

Discourse 32

*“Tze’edah u’Re’edah Bnot Tziyon –
O’ daughters of Zion, go out and see”*

Delivered on the first night of Shavuot, 5722

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

1.

The verse states,⁸⁶² “O’ daughters of Zion, go out and see the King Shlomo, wearing the crown that His mother crowned Him with on His wedding day, on the day of His heart’s rejoicing.” Now, the explanation is well known,⁸⁶³ that the words, “Go out and see-*Tze’edah u’Re’edah* וראינה ורעינה,” refer to going out of oneself to see *HaShem*’s-יהוה’s Godliness.⁸⁶⁴ This also is why the words, “the King Shlomo-*HaMelech Shlomo* שלמה-המלך,” mean “the King that peace-*Shalom* שלום is His,”⁸⁶⁵ that is, the King, King of kings, the Holy One, blessed is He.

Now, with the words, “wearing the crown that His mother crowned Him with,” the verse specifies “the crown-*Atarah* עטרה,” in that it crowns “the King Shlomo,” (meaning, it sits upon him). “His mother crowned him-*Atarah*,” means that, “His mother-*Eemo* אמו” draws the crown-*Atarah* עטרה down, but in and of itself, the “crown-*Atarah* עטרה” is higher

⁸⁶² Song of Songs 3:11

⁸⁶³ See Likkutei Torah, Shir HaShirim 21b and on

⁸⁶⁴ Also see HaYom Yom for the 23rd of Shvat

⁸⁶⁵ Midrash Shir HaShirim Rabba 3:10, 3:11, and elsewhere.

than “His mother-*Eemo*-אמו,” (as will be explained),⁸⁶⁶ and “His wedding day-*Yom Chatunato*-יום החתונה” refers to when the Torah was given, as stated in Midrash.⁸⁶⁷

That is, by preceding with “Go out-*Tze’ena*-צאנה,” meaning going out of ourselves, we specifically come to “see-*Re’enah*-ראינה,” which is higher than “hearing” and understanding. This is the matter of seeing (*Re’iyah*) “the King Shlomo-*HaMelech Shlomo*-המלך שלמה,” meaning, “The King that peace-*Shalom*-שלום is His,” which is a very high aspect, as known⁸⁶⁸ about [the verse],⁸⁶⁹ “He makes peace (*Shalom*-שלום) in His heights,” that the matter of peace (*Shalom*-שלום) is the bonding and union of two opposites,⁸⁷⁰ which comes from that which transcends division.

That is, wherever there is division, the matter of true peace (*Shalom*-שלום) is not possible, except specifically by a drawing down from that which transcends division. With this in mind, we can understand the great level of “the King Shlomo-*HaMelech Shlomo*-המלך שלמה,” meaning, “The King that peace-*Shalom*-שלום is His.”

⁸⁶⁶ At the conclusion of the discourse.

⁸⁶⁷ Midrash Shir HaShirim Rabba 3:11 *ibid.*; Also see Midrash Bamidbar Rabba 12:8

⁸⁶⁸ See Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere. Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22; Also see the preceding discourse of this year, 5722, entitled “*v’Nigleh Kvod HaShem* – The glory of *HaShem* will be revealed,” Discourse 28.

⁸⁶⁹ Job 25:4; Midrash Shir HaShirim Rabba *ibid.*

⁸⁷⁰ See Likkutei Torah, Tazriya *ibid.* 22a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21-22 *ibid.*

However, “the Crown (*Atarah*-עטרה) that his mother (*Eemo*-אמו) crowned Him with,” which is “**upon**” King Shlomo, is higher than “The King that peace-*Shalom*-שלום is His.” All this is drawn down “on His wedding day,” referring to when the Torah is given by preceding with “going out-*Tze’edah*-צאונה,” meaning, going out of one’s self.

About this⁸⁷¹ Midrash states,⁸⁷² “Rabbi Shimon bar Yochai asked Rabbi Elazar the son of Rabbi Yossi, ‘Perhaps you heard from your father what ‘the crown with which His mother crowned him’ means?’ He replied, ‘This is like the analogy of a king who had an only daughter that he was very fond of. He could not stop expressing his love for her, until he called her ‘my daughter’ [as the verse states,⁸⁷³ ‘Listen My daughter and see.’] He could not stop expressing his love for her until he called her ‘my sister’ [as the verse states,⁸⁷⁴ ‘Open for Me, My sister, My beloved.’] He could not stop expressing his love for her, until he called her ‘My mother,’ as the verse states,⁸⁷⁵ ‘Pay attention to Me, My people, give ear to Me, My nation-*Le’Umi*-לאומי,’ [written without the letter *Vav*-ו it is] ‘My mother-*Le’Eemi*-לאמי.’” That is, the words “the crown with which His **mother** crowned Him” refer to the souls of the Jewish people who crowned the Holy One, blessed is He, with a crown (*Atarah*-עטרה).

⁸⁷¹ See the discourse entitled “*Tze’edah u’Re’edah*” 5660 (Sefer HaMaamarim 5660 p. 106 and on)

⁸⁷² Midrash Shir HaShirim Rabba *ibid.*, cited in Rashi to Song of Songs 3:11

⁸⁷³ Psalms 45:11

⁸⁷⁴ Song of Songs 5:2

⁸⁷⁵ Isaiah 51:4

Now, this does not contradict the statement in Talmud that,⁸⁷⁶ “When the Jewish people gave precedence to ‘We will do (*Na’aseh*-נעשה)’ over ‘We will hear (*Nishmah*-נשמע),’ six-hundred thousand 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 (*Nishmah*-נשמע).” In other words, at the giving of the Torah, the upper beings (“the ministering angels”) crowned the Jewish people with crowns. In contrast, here it states that at the giving of the Torah the souls of the Jewish people crowned the Holy One, blessed is He, with a crown. However, both matters are true.

