revelation after another. The bracket lists places in the Zohar that speak of two "roses," a higher and a lower one.

ובזהר ויחי (דרכ"א ע"א)[86] ובמק"מ [ובמקדש מלך] שם דשושנת העמקים זהו שושנה עילאה ובפ' כי תשא (דקפ"ט ריש ע"ב)

and the Zohar, Vayechi (221a), and the Mikdash Melech there, that "the rose of the valleys" is the supernal rose; and Parshas Ki Sisa (the beginning of 189b),

> In these passages "the rose of the valleys" is the higher rose, and the rose among the thorns is the lower one.

ובפי' הרמ"ז [הרב משה זכות][87] שם ודע כי שושנה העליונה כו' וע' בסה"מ [בספר הדרת מלך] (סי' קנ"ו) ובזהר פ' פנחס דרל"ג ע"ב].[88]

and in the commentary of the Ramaz there: "And know that the supernal rose, etc."; and see Sefer Hadras Melech (section 156), and the Zohar, Parshas Pinchas, 233b.)

> The Ramaz, a commentator on the Zohar, explains the higher rose in the same way; further references close the bracket.

וצריך לעשות י"ט שני לקבלת בחי' הראי' [הראיה] גם בבחי' זו שאין בהמ"ק [בית המקדש] קיים שאין אנו יכולים לעלות ולראות[89] כו'. וכמ"ש מי יעלה בהר[90] ה' כו'.

And one must make a second day of Yom Tov to receive the level of seeing also in this level, when the Holy Temple does not stand and "we cannot go up and appear, etc.," and as it is written, "Who shall ascend the mountain of Havayah, etc."

> This is why the second day of Yom Tov is needed: to receive the "seeing" also on this lower level, in exile, when, in the words of the festival Musaf, "we cannot go up and appear" before G-d.

והנה המשכיל יבין כמה תגדל השמחה ביתר שאת[91] בגילוי המלך בגילוי אחר גילוי גם לכל העם כו'

Now, the discerning will understand how much greater, with added eminence, the joy becomes at the revelation of the King in a revelation after a revelation, also to "all the people, etc.,"

> Surprisingly, the joy of the second, lower revelation is greater than that of the first, because it reaches ordinary people too.

יותר מגילוי הראשון שהוא לכל שריו כו' דוקא וכמשל בן כפר שראה את המלך[92] כו'

more than at the first revelation, which is to "all his princes, etc." alone; as in the parable of a villager who saw the king, etc.

> The Talmud compares the prophet Yechezkel, who described the Chariot at length, to a villager who saw the king, while Yeshayahu is like a city-dweller who has seen him often: the one further away is more excited.

(והוא כענין והאופנים ברעש גדול[93] לגבי השרפים שלפי שהאופנים וחיות הם בעשיי' [בעשייה] ויצירה תגדל הרעש שלהם יותר מהשרפים שבבריאה וכמ"ש במ"א בכמה דוכתי וע' מזה לעיל בד"ה האזינו השמים)

(And this is like the matter of "And the Ofanim ["wheels," a class of angels], with a great noise," compared with the Seraphim: because the Ofanim and the Chayos ["living beings," another class of angels] are in Asiyah and Yetzirah, their noise is greater than that of the Seraphim, who are in Beriah, as is explained elsewhere in several places; and see about this above, in the section beginning "Give ear, O heavens.")

> Likewise, the Ofanim, angels of the lower worlds, praise G-d "with a great noise," louder than the Seraphim of Beriah, because they are farther away.

וכמו דאיתא בתיקונים[94] מים רבים לא יוכלו לכבות את האהבה[95] בגלותא כו' בוז יבוזו לו

And as is found in the Tikkunim: "Many waters cannot extinguish the love": in exile, etc.; "they would utterly scorn him."

> As the maamar cites from the Tikkunim, "many waters cannot extinguish the love" speaks of Israel's love in exile: no troubles put it out, and it scorns any wealth offered in its place.

והיינו מפני שאז האהבה היא בצמאון וחולת אהבה וכמ"ש (תלים סג) צמאה לך נפשי[96] כו'

And this is because then the love is in thirst and lovesickness, as it is written (Psalms 63), "My soul thirsts for You, etc.,

> In exile the love is a thirst and a lovesickness, as King David wrote in the desert.

בארץ ציה ועיף בלי מים[97] בלי מים דייקא שמחמת שאין מים גדלה בחינת הצמאון כו'

in a parched and weary land without water." "Without water," precisely: because there is no water, the level of thirst grows, etc.

> "Without water" is the point: the lack itself makes the thirst stronger.

(וע' על פסוק זה בזהר פ' ויקרא דכ"א ע"ב[98] ובפ' תרומה דק"מ סע"א [סוף עמוד א] ועמ"ש לעיל בפ' נח בד"ה מים רבים) וזהו ואני אראה בשונאי[99] דוקא היינו היצה"ר [היצר הרע] כד אתכפיא כו'.[100]

(And see on this verse the Zohar, Parshas Vayikra, 21b, and Parshas Terumah, 140a at the end; and see what is written above, in Parshas Noach, in the section beginning "Many waters.") **And this is "And I shall see through my foes," precisely: that is, the evil inclination, when it is subdued, etc.**

> This is also the meaning of "I shall see through my foes": the seeing comes precisely through the evil inclination, when a person subdues it. As the Zohar says, when the sitra achra is subdued, G-d's glory rises in all the worlds.

אך ע"ז התפלל דוד המע"ה [המלך עליו השלום] כן בקדש חזיתיך[101,102] (עיין בזהר תרומה דק"מ תחלת ע"ב) שיהיה אהבה כזו גם בקדש

But for this David, the king, peace be upon him, prayed, "So in holiness have I beheld You" (see the Zohar, Terumah, 140, the beginning of side b): that there be such a love also in holiness,

> Yet David prayed, "So in holiness have I beheld You": that such a love, born of distance, should exist also in holiness.

דהיינו במעלת ומדרגת הצדיקים כי הנה אהבה זו היא מבחי' בע"ת [בעלי תשובה][103] ובמקום שבע"ת [שבעלי תשובה][104] עומדים אין צדיקים גמורים כו'.

that is, in the virtue and rank of the righteous; for this love is from the level of penitents, and "in the place where penitents stand, the perfectly righteous do not [stand], etc."

> That thirsting love belongs to penitents (baalei teshuvah), and the Talmud teaches that they reach a place the perfectly righteous cannot. David asked that the righteous too have it.

אלא שמשה רבינו ע"ה [עליו השלום] קודם מותו זכה לבחי' תשובה ומעלת המשיח הוא לאתבא צדיקייא בתיובתא[105,106]

Except that Moshe our teacher, peace be upon him, attained the level of teshuvah before his passing. And the virtue of Mashiach is "to bring the righteous to return in teshuvah,"

> Moshe attained teshuvah before his passing. Mashiach's special task, in the Zohar's words, is to bring even the righteous to teshuvah.

דהיינו שתהי' [שתהיה] מעלת ומדריגת התשובה מתגלה בצדיקים גמורים שזה תלוי בביאת משיח דוקא. וזהו כן בקדש חזיתיך[107] שיהי' [שיהיה] בחי' לאתבא צדיקייא כו'.

that is, that the virtue and rank of teshuvah be revealed in the perfectly righteous, and this depends on the coming of Mashiach specifically. And this is "So in holiness have I beheld You": that there be the level of "bringing the righteous to return, etc."

> That is, the special quality of teshuvah will be revealed in the perfectly righteous, and this depends on Mashiach's coming. In Likkutei Torah on Song of Songs ("For as the new heavens"), the Alter Rebbe explains that the righteous man's teshuvah will come not from sin but because even the higher Gan Eden will count as a desert to him. This is what David prayed for.

כי כללות ישראל צריכים לחזור בתשובה קודם ביאת המשיח וביאת המשיח תלוי בזה כמארז"ל [כמאמר רבותינו זכרונם לברכה] אם ישראל[108] עושים תשובה נגאלין כו'. אבל צדיקים שיזכו למעלת התשובה יהי' [יהיה] אחר ביאת המשיח דוקא:[109]

For the Jewish people as a whole must return in teshuvah before the coming of Mashiach, and the coming of Mashiach depends on this, as our Sages said, "If Israel do teshuvah, they are redeemed, etc." But that the righteous attain the virtue of teshuvah will be only after the coming of Mashiach.

> The order matters: the Jewish people as a whole must do teshuvah before Mashiach comes, and the redemption depends on it; the teshuvah of the righteous will come only after he comes.

SECTION 6 · ¶13–15

Two kinds of glass

13 עוי"ל [עוד יש לומר] בענין יו"ט [יום טוב] שני. דהנה ענין יראה כל זכורך כו' שיהיה בחי' ראיה והתגלות מלמעלה.

It may further be said regarding the second day of Yom Tov: the matter of "all your males shall appear, etc." is that there be a level of seeing and revelation from above.

> A second explanation of the second day of Yom Tov, again based on "all your males shall appear": the pilgrimage was a revelation of G-d's "seeing" from above.

והיינו ע"י שהאדם בא לראות המקום בשתי עיניו של אדם כו' (רפ"ק [ריש פרק קמא] דחגיגה[110] ע"ש) והנה כל הנביאים ראו ע"י אספקלריא

And this is through a person coming to see the place with his two eyes, etc. (beginning of the first chapter of Chagigah; see there). Now, all the prophets saw through an aspaklaria [a glass],

> The Talmud requires the pilgrim to see with both eyes. Chagigah 2a exempts one who is blind in one eye, because the verse reads both as "shall appear" and as "shall see": just as he comes to see with two eyes, so he comes to be seen with two. This leads to the two kinds of "seeing" in prophecy: all prophets saw through an aspaklaria, a glass to see through or a mirror.

אלא שמשה רבינו נתנבא באספקלריא המאירה[111,112] ושאר הנביאים נתנבאו באספקלריא שאינה מאירה ועיין בשמונה פרקים להרמב"ם [להרבי משה בן מימון] פ"ז [פרק ז'] מה שכתב בזה ע"פ דרך המחקר.

except that Moshe our teacher prophesied through an aspaklaria that shines, and the other prophets prophesied through an aspaklaria that does not shine. And see in the Eight Chapters of the Rambam, chapter 7, what he wrote on this according to the way of philosophical inquiry.

> Moshe saw through a clear, shining glass; the other prophets through one that does not shine. The Rambam explains the difference philosophically in his Eight Chapters.

אך ע"פ הקבלה יש ממש ב' בחי' ראייה הנ"ל וכמ"ש מזה בד"ה ת"ר [תנו רבנן] מצות נר חנוכה[113] ב"ש [בית שמאי] אומרים כו'

But according to the Kabbalah there are, in actual fact, two levels of the above-mentioned seeing, as is explained about this in the section beginning "Our Rabbis taught: The mitzvah of the Chanukah light… Beis Shammai say, etc.,"

> In the Kabbalah these are two real levels of revelation. In the maamar on the Chanukah lights (Torah Ohr, Mikeitz), the Alter Rebbe explains the shining aspaklaria as clear glass, through which one sees the thing itself even from afar, and the one that does not shine as a mirror, glass coated with thin silver, which shows only a likeness, by reflected light, yet lets one see oneself and what is behind.

