

Discourse 23

“Tze’ena u’Re’ena Benot Tziyon - O’ Maidens of Tziyon, go out and gaze”

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim & Erev Rosh Chodesh Sivan, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁹⁹ “O’ maidens of Tzion, go out and gaze upon King Shlomo,¹⁷⁰⁰ wearing the crown that His mother crowned Him with on His wedding day, on the day of His rejoicing.” About this Midrash states,¹⁷⁰¹ “[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.] It is analogous to a king who had an only daughter that he dearly loved and called her, ‘my daughter (*Beetee*-בתי).’ He continued loving her until he called her ‘my sister (*Achotee*-אחותי).’ He continued loving her until he called her ‘my mother (*Eemee*-אמי).” About this the verse states, “the crown that His mother (*Eemo*-אמו) crowned Him with,” in that the assembly of the Jewish people (*Knesset Yisroel*) are called “His mother (*Eemo*-אמו).” This then, is the meaning of the verse, “O’ maidens of Tzion, go out

¹⁶⁹⁹ Song of Songs 3:11

¹⁷⁰⁰ The name Shlomo-שלמה means “Peace is His” and refers to the Holy One, blessed is He.

¹⁷⁰¹ Midrash Shir HaShirim Rabba 3:11

and gaze upon King Shlomo, (referring to the King, King of kings, the Holy One, blessed is He, in that [the name Shlomo-שלמה means] ‘Peace is His-*HaShalom Shelo*-שלו),¹⁷⁰² wearing the crown that His mother crowned Him with on His wedding day, (referring to the giving of the Torah).”¹⁷⁰³ In other words, at the time that the Torah was given, the Jewish people crowned the Holy One, blessed is He, with a crown.

Now, the explanation of this is well known,¹⁷⁰⁴ namely, that this does not contradict the statement in Talmud,¹⁷⁰⁵ “When the Jewish people gave precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will hear’ (*Nishma*-נשמע), 600,000 ministering angels came and tied two crowns for each member of the Jewish people, one corresponding to ‘We will do’ (*Na’aseh*-נעשה), and one corresponding to ‘We will hear’ (*Nishma*-נשמע).”

For, it states in Midrash to the Torah portion of Kedoshim,¹⁷⁰⁶ “This is analogous to the people of a land who made three crowns for their king. What did the king do? He placed one crown upon his own head, and two he placed on the heads of his children. In the same way, every single day the supernal angels crown the Holy One, blessed is He, with the triple repetition of ‘Holy, Holy, Holy-*Kadosh Kadosh Kadosh*-קדוש קדוש קדוש.’ What does the Holy One, blessed is He, do?

¹⁷⁰² Midrash Shir HaShirim Rabba 3:11 *ibid*.

¹⁷⁰³ Mishnah Taanit 4:8; Talmud Bavli, Taanit 26b

¹⁷⁰⁴ See the discourse entitled “*Tze’edah U’Re’edah*” 5677 (Sefer HaMaamarim 5677, p. 193 and on), and 5708 (Sefer HaMaamarim 5708, p. 201 and on).

¹⁷⁰⁵ Talmud Bavli, Shabbat 88a

¹⁷⁰⁶ Midrash Vayikra Rabba 24:8

He puts one upon His own head, and two upon the heads of the Jewish people.”¹⁷⁰⁷

Based on this, we can reconcile the words of Midrash Shir HaShirim with the words of Talmud. That is, when Talmud states that the ministering angels tied crowns for the Jewish people, this refers to the two “holies” (“*Kadosh Kadosh*-קדוש קדוש”) that He placed on the heads of his children and are drawn down by the angels. On the other hand, the statement in Midrash Shir HaShirim about “the crown that His mother crowned Him with,” refers to the Crown-*Keter* that He placed on His own head.

Now, even though the Midrash on the Torah portion of Kedoshim, states that the supernal angels crown the Holy One, blessed is He, whereas this Midrash states, “the crown that His mother crowned Him with,” (meaning, the assembly of the Jewish people (*Knesset Yisroel*) who are called “His mother-*Eemo*-אמו”), nevertheless, the explanation of this is well known, and is based on Talmud in Tractate Chullin,¹⁷⁰⁸ which states that, “the ministering angels do not recite their song above, until the Jewish people recite their song below, as the verse states,¹⁷⁰⁹ ‘When the morning stars sang together,’¹⁷¹⁰ and only then does the verse continue, ‘And all the sons of God [the angels] shouted for joy.’”

