

Discourse 23

*“Lecha Dodi, Likrat Kallah, Pnei Shabbat Nekabelah -
Come, my Beloved, to meet the Bride; Let us welcome
the countenance of Shabbat”*

Delivered on Shabbat Parshat Teitztei, 13 Elul, 5714¹⁷²⁴

By the grace of *HaShem*, blessed is He,

1.

In the Friday night liturgy, we recite, “Come my Beloved to meet the Bride; Let us welcome the countenance of Shabbat.” In his discourse entitled, “*Lecha Dodi*,” (printed in *Drushei Chatunah*)¹⁷²⁵ his honorable holiness, my father-in-law, the Rebbe, cites (Pirkei d’Rabbi Eliezer)¹⁷²⁶ that the groom is compared to a king and the bride is compared to a queen. The King refers to the Holy One, blessed is He, and the bride refers to the souls of the Jewish people. In the *Sefirot*, these are the aspects of *Zeir Anpin* and Kingship-*Malchut*. That is, the groom (*Chatan*) is the aspect of *Zeir Anpin*, and the bride (*Kallah*) is the aspect of *Malchut*. Thus, the meaning of “Come my Beloved to meet the Bride, let us welcome the countenance

¹⁷²⁴ The original text of this discourse was edited by his honorable holiness, the Rebbe, and published in honor of the 14th of Kislev 5739.

¹⁷²⁵ Printed in *Sefer HaMaamarim Kuntreisim* Vol. 1 p. 20a and on; It was again printed in in pamphlet of its own in 5739; (Also see *Sefer HaMaamarim* 5689 p. 122 and on).

¹⁷²⁶ *Pirkei d’Rabbi Eliezer*, Ch. 16

of Shabbat,” is that it refers to the drawing forth from *Zeir Anpin* to Kingship-*Malchut*.

The order of this drawing forth is that there first must be an external drawing forth (from *Zeir Anpin* to Kingship-*Malchut*), which is only in an encompassing and transcendent manner (*Makif*). Subsequent to this, there is the drawing forth in an inner manner (*Pnimi*).

This is the order of every bestowal of influence from bestower (*Mashpia*) to recipient (*Mekabel*). That is, there first must be a drawing forth from the externality of the bestower (*Mashpia*) to the externality of the recipient (*Mekabel*). Through this he elevates the recipient (*Mekabel*) and brings him closer to the level of the bestower (*Mashpia*), after which the recipient can receive the inner aspect that is drawn forth from the bestower (*Mashpia*).

Now, he brings two analogies to explain this,¹⁷²⁷ [one from the bestowal of influence from a master teacher to his disciple, and the second from a father playing with his infant child]. Now, it could be said that his intention in giving these analogies is not just to give examples of **the order** of the drawing out of influence, (in that the external bestowal is preparatory to the inner bestowal), but (also) to explain the great superiority and elevation of these two modes of bestowal.

That is, even the external bestowal is a very lofty level, so much so, that it even has an aspect of elevation that is over and above the inner bestowal of influence. This is because the

¹⁷²⁷ See the aforementioned discourse, Ch. 2.

external bestowal of influence, which is transcendent and encompassing (*Makif*), transcends the vessels of the recipient (which is not so of the inner bestowal, that indeed is well received in the vessels of the recipient.) Nevertheless, it only is a preparatory introduction to the inner bestowal, since it is specifically through the inner bestowal that we reach an even loftier level (which even transcends the encompassing and transcendent aspect (*Makif*)).