The explanation is according to Midrash⁸⁷⁷ on the verse,⁸⁷⁸ “You shall be holy (*Kedoshim*-קדושים)⁸⁷⁹ for I *HaShem*-יהוה your God, am holy (*Kadosh*-קדוש).”⁸⁸⁰ It states there, “This is analogous to the residents of a certain province who crafted three crowns for the king. What did the king do? He placed one on his own head, and two he placed on the heads of his children. So too, every single day, the supernal beings crown the Holy One, blessed is He, with three Holies (Holy Holy Holy-*Kadosh Kadosh Kadosh*-קדוש קדוש קדוש). What does the Holy One, blessed is He, do? He places one on His own head and places two on the heads of the children of Israel.”

With the above in mind, we can understand the statement in Talmud, that when “the ministering angels came

⁸⁷⁶ Talmud Bavli, Shabbat 88a

⁸⁷⁷ Midrash Vayikra Rabba 24:8

⁸⁷⁸ Leviticus 19:2

⁸⁷⁹ In the plural form, indicating two.

⁸⁸⁰ In the singular form.

and tied two crowns for each member of the children of Israel,” this refers to “the two crowns that He placed (by way of the ministering angels) on the heads of His children.” When it states in Midrash that “the crown with which His mother crowned Him” refers to the crown that the souls of the children of Israel crown the Holy One, blessed is He, this refers to the crown that He took for himself.

However, this is still not understood. For, the Midrash states that the upper beings, these being the angels, who say the three Holies (Holy Holy Holy-*Kadosh Kadosh Kadosh*- קדוש קדוש קדוש), are the ones who crown the Holy One, blessed is He, with all three crowns. However, here it states that “the crown with which His **mother** crowned Him” refers to the Ingathering of the souls of Israel (*Knesset Yisroel*).

2.

The explanation is that the true matter of the crown (*Atarah*-עטרה) comes specifically from the souls of the Jewish people. This is because they have this matter of leaving the parameters of limitation, as indicated by the words, “Go out (*Tze’ena*-צאנה) ... and see the crown etc.” That is, specifically through leaving the parameters of limitation, it is possible for a Jew to reach the aspect of the Crown (*Atara*-עטרה), which is the aspect of the encompassing transcendent light (*Makif*), all the way to the aspect of the true encompassing transcendent light (*Makif*) of *HaShem*-יהו"ה.

To further explain, there is an aspect of the encompassing transcendent light (*Makif*) that has some relation

to the inner manifest light (*Pnimi*). That is, being that the inner manifest light (*Pnimi*) is measured and limited, it is incapable of receiving the higher light except in an encompassing transcendent way (*Makif*). Nevertheless, in and of itself [being that it is unlimited,] the higher light can come into the inner manifest aspect (*Pnimi*) etc. However, the true matter of the encompassing transcendent light (*Makif*) is that, in and of itself, being that it is a limitless light, it is in a state of transcendence (*Makif*). Therefore, to come to this light, one specifically must leave the parameters of limitation, this being the matter of “Go out (*Tze’ena*-צֵאֵנָה) [of yourself].”

This demonstrates that the verse, “The crown with which His mother crowned Him” refers to the souls of the Jewish people, since leaving the parameters of limitation applies specifically to them. For, as known,⁸⁸¹ the angelic beings are called “the ones who stand-*Omdeem*-עומדים.” Likewise, as the souls are before their descent below, they too are called “the ones who stand-*Omdeem*-עומדים.” Only upon their descent to manifest in the body are they then called “walkers-*Mehalchim*-מהלכים,” as the verse states,⁸⁸² “I will grant you walkways (*Mahalchim*-מהלכים) between these who stand (*Omdeem*-עומדים).”

The matter of “walkers-*Mehalchim*-מהלכים” means leaving the parameters of limitation. Therefore, the Jewish people are the ones who specifically coronate the King that peace is His, “on the day of His wedding,” this being the time

⁸⁸¹ See Torah Ohr, Vayeishev 30a and on, and elsewhere; Also see the preceding discourse of this year, 5722, entitled “*Vayomer Lo Yehonatan – Yehonatan said to him*,” Discourse 31.

⁸⁸² Zachariah 3:7

of the giving of Torah. This also is why the Torah was not given to the angels or to souls as they are above, but was specifically given below, on the earth. For, it specifically is here that they come to be “walkers-*Mehalchim*-מְהַלְכִים.”

3.

Now, this must be better understood. For we also find the matter of motion and ascent in the angels, being that they are in a constant state of “running” (*Ratzo*) and “returning” (*Shov*). This is as the verse states,⁸⁸³ “The *Chayot* [angels] were running (*Ratzo*) and returning (*Shov*),” and as known, all “running” (*Ratzo*) and “returning” (*Shov*) is the matter of ascending from one level to the next level.

This is similar to the verse about our forefather Avraham,⁸⁸⁴ “And Avraham traveled, going forward (*Haloch*-הלך) and traveling (*Naso*’*ah*-וַנָּסוּעַ) to the south,”⁸⁸⁵ meaning that he went from level to level.⁸⁸⁶ This also is so of the “running” (*Ratzo*) and “returning” (*Shov*) of the angels, and is why the angels are also called “birds-*Otot*,” as our sages, of blessed memory, taught⁸⁸⁷ on the verse,⁸⁸⁸ “And birds that fly (*Of* *Ye’ofeif*-וְעוֹפֵי),” that it refers to [the angels] Michael and Gavriel.

