

Discourse 38

“*Shir HaShirim*

The Song of Songs...

for your love is more delightful than wine”

Delivered on Shabbat Parshat Metzora,
Shabbat HaGadol, 8th of Nissan, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,³²³ “The song of songs... for your love is more delightful than wine.” In Likkutei Torah, in the discourses on Shir HaShirim,³²⁴ the Alter Rebbe explains that wine (“your love is more delightful than wine”) is connected to the matter of joy. This is as our sages, of blessed memory, stated,³²⁵ “One only recites a song [in the Temple] over [the libation] of wine.” This is because the wine is first absorbed within the grapes and subsequently comes out of concealment into revelation. It is this departure from concealment into revelation that brings to joy, just as when one departs from darkness into light. For, at first “the darkness covers,”³²⁶ but

³²³ Song of Songs 1:1-2

³²⁴ Likkutei Torah, toward the beginning 2a-b; Also see the discourse by this title in Ohr HaTorah, Shir HaShirim (said on the holiday of Pesach 5598) p. 20.

³²⁵ Talmud Bavli, Brachot 35a

³²⁶ See Isaiah 60:2

through revelation “they saw a great light,”³²⁷ so that there is great joy unto God.³²⁸

2.

Now, this can be connected to the matter of the holiday of Pesach. [For, as known,³²⁹ the Song of Songs relates to the holiday of Pesach, and several [Chassidic] discourses on the Song of Songs (*Shir HaShirim*) discuss the exodus from Egypt. About this it states in the Song of Songs,³³⁰ “The voice of my Beloved... Leaping over mountains etc.” This likewise is so of the giving of the Torah, which is connected to the exodus from Egypt, as the verse states,³³¹ “When you take the people out of Egypt you will serve God on this mountain.” Now, the matter of the holiday of Pesach begins on the Shabbat that precedes it, since “from it all the days [of the week] are blessed.”³³²

This is especially so considering what the Alter Rebbe wrote in his Shulchan Aruch,³³³ that in later generations, on the Shabbat that precedes it, it was customary for the sage to expound on the laws of Pesach. [This Shabbat] is called the Great Shabbat (*Shabbat HaGadol*) because of the great miracle that happened on the 10th of the month,³³⁴ when they fulfilled

³²⁷ See Isaiah 9:1

³²⁸ See Judges 9:13

³²⁹ See Avudraham, Tefilot Pesach; Rama to Shulchan Aruch, Orach Chayim 490:6 and Magen Avraham there, section 8; Shulchan Aruch of the Alter Rebbe there, Section 17.

³³⁰ Song of Songs 2:8; See Likkutei Torah, Shir HaShirim 14c and on.

³³¹ Exodus 3:12

³³² Zohar II 63b, 88a

³³³ Shulchan Aruch of the Alter Rebbe, Orach Chayim 429:2

³³⁴ Tur and Shulchan Aruch, Orach Chayim 430

the command,³³⁵ “Draw forth or buy for yourselves etc.,” this being the beginning of the matter of the holiday of Pesach.

Thus, since this miracle was established as a remembrance for all generations (not on the 10th of the month, like how all other holidays were established, but rather) specifically on Shabbat, for the reason explained in the revealed parts of Torah,³³⁶ it also is understood about its inner aspect, that this matter of “Draw forth or buy for yourselves etc.,” as it is repeated and reawakened every year,³³⁷ also [takes place] on the Shabbat preceding Pesach.]

This is because the holiday of Pesach is the Rosh HaShanah of the pilgrimage festivals (*Regalim*),³³⁸ and the pilgrimage festivals (*Regalim*) are “appointed times for rejoicing,”³³⁹ and joy is connected to wine [being that] “rejoicing is only through [drinking] wine.”³⁴⁰ This is as the Alter Rebbe rules in his Shulchan Aruch,³⁴¹ that presently, when the Holy Temple is not standing, we only fulfill our obligation to be joyous through wine.

(In contrast, this is not so [of the teaching],³⁴² “There is no joy except through [eating] meat,” being that this matter primarily takes place during the time of the Holy Temple, through eating the meat of the peace offerings.) To further explain, the conduct of his honorable holiness, my father-in-

³³⁵ Exodus 12:21

³³⁶ See Tur & Shulchan Aruch Orach Chayim 430 and the commentators there.