About this the verse states,¹⁷²⁸ “Over every honor (*Kavod*-כבוד) there is a canopy (*Chupah*),” indicating two aspects of honor (*Kavod*-כבוד) - the honor of the groom and the honor of the bride. On even loftier levels, this refers to the honor (*Kavod*) of the aspect of father-*Abba* (*Chochmah*) and the honor (*Kavod*) of the aspect of mother-*Imma* (*Binah*).¹⁷²⁹ Through the above, there is the unification of father-*Abba* and mother-*Imma*, and the unification of *Zeir Anpin* and *Nukva*. For although both (the honor-*Kavod* (and canopy-*Chupah*) of father-*Abba* and mother-*Imma*, and the honor-*Kavod* (and canopy-*Chupah*) of *Zeir Anpin* and *Nukva*) are transcendent encompassing aspects (*Makif*), nevertheless, as known,¹⁷³⁰ it is specifically with the unification of *Zeir Anpin* and *Nukva* (the inner unification) that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, is drawn forth.

¹⁷²⁸ See Isaiah 4:5

¹⁷²⁹ See the discourse entitled “*Al Kol Kavod Chupah*” in Siddur Im Divrei Elokim Chayim and Likkutei Torah Shir HaShirim.

¹⁷³⁰ See the discourse entitled “*Samach T'Samach*” 5657 p. 90 and on (Sefer HaMaamarim 5657 p. 267) and elsewhere; Also see Likkutei Torah ibid. 40a.

Now, the first analogy was of the bestowal of influence from a master teacher to his disciple. The order of this bestowal is as our sages, of blessed memory, stated,¹⁷³¹ “Before Rabbah would begin teaching the sages, he would say some humorous words to cheer them up. He then sat with trepidation and began teaching.” These humorous words that preceded the study of Torah [which is the matter of “the mundane conversations of Torah scholars, which require study in and of themselves”]¹⁷³² are only external (*Chitzoniyut*). Nonetheless, this was an introductory bestowal which preceded the inner bestowal (when he began teaching) for it was specifically through this that the hearts and minds of the students were opened and became receptive to the inner bestowal (*Pnimiyyut*).

Now, the source of this analogy is in Torat Chayim of the Mittler Rebbe,¹⁷³³ [except that in Torat Chayim, it is not brought in relation to the verse, “Come my Beloved – *Lecha Dodi*. In the discourse entitled “*Smuchim La’ad*” of the year 5680,¹⁷³⁴ (the discourse that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, said on his last birthday in this world¹⁷³⁵ (he stated, “It is possible that this is related”) implying a possible connection between the matter of humorous words

¹⁷³¹ Talmud Bavli, Pesachim 117a

¹⁷³² Talmud Bavli, Sukkah 21b; Avodah Zarah 19b

¹⁷³³ See Torat Chayim, discourse entitled “*V’Eleh Toldot*” Ch. 6 (2d).

¹⁷³⁴ Ch. 1 (This was printed as an independent pamphlet by Kehot 5712, and is printed in Sefer HaMaamarim 5680 p. 148).

¹⁷³⁵ The 20th of Cheshvan.

and the matter of “Come my Beloved – *Lecha Dodi*.” However, in his discourse entitled “Come my Beloved – *Lecha Dodi*,” his honorable holiness, my father-in-law, the Rebbe, left out the words “It is possible,” and simply stated it as a matter of fact.]¹⁷³⁶

In the (continuation of) *Torat Chayim* there,¹⁷³⁷ the Mittler Rebbe explains that the root of laughter (*Sechok*-שחוק) is simple pleasure (*Ta'anug Pashut*) which is not a composite pleasure at all. From this it is understood that the root of humorous words (simple pleasure – *Ta'anug Pashut*) which precede study, is loftier than the intellectual bestowal that follows them (being that intellectual pleasure is only composite pleasure – *Ta'anug Murkav*). Even so, it only is the external aspect (*Chitzoniyut*), and through it comes the inner bestowal (*Pnimiyyut*) in which we reach a loftier and more elevated level.