⁸⁸³ Ezekiel 1:14

⁸⁸⁴ Genesis 12:9

⁸⁸⁵ Also see the preceding discourse of this year, 5722, entitled “*Al Yipater* – A person should not take leave of his friend...” Ch. 5 and on.

⁸⁸⁶ Torah Ohr, Yitro 66d and elsewhere.

⁸⁸⁷ Zohar III 26b

⁸⁸⁸ Genesis 1:20

That is, just as birds fly and ascend to the heights, so too, the angels ascend by way of “running” (*Ratzo*) and “returning” (*Shov*). As our sages, of blessed memory, said,⁸⁸⁹ “Michael [arrives at his destination] with a single (flight).” This indicates the wondrous greatness and awesomeness of his ascent. This being the case, that angels also have the matter of ascent, why then are they called “the ones who stand-*Omdeem-*עומדים”?

However, this is because there are two kinds of ascent. There is ascent by way of order and gradation, and there is ascent not by way of order and gradation. To explain, there is ascent from one level to the next by way of order and gradation. This is like the ascent of one’s intellect, in that “days speak and many years teach wisdom.”⁸⁹⁰

That is, since in general, intellect is the matter of grasping and comprehending, therefore its ascent is by way of gradation. In other words, its ascent is not by way of skipping. Rather, one begins with that which is easy to grasp, and then progresses to that which is more difficult to grasp, thus progressing from lower to higher.

That is, the ascent is not in a way skipping and completely leaving the lower level. Rather, with the lower intellect itself, one progresses and ascends to the upper level of the lower level, and from there, to the lower level of the upper level, which still has some relation to the upper level of the lower level. The same is so when ascending from the upper level to an even higher level, in that it still has some relation to

⁸⁸⁹ Talmud Bavli, Brachot 4b (and Rashi there); Zohar III 229b

⁸⁹⁰ Job 32:7

the intellect that preceded it, and to the level that preceded it etc.

We thus find that even at the very height of one's intellectual ascent, it still relates [to the levels below it] and therefore also relates the lowest level of intellect where he started off. The same is so of ascent in a matter of intellectual itself, in that it has many levels, so much so, that it has a great many levels, as the verse states,⁸⁹¹ "And he spoke three thousand analogies" [each one being an analogy for the one before it].⁸⁹²

However, in truth, the abundance of levels is beyond measure. This is because the matter of the "three thousand analogies" refers to the three worlds [*Briyah, Yetzirah, Asiyah*]⁸⁹³ whereas, in truth, there are worlds beyond count, as the verse states,⁸⁹⁴ "And maidens (*Alamot*-עלמות) beyond count" (about which it states,⁸⁹⁵ "Do not just read it as 'maidens-*Alamot*-עלמות' but read it as 'worlds-*Olamot*-עולמות"). In other words, even in the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) there are worlds beyond number. Nevertheless, [being that each of the three thousand analogies was an analogy for the one before it] therefore even the highest analogy relates [to all the

⁸⁹¹ Kings I 5:12; See Torah Ohr, Mikeitz 42b and on; *Hemshech* 5666 p. 237; Sefer HaMaamarim 5698 p. 217.

⁸⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45.

⁸⁹³ Maamarei Admor HaZaken, HaKetzarim p. 231; Ohr HaTorah, Va'era p. 153 and on; *Hemshech* 5666 ibid.

⁸⁹⁴ Song of Songs 6:8

⁸⁹⁵ Zohar III 71b; Introduction to Tikkunei Zohar, 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

analogies below it] – and is therefore in the same category as the lowest analogy.

The same is understood about the ascent of the angels, in that it is with measure and limitation.⁸⁹⁶ For, our sages, of blessed memory, said,⁸⁹⁷ “An angel is positioned in one third of the world.” However, the explanation of this is known,⁸⁹⁸ namely, that the world is one third of the angel. Similarly, our sages, of blessed memory, stated,⁸⁹⁹ “The feet of the *Chayot* [angels] correspond to all [the firmaments], the ankles of the *Chayot* [angels] correspond to all of them etc.” In other words, though the substance (*Chomer*) of the angels is of much greater measure, even so, it is limited.

Thus, since the substance (*Chomer*) of the angels is measured and limited, it must be said that the form (*Tzurah*) and souls of the angels are also measured and limited. This is because their substance (*Chomer*) and form (*Tzurah*) relate to each other. This is explained in the discourse entitled,⁹⁰⁰ “*Lehavin HaTa’am SheNishtaneh Yetzirat Guf HaAdam MiShe’ar Kol HaNivra’im* etc.” That is, in all creatures [other than man,] their bodies were formed as one together with their

⁸⁹⁶ See the discourse entitled “*Lehavin Inyan Hilulah d’Rashbi*” 5654 (Sefer HaMaamarim 5654, p. 261 and on); Also see the discourse by the same title in Maamarei Admor HaZaken, 5564 p. 104 and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 667 and on; Ohr HaTorah, Inyanim p. 218 and on; Also see the discourse entitled “*Lehavin Inyan Netinat HaTorah L’Neshamot Yisroel*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 20 (Sefer HaMaamarim 5716, p. 178 and on); The discourse entitled “*Lehavin Inyan Hilula d’Rashbi*” 5719, translated in The Teachings of The Rebbe 5719, Discourse 22 (Sefer HaMaamarim 5719 p. 187 and on); 5730 (Sefer HaMaamarim 5730 p. 218).

⁸⁹⁷ Midrash Bereishit Rabba 68:12; See Talmud Bavli, Chullin 91b

⁸⁹⁸ See Sefer HaMaamarim 5662 p. 351; 5708 p. 280, and elsewhere.