¹⁷⁰⁷ As it states (Leviticus 19:2) about the Holy One, blessed is He, “I am holy-*Kadosh*-קדוש” in the singular form, whereas about the Jewish people it says “You shall be holy-*Kedoshim*-קדושים” in the plural form.

¹⁷⁰⁸ Talmud Bavli, Chullin 91b

¹⁷⁰⁹ Job 38:7

¹⁷¹⁰ Referring to the Jewish people who are compared to the stars. See Rashi to Chullin 91b *ibid*.

From this it is understood that the crowning done by the angels depends on the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people. The reason Midrash states that "the supernal ones" [the angels] are the ones who crown Him, is because the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, requires the assistance of the angels, being that "they hug and kiss [the words of prayer of the Jewish people (and bring about their ascent)],"¹⁷¹¹ as known.

Now, there is a well-known saying of our Rebbes and leaders,¹⁷¹² that all matters do not occur automatically, but are specifically brought through toil in serving *HaShem*-יהו"ה, blessed is He. From this it is understood that the drawing down of all three crowns specifically comes through toil in serving *HaShem*-יהו"ה, blessed is He.

Now, since the ultimate form of serving *HaShem*-יהו"ה, blessed is He, is serving Him with love (*Ahavah*),¹⁷¹³ as Zohar states,¹⁷¹⁴ "There is no labor like the labor of love," and since there are three aspects of love (*Ahavah*), as indicated by the verse,¹⁷¹⁵ "[You shall love *HaShem*-יהו"ה your God,] with all your heart, and with all your soul, and with all your being," it is understood that from each of these aspects, one crown is drawn down.

¹⁷¹¹ See Zohar I 23b; Zohar II 201b; Sefer HaMaamarim 5708 p. 202, and elsewhere.

¹⁷¹² Sefer HaSichot, Kayitz 5700 p. 57; 5702 p. 119.

¹⁷¹³ Mishneh Torah, Hilchot Teshuvah 10:5-6; Chayei HaNefesh of Rabbi Avraham Abulafia, Section 3 (Yom HaKippurim), Section entitled "*Ikkar Sod Avodat HaShem Me'Ahavah*" and elsewhere.

¹⁷¹⁴ Zohar II 55b; Zohar III 267a

¹⁷¹⁵ Deuteronomy 6:5

Moreover, the descent of the soul is entirely worthwhile for this toil and the drawing down of these crowns, being that this descent is for the purpose of ascent,¹⁷¹⁶ and all ascents specifically come about through toiling in service of *HaShem* יהו"ה, blessed is He.

2.

Now, the explanation¹⁷¹⁷ is that the descent of the soul into the body is the greatest of all descents, literally from “the highest peak to the deepest pit.”¹⁷¹⁸ This is because before its descent, the soul was higher than the angels, as known,¹⁷¹⁹ that the angels are brought into being from *HaShem*’s יהו"ה-s Supernal speech, whereas the souls are brought into being from *HaShem*’s יהו"ה-s Supernal thought.

Moreover, about His Supernal thought itself, Midrash states,¹⁷²⁰ “Israel arose in the Supernal thought,” meaning, the highest aspect of the Supernal thought. Furthermore, the difference between thought (*Machshavah*) and speech (*Dibur*) is that speech (*Dibur*) is entirely for another, in that in relation to oneself, speech (*Dibur*) is utterly superfluous. In contrast,

¹⁷¹⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה"י ז"ח correspond to the twelve tribes of Israel”; Also see *Likkutei Torah*, Re’eh 27a; *Drushim L’Yom HaKippurim* 69a, and elsewhere.

¹⁷¹⁷ See the discourse entitled “*Tze’edah U’Re’edah*” 5708 (*Sefer HaMaamarim* 5708, p. 203 and on); Also see the discourses entitled “*Kedoshim*” of the years 5629, 5654, 5656, 5679.