מענין ב' בחי' אספקלריא הנ"ל וזהו ענין שכל הנביאים נתנבאו בכה ומשה נתנבא בזה[114] כמ"ש מזה סד"ה ראשי המטות[115] ושאר דוכתי

regarding the two levels of aspaklaria mentioned above. And this is the matter that all the prophets prophesied with "thus" (koh), and Moshe prophesied with "this" (zeh), as is explained about this at the end of the section beginning "The heads of the tribes," and in other places.

> The other prophets said "Thus (koh) says G-d," while Moshe said "This (zeh) is the thing." In Likkutei Torah, Mattos, the Alter Rebbe explains that "thus" is the likeness, while "this" is the revelation of G-d's very essence.

והנה מבואר שם בד"ה ת"ר [תנו רבנן] הנ"ל איך בכל אדם בעבודת ה' יש ג"כ ב' בחינות אספקלריא הנ"ל והיינו כי עסק התורה ומצות זהו כענין בחי' אספקלריא דנהרא

And it is explained there, in the above-mentioned section beginning "Our Rabbis taught," how in every person, in the service of G-d, there are also the two levels of aspaklaria mentioned above. That is: occupation with Torah and mitzvos is like the level of the aspaklaria that shines,

> Every Jew has both levels in his service of G-d. Torah study and mitzvos correspond to the glass that shines.

שהרי בעסק התורה נאמר ודברי אשר שמתי בפיך.[116] שזהו ע"ד משה נתנבא בזה וכמ"ש בד"ה ראשי המטות בפי' לאמר זה הדבר.[117]

for regarding occupation with Torah it is said, "and My words which I have placed in your mouth." This is like "Moshe prophesied with 'this,'" and as is explained in the section beginning "The heads of the tribes," on the meaning of "saying: This is the thing."

> When a Jew learns Torah, "My words which I have placed in your mouth," G-d's own words are in his mouth, like Moshe, through whose throat the Shechinah spoke.

14 ובחי' ק"ש [קריאת שמע] ותפלה בכל לבבך[118] בשני יצריך[119] זהו ענין אספקלריא שאינה מאירה שהוא ע"י כיסוי וצפוי מכסף דק שע"ז נעשה אור חוזר כו' להיות בכל מאדך.

And the level of the Shema and prayer, "with all your heart," with both your inclinations, is the matter of the aspaklaria that does not shine, which is through a covering and coating of thin silver, through which reflected light comes about, etc., so as to be "with all your might."

> Prayer and the Shema involve both of a person's inclinations, the good and the evil, since one is to love G-d "with all your heart." This is the glass that does not shine: a mirror, whose glass is backed with a thin coating of silver, gives no light of its own but reflects light back (or chozer, "returning light"), the effort that rises from below, "with all your might."

ועמ"ש מזה בביאור ע"פ צאינה וראינה[120] בענין ממושבותיכם תביאו[121] כו' והנה עיקר בחי' זו דאספקלריא שאינה מאירה הוא עכשיו שאין בהמ"ק [בית המקדש] קיים

And see what is written about this in the explanation on the verse "Go out and see," regarding "From your dwellings you shall bring, etc." Now, the essence of this level of the aspaklaria that does not shine is now, when the Holy Temple does not stand,

> This non-shining level, service that rises from below through effort, is the main mode of our time, when the Temple is not standing.

וכמ"ש מזה סד"ה יונתי בחגוי[122] בפי' וענין הראיני את מראיך[123] כו' ע"ש באריכות וכמ"ש סד"ה לא טוב היות האדם לבדו[124] בפי' אעשה לו עזר כנגדו.[125]

and as is explained about this at the end of the section beginning "My dove, in the clefts of the rock," on the meaning and matter of "Show me your appearance, etc." (see there at length), and as is explained at the end of the section beginning "It is not good for the man to be alone," on the meaning of "I will make him a helper opposite him."

> The Alter Rebbe refers to two maamarim. In the one on "My dove… show me your appearance," the Community of Israel is called a mirror: the soul descends into the body for the sake of rising back, and teshuvah is that return. In Torah Ohr on "I will make him a helper opposite him," the "opposite" is the concealment from which reflected light later rises.

15 ועפ"ז [ועל פי זה] י"ל [יש לומר] שזהו ענין יו"ט [יום טוב] שני כי יו"ט [יום טוב] ראשון שהוא מדאורייתא נמשך בחי' יראה את פני מבחי' ומדרגת אספקלריא דנהרא

And according to this it may be said that this is the matter of the second day of Yom Tov: for on the first day of Yom Tov, which is from the Torah, the level of "shall appear before the face [of Havayah]" is drawn down from the level and rank of the aspaklaria that shines;

> Now the second day of Yom Tov is explained. The first day, commanded by the Torah, draws down the "appearing before G-d" from the shining glass: revelation from above.

אבל י"ט שני עושים לקבלת בחי' ראיה מבחי' אספקלריא דלא נהרא כו' וכמ"ש ברבות דבחי' יראה כל זכורך[126] זהו ענין הראיני את מראיך[127]

but the second day of Yom Tov is made to receive the level of seeing from the level of the aspaklaria that does not shine, etc. And as is written in the Midrash Rabbah, the level of "all your males shall appear" is the matter of "Show me your appearance."

> The second day, instituted by the Sages, receives the "seeing" through the glass that does not shine. The Midrash links "all your males shall appear" to "Show me your appearance": G-d wishes to see Israel.

והרי מבואר סד"ה יונתי בחגוי הנ"ל דבחי' הראיני את מראיך זהו ע"ד תשובה שהיא בחי' מראה

And it is explained at the end of the above-mentioned section beginning "My dove, in the clefts of the rock," that the level of "Show me your appearance" is in the manner of teshuvah, which is the level of a mirror (mar'ah),

> In the maamar on that verse, "Show me your appearance" (mar'ayich) is explained as teshuvah, and the same word, read mar'ah, means "mirror."

כמו (שפיגי"על) הנק' אספקלריא דלא נהרא ויש בזה מעלה יתירה בבחי' אחת כו' וכמו והאופנים ברעש כו':

like (a shpigel [Yiddish: a mirror]), which is called the aspaklaria that does not shine. And in this there is a surpassing virtue in one respect, etc., like "And the Ofanim, with noise, etc."

> A mirror (the Yiddish shpigel) is the glass that does not shine. Yet it has a special virtue, like the Ofanim whose noise is greater than the Seraphim's: the second day has a quality the first lacks.

SECTION 7 · ¶16–22

The letter hei: the Land of Israel and the Diaspora

16 גם יש להעיר לענין יו"ט [יום טוב] ראשון ויו"ט שני ממ"ש חכמי האמת בפי' בית ראשון ובית שני[128] שהם[129, 130] ה' עילאה והי' תתאה וכמ"ש מזה בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה][131] שחל להיות בשבת ע"ש אות ה'.

It may also be noted, regarding the first day of Yom Tov and the second day of Yom Tov, what the sages of truth [the Kabbalists] wrote explaining the First Temple and the Second Temple: that they are the upper hei and the lower hei. And as is explained about this in the section beginning "The Yom Tov of Rosh Hashanah that fell on Shabbos"; see there, section 5.

> A further hint: the Kabbalists ("the sages of truth") say that the First and Second Temples correspond to the two letters hei in the Name Havayah, the upper hei (Binah) and the lower hei (Malchus). In section 5 of "The Yom Tov of Rosh Hashanah that fell on Shabbos," the Alter Rebbe explains that the First Temple was from the upper hei, the hidden "world of freedom," and the Second Temple from the lower hei. The first and second days of Yom Tov may correspond to them too.

17 ולכן נק' בחי' זו שני כי אות ה' נכפלה ב' פעמים בשם הוי'. ועד"ז יש לפרש בענין יו"ט [יום טוב] שביו"ט [שביום טוב] ראשון מקבלים כנס"י [כנסת ישראל] מבחי' ה' עילאה וביו"ט [וביום טוב] שני מבחי' ה' תתאה.

And therefore this level is called "second," because the letter hei is doubled, [appearing] twice in the Name Havayah. And in the same way one may explain regarding Yom Tov: that on the first day of Yom Tov the Community of Israel receives from the level of the upper hei, and on the second day of Yom Tov from the level of the lower hei.

> The lower level is called "second" because hei appears twice in the Name. So on the first day the Jewish people receive from the upper hei, on the second from the lower hei.

או י"ל [יש לומר] כי גם בבחי' ה' אחרונה יש מילוי ה' והיא בחי' ההכפלה כמ"ש בענין שדה המכפלה[132] בד"ה יגלה לן טעמיה כו' ואפ"ל [ואפשר לומר] שזהו ענין יו"ט [יום טוב] שני כו' ואפשר שהן הן ג"כ ב' בחי' אספקלריא הנ"ל.

Or it may be said that in the level of the last hei too there is the filling of the hei, and this is the level of the doubling, as is explained regarding "the field of Machpelah" [the name means "doubled"] in the section beginning "Let its reason be revealed to us, etc." And it may be said that this is the matter of the second day of Yom Tov, etc.; and it may be that these are also the two levels of aspaklaria mentioned above.

> Or: the final hei itself is "doubled," since when spelled out (hei-alef or hei-hei) it has a second letter, its "filling" (milui). This doubling, like the "double" cave of Machpelah, may be the second day, and the two may match the two kinds of aspaklaria.

18 ועפ"ז [ועל פי זה] י"ל [יש לומר] שזהו מ"ש הרמ"ק [הרבי משה קורדובירו] בספר אור נערב שבח"ל [שבחוץ לארץ] אינם יכולים לקבל ההארה ביום אחד כמו שמקבלים בא"י [בארץ ישראל] אלא צ"ל יום שני[133] כו'

And according to this it may be said that this is what the Ramak wrote in the book Or Ne'erav: that in the Diaspora they cannot receive the illumination in one day as they receive it in the Land of Israel, but there must be a second day, etc.

> The Ramak (Rabbi Moshe Cordovero) wrote in Or Ne'erav that the Diaspora cannot receive in one day the light that the Land of Israel receives, and so needs a second day.

כי כל יו"ט [יום טוב] הוא המשכה והתגלות קדושה עליונה מלמעלה מהזמן בבחי' הזמן

For every Yom Tov is a drawing down and revelation of supernal holiness from above time into the level of time,

> The reason: a festival brings holiness that is above time down into time.

כמאמר מקדש ישראל והזמנים ולכן עושים אותו יו"ט [יום טוב] ע"ד את האור כי טוב[134] וע"ד שער החצר הפנימית[135] כו' וביום השבת יפתח

as in the blessing, "Who sanctifies Israel and the times." Therefore it is made a "good day" (yom tov), in the manner of "the light, that it was good," and in the manner of "the gate of the inner court, etc., on the day of Shabbos it shall be opened."

> The blessing "Who sanctifies Israel and the times" shows this. That is why it is called Yom Tov, a "good day," after the primordial light "that it was good," and why the inner gate of the Temple opens on Shabbos and festivals.

