

Discourse 25

*“Tze’edah u’Re’edah Bnot Tziyon -
O’ maidens of Zion, go out and gaze”*

Delivered on the first night of Shavuot, 5717

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

1.

The verse states,⁵⁵⁸ “O’ maidens of Zion, go out and gaze upon King Shlomo⁵⁵⁹, wearing the crown that His mother crowned Him with on His wedding day, on the day of His rejoicing.” It states in Midrash⁵⁶⁰ that “His wedding day” refers to Mount Sinai, which was a wedding, and “the day of His rejoicing” refers to the giving of the Torah. This is as written,⁵⁶¹ “When He finished (*K’Khaloto*-ככלתו) speaking to him on Mount Sinai, He gave Moshe the two Tablets of Testimony,” in which the verse uses word, “as His bride-*K’Kalato*-ככלתו.”

Now, the statement, “it was a wedding” (*Chitunin*-חיתונין), is understood⁵⁶² based on the known meaning of the word “*Chitunin*-חיתונין,” which means “to intermingle,” just as

⁵⁵⁸ Song of Songs 3:11

⁵⁵⁹ The name Shlomo-שלמה means “Peace is His” and refers to the Holy One, blessed is He.

⁵⁶⁰ Midrash Bamidbar Rabba 12:8

⁵⁶¹ Exodus 31:18

⁵⁶² See the discourse by the same title in *Ohr HaTorah Shir HaShirim*, Vol. 2 p. 387; *Sefer HaMaamarim* 5659 p. 203.

Targum⁵⁶³ translates the word of the verse,⁵⁶⁴ “Do not marry (*Titchaten*-תתחתן),” as, “Do not intermingle (*Titarev*-תתערב).” This then, is the explanation of the words, “it was a wedding” (*Chitunin*-חיתונין). For, before the Torah was given there was a decree that,⁵⁶⁵ “The Above shall not descend below, and the below shall not ascend Above. However, when the Torah was given the decree was nullified, and I, the Holy One, blessed is He, shall commence, as it states,⁵⁶⁶ ‘*HaShem*-יהו"ה descended upon Mount Sinai,’ and,⁵⁶⁷ ‘He said to Moshe, ‘Go up to *HaShem*-יהו"ה.’” This then, is the meaning of the statement that “it was a wedding” (*Chitunin*-חיתונין), means, “an intermingling” (*Hitarvut*-התערבות), in that there was an intermingling of Above and below.

Nevertheless, we still must understand the meaning of the word “Go out” (*Tzeina*-צאנה), and we must understand the matter of the “crown that His mother crowned Him with on His wedding day,” and how all this is related to the giving of the Torah.

2.

In general,⁵⁶⁸ the explanation is that on the holiday of Shavuot, there is a drawing down of the crown-*Keter* to *Zeir*

⁵⁶³ See Targum Yerushlami to Deuteronomy 7:3

⁵⁶⁴ Deuteronomy 7:3

⁵⁶⁵ Midrash Tanchuma, Va'era 15; Shemot Rabba 12:3

⁵⁶⁶ Exodus 19:20

⁵⁶⁷ Exodus 24:1

⁵⁶⁸ See the discourse by this same title of the year 5659 (Sefer HaMaamarim 5659 p. 181 and on), 5660 (Sefer HaMaamarim 5660 p. 110 and on).