¹⁷¹⁸ See *Talmud Bavli*, *Chagigah* 5b

¹⁷¹⁹ *Torah Ohr*, *Yitro* 71a; *Likkutei Torah*, *Bechukotai*; Also see the preceding discourse of this year, 5719, entitled “*KaNesher* – He was like an eagle arousing its nest,” Discourse 3, Ch. 5, and elsewhere.

¹⁷²⁰ *Midrash Bereishit Rabba* 1:4

this is not so of thought (*Machshavah*), (especially the loftiest aspect of thought), which is to oneself.

Therefore, the angels, who come about through *HaShem's* יהו"ה Supernal speech, (*Dibur*) are created as beings who are separate [from *HaShem* יהו"ה], which is not so of the souls of the Jewish people, about whom the verse states,¹⁷²¹ “You are children to *HaShem* יהו"ה your God.” That is, a child is drawn from the essential self of his father,¹⁷²² in that the existence [of the Jewish people] comes from the aspect of *HaShem's* יהו"ה Supernal thought, blessed is He, which is to Himself [and is not separate from Him].

More specifically, the superiority of the souls of the Jewish people, over and above the angels, is not only in the matter of their grasp, that souls have a much greater grasp and comprehension, being that they grasp *HaShem's* יהו"ה Godliness which transcends manifestation in worlds. This is because the angels, who come into being from the aspect of *HaShem's* יהו"ה Supernal speech (*Dibur*), cannot grasp higher than their source and thus can only grasp *HaShem's* יהו"ה light, blessed is He, that relates to the worlds.

In contrast, the souls of the Jewish people are “like a son who is permitted to search through the treasures of his father’s house.”¹⁷²³ However, beyond all this, even in regard to the emotions (*Midot*) – and [as known] the primary service of the angels in serving *HaShem* יהו"ה, blessed is He, is specifically with their emotional qualities (*Midot*) – nonetheless, even in

¹⁷²¹ Deuteronomy 14:1; Also see Etz Chayim, Shaar 42, Ch. 1.

¹⁷²² Tanya, Likkutei Amarim, Ch. 2

¹⁷²³ Zohar III 111b (Ra’aya Mehemna) and on.

this, the souls of the Jewish people are superior. For, since they are His children, their love of *HaShem*-יהו"ה, blessed is He, is natural to them, like the love of a child for his father. It thus is understood that their love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is much greater and more powerful [than that of the angels].

However, the descent of the soul to below, brings about the greatest of descents, so that they no longer grasp *HaShem*'s-יהו"ה Godliness, nor do they grasp spirituality altogether, but only grasp the physical. In other words, as it is below, even the grasp of *HaShem*'s-יהו"ה Godliness is not through actual direct perception or sight, besides the fact that it only is the grasp that He exists – (for, when the soul was above, it perceived the being of *HaShem*'s-יהו"ה Godliness directly, whereas upon its descent below, it only grasps that He exists).

Moreover, even in this grasp itself, the entire grasp of spirituality is solely through the medium of physicality. Therefore, as an automatic result, there is no grasp of the spiritual as it is, in and of itself, but only as it manifests within garments of physicality. In the same way, there also is a descent of the emotional qualities (*Midot*).¹⁷²⁴

Now, besides the descent of the Godly soul, in and of itself, it also manifests within the animalistic soul, thus causing even greater descent. That is, besides the fact that in all matters of manifestation [of one thing in another], the one enclothed comes to be like that which enclothes him, but beyond this, this

¹⁷²⁴ Per the redactors, there is a small portion of the discourse missing at this juncture.

form of manifestation is even worse. For, as known,¹⁷²⁵ there are two manners in the matter of manifestation (*Heetlabshoot*).

The first is that the garment senses the one enclothed in it, and is nullified to him. That is, the light (*Ohr*) is restrained according to the garment, and the garment is elevated according to the light (*Ohr*) [that manifests in it]. An example is the manifestation of intellect (*Sechel*) in the physical brain (*Mo'ach*), in which the brain senses the intellect within it in an inner way, to the extent that as a result of the intellect, physical wrinkles are caused in the physical brain, for as known, through engaging in matters of intellect, over time the brain becomes more refined.