The explanation is that in regard to the simple pleasure (*Ta'anug Pashut*) itself, there are two levels,¹⁷³⁸ simple

¹⁷³⁶ In this vein, there is a well-known story that in one of the discourses that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, recited privately (in *Yechidut*) to his son, his honorable holiness, my father-in-law the Rebbe, he stated a matter (giving an analogy from the power of depiction (*Ko'ach HaTziyur*) that the soul possesses) as a possibility. Subsequently, his honorable holiness, my father-in-law the Rebbe was visiting his father-in-law the Rav and Chassid, Rabbi Avraham Schneerson in Kishinev (Chişinău), and was asked to repeat the words of the Living God (Chassidut), saying “Open the faucet, and it will start pouring.” He repeated the aforementioned discourse, including the aforementioned matter, and stated it simply, as a matter of fact. Upon his return to Lubavitch, he recounted the entire occurrence to his father. His father, his honorable holiness the Rebbe Rashab, whose soul is in Eden, asked him, “From where do you get this? I only stated it as a possibility?” To this he responded: “That which for you is only a possibility, for me becomes something that is certain!”

¹⁷³⁷ Ch. 12 (5c)

¹⁷³⁸ See *Hemshech* 5666 p. 99 and on; See the discourse entitled “*Ki Tavo*” 5675 (*Hemshech* 5672 Vol. 2 [p. 1,123 and on]).

pleasure (*Ta'anug Pashut*) which is tangibly felt, and essential pleasure (*Ta'anug Atzmi*) which is not tangibly felt. Now, it is specifically through the inner bestowal (*Pnimitiyut*), meaning that the student internalizes the matter, that the essential pleasure (*Ta'anug Atzmi*) that is not tangibly felt, is reached. About this our sages, of blessed memory, stated,¹⁷³⁹ “I have learned more from my students, than from them all.”

3.

The second analogy is that of a small baby whose father wants to delight with, face to face. However, because the child is just a little baby, the father must bend down and lower his hands to lift the baby up, so that he can delight with him face to face, in a way of closeness. Lifting the child is just an external matter and is simply in preparation to the inner closeness (the delight) that follows. Now, the source of this analogy is Ohr Torah of the Rav, the holy Maggid of Mezhritch.¹⁷⁴⁰ However, there is an addition to the analogy there (that the discourse does not mention),¹⁷⁴¹ that the baby “delights in his beard” (of the father).

It may be said that this hints to the drawing forth of the transcendent surrounding aspect (*Makif*) (that precedes the

¹⁷³⁹ Talmud Bavli, Taanit 7a; Also see later in chapter seven of this discourse. (Rabbi Chaninah said: “I have learned much from my teachers, and even more from my friends, but I have learned more from my students than from all of them.”)

¹⁷⁴⁰ Ohr Torah 85d [To the verse in Hoseah 11:3, “I have pampered Ephraim, taking them in My arms.”]

¹⁷⁴¹ And similarly, in Likkutei Torah Pinchas 80b, in the discourse entitled, “*Smuchim La'ad*” *ibid*.

drawing forth of the inner manner (*Pnimityut*)¹⁷⁴² and is from higher than the chaining down of the worlds (*Hishtalshelut*). This is because the “beard” (*Zakan*-זקן) refers to the thirteen fixtures of the beard (*Yud-Gimel Tikkunei Dikna*). That is, it refers to the thirteen qualities of mercy (*Shlosh Esreh Midot HaRachamim*) that transcend the chaining down of the worlds (*Hishtalshelut*). Nonetheless, the thirteen qualities of mercy already relate somewhat to the chaining down of the worlds, as in the verse,¹⁷⁴³ “Remember Your mercies *HaShem*-יהוה, and your kindnesses, for they are of the world (*Me’Olam*-מעולם).”¹⁷⁴⁴ [This is why they are called by the word, “qualities-*Midot*-מדות,” which is of the same root as “measurement-*Medidah*-מדידה.”]¹⁷⁴⁵ Additionally, as known about the matter of hairs (*Sa’arot*) of the beard, they are but a minor glimmer.

