

Discourse 47

*“Ani Yesheinah v’Leebee Er... -
He set an end to the darkness”*

Delivered on Shabbat Parshat Ki-Tavo,

21st of Elul, 5724²¹⁷³

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

1.

The verse states,²¹⁷⁴ “I am asleep, but my heart is awake; The voice of my Beloved knocks! Open for Me, My sister, My beloved, My dove, My perfect one, for My head is drenched with dew.” In his discourse by this title (which was released from captivity),²¹⁷⁵ the Alter Rebbe cites the statement in Tikkunim,²¹⁷⁶ “I am asleep²¹⁷⁷ – in exile, and My heart is awake – This is the

²¹⁷³ Note regarding the original text of this discourse: As of this time we have not received the original transcript of this discourse and have depended upon a secondary redaction which was produced from the original transcript.

²¹⁷⁴ Song of Songs 5:2

²¹⁷⁵ And was printed as a pamphlet unto itself of the 25th of Elul of this year, (and subsequently printed in Maamarei Admor HaZaken, Ketuvim Vol. 2, p. 207 and on). In the opening words there it states, “In accordance with the instructions of his honorable holiness, the Rebbe Shlita, we are releasing for print...” The discourse was printed in the book Boneh Yerushalayim (p. 120) and printed here with comparisons made to an old manuscript which appears to have been written in the lifetime of the Alter Rebbe. At the time of the gathering of Shabbat Parshat Ki-Tavo of this year [5724], the Rebbe said this discourse (with some variations and additions). The Rebbe also added some notes and glosses on the sides of the discourse which are incorporated in the notes here [which in the original discourse are notes 3-4, 30, 33, and 35, which will be marked in this translation].

²¹⁷⁶ Note: See there at the end of the introduction 17b; Tikkun 69 (105a); Also see Zohar III 95a.

²¹⁷⁷ Note: In the teachings of Chassidus this is explained in various ways. See: Likkutei Torah, Shir HaShirim to the verse; Derech Chayim, discourse entitled

Holy One, blessed is He.”²¹⁷⁸ He explains that [the word] “I-*Ani*-אני” refers to the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, which dwells within them and enlivens them all, as in the verse,²¹⁷⁹ “You enliven them all.” This refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which fills and enlivens them all, that is, all the worlds, “in the heavens above and upon the earth below,”²¹⁸⁰ and in the four directions [east, west, north and south].

About this the verse states, “I am asleep – in exile.” For, from the perspective of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, it is possible [for a person] to become separate etc., through his thoughts adhering to worldly matters, such as concerns over earning a livelihood etc., as our sages, of blessed memory, stated,²¹⁸¹ “People chase after their livelihood.” In other words, he forgets that “You enliven them all,” this being the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and thus becomes separated from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

However, “My heart is awake – this is the Holy One, blessed is He.” This refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), called the Holy One, blessed is He. For, He transcends all the worlds, and there is no thought that can grasp and receive vitality from this aspect, since “No thought can grasp

“*Lehavin Sefer HaTefilah*” Ch. 5 & Ch. 6; Tzemach Tzeddek to Shir HaShirim; “*Dodi Shlach*” 5628; “*Ani Yesheina*” 5664; “*Ani Yesheina*” 5690, and elsewhere.

²¹⁷⁸ Also see Likkutei Torah, Shir HaShirim 33d

²¹⁷⁹ Nehemiah 9:6

²¹⁸⁰ Deuteronomy 4:39

²¹⁸¹ Talmud Bavli, Shabbat 32b

Him whatsoever.”²¹⁸² He therefore is called “Holy-Kudsha-קודשא,” in that He is holy and separate, and transcends the intellect (*Sechel*). This is the meaning of “My heart is awake,” referring to the desire of the heart (*Re’uta d’Leeba*).

Now, this aspect is present in each and every Jew, even the lowest of the low, and it is impossible [for him] to separate from this aspect in any way. About this the verse states,²¹⁸³ “Behold! The Guardian of Israel neither sleeps nor slumbers.” That is, this is the protection of the Jewish people, namely, that if he would not have the “desire of the heart” (*Re’uta d’Leeba*), he could not exist, Heaven forbid.

He continues and [explains] that this matter is present in each Jew, even if, to him, it seems that he does not have it, and does not sense it, which certainly is untrue.²¹⁸⁴ This is because, “even though he does not see, the source of the flow of his soul (his *Mazal*) sees,”²¹⁸⁵ this being the “desire of his heart” (*Re’uta d’Leeba*). This stems from the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). The word “surrounds-*Sovev*-סובב” is analogous to a circle that encompasses above everything and below everything. In other words, even when a Jew is in the ultimate state of lowliness, he nonetheless adheres to the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev*) etc.

He concludes that whosoever wishes to adhere to the Holy One, blessed is He, the advice for this, is to set the matter of “My heart is awake” upon his heart, this being the matter of the “desire of the heart” (*Re’uta d’Leeba*).

²¹⁸² Introduction to Tikkunei Zohar (17a)

²¹⁸³ Psalms 121:4

²¹⁸⁴ Also see Likkutei Sichot Vol. 9, p. 193 and on.