⁸⁹⁹ Talmud Bavli, Chagigah 13a; See Tanya, Likkutei Amarim, Ch. 13

⁹⁰⁰ Torah Ohr 3d and on

souls, in that they relate to each other. This also applies to the angels, who also are called “beasts” (*Behemot*), “animals” (*Chayot*), and “birds” (*Ofot*), in that their substance (*Chomer*) and form (*Tzurah*) relate to each other.

This is why we see that the soul of an angel affects its body, similar to how it is with the celestial orbs. That is, when the soul of the celestial orb sings its song of praise to *HaShem*-יהו"ה, its substance also prostrates to Him, this being the revolution [of the celestial orbs] as they revolve from east to west etc.⁹⁰¹ Thus,⁹⁰² for the,⁹⁰³ “Sun [to] stand still (*Dom*-דום) in Giveon,” it had to “be silenced-*Dom*-דום from singing its song.”⁹⁰⁴ That is, stopping the singing of its song, stopped its substance (*Chomer*) from prostrating, and as a result, the revolution of the sun stopped.

Thus, since [in the same way] the substance (*Chomer*) and soul (*Nefesh*) of the angels relate to each other, therefore, because the substance (*Chomer*) of the angels is limited, their souls (*Nefesh*) are also limited. The same applies to their service of *HaShem*-יהו"ה, blessed is He, which stems from their souls (*Nefesh*). It too is limited.

This is why the angels are called “the ones who stand-*Omdeem*-עומדים.” For, even though they have a matter of ascending, nonetheless, since all their ascents are [gradations that are] related to each other, it therefore is called “standing-*Amidah*-עמידה.” This is because even their ascent to the highest

⁹⁰¹ See Talmud Bavli, Bava Batra 25a

⁹⁰² See Siddur Im Da"Ch 142b and on; Ohr HaTorah, Na"Ch Vol. 2, p. 741

⁹⁰³ Joshua 10:12

⁹⁰⁴ See Rashi to Joshua 10:12

level is still in the same category and parameters of the lowest level, as explained above.

4.

Now, the inner reason for this is because, in accordance to the dictates of the Measuring Line (*Kav HaMidah*), the root of the angels is from Kingship-*Malchut* of the world of Emanation (*Atzilut*), up to the first root, this being the Line and Thread (*Kav v'Chut*) drawn down after the restraint of the *Tzimtzum*. It is called the Measuring Line (*Kav HaMidah*) in that it brings about the matter of “up” and “down” and gives measure to all levels [above and below] etc.⁹⁰⁵

Therefore, even the knowledge of *HaShem*'s יהו"ה's Godliness that the angels have – as stated by Rambam in the beginning of Hilchot Yesodei HaTorah,⁹⁰⁶ “they recognize and know the Creator with immense knowledge” – nevertheless, even the grasp of the highest angels, such as the fiery-*Seraphim* angels, who are consumed by their grasp (which is why they are called “fiery-*Seraphim*”),⁹⁰⁷ is measured and limited, which is why they are called “the ones who stand-*Omdeem*-עומדים,” because their grasp of *HaShem*'s יהו"ה's Godliness is measured and limited, and it follows automatically, that their service of Him, which comes from their grasp, is also measured and limited.

⁹⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 & 15, and the notes and citations there.

⁹⁰⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:8

⁹⁰⁷ See Likkutei Torha, Naso 28d; Pinchas 77d; Sefer HaMaamarim 5698 p. 231; 5709 p. 31.

Beyond this, even souls as they are above, before their descent to below, are called “the ones who stand-*Omdeem-*עומדים,” as the verse states,⁹⁰⁸ “As *HaShem*-יהו"ה lives, before whom I stood,” specifying “I stood-*Amadeti*-עמדתי” [in the past tense]. In other words, even though [as they are above, before coming down] the souls are in the aspect of “She is pure (*Tehorah Hee*-טהורה היא),” which is higher than the aspect of, “You created her (*Atah Baratah*-אתה בראתה),”⁹⁰⁹ so much so, that their root is in the Supernal thought (*Machshavah*), as it states,⁹¹⁰ “*Yisroel*-ישראל” arose in thought (*Machshavah*),” and even higher, in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*),⁹¹¹ nonetheless, they too are called “the ones who stand-*Omdeem-*עומדים.”

This is like the teaching,⁹¹² “Every single soul **stood** [in its form] before the Holy King.” The “Holy King” (*Malka Kadisha*-מלכא קדישא) refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*),⁹¹³ and even so, a word for “standing-*Amidah*-עמידה” is used here. This is because even the world of Emanation (*Atzilut*) is measured and limited.

Only upon the descent of the soul to below to manifest in the body, is the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, revealed in it. Thus, since the power of the

⁹⁰⁸ Kings I 17:1

⁹⁰⁹ See Likkutei Torah, Re'eh 27a, and elsewhere.

⁹¹⁰ Midrash Bereishit Rabba 1:4

⁹¹¹ See Sefer HaMaamarim 5679 p. 302; Also see Likkutei Torah, Shir HaShirim 19b, and elsewhere.

⁹¹² See the note of the Rebbe to Sefer HaMaamarim 5696 p. 62; 5711 p. 11 (See Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 86b; Zohar III 61b).

⁹¹³ Sefer HaMaamarim 5650 p. 358; 5657 p. 177; *Hemshech* 5666 p. 157; Sefer HaMaamarim 5689 p. 122; Sefer HaMaamarim 5696 *ibid.*, and elsewhere.

Unlimited One, *HaShem*-יהו"ה, blessed is He, is not bound to measure or limitation, Heaven forbid to think so, therefore, when the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is revealed in the soul, one can come to have the true matter of "going" (*Hiluch*-הילוך), ("walkers-*Mehalchim*-מהלכים") without limitations whatsoever.