Nevertheless, through the inner bestowal (*Pnimi*) that follows (even though it is lower than the transcendent and encompassing aspect-*Makif*) there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, who is loftier than the transcendent

¹⁷⁴² To clarify, when we are discussing the general delights of the father in his baby, this itself is part and parcel of the general matter of the inner closeness (*Kiruv Pnimi*) (as stated above, from the discourse entitled “*Lecha Dod*” of the year 5689). However, by comparison to the bestowals of teachings and inner influence that a son receives from his father, and the like, even this is just an external bond of closeness (*Kiruv Chitzoni*).

¹⁷⁴³ Psalms 25:6; Also see the discourse entitled “*Asher Bara*” 5689 Ch. 3 (in *Drushei Chaturah* ibid. 23a [Sefer HaMaamarim 5689 p. 232]).

¹⁷⁴⁴ The word “*Olam*-עולם” of this verse is normally translated as “eternal,” indicating their transcendence on the one hand. On the other, the term “*Me’Olam*-מעולם,” also means “of the world,” indicating that this aspect of the thirteen attributes of mercy, which are the thirteen fixtures of the beard of *Arich Anpin*, already descend, like a beard, and relate to the worlds.

¹⁷⁴⁵ Ohr HaTorah, Vayera 93b; *Hemshech* 5666 p. 285.

and encompassing aspect (*Makif*). (This is similar to what was said before, in chapter one, about the superiority of the unification of *Zeir Anpin* and *Nukvah* (the inner unification-*Yichud Pnimi*) over and above the unification of the father-*Abba* and mother-*Imma*, as explained in various places by his honorable holiness, the Tzemach Tzedek.¹⁷⁴⁶

4.

Now, it is the same way in the service of *HaShem*-יהו"ה, blessed is He, (as explained in the discourse).¹⁷⁴⁷ That is, every single day a Jew begins serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as stated,¹⁷⁴⁸ “Withdraw from man who has breath in his nostrils, for with what (*BeMah*-במה) is he deemed worthy,” about which our sages, of blessed memory stated,¹⁷⁴⁹ “Do not read it as ‘with what-*BeMah*-במה,’ but read it as, “an altar-*Bamah*-במה.””

About this, his honorable holiness, the Alter Rebbe and his honorable holiness, the Rebbe Maharash, explained¹⁷⁵⁰ that before prayer, a person is considered to be like “an altar-*Bamah*-במה,” whereas prayer (*Tefilah*-תפלה) itself is a term of

¹⁷⁴⁶ See the indexes (*Maftichot*) of the works of the Tzemach Tzedek.

¹⁷⁴⁷ Ch. 3 (of the discourse mentioned at the beginning of this discourse).

¹⁷⁴⁸ Isaiah 2:22

¹⁷⁴⁹ Talmud Bavli, Brachot 14a

¹⁷⁵⁰ Likkutei Torah Pinchas 79d; The beginning introduction to Likkutei Torah of the Rebbe Maharash [printed in Ohr HaTorah Bereishit (Vol. 6) p. 1,020a and on].

“bonding,” in that through prayer a Jew binds himself to *HaShem*’s יהו"ה Godliness.¹⁷⁵¹

Now, the order of prayer is that at first, there must be a general, external coming close (*Kiruv Chitzonit*) [the substance of which is explained in the discourse].¹⁷⁵² Afterwards, an inner closeness (*Kiruv Pnimi*) is brought about, in that he binds himself to *HaShem*’s יהו"ה in such a way that he draws *HaShem*’s יהו"ה Godliness into all his physical matters.

Now, this matter, [that by beginning the day with prayer it becomes possible for a person to bind all his physical matters to *HaShem*’s יהו"ה Godliness, thus making them all vessels for His Godliness] may be further understood based on the holy Baal Shem Tov’s statement¹⁷⁵³ about the prohibition of greeting another person before prayer.¹⁷⁵⁴ He states that this is similar to the statement in the writings¹⁷⁵⁵ of the Arizal about the obligation to honor one’s eldest brother.¹⁷⁵⁶ That is, “the spirit of the father is impressed in wax,” in that the eldest son possesses a greater impression of the spirit of his father than his younger sons. Moreover, the younger sons receive from the spirit of the father through the eldest son.