³³⁷ See Ramaz to Sefer Tikkun Shovevim, cited and explained in Lev David (of the Chida), Ch. 29, and elsewhere.

³³⁸ Talmud Bavli, Rosh HaShanah 4a

³³⁹ See the liturgy of the prayers and benediction (*Kiddush*) of the holidays.

³⁴⁰ Talmud Bavli, Pesachim 109a

³⁴¹ Shulchan Aruch of the Alter Rebbe, Orach Chayim 529:7

³⁴² Talmud Bavli, Pesachim 109a

law, the Rebbe, was to consume a quarter *log* (*revi'it*) of wine at each meal of the holiday, as well as during [the intermediate days of] Chol HaMo'ed, at which time it also is a Biblical obligation to be joyous.³⁴³ (This is as the Alter Rebbe wrote in a note,³⁴⁴ that Chol HaMo'ed is also called “a holy convocation (*Mikra Kodesh*-מקרא קודש)” in relation to the matter of the sacrificial offerings.) Moreover, on the holiday of Pesach there is an additional matter, in that it is a *mitzvah* instituted by the rabbis to drink four cups of wine on the [first] night of Pesach.³⁴⁵

In regard to the connection between the above-mentioned verse and the holiday of Pesach, it should be mentioned that the holiday of Pesach also relates to the coming redemption. For, as known,³⁴⁶ upon the exodus from Egypt there also was the “opening of the pipe” in regard to the coming redemption.

Amongst the special matters of the coming redemption, there then will be the full revelation of the inner aspects (*Pnimiyyut*) of Torah (after being preceded by this lengthy and final exile). This is as explained in Likkutei Torah,³⁴⁷ that to receive the revealed [aspect of the] Torah at the giving of the Torah, it was enough for there to only be the concealment and exile of the 210-ר"י years [in Egypt]. However, presently, the

³⁴³ Shulchan Aruch of the Alter Rebbe *ibid.* 529:6; Also see Torat Menachem, Vol. 15 p. 45.

³⁴⁴ In the glosses to Shulchan Aruch, Orach Chayim, beginning of Siman 242.

³⁴⁵ Mishnah Pesachim 10:1; Talmud Bavli, Pesachim 99b; Mishneh Torah, Hilchot Chametz uMatzah 7:7; Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Orach Chayim 472:2.

³⁴⁶ See Sefer HaMaamarim 5708 p. 164

³⁴⁷ Likkutei Torah, toward the beginning 2a-b *ibid.*

lengthiness of the exile is because the revelation of the inner aspects (*Pnimiyyut*) and reasons of the Torah is destined to come about.)

Now, this matter is connected to wine (“your love is more delightful than wine”) being that, as known, wine (*Yayin*-יין-70) hints to the inner aspects (*Pnimiyyut*) of Torah,³⁴⁸ this being the Torah [teachings] of Moshiach. This is why the words, “Your love is more delightful than wine,” come in continuation of the verse that precedes it, “He will kiss me with the kisses of His mouth,” which Rashi explains refers to the revelation of the secrets (*Sod*-סוד-70) [of the Torah] and its inner aspects and hidden treasures [that will be revealed] in the coming future.

This refers to the reasons of the Torah, which were not revealed, being that they transcend grasp and understanding (as explained in Iggeret HaKodesh)³⁴⁹ but will be revealed in the coming future. This is the matter of the wine (*Yayin*-יין-70) of Torah.

3.

Now, we must better understand the matter of joy (*Simchah*) (this being the matter of wine). For, at first glance, the matter of pleasure (*Taanug*) is much loftier than the matter of joy (*Simchah*).³⁵⁰ However, the explanation is that there also

³⁴⁸ See Likkutei Torah, Korach 54d; Drushim L’Yom HaKippurim 69d; Imrei Binah, Shaar HaKriyat Shema, Ch. 83 and on (52c and on).

³⁴⁹ Tanya, Iggeret HaKodesh, Epistle 19 (128a)

³⁵⁰ See Sefer HaMaamarim 5657 p. 260 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.

is an element of superiority to joy (*Simchah*), over and above pleasure (*Taanug*).

To explain, joy (*Simchah*) is in a way of expansiveness and spreading forth.³⁵¹ This brings to the matter of division into many details, and the matter of division is connected to the Simple Oneness (*Achdut Peshutah*). This is as explained in Torat Chayim on the Torah portion of Noach,³⁵² that the abundance of division is specifically caused by the true reality of the Simplicity (*Peshitut*).