5.

Now, to understand this, that as the soul is above, it does not have the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and only upon its descent to below is the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, drawn down to it, this may be understood by the matter of a wedding, ("the day of His wedding," referring to when the Torah was given, as mentioned above).

This is as our sages, of blessed memory taught,⁹¹⁴ "This world from which we are going is like a wedding celebration." That is, it is from (this world) that we specifically "are going." In other words, because of the descent of the soul specifically to this world, the matter of "going" (*Hiluch*-הילוך) comes about.

The reason is because this world is compared to a wedding, meaning that the bond between the soul and the body is similar to the matrimonial union between a man and a woman. That is, man and woman are two opposites, but through their union, this being the wedding, there is a drawing down and revelation of the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through the birth of generation

⁹¹⁴ Talmud Bavli, Eruvin 54a

after generation, as the verse states,⁹¹⁵ “May you see (Re’eh-ראה) children born to your children.” That is, procreation is a limitlessness matter (*Bli Gvul*) stemming from the power of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, this power is specifically drawn down through the union of man and woman, for when each is alone, both are limited like all creatures, and only when they bond in union is the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, drawn down.

From this we can understand that this certainly is so of the bond between the soul and the body, which are even greater opposites than man and woman. This is because souls are from the aspect of thought (*Machshavah*), and even higher, from the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), (as mentioned above).

In contrast, the human body is from the dust of the earth, the coarsest of substances. For, as known, the human body is unlike angelic bodies, which are composed of the two most spiritual foundational elements, fire and air, as stated by Ramban.⁹¹⁶ Rather, [the human body] is composed of all four foundational elements, including the coarser two elements, water and earth.

This being so, the body and soul have no relation to each other, so much so, that they are diametric opposites of each other. (That is, this is unlike other creatures in which their souls and their bodies relate to each other, and are not totally unlike

⁹¹⁵ Psalms 128:6

⁹¹⁶ See the end of Shaar HaGemul, cited in Torah Ohr, Bereishit 4b and Likkutei Torah, Zot HaBrachah 98a

each other, and certainly are not diametric opposites of each other.)

Thus, through the union of the soul and the body, (similar to the union of man and woman), a Godly light of the aspect of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will come to the soul, through which the soul below can come to a matter of "going" (*Hiluch*-הילוך) limitlessly.

In contrast, this is not so of the angels, and is not so of souls as they are above. That is, they do not have the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within them. This is as stated by Rambam in his introductions in *Moreh Nevuchim*⁹¹⁷ (cited in Chassidus),⁹¹⁸ "The existence of an infinite number of causes and effects is impossible."

In other words, no matter how great the cause, (no matter how high we go from cause to cause), the cause does not have the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He. Only upon the union of the soul and body of man, which is the union of two opposites, specifically in this, there is a drawing down of the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He. Thus, only in souls as they are below, is there a matter of "going" (*Hiluch*-הילוך), which is limitless.

6.

Now, the revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through the soul manifesting in the body,

⁹¹⁷ *Moreh Nevuchim*, Part 2, Introduction 3

⁹¹⁸ *Sefer HaChakirah* of the Tzemach Tzedek 46b; *Sefer HaMaamarim* 5677 p. 73; 5680 p. 50, and elsewhere.

comes about by fulfilling *HaShem*'s יהו"ה Torah and *mitzvot*. That is, what Torah and *mitzvot* reveal in the soul is an aspect that is higher than the root of Torah and *mitzvot* themselves. Now, Torah and *mitzvot* are necessary because as the soul is in the body, its adhesion to *HaShem*-יהו"ה, blessed is He, is unrecognizable, and therefore Torah and *mitzvot* are required.

For since Torah and *mitzvot* are the wisdom and will of the Holy One, blessed is He, and “He and His wisdom are one and He and His will are one,”⁹¹⁹ their adhesion to *HaShem*-יהו"ה, blessed is He, is recognizable. Therefore, it specifically is [learning Torah and fulfilling the *mitzvot*] that reveal the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the soul, which transcends the root of Torah and *mitzvot* themselves.

However, since one's Torah and *mitzvot* must reveal the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore they themselves must [also] be in a state of limitlessness (*Bli Gvul*). This is why when the Torah was given, the matter of giving precedence to “We will do” (*Na'aseh*-נעשה) over “We will listen” (*Nishma*-נשמע) was important, in that this refers to serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

For, from the perspective of reason and intellect, our service of Him must specifically be in a way of “We will hear” (*Nishma*-נשמע). It only is from the perspective of serving Him with self-sacrifice (*Mesirat Nefesh*), which transcends reason and intellect, that the matter of giving precedence to “We will do” (*Na'aseh*-נעשה) over “We will hear” (*Nishma*-נשמע) is

⁹¹⁹ See Tanya, Likkutei Amarim, Ch. 4 and elsewhere.

caused, such that it makes no difference to us what “We will hear” (*Nishma*-נשמע), in that we first say “We will do” (*Na’aseh*-נעשה).