Thus, because of the spirit of the father in the eldest brother, his younger siblings are obligated to honor him, just as

¹⁷⁵¹ As discussed at great length in the previous discourse of this year 5714 entitled, “*Acharei HaShem* – You shall follow after *HaShem*’s יהו"ה, your God,” Discourse 22, and the preceding discourses.

¹⁷⁵² Ch. 3 (of the discourse mentioned at the beginning of this discourse).

¹⁷⁵³ Keter Shem Tov (Kehot), Section 212.

¹⁷⁵⁴ Talmud Bavli, Brachot 14a *ibid.*; Tur and Shulchan Aruch (and the Alter Rebbe’s Shulchan Aruch) Orach Chayim 89:2 (89:3).

¹⁷⁵⁵ Shaar HaMitzvot, Yitro; Likkutei Torah Vayera; Zohar III 83a

¹⁷⁵⁶ Talmud Bavli, Ketuvot 103a

they are obligated to honor their parents. [This is why this obligation is specifically derived¹⁷⁵⁷ from the verse,¹⁷⁵⁸ “Honor your father and your mother,” to teach us that honoring one’s elder brother is included in the *mitzvah* of honoring one’s parents.]

The Baal Shem Tov explains that the same is true of a person’s thoughts, speech and actions throughout the day. That is, they all branch out and are drawn after his first thought of the day. The same is true of one’s speech [and his first thoughts and actions] upon awakening from his sleep. They all should be involved in serving *HaShem*-יהו"ה, blessed is He. Through this he draws holiness (*Kedushah*) into all his thoughts, speech, and actions throughout the rest of the day.

Thus, it is specifically when his inner closeness (*Kiruv Pnimi*) to *HaShem*-יהו"ה (during prayer) is in a way that he draws the light and illumination of *HaShem*’s-יהו"ה Godliness into all his physical matters - in that he dedicates them all to be receptacles for *HaShem*’s-יהו"ה Godliness - that he reaches an even loftier aspect, as known¹⁷⁵⁹ regarding the explanation of the verse,¹⁷⁶⁰ “Many crops come through the power of the ox.”

5.

The same is understood in regard to the matter of drawing forth *Zeir Anpin* to kingship-*Malchut* (known as the

¹⁷⁵⁷ Talmud Bavli, Ketuvot 103a ibid.

¹⁷⁵⁸ Exodus 20:12

¹⁷⁵⁹ See Likkutei Torah, HaAzinu 75b and various other places.

¹⁷⁶⁰ Proverbs 14:4

unification of *Zeir Anpin* and *Nukvah*), that (as explained in chapter one) the order is that first there must be an external (*Chitzoni*) drawing forth, and then there is an inner (*Pnimi*) drawing forth. This is because (as explained in chapters two and three) even the external (*Chitzoni*) drawing forth is very lofty, since it is the drawing forth of the encompassing and transcendent (*Makif*) aspect, that transcends the chaining down of the worlds (*Hishtalshelut*) and vessels (*Keilim*). (This is why it is not absorbed in an inner manner in the *Sefirah* of kingship-*Malchut*, since it transcends the limitations of her vessels (*Keilim*).) Nevertheless, this drawing forth is only an aspect of externality (*Chitzoniyut*), which is nothing but a mere glimmer of illumination.

However, this is not so of the inner drawing forth (*Hamshachah Pnimit*), which indeed is received in an inner manner (*Pnimiyyut*) in the *Sefirah* of kingship-*Malchut*, through which we reach even higher (than the aspect of the transcendent and encompassing illumination (*Makif*)).