ולכן נאמר מזמור שיר ליום השבת טוב[136] להודות ועמ"ש מענין פי' טוב בקיצור ע"פ ואתחנן[137]

And therefore it is said, "A psalm, a song for the day of Shabbos: It is good to give thanks." And see what is written on the meaning of "good," briefly, on the verse "Va'eschanan."

> The Shabbos psalm, "It is good to give thanks," links Shabbos too with "good." In the summary of a maamar on Va'eschanan, "His goodness renews each day the work of creation" is explained: His "good" is His own essence, which creates anew from nothing, not by the chain of descent.

והנה בא"י [בארץ ישראל] שנאמר בה ארץ אשר[138] ה' אלקיך דורש אותה יכולים לקבל ביום אחד אותו האור כי טוב ובח"ל [ובחוץ לארץ] צ"ל שני ימים

Now, in the Land of Israel, of which it is said, "a land which Havayah your G-d seeks out," they can receive that light, "that it was good," in one day; and in the Diaspora there must be two days.

> The Land of Israel, on which G-d's eyes always rest, can receive this "good" light in one day. The Diaspora needs two.

ויש לפרש כי כל המשכת האור למטה הוא ע"י ה' אחרונה דשם הוי' ויש בה מילוי ה' כנ"ל

And it may be explained that every drawing down of the light below is through the last hei of the Name Havayah, and in it there is the filling of the hei, as above.

> The Alter Rebbe explains why: all light that comes down reaches us through the final hei of Havayah (Malchus), which has its "filling."

והנה כמו המילוי של ה"א שכשכותבים האות בכתב א"צ [אין צריך / אינו צריך] כלל להמילוי כי משיגים בטוב את האות ע"י עצם האות לבד.

Now, as with the filling of the hei: when one writes the letter in writing, there is no need at all for the filling, for one grasps the letter well through the essence of the letter alone;

> An analogy: when writing the letter hei, one writes only the letter itself; its spelled-out form is not needed to know it.

רק כשצריך לומר האות בדבור הוא ע"י המילוי של האות כו' דלא סגי בלאו הכי.

only when one needs to say the letter in speech is it through the filling of the letter, etc., for it is not possible without it.

> Only to say the letter aloud must one pronounce its full name, "hei," with its filling.

19 וידוע מענין קרי וכתיב[139] שהכתיב הוא בעולם העליון[140] יותר וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה] ספ"ג [סוף פרק ג'] דפסחים בענין זה שמי לעולם[141] לא כמו שאני נכתב אני נקרא[142] כו'. וכך בא"י [בארץ ישראל] יכולים לקבל השפע מעצם אות ה' דשם הוי'.

And it is known, regarding the matter of the read and the written, that the written is in a higher world; and as our Sages said at the end of chapter 3 of Pesachim on this matter: "'My Name forever': not as I am written am I read, etc." And so in the Land of Israel they can receive the flow from the essence of the letter hei of the Name Havayah.

> In the Torah some words are written one way and read another (kri and ksiv); the written form belongs to a higher world. The Talmud reads "This is My Name forever" as "not as I am written am I read": the Name is written as Havayah but read as Ado-nai. So the Land of Israel receives from the letter hei itself, as in writing.

20 וכמו שבמקדש היו אומרים את השם ככתבו[143, 144] אבל בחו"ל [בחוץ לארץ] א"א לקבל מבחי' זו לבד כ"א ע"י התלבשות בהמילוי ה'

And it is just as in the Temple they would say the Name as it is written; but in the Diaspora it is impossible to receive from this level alone, only through its enclothement in the filling of the hei.

> In the Temple the priests pronounced the Name as written; outside it, only by its substitute. So the Diaspora can receive only through the "filling," the spelled-out, spoken form.

וכמו עד"מ אור וזיו השמש שכל שהאור והזיו קרוב להמאור יותר אזי נראה מעט הכמות יותר ואחר שנמשך בריחוק מקום מהמקור אזי נראה רב יותר.

And as, by way of analogy, with the light and radiance of the sun: the nearer the light and radiance are to the luminary, the smaller its quantity appears; and once it has been drawn to a distance from the source, it appears greater.

> Light near the sun seems small and concentrated; far from it, it seems spread over a larger area. Near the source the light is essential; far away it needs more "volume": two days instead of one.

21 וכמו מעין ונהר שהמעיין לקרבתו אל מקורו הוא קטן יותר כו'. ובאמת זה המועט של המעין הוא כמו כל הנהר ע"ד רגלי החיות כנגד כולן[145] ולכן המעיין מטהר[146] בכל שהוא[147, 148] כו'.

And as with a spring and a river: the spring, because of its nearness to its source, is smaller, etc. And in truth this small amount of the spring is like the whole river, in the manner of "the feet of the Chayos are equal to all of them"; and therefore a spring purifies in any amount, etc.

> A spring close to its source is small, but its little water is equal to the whole river, as the Talmud says that the feet of the Chayos equal all the heavens beneath them. This is why a spring purifies with any amount of water, while a mikveh of gathered water needs a full measure.

22 ועמ"ש סד"ה מים רבים בפ' נח ומ"ש בשה"ש [בשיר השירים] סד"ה ששים המה מלכות בענין מעיין ונהר.

And see what is written at the end of the section beginning "Many waters," in Parshas Noach, and what is written on Song of Songs at the end of the section beginning "There are sixty queens," on the matter of spring and river.

> References to other maamarim that discuss the spring and the river.

וז"ש [וזהו שכתוב] ברבות בשה"ש [בשיר השירים] ע"פ שמוני נוטרה את הכרמים[149] אמרה כנ"י [כנסת ישראל] בא"י [בארץ ישראל] הייתי שומר יום אחד עכשיו שני ימים סבורה הייתי לקבל שכר על שניהן ואיני מקבלת אלא על יום אחד

And this is what is said in the Midrash Rabbah on Song of Songs, on the verse "They made me keeper of the vineyards": the Community of Israel said, "In the Land of Israel I kept one day; now, two days. I thought I would receive reward for both, but I receive [reward] only for one day."

> The Midrash puts words in the mouth of the Jewish people in exile: in the Land I kept one day, now I keep two; I expected reward for both, but I receive it only for one.

שהרי באמת אותה ההארה המאיר בחו"ל [בחוץ לארץ] בשני ימים מאיר בא"י [בארץ ישראל] ביום אחד לקורבתו אל מקורו וע' זח"א [זהר חלק א] ס"פ נח (ע"ו ב')

For in truth that same illumination which shines in the Diaspora in two days shines in the Land of Israel in one day, because of its nearness to its source. And see Zohar volume I, end of Noach (76b).

> For the light of two days in the Diaspora equals the light of one day in the Land of Israel, which is closer to the source.

גם כמו בעצם האות ה' כלול ג"כ המילוי שלו שהיא ה' השנייה היא כלולה בהעלם ג"כ בעצם האות כו'

Also, it is as with the letter hei, in whose very essence its filling is also included: the second hei is included, in concealment, in the essence of the letter as well, etc.

> Likewise, the letter hei contains its filling hidden within it; the spelled-out form only reveals what the letter itself already holds.

ומ"מ מ"ש לעיל שיש מעלה יתירה בגילוי זה ד"ט שני ג"כ נכון ע"פ מ"ש במ"א כה"ג [כהאי גוונא] בענין המלוי שזהו עיקר הכוונה להיות הגילוי למטה[150]

And nonetheless, what was said above, that there is a surpassing virtue in this revelation of the second day of Yom Tov, is also correct, according to what is explained elsewhere in a similar way regarding the filling: that this is the main intent, that the revelation be below.

> Still, the earlier claim that the second day has an advantage stands, because the main intent is that the revelation be below, and the "filling" is exactly that revelation.

וכמ"ש האריז"ל [האר"י זכרונו לברכה][151] בפי' העונה אמן יהא שמיה רבא בכל כחו[152] ופי' כח אד' היינו כח אותיות מלוי המלוי של השם כו':

And as the Arizal wrote explaining "One who answers 'Amen, may His great Name be blessed' with all his strength (koach)": the meaning of koach is the koach of Ado-nai, that is, the twenty-eight letters (the letters of koach make twenty-eight) of the filling of the filling of the Name, etc.

> The Arizal reads "with all his koach (strength)" in the response "Amen, may His great Name be blessed" as a number: koach is twenty-eight, the twenty-eight letters of the filling of the filling of the Name Ado-nai. That the power of this response lies in the most spelled-out form of the Name shows that the filling, revelation below, is the main intent.

IN ONE'S AVODAH

Through teshuvah, with a broken heart and a broken spirit, a person breaks the screen that separates him from holiness, so that even his mundane affairs are done in holiness; the joy and gladness of heart that follow open a window to G-d's revelation. In exile, the distance and the thirst should make his love greater, a love that "many waters cannot extinguish." He serves through Torah and mitzvos, and through the Shema and prayer with both his inclinations, "with all your might." And he should know that the second day of Yom Tov is a real revelation of the King to every Jew, with a joy of its own.

QUESTIONS FOR DISCUSSION

1. Why does seeing the king arouse love while hearing of him from afar arouses awe, and how does this explain the joy of Yom Tov?
2. What is the difference between G-d "watching through the windows" and "peering through the lattices," and how does the maamar tie them to Atzilus and the worlds below it?
3. How does teshuvah with a broken heart "break the screen," and why must joy follow for the "window" to open?
4. Why does the second feast, for "all the people," bring greater joy than the first, for the princes alone, and what does this teach about love in exile?
5. If the Land of Israel receives in one day what the Diaspora receives in two, in what sense does the second day nonetheless have a surpassing virtue?

FOR CHILDREN · AGES 9–13

For the children at the table

Seeing the King on the second day

THE BIG IDEA

On every Yom Tov G-d, our hidden King, shows Himself, and the second day of Yom Tov brings this to every Jew in exile, with a thirsting love and a joy of its own.

Why do Jews outside the Land of Israel keep a second day of Yom Tov? A king usually sits hidden in his inner rooms, but on his day of joy he comes out to be seen. Hearing about a king from far away brings awe; seeing his face brings love. So on every Yom Tov, G-d, the King, shows Himself. When the Beis HaMikdash stood and all came to see and be seen, G-d was "watching through the windows," as through windows open wide. In exile He "peers through the lattices," as through a small crack in a wall. Teshuvah, returning to G-d with a broken heart, breaks through such a wall, and the joy that follows opens a window. Like the king in Shushan who made a second feast for all the people, the second day brings the King to every Jew in exile. Its joy is greater, and its love is a thirst: "My soul thirsts for You … in a parched land without water." In the Land of Israel, near the source, one day holds it all. Yet the second day has its own worth, for G-d wants to be seen even here below.

THE MASHAL

A king made a feast in his palace for his princes and servants, and afterward a second feast for all the people of Shushan, great and small, in the palace garden. So in the time of the Beis HaMikdash the greatest souls saw the King on Yom Tov, and now the second day of Yom Tov brings Him to every Jew in exile. And just as a villager who sees the king rejoices more than the king's princes, the joy of the second day is greater.