Anpin.⁵⁶⁹ This is the meaning of the “crown that his mother crowned him with.” That is, it refers to the drawing down of the crown-*Keter* to *Zeir Anpin*. For, although it is true that throughout the year the crown-*Keter* is also drawn down to *Zeir Anpin*, nevertheless, throughout the rest of the year, the drawing down is of the aspect of beauty-*Tiferet* of understanding-*Binah* that becomes the crown-*Keter* of *Zeir Anpin*. That is, the drawing down of the crown-*Keter* to *Zeir Anpin* is from the *Sefirah* of understanding-*Binah*. However, on the holiday of Shavuot, the drawing down is from the *Sefirah* of the crown-*Keter* itself. This is especially so, considering what Rabbi Moshe Zacuto wrote,⁵⁷⁰ that the drawing down of the crown-*Keter* on the holiday of Shavuot is from the thirteen fixtures of the beard (*Yud Gimmel Tikkunei Dikna*) of *Arich Anpin*, which are so high that even the *Sefirah* of wisdom-*Chochmah* only receives from a single *Mazal* amongst them. Moreover, as known, in the thirteen fixtures of the beard (*Yud Gimmel Tikkunei Dikna*) there is a radiance of the aspect of beauty-*Tiferet* of the Ancient One-*Atik*, within which there is a radiance of knowledge-*Da'at* of the Ancient One-*Atik*, which literally is the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*.

The culmination and conclusion of this drawing down takes place on the night of Shavuot, towards morning. It

⁵⁶⁹ Pri Etz Chayim, Shaar Chag HaShavuot Ch. 1; Likkutei Torah, Bamidbar 8a.

⁵⁷⁰ In the discourse of 5660 it is written, “In Pri Etz Chayim it states that on Shavuot there is a drawing down of the Crown-*Keter* to *Zeir Anpin* from *Arich Anpin* itself, from the thirteen fixtures of the beard (*Yud Gimel Tikkunei Dikna*). However, Rabbi Moshe Zacuto states that it is from the aspect of beauty-*Tiferet* of the Ancient One-*Atik*. (Also see Mikdash Melech to Zohar III 66b, cited in Sefer HaMaamarim 5659 *ibid.*)

therefore states in the *Kavanot* (devotional intentions) of the Arizal⁵⁷¹ that on the night of Shavuot towards morning, a person must immerse in a *Mikvah* (ritual pool) to receive additional purity and sanctity so that he can receive the drawing down of the crown-*Keter*.

Now, about the words, “the crown that His mother crowned him with,” as known, the mother (*Imma*) refers to the *Sefirah* of understanding-*Binah*. This indicates that the drawing down of the crown-*Keter* is from the *Sefirah* of understanding-*Binah*. Moreover, as also known⁵⁷² the forty-nine days of counting the Omer (*Sefirat HaOmer*) correspond to the forty-nine gates of understanding-*Binah*. Subsequently, the holiday of Shavuot, about which it states,⁵⁷³ “You shall count fifty days,” is the matter of the fiftieth gate of understanding-*Binah* (the *Shaar HaNun*). However, this does not contradict the statement above, that on the holiday of Shavuot there is a drawing down of the crown-*Keter* itself, for both explanations are true. That is, the drawing down that occurs on the holiday of Shavuot is from the actual crown-*Keter* itself, only that it is drawn down by means of the *Sefirah* of understanding-*Binah*. Nevertheless, the actual substance of what is drawn down is the crown-*Keter* itself.

This then, is the meaning of the words, “the crown that his mother crowned him with.” In other words, the verse indicates that His mother only crowns him with the crown, not that she made the crown. Rather, the crown already existed,

⁵⁷¹ See Pri Etz Chayim ibid.

⁵⁷² See Likkutei Torah 12a and on.

⁵⁷³ Leviticus 23:16

and His mother only crowns Him with the crown that already exists. In other words, the drawing down is not from the understanding-*Binah*, but from the crown-*Keter*, only that the drawing down of the crown-*Keter* is by means of the *Sefirah* of understanding-*Binah*.