The explanation is that the root of kingship-*Malchut* is higher than the root of *Zeir Anpin*.¹⁷⁶¹ This is because the root of *Zeir Anpin* is from the externality (*Chitzoniyut*) of the *Sefirah* of crown-*Keter*, whereas the root of kingship-*Malchut* is from the innerness (*Pnimiyyut*) of the *Sefirah* of crown-*Keter*. And although it also states that “*Zeir Anpin* is unified to and dependent on the Ancient One-*Atika*,”¹⁷⁶² nonetheless, as known, what is meant by this is not the inner (*Pnimiyyut*) aspect

¹⁷⁶¹ See Sefer HaMaamarim 5659 p. 11.

¹⁷⁶² Zohar III 292a

of the Ancient One-*Atik* (but only the externality (*Chitzoniyyut*) of the Ancient One-*Atik*).

In contrast, the root of kingship-*Malchut* is in the inner (*Pnimiyyut*) aspect of the Ancient One-*Atik*, which is called, “The unknowable head (*Reisha d’Lo Ityada*).”¹⁷⁶³ Nevertheless, because of the descent of kingship-*Malchut*, its root is concealed and the root of kingship-*Malchut* is specifically revealed through *Zeir Anpin*.¹⁷⁶⁴ Specifically through this the *Sefirah* of kingship-*Malchut* is itself elevated higher than *Zeir Anpin*.

This then, is the order of the drawing forth. That is, there first must be a drawing forth from *Zeir Anpin* to kingship-*Malchut* in a manner that it is felt that *Zeir Anpin* is loftier than kingship-*Malchut* (since it is specifically through it that the root of kingship-*Malchut* is revealed). However, even so, since the drawing forth is due to (the superior element of) *Zeir Anpin*, it has a relation to the chaining down of the worlds (*Hishtalshelut*) [as explained (in chapter three) about “the thirteen fixtures of the beard (*Yud-Gimel Tikkunei Dikna*).”] It is specifically through the inner drawing forth (*Hamshachah Pnimit*), that it becomes well received in the *Sefirah* of kingship-*Malchut* in an inner manner, since this drawing forth is due to (the superior element of) kingship-*Malchut*, through which we reach the root of kingship-*Malchut* as it transcends the root of *Zeir Anpin*, to the extent that kingship-*Malchut* becomes the bestower of

¹⁷⁶³ See the notes to Listen Israel, a translation of Likkutei Biurim of Rabbi Hillel of Paritch to Shaar HaYichud of the Mittler Rebbe, Ch. 1.

¹⁷⁶⁴ See at length in the discourse entitled “*Lechol Tichleh*” 5659 (Sefer HaMaamarim 5659 p. 97 and on).

influence (*Mashpia*) to *Zeir Anpin*, as explained about the verse,¹⁷⁶⁵ “An accomplished woman is the crown of her husband.”

6.

We may say that this also explains the citation (at the beginning of the discourse) about two opposite extremes in the matter of Shabbat. That is, Shabbat is called “the queen” because she is the *Sefirah* of kingship-*Malchut*, which is lower than all the other *Sefirot*, and receives from them, as in the teaching,¹⁷⁶⁶ “The moon has nothing of her own.” [This is also like the teaching of our sages, of blessed memory,¹⁷⁶⁷ (about Shabbat), that specifically “one who has toiled on the eve of Shabbat will eat on Shabbat.”] On the other hand, it also states,¹⁷⁶⁸ “All the days are blessed by Shabbat.” In other words, not only is Shabbat sanctified over and above all the other days of the week, but beyond this, she bestows influence to them.

However, the explanation is that the seven days of the week are the seven days of construction. That is, the six mundane days of the week correspond to *Zeir Anpin*, as it states,¹⁷⁶⁹ “Six days *HaShem*-יהוה made the heavens and the

¹⁷⁶⁵ Proverbs 12:4

¹⁷⁶⁶ Zohar I 249b, and elsewhere.