On the other hand, because of the manifestation of intellect (*Sechel*) in the physical brain, the intellect undergoes restraint and becomes physicalized. This is the first manner of manifestation (*Heetlabshoot*), in which the garment becomes akin to that which manifests within it, and that which manifests within it becomes akin to the garment.

In the second manner, the garment has no effect on the one enclothed in it, and the one enclothed has no effect on the garment. This is like the reincarnation of souls (*Gilgulim*), in which the soul of a human reincarnates in the body of an inanimate object (*Domem*), a plant (*Tzome'ach*) or an animal (*Chai*), heaven forbid.

This may be compared to a person who is tied in a sack, in which case it is utterly inapplicable to say that the sack undergoes any transformation because of the person within it. It likewise is inapplicable to say that the person undergoes any

¹⁷²⁵ See *Hemshech* 5672 Vol. 2, p. 1,137 and elsewhere.

transformation through this, (other than being tied and restrained in the sack). This is because such manifestation (*Heetlabshoot*) is not at all in an inner way (*b'Pnimiyyut*).

The same is so of the reincarnation of souls (*Gilgulim*). It thus is understood that when a human soul is incarnated in an inanimate object (*Domem*), a plant (*Tzome'ach*), or an animal (*Chai*), this causes very great suffering to the soul, and the soul is anguished by being bound within something that is utterly unrelated to it and is not its proper receptacle.

That is, when a human soul manifests in a human body, the body is a proper receptacle for his soul. And even though through this manifestation in the vessel (*Kli*) [of the human body], the light (*Ohr*) [of the soul] becomes similar to its vessel (*Kli*) – which is not so of the reincarnation of souls (*Gilgulim*), which is like a person tied up in a sack, and, as explained above, causes no transformation in the person himself – nonetheless, the very fact that he is bound up in something that is not a proper receptacle (*Kli*) and is utterly unrelated to him, causes very great anguish and suffering to the soul.

However, all the above cannot at all compare to the descent of the Godly soul to manifest within the animalistic soul. For, in the matter of reincarnation (*Gilgulim*), at the very least, in and of itself, the soul feels that [in reality] it is much loftier than this, and therefore is anguished by having been incarnated in such a [lowly] incarnation (*Gilgul*).

In contrast, in the manifestation of the Godly soul within the body and animalistic soul, in which the manifestation (*Heetlabshoot*) is according to the first above-mentioned manner, in which the light (*Ohr*) comes to be like the manner

of the vessel (*Kli*), therefore, if he does not toil in serving *HaShem*-יהו"ה, blessed is He, to bring about the refinement of his body and animalistic soul, it then is much worse than the matter of reincarnation (*Gilgulim*).

This is because the Godly soul is manifest in something that is not at all a receptacle for it, in that he did not at all affect any refinement of his animalistic soul. Moreover, he even descended further down, lower than his own stature, until he does not even feel any anguish or suffering in this. More specifically, this refers to those who are liable of excision (*Karet*), may the Merciful One save us, in that he has cut himself off from his Source, to the point of not even feeling anguished over it.

From all this it is understood that the descent of the soul to below is the greatest of descents, from the highest peak to the lowest pit. However, here the descent is for the purpose of ascent. Moreover, it must be said that the descent is for the ascent brought about by serving *HaShem*-יהו"ה, blessed is He, with the love (*Ahavah*) indicated by the words, “with all your being (*Bechol Me’odecha*-בכל מאדך),” this being the matter of the crown that He took for Himself.

In other words, the descent is not for the other two crowns, since those matters were present even before the descent of the soul below. It thus must be said that *HaShem*’s-יהו"ה ultimate Supernal intent is for love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me’odecha*-בכל מאדך),” this being the matter of the crown that He took for Himself, blessed is He, as will soon be explained.

Now, the explanation is that love of *HaShem*-יהו"ה, blessed is He, “with all your heart (*Bechol Levavecha*-בכל לבבך)” meaning,¹⁷²⁶ “with both your inclinations,” comes about through contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). About this our sages, of blessed memory, said,¹⁷²⁷ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world etc.”

In other words, one contemplates that the most primary aspect of the human body is the life force within it. For, by itself, the body is of no value whatsoever, in that its entire substance is the vitality within it. For we clearly see that if one limb becomes infected, it must be amputated so that the vitality of the other limbs will not be adversely affected. Even though, as a result, the body will be missing a limb, nevertheless amputation is worthwhile to preserve the life force [of the body] as a whole, being that if he is not alive, his body will be utterly valueless.