The same is so of studying *HaShem*’s-ה"ה Torah and fulfilling His *mitzvot*, that one must study Torah one-hundred and one times,⁹²⁰ [meaning], more than he is accustomed to.⁹²¹ Moreover, one must fulfill all the *mitzvot* in “action-*Asiyah*-עשיה,” and “by force,”⁹²² specifically.⁹²³

The same applies to serving *HaShem*-ה"ה, blessed is He, in prayer (*Tefillah*), which prepares one to study Torah and fulfill the *mitzvot* [throughout the day]. During the recital of *Shema* there must be the service of Him specifically “with all your being” (*Bechol Me’odecha*-בכל מאדך).⁹²⁴ For, though one must serve *HaShem*-ה"ה, blessed is He, “with all your heart, and with all your soul,” meaning, with the inner manifest powers (*Kochot Pnimiyyim*) of his soul, since it specifically is necessary to serve Him with the inner manifest powers, nonetheless, one must serve Him “with all your being” (*Bechol Me’odecha*-בכל מאדך,” this being the limitless aspect (*Bli Gvul*) specifically.⁹²⁵

To further explain, though even in serving *HaShem*-ה"ה, blessed is He, “with all your heart and with all your soul,”

⁹²⁰ Talmud Bavli, Chagigah 9b

⁹²¹ Tanya, Likkutei Amarim, Ch. 15

⁹²² Beit Yosef to Tur, Yoreh De’ah 248 and elsewhere.

⁹²³ See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 761 and on; Sefer HaMaamarim 5636 Vol. 2 p. 289, and elsewhere; Also see the discourse entitled “*Vayedaber... Anochi*” of the second day of Shavuot of this year 5722, Discourse 33, Ch. 2.

⁹²⁴ Deuteronomy 6:5

⁹²⁵ Also see Likkutei Torah, Shlach 38d; Maamarei Admor HaZaken 5562 Vol. 1 p. 117.

there can be many levels to no end, as the Alter Rebbe wrote in Tanya,⁹²⁶ that [the lower love of Him called] “worldly love-*Ahavat Olam* subdivides into many levels and aspects to no end,” nonetheless, all these levels are with measure and limitation.

[This is similar to what was explained (in chapter three) about the ascent of the intellect (*Sechel*), that there can be many levels in this beyond numeration, but it nevertheless is measured and limited, being that, in general, the matter of intellect (*Sechel*) is such that one only grasps the edges.]⁹²⁷ Therefore, serving Him “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ) is necessary, specifically because this kind of service is limitless (*Bli Gvul*).

Now, this is the level of the love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ), that the souls of the Jewish people attain through manifesting in the body. For, because of the hiddenness and concealment caused by the body covering over and concealing the soul, specifically through this, the strength of the “running” (*Ratzo*) of the soul is with even greater power to “go” (*Hiluch*) from the parameters of limitation.

This then, is another explanation of “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ), similar to the teaching of our sages, of blessed memory, that “the word ‘exceedingly-*Me’od*-מְאֹד’ refers to the angel of death.”⁹²⁸ That is, one must

⁹²⁶ Tanya, Likkutei Amarim, Ch. 44

⁹²⁷ See *Hemshech* 5672 Vol. 1, p. 508

⁹²⁸ Midrash Bereishit Rabba 9:10; Torah Ohr, No’ach 9a, and elsewhere.

transform the angel of death, [that is] the evil inclination,⁹²⁹ into holiness.

[Even though this matter also is present in serving Him “with all your heart” (*Bechol Levavecha*-בְּכָל לִבְּךָ), about which our sages, of blessed memory, stated,⁹³⁰ “With all your heart-*Bechol Levavecha*-בְּכָל לִבְּךָ – With both your inclinations, [the inclination for evil and the inclination for good],” nevertheless, the novelty of serving *HaShem*-יְהוָה, blessed is He, “with all your being (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ) is that we thereby transform the evil inclination into utter goodness.]⁹³¹ Through doing so we thereby come to “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ) this being the matter of limitlessness (*Bli Gvul*), (according to the first explanation).

In other words, just as it was explained (in chapter five) that the revelation of the power of the Unlimited One, *HaShem*-יְהוָה, blessed is He, is not in the soul as it is above, but specifically upon its descent to manifest within the body, the same is so of serving Him “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ) in a limitless (*Bli Gvul*) way. That is, this service specifically comes from the matter of self-transformation (*It’hapcha*), in which the evil inclination [itself] is transformed to goodness. This also is why the Torah was specifically given below, on earth, since it is specifically here that there is the state and standing of [Moshe’s retort to the

⁹²⁹ Talmud Bavli, Bava Batra 16a

⁹³⁰ Mishnah Brachot 9:5 and Rashi to Deuteronomy 6:5

⁹³¹ Also see Likkutei Torah, Masei 91c; Ohr HaTorah, Drushim L’Rosh HaShanah, p. 1,338.

angels] “did you descent to Egypt... is there an evil inclination amongst you?”⁹³²

7.

From all the above we can understand the matter of “Go out-*Tze’ena*-צֵאֵנָה,” referring to going (*Hiluch*) from the parameters of limitation, which is something that is not present in the angels, nor in souls as they are above, but specifically relates to the soul as it is in the body. Through going from the parameters of their limitations – “Go out-*Tze’ena*-צֵאֵנָה” (as explained before) the souls of the Jewish people come to “see... the crown with which His mother crowned Him.” This is because it is not possible to come to the true aspect of the encompassing transcendent light (*Makif*), (“the Crown-*Atarah*-עֹטֶרֶת”), except by serving Him in a way of limitlessness that specifically comes as a result of the body.

Even so, the angels have a certain similarity to the matter of “going” (*Hiluch*-הִילוך). For, being that all elevations and drawings down come about through the medium of the angels, in that the angels elevate the service of the Jewish people, therefore, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, below, the angels are also caused to have something similar to the matter of “going” (*Hiluch*-הִילוך).

This then, is the meaning the statement of our sages, of blessed memory, in Tractate Chullin,⁹³³ “The ministering angels do not recite their song above, until the Jewish people

⁹³² Talmud Bavli, Shabbat 88b and on.

⁹³³ Talmud Bavli, Chullin 91b

recite their song below, as the verse states,⁹³⁴ ‘When the morning stars sang together,’⁹³⁵ [and only afterwards does the verse continue], ‘And all the sons of God (*Bnei Elohi”m*- בני אלהים)⁹³⁶ shouted for joy.’”