QUESTIONS FOR THE SHABBOS TABLE

1. Why might the second day of Yom Tov have a special joy, even though it is a "second" revelation?
2. What is the difference between G-d watching "through the windows" and peering "through the lattices"?
3. If you make a mistake this week, how could you fix it, say sorry, and then serve G-d with joy?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 פני אריה אל הימין

In Yechezkel's vision of the Chariot each living creature had a human face, a lion's face on the right, an ox's on the left and an eagle's. The maamar reads aryeh (lion) as re'iyah (seeing), set on the right, the side of love.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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

2 יראה כל זכורך

"Three times a year all your males shall appear before Havayah your G-d" at the festivals of Matzos, Shavuos and Sukkos: Moshe commands the pilgrimage to the Temple. The maamar reads it as the time when Israel "saw" the King.

Deuteronomy 16:16 דברים ט"ז:ט"ז

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי ה' רֵיקָם׃

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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3 כדרך שבא לראות

The Talmud reads the verse both as "see" and "be seen": "as he comes to see, so he comes to be seen."

Chagigah 2a:6 חגיגה ב' א:ו'

וּדְלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: יוֹחָנָן בֶּן דְּהַבַּאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאָיָיה, שֶׁנֶּאֱמַר: "יֵרָאֶה", "יֵרָאֶה" — כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כָּךְ בָּא לֵירָאוֹת. מָה לִרְאוֹת בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

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4 זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel": the psalmist praises G-d's salvation, seen to the ends of the earth. The maamar hears zachar ("remembered") in zechurcha ("your males"), and so ties the males who appear to kindness, love.

Psalms 98:3 תהילים צ"ח:ג'

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

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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PARAGRAPH 2

5 וה' עליהם יראה

"And Havayah will appear over them, and His arrow shall go forth like lightning": the prophet foretells G-d appearing to fight for Israel. One of the verses on G-d's appearing that another maamar explains.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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6 אעברה נא ואראה

Moshe pleads, "Let me cross over, please, and see the good land beyond the Jordan." Another discussion of "seeing" that the text refers to.

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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7 אהרן אותיות נראה

The Zohar on Emor, which the gloss cites, ties the clouds of glory to Aharon from "that eye to eye You, Havayah, are seen (nir'eh)" (Numbers 14:14).

Zohar, Emor 42:260–269 ספר הזהר, אמור מ"ב:ר"ס-רס"ט

1The first 6 lines of the Hebrew text are not found in our translation. When Miriam died the well was taken from them, as it is written, "And Miriam died, and there was no water for the congregation" (Num. 20, 1, 2). Another well which was with Israel also desired to depart, but when it saw six clouds that hovered over them it remained attached to them. When Aaron died the clouds departed and the cloud of the well with them, until Moses came and brought them back.' R. Isaac ...

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8 **יראה כל זכורך**

> "All your males shall appear." Read as the great love ("male") produced by being seen by G-d.

Deuteronomy 16:16 דברים ט"ז:ט"ז

שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי ה' רֵיקָם׃

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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9 **יראה כל זכורך**

> One of the Zohar passages the text lists on "all your males shall appear."

Zohar, Bo 5:120–129 ספר הזהר, בא ה':ק"כ-קכ"ט

R. Simeon then ceased, and R. Hiya and R. Jose prostrated themselves before him and kissed his hand, saying, with tears in their eyes: 'Surely not only earthly creatures, but also celestial beings, look out from their abode to catch a sight of thee! The Holy One, blessed be He, built Jerusalem below as a counterpart of the Jerusalem above. He made the walls of the city and the gates thereof holy. None may enter the city unless the gates be opened for him, nor ascend unless the steps of ...

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10 **יראה כל זכורך**

> One of the Zohar passages the text lists on "all your males shall appear."

Zohar, Mishpatim 23:542–25:549 ספר הזהר, משפטים כ"ג:תקמ"ב-כ"ה:תקמ"ט

ALL THY MALES. Says R. Eleazar: Emphatically all thy males", as they then receive blessings from the eternal spring. Hence the dictum that every circumcised Israelite is bound to appear before the Holy King so as to receive a blessing from the eternal spring. So Scripture says: "according to the blessing of the L-rd thy G-d which he hath given thee" (Deut. 16, 17), and here it is written: "before the L-rd G-d", that is, from whence blessings pour and blessings are received. Happy is the portion of Israel above ...

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11 **יראה כל זכורך**

> One of the Zohar passages the text lists on "all your males shall appear."

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז':ס"ד-ט':ע"ג

And because the counting of the Omer is part of the mystery of the world of Masculinity, therefore it is not obligatory for women; for it is only the men who are obliged to count, in order to unite all the attributes according to the Divine purpose. Similarly it is written (in regard to the pilgrimage to Jerusalem on the three festivals): "Three times in the year all thy males shall appear before the L-rd G-d" (Ex. 23, 16)- males but not females, because the mystery of the Covenant applies to ...

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12 **יראה כל זכורך**

> One of the Zohar passages the text lists, in Parshas Shelach.

Zohar, Sh'lach 18:160–19:169 ספר הזהר, שלח לך י"ח:ק"ס-י"ט:קס"ט

13 **יראה כל זכורך**

> One of the Zohar passages the text lists, in Parshas Shelach.

Zohar, Sh'lach 25:202–26:210 ספר הזהר, שלח לך כ"ה:ר"ב-כ"ו:ר"י

14 **למען תזכרו**

> "So that you shall remember and do all My commandments." The maamar reads tizkeru ("you shall remember") as being zecharim ("males"), in the level of great love.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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15 **וראיתם אותו**

> "It shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah": the mitzvah of tzitzis. Seeing leads to remembering (tizkeru), read as being "males."

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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16 **מציץ מן החרכים**

> "Peering through the lattices." The word metzitz is linked to tzitzis.

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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17 **עיני ה' אל צדיקים**

> The Zohar on Pekudei asks what "the eyes of Havayah are toward the righteous" means, if G-d watches over all.

Zohar, Pekudei 14:88–96 ספר הזהר, פקודי י"ד:פ"ח-צ"ו

R. Abba and R. Aha and R. Jose were walking on the way from Tiberias to Sepphoris, when they caught sight of R. Eleazar, who was coming up in the company of R. Hiya. Said R. Abba: 'Truly, we are now going to have the company of the Shekinah.' They waited for them until they came up with them. Then R. Eleazar cited the verse: "The eyes of the L-rd are toward the righteous, and his ears are open unto their cry" (Ps. 34, 16). 'This verse', he said, 'presents ...

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18 **עיני ה' אל צדיקים**

> "The eyes of Havayah are toward the righteous, and His ears to their cry": the psalmist's promise that G-d watches over the righteous.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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19 **ור"פ בחקתי (דקי"ב סע"א) ואשגח עלן**

> The Zohar at the beginning of Bechukosai, on G-d turning His gaze to Israel.

Zohar, Bechukotai 1:1–4 ספר הזהר, בחקותי א':א'-ד'

20 **קול דודי הנה זה בא כו' משגיח מן החלונות מציץ מן החרכים**

> The bride (the Community of Israel) hears her Beloved (G-d) coming over the mountains; then He stands behind the wall, watching through the windows, peering through the lattices, now glimpsed and now hidden. The maamar makes the windows and the lattices its two kinds of Divine gaze. (context: Steinsaltz Tanakh)

Song of Songs 2:8–9 שיר השירים ב':ח'-ט'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃ דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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21 Kehot's note points to Zohar, Pekudei 14:88 for these words.

Zohar, Pekudei 14:88 ספר הזהר, פקודי י"ד:פ"ח

PARAGRAPH 3

22 **עיניך יונים**

> "Behold, you are fair, my love... your eyes are doves": the beloved praises the bride. Read as the mutual gaze of G-d and Israel when the Temple stood. (Kehot: Song of Songs 1:9)

Song of Songs 1:15 שיר השירים א':ט"ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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23 **מציץ מן החרכים**

> The Zohar on Bechukosai: the king climbs the walls to watch his queen and son through the cracks, "peering through the lattices."

Zohar, Bechukotai 9:36–11:44 ספר הזהר, בחקותי ט':ל"ו-י"א:מ"ד

So Israel, though they have gone forth from the king's palace, have not lost that pledge, which the King has left with them because He still loves them, and when He yearns for them He goes up on roofs and steps to gain a sight of them through the chinks of the wall, as it says, "He looketh in at the windows, he glanceth through the lattice", in the synagogues and houses of learning. Therefore Israel should rejoice on the day on which they know this, and say, "This is ...

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24 **וישקף כו' בעד החלון**

> "Avimelech king of the Philistines looked out through the window and saw Yitzchak" with Rivkah. The verse the Zohar explains.

Genesis 26:8 בראשית כ"ו:ח'

וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיַּרְא וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אִשְׁתּוֹ׃

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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25 **ור"פ בלק (דקפ"ד ב') מאי בעד החלון דא חלון דחכמתא**

> The Zohar at the beginning of Balak calls the window "the window of wisdom."

Zohar, Balak 1:1–6 ספר הזהר, בלק א':א'-ו'

AND BALAK THE SON OF ZIPPOR SAW, ETC. What did he see? He saw both through the window of wisdom and with his physical eyes. The tails of the skirts of the stars are the windows of wisdom, and there is one window through which the very essence of wisdom can be seen. So Balak saw with his own particular wisdom.

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26 **חלון התיבה**

"Noach opened the window of the ark that he had made," at the end of the Flood. The Pardes reads this window as Daas or Tiferes.

Genesis 8:6 בראשית ח':ו'

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

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27 **ושמתי כדכד שמשותיך**

"I will make your windows (shimshosayich) of kadkod": the prophet promises the afflicted city windows and gates of precious stone. Shimshosayich comes from shemesh, sun: windows that glitter in, and let in, the sunlight. (context: Steinsaltz Tanakh)

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ:

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

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28 The Zohar on Toldos reads Avimelech's looking "through the window" as his astrology.

Zohar, Toldot 11:89–12:99 ספר הזהר, תולדות י"א:פ"ט-י"ב:צ"ט

PARAGRAPH 4

29 **שמש ומגן**

"For Havayah Elokim is a sun and a shield": the psalmist praises G-d as light and protection. Etz Chaim quotes it as "Havayah of Hosts" (the Name in the next verse) and reads the sun as the light and the shield as the screen that lets it be received.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

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

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PARAGRAPH 7

30 The Midrash reads the two gazes of the verse as the merit of the Patriarchs and the merit of the Matriarchs.

Shir HaShirim Rabbah 2:9:4 שיר השירים רבה ב':ט':ד'

דָּבָר אַחֵר, אוֹ לְעֹפֶר הָאַיָּלִים, לְאוֹרְוֵלִיהוֹן דְּאַיָּילְתָּא. הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ, אַחַר כֹּתֶל מַעֲרָבִי שֶׁל בֵּית הַמִּקְדָּשׁ, לָמָּה שֶׁנִּשְׁבַּע לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁאֵינוֹ חָרֵב לְעוֹלָם, וְשַׁעַר הַכֹּהֵן וְשַׁעַר חוּלְדָּה לֹא חָרְבוּ לְעוֹלָם עַד שֶׁיְּחַדְּשָׁם הַקָּדוֹשׁ בָּרוּךְ הוּא. מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת, זוֹ זְכוּת אָבוֹת. מֵצִיץ מִן הַחֲרַכִּים, זוֹ זְכוּת אִמָּהוֹת.