The same is true of the world, that its primary aspect is the Godly vitality within it, whereas the world by itself, [devoid of the Godly vitality] is death and evil. That is, not only is it death, but it even is evil. This is likewise understood physically, in regard to how it is below, that when a single limb is no longer alive, not only does it not have any vitality in it, being that it is

¹⁷²⁶ Mishnah Brachot 9:5; Talmud Bali, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

¹⁷²⁷ Midrash Tehillim 103:1; Vayikra Rabba 4:8; Talmud Bavli, Brachot 10a

dead, but it also is evil, in that it causes damage and decay [to the rest of the body]. The same is true of the physicality of the world, that in and of itself, it only is death and is even evil, in that its primary aspect is the Godly vitality within the world.

When a person contemplates how *HaShem*'s יהו"ה Godliness is the primary matter, he then will come to love *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁷²⁸ "To love *HaShem*-יהו"ה your God... for He is your life." Since his love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, stems from his appreciation of the value of living, which is the most precious and valuable thing, his love of *HaShem*-יהו"ה, blessed is He, will therefore be with all his heart.

Now, all the above is the matter of loving *HaShem*-יהו"ה, "with all your heart (*Bechol Levavecha*-לבבך)," meaning, with the inner powers (*Kochot Pnimiym*) of one's soul, brought about through contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

In contrast, loving *HaShem*-יהו"ה, blessed is He, "with all your soul (*Bechol Nafshecha*-נפשך)," relates to the encompassing transcendent powers (*Kochot Makifim*) of the soul, these being desire (*Ratzon*) and pleasure (*Taanug*), which do not manifest in the body in an inner way. This comes about by contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), which is beyond the worlds and transcends grasp.

For, when it comes to grasping, it indeed is possible to take hold of and grasp the light that manifests in an inner way.

¹⁷²⁸ Deuteronomy 30:20

However, the surrounding transcendent light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is beyond grasp, except that the souls of the Jewish people are capable of such grasp, being that they stem from the Name *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁷²⁹ "For *HaShem*'s-יהו"ה portion is His people."

This refers to that aspect of the Name *HaShem*-יהו"ה that means "He is and He was and He will be as One (*Hoveh v'Hayah v'Yihyeh*-והי"ה והי"ה ויהי"ה),"¹⁷³⁰ which transcends the worlds that were brought into being from *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם,"¹⁷³¹ as the verse states,¹⁷³² "In the beginning God-*Elohi*"*m*-אלהי"ם created." Thus, it only is the Jewish people who can also have a grasp of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

In other words, since the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is limited and manifests within the worlds, whereas all essences transcend manifestation, therefore, by virtue of coming to have a grasp of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, this necessitates that there must an essence of the light which transcends manifestation, this being the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

¹⁷²⁹ Deuteronomy 32:9; Also see Lamentations 3:24

¹⁷³⁰ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser vLo Teisha), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹⁷³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKiinuy*); Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

¹⁷³² Genesis 1:1

Nevertheless, from the angle of the intellect (*Sechel*) itself, it only is possible to have knowledge of its existence. However, because “*HaShem*’s יהו"ה portion is His people,” in a certain way, a Jew can come to grasp this, meaning that through this grasp, he eliminates from *HaShem*-יהו"ה all the particulars of limitation that exist in the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*).

This is called knowledge through a process of elimination (*Yidiyat HaShelilah*),¹⁷³³ meaning that by way of eliminating [what *HaShem*-יהו"ה is not] he comes to know and have direct grasp of *HaShem*’s יהו"ה wondrousness, blessed is He. And even though this knowledge may have an element of doubt in it, stemming from the fact that there may be additional matters that he is not aware of, which need to be eliminated from the light of *HaShem*-יהו"ה, blessed is He,¹⁷³⁴ nonetheless, at the very least, through the process of elimination (*Yedyat HaShelilah*) he has some knowledge [of what *HaShem*-יהו"ה is not].