This is because the song of the souls [of the Jewish people] is, “Listen Israel, *HaShem* is our God, *Hashem* is One-*Shema Yisroel HaShem Elohei”nu HaShem Echad*- שמע ישראל יהוה אחד יהוה אלהינו יהוה אחד”⁹³⁷ and is said with self-sacrifice (*Mesirat Nefesh*) to His Oneness-*Echad*-אחד, to the point of “with all your being” (*Bechol Me’odecha*-בכל מאדך,” this being the matter of “going” from the parameters of limitation. This causes a similar matter of “going” (*Hiluch*-הילוך) in the song of the angels as well.

This is similar to the ascent of the Godly soul through the refinement of the animalistic soul. For, as the Godly soul is above, it is in a state of “standing” (*Amidah*-עמידה), and it only is through the refinement of the animalistic soul that the matter of “going” (*Hiluch*-הילוך) is caused. Similarly, through the angels elevating the service of *HaShem*-יהוה of the Jewish people below, a similar matter of “going” (*Hiluch*-הילוך) is caused in them as well, through which they too can coronate the Holy One, blessed is He, with the aspect of the Crown-*Keter* (*Atarah*-עטרה).

However, the primary coronation of the Holy One, blessed is He, with the crown (*Atarah*-עטרה), is specifically by the souls of the Jewish people. This is because they have the

⁹³⁴ Job 38:7

⁹³⁵ Referring to the Jewish people who are compared to the stars.

⁹³⁶ Referring to the angels.

⁹³⁷ Deuteronomy 6:4

matter of going from the parameters of limitation, and they therefore relate to the matter of the Crown (*Atarah*-עטרה), including the Crown that He took for Himself, which is the true matter of the encompassing transcendent light (*Makif*). That is, even though He took this Crown for Himself, this too relates and is drawn down to His children, (the souls of the Jewish people).

Proof of this is in the statement our sages, of blessed memory,⁹³⁸ on the verse,⁹³⁹ “And it shall be, that whoever is left in Zion and whoever remains in Yerushalayim, ‘Holy-Kadosh-קדוש’ will be said of him,” that, “In the future, ‘Holy-Kadosh-קדוש’ will be recited before the righteous-*Tzaddikim*, just as it is recited before the Holy One, blessed is He.” About this, Rashi explains that in the coming future, the angels will recite “Holy-Kadosh-קדוש” before the righteous-*Tzaddikim* in the same way that they currently recite [“Holy”] before the Holy One, blessed is He.⁹⁴⁰

Now, since the three times that the angels currently recite “Holy-Kadosh-קדוש” before the Holy One, blessed is He, are the three Crowns, we therefore find that in the coming future, when the angels will recite “Holy-Kadosh-קדוש” three times before the righteous *Tzaddikim*, there then will be the revelation and illumination of all three Crowns within the souls of the Jewish people, including the Crown that He took for Himself.

⁹³⁸ Talmud Bavli, Bava Batra 75b

⁹³⁹ Isaiah 4:3

⁹⁴⁰ Also see Rashi to Isaiah 4:3 *ibid.*, that “They will all be righteous-*Tzaddikim*.”

Now, since all matters of the coming future are revelations of that which is currently drawn down through our service of *HaShem*-יהוה, blessed is He,⁹⁴¹ we thus find that even now, the Jewish people have all three crowns, except that this is currently hidden. This is analogous to [a person who has] a precious gem hidden in a box. Although it is hidden, it belongs to him.⁹⁴² This is because as things are currently revealed, they are measured and limited, and therefore, the third Crown that He took for Himself cannot be revealed. Only in the coming future, when the limitlessness aspect (*Bli Gvul*) will also be revealed, will the third Crown be revealed. Nonetheless, even now it is present, but hidden.

Now, the drawing down of the third Crown is from that which transcends the root of Torah and *mitzvot*. This is as explained elsewhere,⁹⁴³ (and also as we explained in the discourses of the previous years),⁹⁴⁴ on the words of the Midrash⁹⁴⁵ to the verse,⁹⁴⁶ “You shall be to Me the most beloved treasure of all peoples... You shall be to Me a kingdom of priests and a holy nation,” that, “Three great matters were given to them by the Holy One, blessed is He, in reward for accepting the Torah, and these are them; ‘A most beloved treasure of all

⁹⁴¹ See Tanya, Likkutei Amarim, Ch. 37

⁹⁴² See Sefer HaMaamarim 5651 p. 96; 5658 p. 33; Discourse entitled “*Bati LeGani*” 5711, Ch. 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 267).

⁹⁴³ See the discourse entitled “*Tze’edah u’Re’edah*” *ibid.* (p. 111), and its continuation in the discourse entitled “*v’Atem Tihiyu Li Mamlechet Kohanim*” (p. 153 and on).

⁹⁴⁴ See the discourse entitled “*v’Atah Im Shamo’ah Tishme’u* – And now, if you earnestly listen to My voice,” 5717, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 26 (Sefer HaMaamarim 5717 p. 243 and on).

⁹⁴⁵ Midrash Bamidbar Rabba 14:10

⁹⁴⁶ Exodus 19:5-6

peoples,’ ‘a kingdom of priests,’ and ‘a holy nation.’” About this it is explained that the third great matter, “A holy nation (*Goy Kadosh*-גוי קדוש)” corresponds to the third Crown. This is specifically drawn down through the toil of “sanctify yourself (*Kadesh Atmecha*-קדש עצמך) in what is permitted to you,”⁹⁴⁷ in that “one must be even more stringent with the words of the Sages etc.,”⁹⁴⁸ and with the general matter of “Know Him in all your ways.”⁹⁴⁹

8.