²¹⁸⁵ See Talmud Bavli, Megilla 3a

2.

He then explains the continuation of the verse, “I am asleep... the voice of my Beloved [knocks]...” The words “The voice of my Beloved (knocks)” refer to the voice of the words of the Living God, meaning Torah and *mitzvot*.

The words “open for Me,” [means, open for Me] “like the eye of a needle.”²¹⁸⁶ That is, [open] the heart of stone that has become blocked with sadness, melancholy and worries about livelihood.²¹⁸⁷ In other words, remove all worry [from yourself and say, “I lack nothing.” For, as long as a person does not remove all worry [from himself] he will be sad, and it will be impossible for him to be in the state [indicated by the verse],²¹⁸⁸ “Might and joy are in His place,” and there will be no room for the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to manifest, since it only manifests out of joy.²¹⁸⁹

Thus, it only is by removing from his heart the worry that “perhaps he will lack his bread,”²¹⁹⁰ and instead conducting himself like what the verse states about the descent of the Manna,²¹⁹¹ “They shall gather each day’s portion on its day,” and not worry about tomorrow etc., that there then is room for the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to manifest [in him].

3.

²¹⁸⁶ See Shir HaShirim Rabba 5:2 (2) and elsewhere.

²¹⁸⁷ Which is the reason that “I am asleep – in exile,” as mentioned before.

²¹⁸⁸ Chronicles I 16:27

²¹⁸⁹ Talmud Bavli, Shabbat 30b; Pesachim 117a

²¹⁹⁰ See Isaiah 51:14

²¹⁹¹ Exodus 16:4; See Midrash Tanchuma Beshalach 20.

The verse continues, “(Open for Me), My sister, My beloved, My dove, My perfect one.” This is as explained in the discourse, that if a person says [to himself], “I am very from this! How can I have adhesion (*Dveikut*) to *HaShem*-יהו"ה?” the solution is “My sister-*Achoti*-אחותי,” which is of the same root as “Alexandrian stitching-*Eechooy*-איחוי,”²¹⁹² which is a term of bonding.

This is because though the Jewish people are called “children” (*Banim*-בנים) and “servants” (*Avadim*-עבדים) of *HaShem*-יהו"ה, but the level indicated by “My sister-*Achoti*-אחותי” is even higher.²¹⁹³ By way of analogy, this is like a brother and sister, who though they may be [physically] far from each other, nonetheless, their love for each other never ceases. The same is so in the analogue, that even though a Jew may be far from *HaShem*-יהו"ה, blessed is He, even so, the love never ceases.

It then states, “My beloved-*Ra'ayati*-רעייתי.” In other words, if a person says [to himself], “How can I be joyous, [being that] I am attached to evil-*Ra*-רע” the solution is, “My beloved-*Ra'ayati*-רעייתי,” which is a term meaning a “provider-*Ro'eh*-רועה” and benefactor, as in the teaching,²¹⁹⁴ “The Jewish people provide for Me (*Ro'eem*-רועים) etc.” In other words, the joy is not due to himself, but solely because *HaShem*-יהו"ה, blessed is He, desires “a dwelling place for Himself in the lower worlds.”²¹⁹⁵ For, even

²¹⁹² Talmud Bavli, Mo'ed Katan 26b; See Likkutei Torah, Behar 39c and on, and elsewhere.

²¹⁹³ The Rebbe Shlita said “this is a wondrous (*Gevaldik*) teaching.”

²¹⁹⁴ Zohar III 7b; See Midrash Shir HaShirim Rabba 1:9 (6); Yalkut Shimoni Pekudei, Remez 418.

²¹⁹⁵ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

though “the whole earth is filled with His glory,”²¹⁹⁶ nonetheless, “from my flesh I behold God.”²¹⁹⁷

That is, just as the primary dwelling place of the soul is in the brain, and from there it spreads out to all the other limbs and organs, so likewise, the Holy One, blessed is He, fills the whole earth with His glory, and before the destruction of the Holy Temple, the primary dwelling of the *Shechinah* was in the Holy of Holies, but now “the Holy One, blessed is He, only has the four cubits of Torah law (*Halachah*-הלכה) in His world,”²¹⁹⁸ [as the verse states],²¹⁹⁹ “The ways (*Halichot*-הליכות) of the world are His etc.”

This is the meaning of [the verse],²²⁰⁰ “For My glory I created it, I formed it, I even actualized it.” The word “For My glory-*L'Khvodi*-לכבודי” is as, “[Rabbi Yochanan] referred to his clothing as ‘My honor-*Mechabdotai*-מכבודתי,”²²⁰¹ meaning, “the garments of the King.”

The word, “I created it-*Barativ*-בראתיו” refers to the world of Creation (*Briyah*-בריאה), which is the matter of thought (*Machshavah*), to think good thoughts, this being the garment of the world of Creation (*Briyah*).

The word, “I formed it-*Yatzartiv*-יצרתיו” refers to the world of Formation (*Yetzirah*-יצירה), which is the matter of speech, meaning, to speak words of Torah, this being the garment of the world of Formation (*Yetzirah*).