This is especially so when it comes to pleasure (*Taanug*) and desire (*Ratzon*), in that pleasure (*Taanug*) brings about novelty in the intellect (*Sechel*), and desire (*Ratzon*) brings about the pull and leaning of the intellect (*Sechel*), so that he is pulled to *HaShem*’s יהו"ה Godliness and delights in this, rather than just having fear, brokenness, and self-nullification. Thus, through this contemplation (*Hitbonenut*) he comes to love

¹⁷³³ See Likkutei Torah, Pekudei 6c and elsewhere.

¹⁷³⁴ It is recalled by the redactors that perhaps the Rebbe stated here: “nevertheless, it is not necessary that he negate them.”

HaShem-יהו"ה, blessed is He, "with all your soul (*Bechol Nafshecha*-בכל נפשך)."

Now, even in the love of *HaShem*-יהו"ה, blessed is He, "with all your soul (*Bechol Nafshecha*-בכל נפשך)," though it is in the transcendent powers that are beyond inner manifestation within the vessel of the body, and stems from the light of *HaShem*-יהו"ה, blessed is He, that transcends manifestation in the worlds (*Sovev Kol Almin*), it nevertheless is still limited. For, since it is the nature of the soul to desire *HaShem*'s-יהו"ה Godliness, because "*HaShem*'s-יהו"ה portion is His people," it therefore is naturally drawn to *HaShem*'s-יהו"ה Godliness. However, this is not the matter of limitlessness (*Bli Gvul*) indicated by the verse, "You shall burst forth-*u'Faratzta*-ופרצת."¹⁷³⁵

Rather, *HaShem*'s-יהו"ה ultimate Supernal intent is for us to come to love *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)." This comes about specifically through the descent [of the Godly soul] into the body and animalistic soul, due to which the soul "bursts forth" (*Mitparetzet*-מתפרצת) to be uncontained by its sheath.

This is like the analogy of the water [of a stream], that when there is a blockage obstructing the flow of its waters, the water pressure becomes very powerful, until they burst forth and flow with much greater strength and force. The same is likewise so of the descent of soul to below.

¹⁷³⁵ Genesis 28:14; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*); Also see the discourse entitled "*U'Faratzta* – You shall break out," of last year, 5718, translated in The Teachings of The Rebbe, 5718, Discourse 30.

That is, through a person contemplating the greatness of the descent, and that he is in a place of bitterness and death, as a result, he is drawn to *HaShem's* יהו"ה Godliness. That is, though he has no knowledge of that which he is drawn to, and only senses that since he is in a place of bitterness and death, he must flee from there, this sense of fleeing is limitless etc.

4.

Now, through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” there is a drawing forth of the Crown-*Keter* that He took for Himself. The explanation is that the two crowns that He placed on the heads of His children are limited, whereas the Crown-*Keter* that He took for Himself, is unlimited (*Bli Gvul*), being that it relates to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

As it relates to the [three levels of] love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, this is love of *HaShem*-יהו"ה “with all your being (*Bechol Me'odecha*-בכל מאדך),” which is unlimited (*Bli Gvul*) and does not stem from the existence of the soul. Rather, the contrary is true, that it is the matter of departing from one's self-existence and stems from the spark of the Creator that manifests in the “created spark” called the singular-*Yechidah* essence of the Godly soul.¹⁷³⁶

That is, love of *HaShem*-יהו"ה “with all your heart (*BeChol Levavecha*-לבבך)” is the aspect of the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul. Love of *HaShem*-

¹⁷³⁶ See Etz Chayim, Shaar 42, Ch. 1, cited in Likkutei Torah Re'eh 27a.

יהו"ה “with all your soul (*BeChol Nafshecha*-בְּכָל נַפְשְׁךָ)” is the aspect of the *Chayah* level of the soul. Love of *HaShem*-יהו"ה “with all your being (*Bechol Me'odecha*-בְּכָל מְאֹדְךָ)” is the aspect of the singular-*Yechidah* essence of the soul, and in the singular-*Yechidah* essence of the soul the spark of the Creator is primary.