This is also the meaning of the drawing down of the illumination of the fiftieth gate (*Shaar HaNun*) of understanding-*Binah* on the holiday of Shavuot, as mentioned above. For, as known, the matter of the fiftieth gate (*Shaar HaNun*) is that it unifies wisdom-*Chochmah* and understanding-*Binah*.⁵⁷⁴ Now, as known, the union of wisdom-*Chochmah* and understanding-*Binah* is for the purpose of birthing souls.⁵⁷⁵ From this it is understood that the drawing down is of the crown-*Keter* itself, being that the birthing of souls comes specifically from the Essential Self of *HaShem*-יהו"ה, blessed is He. By way of analogy, this may be understood from man below, that in conception, the seminal drop that comes from the brain of the father, is from the essential self of the father's brain. The same is true above, in *HaShem*'s-יהו"ה Godliness, that the birthing of souls is from the inner aspect (*Pnimiyyut*) of the crown-*Keter* – the inner aspect of the Ancient One (*Pnimiyyut Atik*). From this it is understood that the fiftieth gate (*Shaar HaNun*) of understanding-*Binah* (which brings about the union of wisdom-*Chochmah* and understanding-*Binah* in order to give birth to souls) literally contains the

⁵⁷⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1; *Hemshech* 5672 Vol. 2 p. 1,200, and elsewhere.

⁵⁷⁵ See *Etz Chayim*, *Shaar* 15 (*Shaar HaZivugim*) Ch. 1-2; *Likkutei Torah*, *Nitzavim* 47a; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25 & 26.

totality of the Essential Self that is in the crown-*Keter*, only that the drawing down is through and by means of the *Sefirah* of understanding-*Binah*.

This then, is the meaning of the verse, “Go out (*Tzeina*-צאִינָה) and gaze upon King Shlomo wearing the crown that His mother crowned Him with on His wedding day.” That is, since on the holiday of Shavuot there is a drawing down of the actual crown-*Keter*, in order to receive such a drawing down as this, the matter indicated by the word “Go out (*Tzeina*-צאִינָה)” is necessary. This refers to the matter of serving *HaShem*-יְהוָה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), similar to the verse,⁵⁷⁶ “To You *HaShem*-יְהוָה I uplift my soul,” meaning that a person leaves all his personal matters (and fully dedicates himself to *HaShem*-יְהוָה, blessed is He).⁵⁷⁷ This brings about the continuation of the verse, “gaze upon (*Re’enah*-רְאִינָה) the crown that His mother crowned Him with on his wedding day,” namely, the drawing down of the crown-*Keter* through the *Sefirah* of understanding-*Binah*. In other words, the “gazing” (*Re’enah*-רְאִינָה) into this aspect, is brought about through “going out” (*Tzeina*-צאִינָה), meaning that a person leaves the limitations of his own vessels (*Keilim*) and garments (*Levushim*).

⁵⁷⁶ Psalms 25:1; 86:4

⁵⁷⁷ See Kuntres Inyan Tefillah of the Mittler Rebbe, translated as Praying with Passion, section on the *Tachanun* prayer.

Now, to understand the matter of “His mother” (*Eemo-am*) in the service of *HaShem*-יהו"ה, blessed is He, it states in Midrash,⁵⁷⁸ “Rabbi Shimon Bar Yochai asked Rabbi Elazar Bar Yossi, ‘Did you hear from your father the explanation of the words, ‘The crown that his mother crowned him with’? He answered, ‘Yes. This is analogous to a king who had an only daughter who he loved very much and would call her, ‘my daughter (*Beetee*-בתי).’ He continued to love her to the point that he called her ‘my sister (*Achotee*-אחותי).’ He continued to love her to the point that he called her ‘my mother (*Eemee*-אמי).’”

The explanation is well known.⁵⁷⁹ That is, the King refers to the Holy One, blessed is He, and the only daughter refers to the *Sefirah* of Kingship-*Malchut*, within which there are three levels; “My daughter (*Beetee*-בתי),” “My sister (*Achotee*-אחותי)” and “My mother (*Eemee*-אמי).” The aspect of “My daughter (*Beetee*-בתי)” refers to how the *Sefirah* of Kingship-*Malchut* is as she receives from *Zeir Anpin*. The aspect of “my sister (*Achotee*-אחותי),” refers to when the *Sefirah* of Kingship-*Malchut* is equal in stature to *Zeir Anpin*, and the aspect of “My mother (*Eemee*-אמי)” refers to as the *Sefirah* of Kingship-*Malchut* becomes the bestower of influence to *Zeir Anpin*.