This then, is the matter of [the verse],⁹⁵⁰ “O’ daughters of Zion, go out and look upon the King Shlomo, wearing the crown that His mother crowned Him with on His wedding day, on the day of His heart’s rejoicing.” That is, specifically through “going out-*Tze’enah*-צא־נה,” referring to “going” from the parameters of limitation, we thereby come to “see-*Re’enah*-רא־נה,” refers to seeing (*Re’iyah*-ראִיה) that transcends “hearing” (*Shmiyah*) and understanding.

This specifically is said to the “daughters of Zion-*Bnot Tziyon*-בנות צִיּוֹן,” rather than the “daughters of Yerushalayim-*Bnot Yerushalayim*-בנות יְרוּשָׁלַיִם,” which refers to the souls [of the Jewish people] as they are above. Rather, it specifically was said to the “daughters of Zion-*Bnot Tziyon*-בנות צִיּוֹן,” which

⁹⁴⁷ Talmud Bavli, Yevamot 20a

⁹⁴⁸ Talmud Bavli, Eruvin 21b; Sanhedrin 88b (in the Mishnah); Tanya, Iggeret HaTeshuvah, Ch. 9.

⁹⁴⁹ Proverbs 3:6; Mishneh Torah, Hilchot De’ot Ch. 3; Shulchan Aruch, Orach Chayim, 231

⁹⁵⁰ Song of Songs 3:11

refers to the souls as they are below. For, “Excellence-Tziyon-צִיּוֹן” is specifically the matter of the garments of Torah and *mitzvot* as they physically are below.⁹⁵¹

Specifically through this we come to the aspect of seeing (*Re'iyah*-רֵאִיָּה) “the King Shlomo-שלמה,” referring to the King, King of kings, the Holy One, blessed is He. That is, this refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יְהוָה, blessed is He, (as explained in the notes of the Tzemach Tzedek),⁹⁵² all the way to the aspect of the Crown (*Atarah*-עֲטָרָה) upon the King Shlomo, meaning, above Him. This Crown is drawn down through the aspect of “His mother-*Eemo*-אִמּוֹ,” but itself is higher than the aspect of “His mother-*Eemo*-אִמּוֹ.” That is, “His mother-*Eemo*-אִמּוֹ” is the aspect of the Understanding-*Binah* of the Long Patient One-*Arich*, whereas the Crown-*Atarah* is the aspect of the Ancient One-*Atik*, which is the true matter of the encompassing transcendent aspect (*Makif*).

All this is drawn down on “the day of His wedding,” referring to the time of the giving of the Torah. This is because when the Torah was given there was the matter of “going” from the parameters of limitation, this being the matter of giving precedence to “We will do” (*Na'aseh*-נַעֲשֶׂה) over “We will hear” (*Nishmah*-נִשְׁמָע), (as explained in chapter six). This is as our sages, of blessed memory, stated,⁹⁵³ “From where did the Jewish people merit to recite the *Shema*? From the giving of the Torah etc.”

⁹⁵¹ Also see Ohr HaTorah, Shir HaShirim (Vol. 2) p. 388.

⁹⁵² Ohr HaTorah *ibid.* p. 386

⁹⁵³ Midrash Devarim Rabba 2:31

This is because the giving of the Torah granted us the empowerment to serve *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital, [in a way of] "with all your being" (*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ). Through this we also receive the third Crown, which currently is hidden, but will be revealed in the coming future, as the verse states,⁹⁵⁴ "[The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that] the mouth of *HaShem*-יהו"ה has spoken."

The words, "the mouth of *HaShem*-יהו"ה has spoken," refer to the utterance, "I am *HaShem*-יהו"ה your God,"⁹⁵⁵ which is what will be revealed in the coming future. For, in that time there also will be the revelation of the third Crown that was drawn down when the Torah was given, because of the self-nullification (*Bittul*) of giving precedence to "we will do" (*Na'aseh*-נַעֲשֶׂה) over "we will hear" (*Nishma*-נִשְׁמָע), in receiving the Torah through the year, by studying and fulfill it.

That is, our receiving the Torah throughout the year must be with inner joy (*b'Pnimityut*),⁹⁵⁶ specifically with joy in the *mitzvah* in an inner way (*b'Pnimityut*). That is, one's toil in serving *HaShem*-יהו"ה, blessed is He, must specifically be in an inner, internalized way (*b'Pnimityut*), (as explained in chapter six).

This inner service of *HaShem*-יהו"ה, blessed is He, must be founded on the foundation of self-sacrifice (*Mesirat Nefesh*) and accepting the yoke of His Kingship in a way that transcends reason and intellect, (that is, by giving precedence to "We will

⁹⁵⁴ Isaiah 40:5

⁹⁵⁵ Exodus 20:2

⁹⁵⁶ See the elucidation in Likkutei Sichot, Vol. 4, p. 1307; Vol. 8 p. 272; Vol. 13, p. 158, and elsewhere.

do” (*Na’aseh*-נעשה) over “We will hear” (*Nishma*-נשמע.) Specifically through this, we also attain receiving the third Crown, by which the matter of receiving the Torah throughout the whole year, is drawn down in a way of inner toil (*Avodah b’Pnimityut*) and joy in the *mitzvah*.

Through this we will merit the fulfillment of the prophecy,⁹⁵⁷ “[The redeemed of *HaShem*-יהו"ה will return and come to Zion with glad song], and eternal gladness will be upon their heads,” with the complete redemption and coming of our righteous Moshiach, in the near future and in the most literal sense!

⁹⁵⁷ Isaiah 35:10, 51:11; Also see Ohr HaTorah ibid. p. 387