Another matter, "or a fawn," Rabbi Yosei bar Ḥanina said: Like the offspring of a hind. "Behold, he is standing behind our wall," behind the Western Wall of the Temple. Why? Because the Holy One blessed be He took an oath that it will never be destroyed. The Priests' Gate and Ḥulda Gate will never be destroyed until the Holy One blessed be He refurbishes them. "Gazing through the window," this is the merit of the patriarchs. "Peering through the lattice," this is the merit of the matriarchs.

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31 **באחד מעיניך כתיב והקרי באחת**

"You have captured my heart, my sister, my bride, with one of your eyes": the beloved says that even one glance of hers moves him. The written text has the masculine be'achad and the reading the feminine be'achas.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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32 **עיני העדה**

"If it was done unwittingly, from the eyes of the congregation": the law of an error made by the court, the congregation's "eyes." From here the sages are called the eyes of the congregation. (context: Steinsaltz Tanakh)

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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PARAGRAPH 8

33 **בנות צעדה עלי שור**

The Zohar on Yaakov's blessing to Yosef reads "daughters stepped upon the wall" as a passage about the Divine eye.

Zohar, Vayechi 75:771–781 ספר הזהר, ויחי ע"ה:תשע"א-תשפ"א

34 **בנות צעדה עלי שור**

"Yosef is a fruitful bough… [its] daughters (banos) stepped upon the wall (shur)": Yaakov blesses Yosef. Plainly, its branches run over the wall (some read: girls stroll upon it); the Zohar reads shur as "gazing," the Divine watching that passes through the angels of Beriah. (context: Steinsaltz Tanakh)

Genesis 49:22 בראשית מ"ט:כ"ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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35 **בד"ה ארדה נא**

There the Alter Rebbe brings the Zohar that "His eyes roam" (feminine) are angels from Malchus and "they roam" (masculine) angels from Z'eir Anpin, and explains that the watching through the feminine is judgment and through the masculine mercy; he also reads "daughters stepped upon the wall" as Malchus watching the deeds of those below.

KEHOT'S NOTE

תו"א פ' וירא.

36 **אעברה נא ואראה**

The words here quote Deuteronomy 3:25; the passage is shown below.

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה. [כ]. בד"ה בהעלותך: ובד"ה ועשית בגדי קדש:

37 **עיני ה' המה משוטטים**

"These seven are the eyes of Havayah, they roam (meshotetim) through all the earth": the angel explains to the prophet the seven lamps of his vision. The verb is masculine.

Zechariah 4:10 זכריה ד':י

כִּי מִי בַז לְיוֹם קְטַנּוֹת וְשָׂמְחוּ וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שִׁבְעָה־אֵלֶּה עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ׃

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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KEHOT'S NOTE

זכריי ד, י. [כ].

38 **עיניו משוטטות**

Kehot's note points to II Chronicles 9:9 for these words.

II Chronicles 9:9 דברי הימים ב ט':ט'

KEHOT'S NOTE

דה"ב ט, ט. [כ].

39 **עיניו משוטטות**

"For Havayah, His eyes roam (meshotetos) through all the earth, to strengthen those whose heart is whole toward Him": the seer Chanani rebukes King Asa. Here the verb is feminine. (Kehot: II Chronicles 9:9)

II Chronicles 16:9 דברי הימים ב ט"ז:ט'

כִּי ה' עֵינָיו מְשׁוֹטְטוֹת בְּכָל־הָאָרֶץ לְהִתְחַזֵּק עִם־לְבָבָם שָׁלֵם אֵלָיו נִסְכַּלְתָּ עַל־זֹאת כִּי מֵעַתָּה יֵשׁ עִמְּךָ מִלְחָמוֹת׃

For the eyes of the L-RD run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is whole toward Him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.'

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40 **עיניו על דרכי איש**

"For His eyes are upon the ways of man, and He sees all his steps": Elihu on G-d's providence. Quoted in the Ra'aya Mehemna.

Job 34:21 איוב ל"ד:כ"א

כִּי־עֵינָיו עַל־דַּרְכֵי־אִישׁ וְכָל־צְעָדָיו יִרְאֶה׃

For His eyes are upon the ways of a man, And He seeth all his goings.

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41 **משגיח מן החלונות בז' נקבין דב"נ בתרין עיינין ותרין אודנין**

The Ra'aya Mehemna on Mishpatim: G-d "watches through the windows," the seven openings of a person's head.

Zohar, Mishpatim 12:424–13:433 ספר הזהר, משפטים י"ב:תכ"ד-י"ג:תל"ג

42 **ובזהר פקודי (דר"נ ע"א) תריסר גלגלין**

The Zohar on Pekudei: twelve watching angels called "windows."

Zohar, Pekudei 48:571–582 ספר הזהר, פקודי מ"ח:תקע"א-תקפ"ב

43 **ושם ריש עמוד ב' מאלין נפקי ארבע סמכין**

Four supports beneath them, called "lattices," with the difference between "peering" and "watching."

Zohar, Pekudei 48:582–590 ספר הזהר, פקודי מ"ח:תקפ"ב-תקצ"

44 **מציץ מן החרכים**

The verse the Zohar passages explain.

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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45 **(ודרנ"א ע"א) לעילא כנסת הגדולה אית בה תריסר חלונות עילאין**

The Great Assembly above has twelve supernal windows.

Zohar, Pekudei 48:590–49:602 ספר הזהר, פקודי מ"ח:תקי"צ-מ"ט:תר"ב

46 **אהרן אותיות נראה**

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

KEHOT'S NOTE

ואדמו"ר כ' ע"ז בזה"ל כמ"ש בזהר פ' אמור דקי"ג תחלת ע"א ובמק"מ ובהרמ"ז שם, עכלה"ט. (הועתק מחי במדבר [בהעלתך] (ל, א). [כ].

47 ועיין מענין יראה . . קס"ח א')

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ע' א'קצג.

48 קול דודי הנה זה בא

The words here quote Song of Songs 2:8; the passage is shown below.

Song of Songs 2:8 שיר השירים ב:ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

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

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KEHOT'S NOTE

שה"ש ב, ח.

49 בד"ה ועשית ציץ

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

KEHOT'S NOTE

תו"א פג, א.

50 בד"ה עיני כל אליך ישברו

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

KEHOT'S NOTE

לעיל פ' מטות.

51 בחי' השמחה פתיחת הלב

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

KEHOT'S NOTE

ראה תניא פ' כו.

52 עיניך יונים

The words here quote Song of Songs 1:15; the passage is shown below.

Song of Songs 1:15 שיר השירים א:ט"ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT'S NOTE

שה"ש א, ט.

53 פ' בחקותי (דף קי"ד ע"ב)

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך א ע' רפב הטעם ע"ז.

54 ובפרדס בעה"כ ערך חלון

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "צהר" (5658).

KEHOT'S NOTE

ראה המשך וככה תרל"ז פרק כט. המשך מצה זו תר"מ סעי' לא. ד"ה צהר תרנ"ח ע' ז.

55 שער מ"א רפ"א וספ"ב. ובשער מ"ז פ"א

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

KEHOT'S NOTE

כמ"ש כאן ל"מ. וידוע ששי' דרושי אבי"ע קרא אדמו"ר ש' מ"א. ומ"ש רפ"א לפננו רפי"ג. ומ"ש ספ"ב כוונתו ל"ספי"ד" כצ"ל. ומ"ש כאן ובש' מ"ז פ"א וזהו ממש שער ס' אבי"ע שלפננו, והוא בפ"א ובפ"ב. [כ].

56 וכמש"ש ספ"א

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

KEHOT'S NOTE

בש' מ"ז הנ"ל (פ"ו) כצ"ל, כי באופן אחר אין לישב, ופשוט. [כ].

57 המדרש שה"ש

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

KEHOT'S NOTE

פ"ב, ט.

58 בד"ה לבבתני

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

KEHOT'S NOTE

לקמן שה"ש.

59 שהחכמים נק' עיני העדה

The note is on the words in paragraph 7, that the sages are called "the eyes of the congregation." On page 2d (Va'eschanan) the Alter Rebbe explains that the Men of the Great Assembly, who instituted the blessings over the mitzvos, are called "the sages, the eyes of the congregation": like "your eyes are doves," they draw down an illumination from the level of seeing.

KEHOT'S NOTE

ע' ת"י (תכ"א) ד"ג ע"ב. שהש"ר (פ"ז סי' ט [ד, ב]). וע"ל (ב, ד). [כ].

60 לאסתכלא ביקרא דמלכא

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

KEHOT'S NOTE

ע' סש"ב ח"א רפ"ט. ושנ"ג. והוא בזח"ג קצט, א. לח, ב. [כ].

61 Kehot's note points to Zohar, Vayechi 75:770 for these words.

Zohar, Vayechi 75:770 ספר הזהר, ויחי ע"ה:תש"ע

PARAGRAPH 9

62 ר"פ בראשית ד"ה מה שושנה

The opening of the Zohar: the rose among the thorns is the Community of Israel, and it has thirteen petals.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א:א-ב:ד

63 העומדת על י"ב בקר והים עומד עליהם מלמעלה

"It stood upon twelve oxen… and the sea was upon them above": the great copper basin, the "sea," that Shlomo

made for the Temple. The Zohar HaRakia counts the sea with its twelve oxen as thirteen, the rose's thirteen petals.

I Kings 7:25 מלכים א ז:כ"ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פָנִים יָמָּה וּשְׁלֹשָׁה פְּנִים נֶגְבָּה וּשְׁלֹשָׁה פְּנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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PARAGRAPH 11

64 **ולב נשבר ורוח נשברה**

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, G-d, You will not despise": in his psalm of repentance David says that contrition is the true offering. The broken heart of teshuvah breaks the screen.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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Zohar III, 240a זח"ג רמ, א

KEHOT'S NOTE

תהלים נא, יט. וראה זח"ג רמ, א. ח, ב. ה, א. ובפיי הרמ"ז שם.

65 **ולב נשבר ורוח נשברה**

Another Zohar passage the Kehot note gives on the broken heart.

Zohar, Vayikra 20:119–128 ספר הזהר, ויקרא כ:קי"ט-קכ"ח

66 **ולב נשבר ורוח נשברה**

Another Zohar passage the Kehot note gives on the broken heart.

Zohar, Vayikra 6:51–7:61 ספר הזהר, ויקרא ו:נ"א-ז:ס"א

Said R. Hizkiah: 'How glad I am that I asked this question, so as to receive such an explanation. But is it not written, "The sacrifices of Elohim are a broken spirit; a broken and contrite heart, Elohim, thou wilt not despise" (Ps. 51, 18)?'

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

67 **שמחה וטוב לבב מרוב כל**

"Because you did not serve Havayah your G-d with joy and gladness of heart, from the abundance of everything": Moshe gives the reason for the curses of the rebuke. The maamar takes the phrase as the joy that opens the heart's "window."