Now, the term “love” is used in all three levels, indicating the ascent (*Ha’ala’ah*) of the *Sefirah* of Kingship-

⁵⁷⁸ Midrash Shir HaShirim Rabba 3:11

⁵⁷⁹ See Sefer HaMaamarim 5627 p. 321 and on; p. 327 and on.

Malchut. That is, even the aspect of Kingship-*Malchut* indicated by the word, “my daughter (*Beetee*-בתי),” referring to Kingship-*Malchut* as she receives from *Zeir Anpin*, is also a matter of the ascent (*Ha’ala’ah*) of the *Sefirah* of Kingship-*Malchut*. For, although, at first glance, it would seem that Kingship-*Malchut* receiving from *Zeir Anpin* is simply the level of Kingship-*Malchut* as it is, in and of itself, and this being so, a person could wonder what the matter of love has to do with this, nonetheless, in truth, even as Kingship-*Malchut* receives from *Zeir Anpin*, it also is a matter of love and ascent. This is as our sages, of blessed memory, stated,⁵⁸⁰ “The verse states,⁵⁸¹ ‘Mordechai took her as a daughter-*L’Bat*-לבת’ – do not only read it, ‘as a daughter-*L’Bat*-לבת,’ but read it, ‘as a house-*L’Bayit*-לביית,’” [meaning, as a wife]. In other words, the *Sefirah* of Kingship-*Malchut* becomes a receptacle to receive influence from *Zeir Anpin*, which specifically is brought about through ascent.

To further explain, in the bestowal of influence from *Zeir Anpin* (the bestower), for the influence to take place, there to be the matter indicated by the verse,⁵⁸² “Therefore a man shall leave his father and his mother.” This refers to the restraint of *Tzimtzum* in the bestower Himself, through which he then can bestow influence below. By way of analogy, when a teacher himself is preoccupied and in a state of adhesion to the root of the intellect from which he receives, he is inapplicable of bestowing any influence to his student at all. It

⁵⁸⁰ Talmud Bavli, Megillah 13a

⁵⁸¹ Esther 2:7

⁵⁸² Genesis 2:24

therefore necessary for the “man to leave his father and his mother,” meaning, to leave the source of the intellect, and specifically upon doing so, will he able to bestow influence below, as explained at length in the discourse entitled “*Samach T’Samach*” 5657.⁵⁸³

Now, since it is incumbent upon the teacher to set himself aside in order to bestow influence, this certainly is the case regarding the recipient. That is, for the recipient to be a proper receptacle to receive the influence, he must be the aspect indicated by the verse,⁵⁸⁴ “Forget your people and your father’s house.” Only then can there be the continuation of the next verse, “then the king will desire your beauty.” In other words, there also must be the restraint of *Tzimtzum* from the angle of the recipient, in that he must set aside all his personal matters. This then, is the matter of the love and ascent of Kingship-*Malchut* in order to come to the state indicated by the word “My daughter (*Beetee*-בתי),” meaning, a “house-*Bayit*-בית” and receptacle for the influence of *Zeir Anpin*.

The second ascent of the *Sefirah* of Kingship-*Malchut* is that she becomes the aspect of “My sister (*Achotee*-אחות).” This is when the *Sefirah* of Kingship-*Malchut* is of equal in stature to *Zeir Anpin*, meaning that they both receive from the *Sefirot* of intellect. This is because, in and of herself, the *Sefirah* of Kingship-*Malchut* only receives from the aspect of *Zeir Anpin*. That is, although intellect is drawn down to her, it nevertheless is not the essence of the mind and intellect, but only as they are influenced through the medium of *Zeir Anpin*.