Thus, through [the singular-*Yechidah* essence of the soul] we draw down the Crown-*Keter* that *HaShem*-יהו"ה took for Himself. That is, even the Crown-*Keter* that He took for Himself relates to the Jewish people. This is as explained previously¹⁷³⁷ about the matter of “You can [holy] like Me,” and,¹⁷³⁸ “My holiness above your holiness,” means “My holiness above is from your holiness,” and, “You can be [holy] like Me.” That is, every single Jew “can be like Me,” and have the holiness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is specifically brought about through the descent of the Godly soul into the body and animalistic soul. This is like the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, which is a higher service of *HaShem*-יהו"ה than the service of the righteous-*Tzaddikim*,¹⁷³⁹ to such an extent that even the willful transgressions of those who return in repentance (*Ba'alei Teshuvah*) are transformed into merits.¹⁷⁴⁰

¹⁷³⁷ See *Torat Menachem*, Vol. 25, p. 266, note 2.

¹⁷³⁸ *Midrash Vayikra Rabba* 24:9; *Berishit Rabba* 90:2; See *Likkutei Sichot* Vol. 12 p. 91, note 4.

¹⁷³⁹ *Mishneh Torah*, *Hilchot Teshuvah* 7:4

¹⁷⁴⁰ *Talmud Bavli*, *Yoma* 86b; See *Tanya*, *Likkutei Amarim*, Ch. 7.

Now, this love of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me’odecha*-בכל מאדך),” which is the matter of serving Him with self-sacrifice (*Mesirat Nefesh*) [in a way of] “You shall burst forth-*u’Faratzta*-ופרצת – is asked of every single Jew. In other words, this is not exclusive to singularly unique individuals (*Yechidei Segulah*), but applies to every single Jew. For, the descent of the Jewish soul below is for the purpose of ascent, and if a Jew does not come to love of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me’odecha*-בכל מאדך),” why then did he descend below!? Therefore, each and every Jew must serve *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), by which he ascends even higher than the root of his soul as it was before its descent, thus drawing down the Crown-*Keter* that *HaShem*-יהו"ה took for Himself.

5.

This then, is the meaning of the verse,¹⁷⁴¹ “O’ maidens of Tzion, go out and gaze upon King Shlomo, wearing the crown that His mother crowned Him with on His wedding day etc.” “His wedding day” refers to the giving of the Torah, which must be with toil in serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). That is, though there must be self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, throughout all the days of the year, and as explained in Tanya,¹⁷⁴² self-sacrifice (*Mesirat Nefesh*) is the foundation of

¹⁷⁴¹ Song of Songs 3:11

¹⁷⁴² Tanya, Likkutei Amarim, Ch. 25

all service of *HaShem*-יהו"ה, nonetheless, throughout the rest of the year, the toil is primarily in loving Him “with all your heart (*BeChol Levavecha*-בכל לבבך)” and “with all your soul (*BeChol Nafshecha*-בכל נפשך),” whereas loving Him “with all your being (*BeChol Me'odecha*-בכל מאדך)” is concealed in its manifestation in serving Him “with all your heart (*BeChol Levavecha*-בכל לבבך)” and “with all your soul (*BeChol Nafshecha*-בכל נפשך).” However, in the time of the giving of the Torah, self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, must be openly revealed.

This then, is the meaning of the word, “Go out-*Tze'enah*-צאִינָה,” meaning that one must “go out” and depart from his self-existence, (he must leave himself), even if his existence is holy existence. Through doing so, he will come to [the continuation of the verse] “gaze upon King Shlomo,” referring to the King, King of kings, the Holy One, blessed is He, in that [Shlomo-שלמה means] “Peace is His-*HaShalom Shelo*-השלוֹם שלו.”¹⁷⁴³

[He then will come to the continuation of the verse], “Wearing the crown that His mother crowned Him with,” referring to the assembly of the souls of the Jewish people (*Knesset Yisroel*). That is, it is the assembly of the souls of the Jewish people (*Knesset Yisroel*) who crown the King “to whom peace-*Shalom*-שלום belongs.”

This is because they are higher than this, being that they are unified to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and because their service *HaShem*-יהו"ה, blessed is He, is

¹⁷⁴³ Midrash Shir HaShirim Rabba 3:11 *ibid*.

with the spark of the Creator. That is, the essential self of the Jew below is unified with the Essential Self of *HaShem*-יהו"ה above, blessed is He, and they are entirely one.