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

68 **וסליק כותלין לאסתכלא ולאשגחא בין נקבי כותלא עלייהו**

The Zohar's parable: on new moons, Shabbosos and festivals the king climbs the walls to watch his queen and son through the cracks.

Zohar, Bechukotai 9:36–11:44 ספר הזהר, בחקותי ט:ל"ו-י"א:מ"ד

He is like a king whose queen has offended him so that he has expelled her from the palace. What does she do? She takes the king's son, his pride and his darling; and because the king is still fond of her he leaves him with her. When the king yearns for the queen and her son, he climbs up roofs and goes down steps to peep at them through chinks in walls, and when he obtains a glimpse of them he weeps behind the wall and then departs.

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

69 **המשפילי לראות**

"Who lowers [Himself] to see in heaven and on earth": the psalmist praises G-d, so high that even the heavens are "below" Him. The Zohar reads His looking down in stages, "from crown to crown." (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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70 **ארובות השמי'**

"The windows of heaven were opened." Emek HaMelech uses the phrase for the five windows of Havayah.

Genesis 7:11 בראשית ז':י"א

בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־מַעְיְנֹת תְּהוֹם רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ׃

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

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71 The Zohar on Bo explains "who lowers Himself to see" as the descent of light "from crown to crown."

Zohar, Bo 5:101–111 ספר הזהר, בא ה:ק"א-ק"י"א

PARAGRAPH 12

72 **בהתגלות המלך יש מדרגות רבות**

A later discourse that also discusses the many levels in the revelation of the King.

KEHOT'S NOTE

ראה ד"ה אנכי אנכי תרס"ט ע' כד.

73 **עשה משתה**

According to the note, that discourse adds here that the feast may be the level of Malchus as it becomes the Keser

of Beriah.

KEHOT'S NOTE

בתרס"ט שם נוסף: ד"ל שזהו בחי' המל' כמו שנעשה כתר לבריאה.

74 **על כסא מלכותו . . ושרי המדינות לפניו**

"When King Achashverosh sat on his royal throne in Shushan the capital… he made a feast for all his princes and his servants": the first feast, for the nobles. It stands for the revelation to the lofty souls.

Esther 1:2–3 אסתר א:ב-ג

בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה: בִּשְׁנַת שָׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל־שָׂרָיו וַעֲבָדָיו חֵיל פָּרַס וּמָדַי הַפַּרְתְּמִים וְשָׂרֵי הַמְּדִינוֹת לְפָנָיו:

that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the castle, in the third year of his reign, he made a feast unto all his princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, being before him;

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KEHOT'S NOTE

אסתר א, ב-ג.

75 **לכל העם הנמצאים**

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

KEHOT'S NOTE

אסתר שם, (ה). [כ].

76 **לכל העם הנמצאים בשושן למגדול ועדקטן כו' בחצר גינת ביתן המלך**

"The king made a feast for all the people who were present in Shushan the capital, from great to small, seven days, in the court of the garden of the king's palace": the second feast. It stands for the revelation to all Jews in exile.

Esther 1:5 אסתר א:ה

וּבִמְלוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמִגָּדוֹל וְעַד־קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצַר גִּנַּת בִּיתַן הַמֶּלֶךְ:

And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the castle, both great and small, seven days, in the court of the garden of the king's palace;

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77 **באר חפרוה שרים**

"A well that princes dug, that the nobles of the people excavated": the song of the well in the desert. The subject of another maamar on the "princes."

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעַנְתָּם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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78 **בד"ה ועתה יגדל נא**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פי שלח.

79 **בבית המלכות נוכח פתח הבית**

"The king was sitting on his royal throne in the royal house, opposite the entrance of the house," as Esther came before him. The first, high revelation.

Esther 5:1 אסתר ה':א

וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבָּיִת:

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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KEHOT'S NOTE

אסתר ה, א.

80 **שושנת העמקים**

"I am the rose of the Sharon, the rose of the valleys": the bride speaks of herself. The higher rose.

Song of Songs 2:1 שיר השירים ב':א

אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים:

I am a rose of Sharon, A lily of the valleys.

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KEHOT'S NOTE

שה"ש ב, א. ראה באוה"ת שה"ש כרך א ע' קפ שכ' דכאן מבואר שיש ב' בחי' שושנה הא' שושן עמק אימה שושנת העמקים, הב' כשושנה בין החוחים. ראה תו"א קטז, ג.

81 **שושן עמק אימה**

According to the note, the phrase comes from the piyyut at the opening of the Yom Kippur Musaf, and what is said here about it is explained in that maamar.

KEHOT'S NOTE

לשון הפיוט תחילת מוסף של יו"כ. בי' ע"ז מ"ש כאן ע' מג"א [מגן אבות, ברדיטשוב תרס"ב] ד"ה יהודא בן תימא (במג"א ה). [כ].

82 **ממקור כנס"י . . בבחי' כשושנה בין החוחים**

"Like a rose among the thorns, so is my beloved among the daughters": the beloved answers her. The Community of Israel in exile.

Song of Songs 2:2 שיר השירים ב':ב

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת:

As a lily among thorns, So is my love among the daughters.

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KEHOT'S NOTE

ע"פ שה"ש ב, ב. בביאוה"ז להצ"צ כרך ב ע' א'תקצז מציין לכאן.

83 **כשושנה בין החוחים**

The Zohar on Ki Sisa expounds "like a rose among the thorns": the rose that gives off fragrance among the thorns.

Zohar, Ki Tisa 6:30–7:39 ספר הזהר, כי תשא ו:ל-ז:לט

It is written: "As the rose among thorns so is my love among the daughters" (S.S. 2, 2). The Holy One desired to shape Israel on the celestial pattern, so that there should be one rose on earth, even as it is in heaven. Now, the rose which gives out a sweet aroma, and is conspicuous among all other roses, is the one which grows among thorns. This is the nature of roses. Therefore He planted "rose-trees" to the number of seventy couples-each consisting of male and female-namely, the seventy …

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

84 **עיין בזהר בתחלתו בגין דאית שושנה ואית שושנה**

The Zohar's opening: there is a rose and there is a rose, a higher and a lower.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א:א-ב:ד

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and …

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

85 **בזהר בתחלתו בגין . . ובזהר הרקיע שם**

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

KEHOT'S NOTE

א, א.

86 **ובזהר ויחי (דרכ"א ע"א)**

According to the note, it quotes the Zohar on the rose of the valleys, which stands in the depth of all, and the Mikdash Melech, that Binah is called the supernal rose.

KEHOT'S NOTE

בענין שושנת העמקים דקיומא בעמיקתא דכולא . . במק"מ בינה שנק' שושנה עילאה — אוה"ת מג"א ע' כז (הוצאת הראשונה ע' ב'רפו).

87 **ובפ' כי תשא (דקפ"ט ריש ע"ב) ובפי' הרמ"ז**

According to the note, it quotes the Ramaz: the supernal rose is Malchus of Atzilus, and the rose among the thorns is the lower Malchus among the seventy princes, which gathers the sparks hidden among them (the 288 sparks), and so it "gives off fragrance."

KEHOT'S NOTE

"ושושנה דסלקא ריחין כו' ההיא דסלקא בין החוחים כו' וכתב הרמ"ז . . ודע כי שושנה העליונה היא מל' דאצילות ושושנה בין החוחים היא מלכות התחתונה שהיא בין ע' שרים שלוקטת תוכיות הניצוצות שמובלעים ביניהם שהוא סוד רפ"ח ניצוצין וע"כ סלקא ריחין כו'" — אוה"ת שה"ש כרך א ע' קפג.

88 **ובזהר פ' פנחס דרל"ג ע"ב**

Another Zohar passage the text lists on the rose.

Zohar, Pinchas 57:348–350 ספר הזהר, פנחס נ"ז:שמ"ח-ש"נ

89 **שאין אנו יכולים לעלות ולראות**

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

KEHOT'S NOTE

מוסף דיו"ט.

90 **מי יעלה בהר ה'**

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?": David asks who is worthy to go up to the Temple. In exile we cannot go up.

Psalms 24:3 תהילים כ"ד:ג

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

91 **השמחה ביתר שאת**

The note points there for a discussion of the greater joy of the second revelation.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 235.

92 **וכמשל בן כפר שראה את המלך**

Yechezkel, who described the Chariot at length, is compared to a villager who saw the king; Yeshayahu, to a city-dweller.

Chagigah 13b:5 חגיגה י"ג ב:ה

אָמַר רָבָא: כָּל שֶׁרָאָה יְחֶזְקֵאל, רָאָה יְשַׁעְיָה. לְמָה יְחֶזְקֵאל דּוֹמֶה — לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְמָה יְשַׁעְיָה דּוֹמֶה — לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ. אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: "אָשְׁרָה לַה' כִּי נָאָה גָּאָה" — שִׁירָה לְמִי שֶׁמִּתְגָּאָה עַל הַגֵּאִים. דְּאָמַר מָר: מֶלֶךְ שְׁפַחַיּוֹת — אֵרִי, מֶלֶךְ שֶׁבְּבֶהֱמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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

KEHOT'S NOTE

חגיגה יג, ב.

93 **והאופנים ברעש גדול**

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

KEHOT'S NOTE

ברכת יוצר.

94 **וכמו דאיתא בתיקונים**

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

KEHOT'S NOTE

אולי כוונתו ת"ז (תכ"א) נא, א ששם חסר. [כ].

95 **מים רבים לא יוכלו לכבות את האהבה**

"Many waters cannot extinguish the love… if a man would give all the wealth of his house for love, they would utterly

scorn him": love cannot be bought, and one who tries is scorned. The maamar, citing the Tikkunim, reads it of Israel's love in exile, which no waters put out and which scorns any wealth offered in its place. (context: Steinsaltz Tanakh)

Song of Songs 8:7 שיר השירים ח:ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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96 "My soul thirsts for You, my flesh longs for You, in a parched and weary land without water": David's psalm in the Judean desert. The lack of water deepens the thirst for G-d. (context: Steinsaltz Tanakh)

Psalms 63:2 תהילים ס"ג:ב

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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97 **בארץ ציה ועיף בלי מים**

The Zohar on Terumah on this verse: the desert, a place without water and not a place of holiness.

Zohar, Terumah 25:251–26:261 ספר הזהר, תרומה כ"ה:רנ"א-כ"ו:רס"א

"My soul thirsteth for Thee, my flesh longeth for Thee": as a starving man longs for food and drink. "In a dry and thirsty land, where no water is": in the desert, a place where holiness cannot dwell. And we, Master, hunger and thirst for thee in this place; and as David longed to "behold G-d in holiness", so we long to drink in the words of the Master in his sanctuary (house of study).' Said R. Simeon to R. Abba: 'Let him who began continue.'

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98 **וע' על פסוק זה בזהר פ' ויקרא דכ"א ע"ב**

The Zohar on this verse of Psalms.

Zohar, Vayikra 52:361–54:369 ספר הזהר, ויקרא נ"ב:שס"א-נ"ד:שס"ט

99 **ואני אראה בשונאי**

"Havayah is with me among my helpers, and I shall see [my wish] upon my foes": the psalmist trusts that he will see his enemies fall. The maamar reads "I shall see" as coming through "my foes": the revelation comes when the evil inclination is subdued.