⁵⁸³ Sefer HaMaamarim 5657 p. 173 and on.

⁵⁸⁴ Psalms 45:11-12

However, the essence of the mind and intellect remains above the influence that is bestowed to Kingship-*Malchut*. However, the matter indicated by the word “My sister (*Achotee*-אחותי),” is the love and ascent of Kingship-*Malchut* to receive from the essence of the intellect, just as the emotions (*Midot*) of *Zeir Anpin* do.

The third ascent of the *Sefirah* of Kingship-*Malchut* is when she ascends to the aspect of, “My mother (*Eemee*-אמי).” This is when the *Sefirah* of Kingship-*Malchut* becomes the bestower of influence to *Zeir Anpin*, and refers to the ascent of Kingship-*Malchut* to the essence of the *Sefirah* of understanding-*Binah*, in which case she transcends the emotions (*Midot*) of *Zeir Anpin*. For, the emotions (*Midot*) receive from the intellect (*Mochin*) through the constraint of the neck (*Meitzar HaGaron*).⁵⁸⁵ In contrast, when the *Sefirah* of Kingship-*Malchut* is called, “My mother (*Eemee*-אמי),” this refers to how the *Sefirah* of Kingship-*Malchut* receives directly from the essence of the *Sefirah* of understanding-*Binah*. This is especially so according to what we explained before about “the crown that His mother crowned Him with,” which refers to drawing down the crown-*Keter*. In this case she entirely transcends the emotions (*Midot*) of *Zeir Anpin*, and it is she who bestows influence to them.

[The continuation of the discourse explains the matter of Torah for the sake of the Name *HaShem*-יהו"ה, blessed is He,

⁵⁸⁵ See Discourse 18 and Discourse 23 of this year 5717, where this was previously explained at greater length.

(*Lishmah*), and for the sake of Torah. About this it states,⁵⁸⁶ “The Torah is not sustained except by one who (*Mee*-מי) kills himself for it.” That is, the Jewish people sustain the Torah through learning it for the sake of the Name *HaShem*-יהו"ה, blessed is He (*Lishmah*).⁵⁸⁷ In *Etz Chayim*⁵⁸⁸ this is further explained as follows: The Torah is the aspect of *Zeir Anpin*, whereas the word “Who-*Mee*-מי” refers to the aspect of understanding-*Binah*. Thus, the aspect of “who-*Mee*-מי” kills himself, refers to the matter of the thighs (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*) which “become cold” [at the time of birthing],⁵⁸⁹ referring to the withdrawal of light and vitality. In other words, the drawing down of intellect (*Mochin*) to *Zeir Anpin* is only from the aspect of *NeHi"Y* (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*) of the understanding-*Binah*. Furthermore, the lights that manifest within the vessels of *NeHi"Y* (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*) are solely those of *Zeir Anpin* itself. Likewise, the drawing down from *Zeir Anpin* to Kingship-*Malchut* is solely from the aspects of *NeHi"Y* (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*), meaning that the intellect (*Mochin*) has already actually become the existence of

⁵⁸⁶ Talmud Bavli, Brachot 63b; Mishneh Torah, Hilchot Talmud Torah 3:12; Zohar II 158b (Ra'ayah Mehemna); Also see the citations in Sefer HaSichot 5689 p. 54, note 6.

⁵⁸⁷ Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, end of Gate Three.

⁵⁸⁸ *Etz Chayim*, Shaar 20 (Shaar HaMochin) Ch. 3; Also see Sefer HaMaamarim 5626 p. 113.

⁵⁸⁹ See Talmud Bavli, Sotah 11b; See Likkutei Torah Pekudei 8d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes and commentary there.

emotions (*Midot*), and is no longer the light of intellect (*Mochin*) as it transcends emotions (*Midot*).]⁵⁹⁰

⁵⁹⁰ This concludes the transcript and notes on this discourse that we have available to us.