¹⁷⁶⁷ Talmud Bavli, Avodah Zarah 249b and elsewhere.

¹⁷⁶⁸ Zohar II 63b; 88a

¹⁷⁶⁹ Exodus 20:11

earth,” about which Zohar states,¹⁷⁷⁰ “Each day performs its particular service.” The seventh day of Shabbat, is kingship-*Malchut* (as stated before). Therefore, in respect to the fact that kingship-*Malchut* descended below, and especially due to her descent to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) in that “her feet descend,”¹⁷⁷¹ Shabbat (kingship-*Malchut*) receives from the six mundane days (*Zeir Anpin*), which refers to serving *HaShem*-יהוה, blessed is He, through refinements and clarifications (*Birurim*), (meaning, refining the animalistic soul and all one’s physical matters) during the six mundane days of the week.

However, **after** (and through) serving *HaShem*-יהוה by refining and clarifying (upon the arrival of Shabbat), kingship-*Malchut* ascends from the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and is elevated to its root and source. When this happens, she is elevated higher than *Zeir Anpin*, to the extent that she even bestows influence to all six days of the week (*Zeir Anpin*) and “from Shabbat all the days are blessed.”¹⁷⁷²

7

This then, is the meaning of, “Come my Beloved to meet the Bride; let us welcome the countenance of Shabbat.” This is the supplication of the souls of the Jewish people, that

¹⁷⁷⁰ Zohar III 94b, and elsewhere.

¹⁷⁷¹ Proverbs 5:5

¹⁷⁷² Zohar II 63b; 88a

there should be a drawing forth of *Zeir Anpin* to kingship-*Malchut*. The beginning of this drawing forth is indicated by the words, “Come my beloved to meet the Bride,” indicating that this is only the initial aspect of going (*Halichah*).

However, through this we come to “welcome the countenance (*Pnei*-פני) of Shabbat,” which is the inner drawing forth (*Pnimityut*-פנימיות), meaning, “**the innerness-*Pnei***-פני of Shabbat.”¹⁷⁷³ There then is a revelation of the inner aspect of how kingship-*Malchut* is rooted in the Ancient One-*Atik*. This is why the word, “Let us greet-*Nekabelah*-נקבלה,” is in the plural form, for in such a time, even *Zeir Anpin* receives from (the root of) kingship-*Malchut*,¹⁷⁷⁴ as in the explanation of the verse,¹⁷⁷⁵ “An accomplished woman is the crown of her husband.”

Now, just as this is so Above in regard to *Zeir Anpin* and kingship-*Malchut*, it likewise is so in the relationship between every bestower (*Mashpia*) and recipient (*Mekabel*), that through the recipient (*Mekabel*) there comes to be an addition in the bestower (*Mashpia*), as explained before about the teaching,¹⁷⁷⁶ “I have learned more from my students, than from them all.” This is especially so in the case of a groom and bride below, that specifically through the inner drawing forth (*Hamshachah Pnimit*), there is the matter of,¹⁷⁷⁷ “An

¹⁷⁷³ See the discourse entitled “*Smuchim La’ad*” *ibid.* (p. 6 [p. 151-2]).

¹⁷⁷⁴ See the above discourse *ibid.* Ch. 2

¹⁷⁷⁵ Proverbs 12:4

¹⁷⁷⁶ Talmud Bavli, Taanit 7a; (Rabbi Chaninah said: “I have learned much from my teachers, and even more from my friends, but I have learned more from my students than from all of them.”)

¹⁷⁷⁷ Proverbs 12:4

accomplished woman is the crown of her husband, ” and,¹⁷⁷⁸ “everything (*HaKol*-הכל) originates from the dust,” and through this there is a drawing forth of the strength of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהוה, blessed is He, in an upright generation that is blessed with children and grandchildren who are occupied in the study of Torah and the fulfillment of the *mitzvot*!

¹⁷⁷⁸ Ecclesiastes 3:20