The words “I even actualized it” (*Af Asitiv*-אף עשיתיו) is that “even-*Af*-עף” in one’s actions of doing physical *mitzvot*, such

²¹⁹⁶ Isaiah 6:3

²¹⁹⁷ Job 19:26

²¹⁹⁸ Talmud Bavli, Brachot 8a

²¹⁹⁹ Habakkuk 3:6

²²⁰⁰ Isaiah 43:7

²²⁰¹ Talmud Bavli, Shabbat 113a

as giving charity and donning Tzitzit and Tefillin, even (*Af-אף*) then he makes a garment. This is the meaning of [the verse],²²⁰² “Let Israel rejoice in its deeds (*b’Osav-בעושי*).”²²⁰³ That is, even if he cannot think or speak, “Let Israel rejoice in its deeds (*b’Osav-בעושי*),” meaning, in his actions (*Asiyot-עשיות*) etc.

It then states, “My dove-*Yonati*-יונתי.” That is, if a person says [to himself], “I have no knowledge in this, being that the two [preceding] matters, “My sister” and “My beloved” are brought about through knowledge (*Da’at*), meaning, to know that the matter indicated by the word “My sister-*Achoti*-אחותי” is the matter of adhesion (*Dveikut*) to *HaShem*-יהו"ה, and to know that the matter indicated by the word “My beloved-*Ra’ayati*-רעייתי,” by which he will be joyful in fulfilling the *mitzvot*], then the solution is “My dove-*Yonati*-יונתי.”

This is like the teaching in Midrash,²²⁰⁴ in which the Jewish people are compared to a dove, that just as a dove only adheres to its spouse, so likewise with the Jewish people etc. That is, though a dove has no knowledge, it only adheres to its spouse, being that this is its nature. So likewise, this is so of the assembly of Israel (*Knesset Yisroel*), that even a Jew who has no knowledge (*Da’at*) at all, nonetheless his nature is to adhere to *HaShem*-יהו"ה, blessed is He.

There then is further advice [indicated by the word], “My perfect one-*Tamati*-תמתי.” That is, even though a Jew is in the ultimate state of lowliness, even so, he adheres to *HaShem*-יהו"ה, blessed is He. This is because the assembly of Israel (*Knesset*

²²⁰² Psalms 149:2

²²⁰³ The word “*b’Osav-בעושי*” is normally translated as “in its Maker,” but here it also means and is translated in line with the explanation above.

²²⁰⁴ See Midrash Shir HaShirim 4:1

Yisroel) are the “limbs of the King.”²²⁰⁵ They thus are called “*Tamati*-תמתי,” meaning that “they are perfectly aligned-*Mateemot*-מתאימות with Him.”²²⁰⁶

By way of analogy, if a person hurts one of his fingers,²²⁰⁷ his head and the heart will also feel it, just like his finger. The same is so in the analogue, that even though a Jew may be in the lowliest state, he nonetheless is bound to his Root, and his Root likewise feels and will certainly have compassion on him and heal him.

[To further explain the specific wording of the discourse, “He will certainly have compassion etc.,” specifying “certainly-*Bevadai*-בודאי.” This is similar to what was stated at the beginning of the discourse about the matter of the “desire of the heart” (*Re’uta d’Leeba*), that “even if, to him, it seems that he does not have it, and he does not sense it, this **certainly** (*Bevadai*-בודאי) is not true.”]

The verse concludes, “for My head is drenched with dew etc.”²²⁰⁸ (The intention here seems to be that this is why “He will certainly have compassion on him and heal him,” being that the head feels all the limbs). Whoever is wise will understand.²²⁰⁹

²²⁰⁵ See Tanya, Iggeret HaKodesh, Epistle 31

²²⁰⁶ See Midrash Shir HaShirim Rabba to the verse 8:2 (2)

²²⁰⁷ The Rebbe added a hand-written note: “Even the sense of the heart feels like the finger.”

²²⁰⁸ The redactors recall that it was also mentioned that the Rebbe said that “dew-*Tal*-טל” refers to the matter of “the dew (*Tal*-טל) of Torah,” and also mentioned the end of the verse “My locks with the dampness of the night.”

²²⁰⁹ Note: The Rebbe added a handwritten note, “One who is wise will understand. This will suffice for the understanding.”

4.

From all the above, we can understand the greatness of the matter of joy (*Simchah*),²²¹⁰ (which applies to every Jew, as explained before on the verse, “Let Israel rejoice in its deeds,” such that even a person who cannot think or speak, should “rejoice in its deeds-*b’Osav* בעושי-,” meaning, in **his** deeds), and the greatness of the imperative for this (and obviously this negates, in the most ultimate way, any matter of sadness stemming from concerns over livelihood and the like).

That is, it is specifically through this [joy] that room is created for the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, to manifest, and in a way that is revealed etc., meaning, not just from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is the matter of “my heart is awake,” but even from the aspect of His light that fills all worlds (*Memaleh Kol Almin*), which is the aspect of the *Shechinah* etc.²²¹¹

²²¹⁰ See Deuteronomy (Ki Tavo) 28:47; Tanya, Likkutei Amarim, Ch. 26

²²¹¹ The end of this discourse is missing.