Psalms 118:7 תהילים קי"ח:ז

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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100 **כד אתכפיא כו'**

When the sitra achra is subdued, G-d's glory rises in all the worlds.

Zohar II, 128b זח"ב קכח

KEHOT'S NOTE

זח"ב קכח, ב.

101 **כן בקדש חזיתיך**

"So in holiness have I beheld You, to see Your strength and Your glory": David longs to see G-d in the Sanctuary as he thirsted for Him in the desert. The maamar reads it as his prayer that this thirsting love reach holiness, the righteous.

Psalms 63:3 תהילים ס"ג:ג

כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ׃

So have I looked for Thee in the sanctuary, To see Thy power and Thy glory. .

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KEHOT'S NOTE

תהלים סג, ג.

102 **כן בקדש חזיתיך**

The Zohar: as we hunger and thirst for You in this place, the desert, so in the Sanctuary.

Zohar, Terumah 26:261–28:270 ספר הזהר, תרומה כ"ו:רס"א-כ"ח:ע"ר

"My soul thirsteth for Thee, my flesh longeth for Thee": as a starving man longs for food and drink. "In a dry and thirsty land, where no water is": in the desert, a place where holiness cannot dwell. And we, Master, hunger and thirst for thee in this place; and as David longed to "behold G-d in holiness", so we long to drink in the words of the Master in his sanctuary (house of study).' Said R. Simeon to R. Abba: 'Let him who began continue.'

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103 **אהבה זו היא מבחי' בע"ת**

The note points there for the idea that this thirsting love belongs to penitents.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 382. מובא בכ"מ בשם ארז"ל. ראה רבות שה"ש עה"פ. וראה בהערה במאמרי אדה"א פ' שלח במילואים לע' תתקצד. [ע' אירעטן].

104 **ובמקום שבע"ת**

Rabbi Yochanan ben Zakkai explains why Rabbi Chanina ben Dosa's prayer was answered: he is like a servant, who enters before the King at any time, while "I am like a prince before the King." Two ways of standing before G-d.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

KEHOT'S NOTE

ברכות לד, ב.

105 **לאתבא צדיקיא בתיובתא**

There, on "the new heavens," the Alter Rebbe explains that Mashiach will bring even the righteous to teshuvah, the level of "with all your might," not because of sin but be-

cause even the higher Gan Eden will count as a desert to them.

Zohar III, 153b זח"ג קנג, ב

KEHOT'S NOTE

זח"ג קנג, ב. ועל"ק שה"ש (נ, סע"ב). ושי"נ. והעיקר בזהל"מ. [כ]. ראה סה"מ תקס"ב ע' עדר. שם ע' תקמב. ובביאוה"ז להצ"צ כרך ב ע' תתרמז. מאמרי אדה"א — קונטרסים ע' רפא.

106 לאתבא צדיקייא בתיובתא

Mashiach will come to bring even the righteous to teshuvah.

Zohar, Beha'alotcha 15:87–16:94 ספר הזהר, בהעלותך ט"ו:פ"ז-ט"ז:צ"ד

107 וזהו כן בקדש חזיתיך

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

KEHOT'S NOTE

בכמה מקומות מובא זה מאדה"ז בשם הבעש"ט.

108 אם ישראל עושין תשובה נגאלין

"If Israel do teshuvah, they are redeemed." The redemption depends on the teshuvah of the people as a whole.

Sanhedrin 97b:14–15 סנהדרין צ"ז ב:י"ד-ט"ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֶל שֶׁיַּעֲמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שֶׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחֲזִירִין לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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KEHOT'S NOTE

סנהדרין צז, ב.

109

The Zohar on "the rose of the valleys," which stands in the depth of all (as the Kehot note quotes it).

Zohar, Vayechi 27:226–28:237 ספר הזהר, ויחי כ"ז:רכ"ו-כ"ח:רל"ז

PARAGRAPH 13

110 בשתי עיניו של אדם כו' (רפ"ק דחגיגה

One blind in one eye is exempt from the pilgrimage, since one must come to see and be seen with both eyes.

Chagigah 2a:6 חגיגה ב' א:ו'

וּדְלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: יוֹחָנָן בֶּן דְּהַבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה, שֶׁנֶּאֱמַר: "יֵרָאֶה", "יֵרָאֶה" — כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כָּךְ בָּא לֵירָאוֹת. מָה לִרְאוֹת בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

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111 שמשה רבינו . . באספקלריא המאירה

All the prophets looked through an aspaklaria that does not shine, while Moshe looked through one that shines.

Yevamot 49b:10–11 יבמות מ"ט ב:י'-י"א

"וְאֶרְאֶה אֶת ה'", כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה. "דִּרְשׁוּ ה' בְּהִמָּצְאוֹ" — הָא בְּיָחִיד, הָא בְּצִבּוּר. וְיָחִיד אֵימַת? אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים.

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

KEHOT'S NOTE

ע' יבמות מט, ב. וע' תויו"ט (פ"ל דכלים מ"ב). זח"ב (פב, ב). [כ].

112 אספקלריא המאירה

The Kehot note also points to the Zohar on the aspaklaria that shines.

Zohar, Yitro 19:324–20:333 ספר הזהר, יתרו י"ט:שכ"ד-כ':של"ג

113 בד"ה ת"ר מצות נר חנוכה

In the maamar on the Chanukah lights (33a), the shining aspaklaria is clear glass, through which the thing itself is seen even from afar by direct light; the one that does not shine is the shpigel, glass coated with thin silver, which shows only a likeness by reflected light, yet lets one see oneself and what is behind, which clear glass cannot.

KEHOT'S NOTE

תו"א לג, א. וראה לקמן בשה"ש כח, ב ובמ"מ לשם.

114 שכל הנביאים נתנבאו בכה ומשה נתנבא בזה

Rashi: the prophets prophesied with "thus," while Moshe prophesied also with "this is the thing."

Rashi on Numbers 30:2:2 רש"י על במדבר ל':ב':ב

זה הדבר. מֹשֶׁה נִתְנַבֵּא בְּ"כֹּה אָמַר ה' כַּחֲצֹת הַלַּיְלָה" (שמות י"א) וְהַנְּבִיאִים נִתְנַבְּאוּ בְּ"כֹּה אָמַר ה'", מוּסָף עֲלֵיהֶם מֹשֶׁה שֶׁנִּתְנַבֵּא בִּלְשׁוֹן "זֶה הַדָּבָר". דְּ"אַ — זה הדבר מְעוּט הוּא, לוֹמַר שֶׁהֶחָכָם בִּלְשׁוֹן הַתּוֹרָה, וּבַעַל בִּלְשׁוֹן הֶפֶרְה, כִּלְשׁוֹן הַכָּתוּב כָּאן, וְאִם חִלְּפוּ — אֵין מָתָר וְאֵין מוּפָר (ספרי; נדרים ע"ז):

זה הדבר THIS IS THE WORD — Moses prophesied with the words (introduced his message by the statement), "Thus saith the L-rd, About midnight [will I go into the midst of Egypt]" (Exodus 11:4), and other prophets also prophesied with "Thus saith the L-rd", Moses, however, had an additional superiority in that he prophesied also with the expression "This is the actual word [that G-d hath spoken]" (Sifrei Bamidbar 153:2). Another explanation of זה הדבר THIS IS THE WORD: it is a restrictive phrase serving to intimate that the Sage ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

115 סד"ה ראשי המטות

At the end of "And Moshe spoke to the heads of the tribes," the Alter Rebbe explains that the prophets' "thus" is the likeness ("in our likeness"), while Moshe's "this" is G-d's very essence revealed; through the heart's inner will, the

words of Torah one says become "this very thing" that Moshe spoke.

KEHOT'S NOTE

לעיל פי' מטות.

116 **ודברי אשר שמתי בפיך**

"And as for Me, this is My covenant with them, says Havayah: My spirit that is upon you, and My words that I have placed in your mouth, shall not depart from your mouth": G-d's promise to the redeemed. The Torah a Jew learns is G-d's own words in his mouth.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישע' נט, כא.

117 **לאמר זה הדבר**

"Moshe spoke to the heads of the tribes… saying: This is the thing that Havayah commanded": the opening of the laws of vows. Moshe's prophecy with "this."

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 14

118 **בכל לבבך**

"You shall love Havayah your G-d with all your heart… and with all your might": the Shema. Prayer engages the whole person.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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119 **בכל לבבך בשני יצריך**

"With all your heart: with both your inclinations," the good and the evil.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו') וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment …

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120 **בביאור ע"פ צאינה וראינה**

The passage (28b) asks how the chambers of Beriah can "see" what cannot be seen in Atzilus, and answers that we can arouse the higher levels only from below, citing the Talmud (Yevamos 49b) on the two kinds of aspaklaria: the coated mirror shows only a likeness, yet it can show what the clear glass cannot.

KEHOT'S NOTE

לקמן שה"ש כח, ב. וראה במ"מ לשם.

121 **ממושבותיכם תביאו**

"From your dwellings you shall bring two loaves of waving": the offering of Shavuos. The subject of a maamar the text refers to.

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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122 **סד"ה יונתי בחגוי**

At the end of the maamar "My dove" (17c), the Community of Israel is called a mirror: like glass coated with thin silver, the soul that descended into the body returns upward by reflected light; "show me your appearance" is the counsel of teshuvah, and so the penitent's return comes with greater force.

KEHOT'S NOTE

לקמן בשה"ש יז, ג.

123 **הראיני את מראיך**

"My dove, in the clefts of the rock… show me your appearance (mar'ayich), let me hear your voice": the beloved calls his hidden bride to come out. Explained in another maamar as teshuvah, the mirror.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעִנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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124 **סד"ה לא טוב היות האדם לבדו**

There "It is not good for the man to be alone" is all revelation from above, everything nullified; the "helper opposite him" is the concealment that opposes the light, from which reflected light later rises higher.

KEHOT'S NOTE

תו"א ה, א.

125 **אעשה לו עזר כנגדו**

"It is not good for the man to be alone; I will make him a helper opposite him": G-d's words before the creation of Chavah. The subject of another maamar referred to here.

Genesis 2:18 בראשית ב:יח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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PARAGRAPH 15

126 **יראה כל זכורך**

"All your males shall appear." Linked by the Midrash to "Show me your appearance."

Deuteronomy 16:16 דברים ט"ז:טז

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי ה' רֵיקָם׃

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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127 **הראיני את מראיך**

"Show me your appearance." Read as teshuvah, the mirror.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנָתִי בְחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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PARAGRAPH 16

128 **בית ראשון . . שני**

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

KEHOT'S NOTE

ע' זח"א (כז, ב). ובתי"ז (תכ"א) מח, א. וריש תכ"ב. שם (קעב, ב). [תז"ח קיג, א]. (קעו, א). [תז"ח קטז, ג], יעו"ש. די זיטמיר. [כ].

129 **בית ראשון ובית שני שהם ה' עילאה והי' תתאה**

The Kehot note points to the Zohar for the two Temples as the upper and lower hei.

Zohar, Bereshit 24:264–25:273 ספר הזהר, בראשית כ"ד:רס"ד-כ"ה:ער"ג

130 **בית ראשון ובית שני שהם ה' עילאה והי' תתאה**

The Kehot note also points to the Tikkunei Zohar (tikkun 21) on the same theme.

Tikkunei Zohar 48a:17–19 תקוני הזהר מ"ח א:י"ז-י"ט

מסטרא דשכינתי אתקרי קרני פרה. מסטרא דשור וקרני ראם קרניו. ואינון משיח ראשון ושני. י' ו'. בית ראשון ושני ה"ה. ושכינתא נטלא פורפירא מאשא סומקא ואצטבעת בה ואתקריאת סומקא פרה אדמה תמימה אדומה ודאי מסטרא דגבורה תמימה מסטרי דההוא דאתמר ביה התהלך לפני והיה תמים.

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131 **בד"ה יו"ט של ר"ה**

In section 5 there the Alter Rebbe explains that the First Temple was from the upper hei, Binah, the hidden "world of freedom," which is why it had the Ark and the prophets, while the Second Temple was from the lower hei, and so lacked them.

KEHOT'S NOTE

לעיל דרושים לר"ה.

PARAGRAPH 17

132 **שדה המכפלה**

"The field of Machpelah," whose name means "doubled." Used as an image for the doubled hei.

Genesis 49:30 בראשית מ"ט:ל

בַּמְּעָרָה אֲשֶׁר בִּשְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר עַל־פְּנֵי־מַמְרֵא בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה מֵאֵת עֶפְרֹן הַחִתִּי לַאֲחֻזַּת־קָבֶר׃

in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying-place.

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PARAGRAPH 18

133 **שבח"ל . . צ"ל יום שני**

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

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

134 **את האור כי טוב**

"And G-d saw the light, that it was good": the first day of

creation. Yom Tov, a "good day," carries that light.

Genesis 1:4 בראשית א:ד

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

135 שער החצר הפנימית

"The gate of the inner court that faces east shall be closed the six working days, and on the day of Shabbos it shall be opened": Yechezkel's vision of the future Temple. Holiness above the week revealed on Shabbos and festivals. (context: Steinsaltz Tanakh)

Ezekiel 46:1 יחזקאל מ"ו:א

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

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

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KEHOT'S NOTE

יחזקאל מו, א.

136 מזמור שיר ליום השבת טוב

"A psalm, a song for the day of Shabbos. It is good to give thanks to Havayah": the Shabbos psalm, linking Shabbos with "good."

Psalms 92:1–2 תהילים צ"ב:א-ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃ טוֹב לְהֹדוֹת לַה' וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃

A Psalm, a Song. For the sabbath day. It is a good thing to give thanks unto the L-RD, And to sing praises unto Thy name, O Most High;

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KEHOT'S NOTE

תהלים צב, א-ב.

137 בקיצור ע"פ ואתחנן

In section 2 of the summary there (3a), "His goodness renews each day the work of creation" is explained: His "good" is His own essence, which creates anew from nothing and not by the chain of descent, as the Name Havayah shows; it lists sources on the meaning of "good," among them the Talmud (Chagigah 12a) on "the light, that it was good."

KEHOT'S NOTE

לעיל ג, א.

138 ארץ אשר ה"א דורש אותה

"A land which Havayah your G-d seeks out; the eyes of Havayah your G-d are always upon it": Moshe contrasts the Land with Egypt; it lives by G-d's constant watching. Its closeness to the source lets it receive in one day. (context: Steinsaltz Tanakh)

Deuteronomy 11:12 דברים י"א:י"ב

אֶרֶץ אֲשֶׁר־ה' אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה׃

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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KEHOT'S NOTE

דברים יא, יב.

PARAGRAPH 19

139 וידוע מענין קרי וכתיב

There the Alter Rebbe writes that G-dly wisdom above understanding is clothed in every word of Scripture, as the read and the written forms show: the read form follows the understanding revealed to us, while the written form is above understanding and has no garment of understanding until it is read aloud.

KEHOT'S NOTE

ראה אגה"ק סי' יט.

140 שהכתיב הוא בעולם העליון

There (21d) the written form is the hidden world and the read form the revealed world, on the same passage of Pesachim; in the future the Name will be read as it is written, and the hidden will join the revealed.

KEHOT'S NOTE

ראה לעיל תזריע כא, ד. תו"א צח, א.

141 שמי לעולם

"This is My Name forever," which the Talmud reads as "to be hidden."

Exodus 3:15 שמות ג':ט"ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר׃

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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142

"Not as I am written am I read": the Name is written as Havayah and read as Ado-nai. The written form is higher.

Pesachim 50a:21 פסחים נ' א:כ"א

רַבִּי אֲבִינָא רָמֵי: כְּתִיב "זֶה שְׁמִי לְעֹלָם" — "וְזֶה זִכְרִי לְדוֹר דּוֹר". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לֹא כְּשֶׁאֲנִי נִכְתָּב, אֲנִי נִקְרָא. נִכְתָּב אֲנִי בְּיוֹד הֵא, וְנִקְרָא אֲנִי בְּאָלֶף דָּלֶת.

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PARAGRAPH 20

143 **שבמקדש היו אומרים את השם ככתבו**

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

KEHOT'S NOTE

סוטה פ"ז, מ"ב.

144 **שבמקדש היו אומרים את השם ככתבו**

"In the country one says it by its substitute, and in the Temple one says the Name as it is written": the law of the priestly blessing. (Kehot: Sotah 7:2)

Mishnah Sotah 7:6 משנה סוטה ז':ו'

בִּרְכַּת כֹּהֲנִים כֵּיצַד, בַּמְּדִינָה אוֹמְרִים אוֹתָהּ שָׁלֹשׁ בְּרָכוֹת, וּבַמִּקְדָּשׁ בְּרָכָה אֶחָת. בַּמִּקְדָּשׁ אוֹמֵר אֶת הַשֵּׁם כִּכְתָבוֹ, וּבַמְּדִינָה בְּכִנּוּיוֹ. בַּמְּדִינָה כֹּהֲנִים נוֹשְׂאִים אֶת יְדֵיהֶן כְּנֶגֶד כְּתֵפֵיהֶן, וּבַמִּקְדָּשׁ עַל גַּבֵּי רָאשֵׁיהֶן, חוּץ מִכֹּהֵן גָּדוֹל שֶׁאֵינוֹ מַגְבִּיהַּ אֶת יָדָיו לְמַעְלָה מִן הַצִּיץ. רַבִּי יְהוּדָה אוֹמֵר, אַף כֹּהֵן גָּדוֹל מַגְבִּיהַּ יָדָיו לְמַעְלָה מִן הַצִּיץ, שֶׁנֶּאֱמַר (ויקרא ט) וַיִּשָּׂא אַהֲרֹן אֶת יָדָיו אֶל הָעָם וַיְבָרְכֵם:

How was the priestly blessing [pronounced]?In the province (outside of the Temple) it was said as three blessings, but in the Temple as one blessing. In the Temple the name was uttered as it is written, but in the province in its substituted name. In the province the priests raise their hands at the height of their shoulders, but in the Temple above their heads, except the high priest who does not raise his hands higher than the frontlet (on his forehead). Rabbi Judah says: even the high priest raises …

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PARAGRAPH 21

145 **רגלי החיות כנגד כולן**

The feet of the Chayos equal all the heavens: a small part near the source contains the whole.

Chagigah 13a:4 חגיגה י"ג א:ד'

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוֹלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מֶלְךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֲעֶלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — …

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KEHOT'S NOTE

חגיגה יג, א.

146 **המעיין מטהר בכ"ש**

The note points to a Talmudic commentary on that mishnah about the spring.

KEHOT'S NOTE

מקואות פ"א, מ"ז. [חידושי הצ"צ למשניות שם]. רמב"ם הל' מקואות פ"ט ה"ו ואילך.

147 **המעיין מטהר בכל שהוא**

A spring purifies with any amount of water, unlike a mikveh of gathered water.

Mishnah Mikvaot 1:7 משנה מקואות א':ז'

לְמַעְלָה מֵהֶן, מִקְוֶה שֶׁיֵּשׁ בּוֹ אַרְבָּעִים סְאָה, שֶׁבּוֹ טוֹבְלִין וּמַטְבִּילִין. לְמַעְלָה מֵהֶן, מַעְיָן שֶׁמֵּימָיו מְעָטִין וְרַבּוּ עָלָיו מַיִם שְׁאוּבִין, שָׁוֶה לַמִּקְוֶה לְטַהֵר בְּאַשְׁבָּרָן, וְלַמַּעְיָן לְהַטְבִּיל בּוֹ בְּכָל שֶׁהוּא:

Superior to such [water] is [the water of] the mikveh containing forty seahs, for in it people may immerse themselves and immerse other [things]. Superior to such [water] is [the water of] a spring whose own water is little but has been increased by a greater quantity of drawn water. It is equivalent to the mikveh in as much as it may render clean by standing water, and to an [ordinary] spring in as much as one may immerse in it whatever the quantity of its contents.

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148 **המעיין מטהר בכל שהוא**

The Rambam's ruling on the spring, cited in the Kehot note.

Mishneh Torah, Immersion Pools 9:6 משנה תורה, הלכות מקואות ט':ו'

לְמַעְלָה מִזֶּה הַמַּעְיָן שֶׁמֵּימָיו מוּעָטִין וְהִרְבּוּ עָלָיו מַיִם שְׁאוּבִין שָׁוֶה לְמִקְוֶה שֶׁאֵין מְטַהֲרִין בְּמַיִם הַנִּמְשָׁכִין מִמֶּנּוּ אֶלָּא בְּמַיִם הַנָּקִוִּין וְעוֹמְדִין בְּאֶשְׁבּוֹרָן וְשָׁוֶה לַמַּעְיָן שֶׁהוּא מְטַהֵר בְּכָל שֶׁהוּא שֶׁהַמַּעְיָן אֵין לְמֵימָיו שִׁעוּר אֲפִלּוּ כָּל שֶׁהֵן מְטַהֲרִין:

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PARAGRAPH 22

149 **שמוני נוטרה את הכרמים**

"They made me keeper of the vineyards; my own vineyard I did not keep": the bride, darkened by the sun, tells why. The Midrash reads it as the Community of Israel keeping two days of Yom Tov in exile and receiving reward for one. (context: Steinsaltz Tanakh)

Song of Songs 1:6 שיר השירים א':ו'

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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150 **עיקר הכוונה להיות הגילוי למטה**

The note points there for the idea that the main purpose is revelation below.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 382.

151 **וכמ"ש האריז"ל**

Kehot's note points to where this is explained further: Pri

Etz Chaim.

KEHOT'S NOTE

פע"ח ש' הקדישים.

152 **העונה אמן יהא שמיה רבא בכל כחו**

"Whoever answers 'Amen, may His great Name be blessed' with all his strength, his evil decree is torn up." The Arizal reads "strength" (koach) as the number twenty-eight, the letters of the filling of the filling of the Name.

Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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