This is like the element of superiority of Understanding-*Binah*, over and above Wisdom-*Chochmah*, in that it is specifically in the Understanding-*Binah* that the matter of expansiveness and division into a multitude of particular details is caused. This is because the root of Understanding-*Binah* is higher than Wisdom-*Chochmah*.³⁵³

Now, the matter of joy (*Simchah*) is connected to Understanding-*Binah*, this being the matter [expressed in the verse],³⁵⁴ “The mother (*Eim*-אִם) of the children rejoices (*Semeichah*-שְׂמִיחָה).” Wine (*Yayin*-יַיִן) too is the aspect of the Understanding-*Binah*.³⁵⁵ This also is the matter of the four cups. For, as known,³⁵⁶ the three Matzot correspond to the three intellectual aspects (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*), whereas the four cups correspond to the four

³⁵¹ Also see Sefer HaMaamarim 5709 p. 131.

³⁵² Torat Chayim, Noach p. 2 and on.

³⁵³ See Torah Ohr, Va’era 59b

³⁵⁴ Psalms 113:9

³⁵⁵ See Torat Chayim, Shemot 135b

³⁵⁶ Pri Etz Chayim, Shaar Chametz U’Matzah, Ch. 2 and on; Shaar HaKavanot, Inyan HaPesach, Drush 6.

intellectual aspects (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*).

The same is so of the coming redemption, which [also] is connected to the holiday of Pesach (as mentioned in chapter two). This is as our sages, of blessed memory, stated,³⁵⁷ “In the coming future they will say to Yitzchak,³⁵⁸ ‘You are our father,’” and [as known] the quality of Yitzchak is *Might-Gevurah* (which is rooted in the aspect of Understanding-*Binah*)³⁵⁹ and division. This is as stated above, that the abundance of division and multiplicity is specifically connected to the Simple Oneness (*Achdut Peshutah*).

Now, this does not contradict the well-known matter³⁶⁰ that the three festivals correspond to the three forefathers, and Pesach corresponds to Avraham (the right line and mode), as the verse states,³⁶¹ “Hurry! Knead and make cakes!” This is because the connection between Pesach and Avraham is specifically in regard to the matter of the Matzot.

However, in regard to the matter of the wine of Pesach, both in regard to the matter of the four cups, as well as in regard to the general matter of “appointed times for rejoicing,”³⁶² (and especially in regard to the fact that the holiday of Pesach is the Rosh HaShanah of the pilgrimage festivals, as mentioned above) the holiday of Pesach is related to the left line and mode, which is that of Understanding-*Binah* and *Might-Gevurah*. It

³⁵⁷ Talmud Bavli, Shabbat 89b

³⁵⁸ Isaiah 63:16

³⁵⁹ See Zohar II 64a; Zohar III 39b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

³⁶⁰ Zohar III 257b; Tur, Orach Chayim, 417, and elsewhere.

³⁶¹ Genesis 18:6

³⁶² See the liturgy of the prayers and benediction (*Kiddush*) of the holidays.

thus is in this regard that it also is so that in the coming redemption (which is related to Pesach) they will specifically say to Yitzchak (Might-*Gevurah*), “You are our father.”

4.

Now, to explain this we must preface with an explanation of the superiority of the four cups of wine, over and above the three Matzot. This is because the four cups are of Rabbinic origin, and thus are greater than the words of Torah, as our sages, of blessed memory, stated,³⁶³ “The words of the Scribes are dearer than the words of the Torah.”

The explanation is that the words of the Torah are the Written Torah (*Torah SheB’Khtav*) and the words of the Scribes are the Oral Torah (*Torah SheBaal Peh*). The difference between them³⁶⁴ is that the Written Torah is the aspect of the general principle (*Klall*), this being the aspect of Wisdom-*Chochmah*, whereas the Oral Torah is the aspect of the particulars (*Prat*), this being the aspect of Understanding-*Binah*. That is, in a concealed way, all the particulars of the Oral Torah are included in the Written Torah, and in the Oral Torah they come forth from concealment into revelation.

Now, in the Oral Torah itself, from generation to generation there have been more additions to the matter of the details and divisions. This is as our sages, of blessed memory,

³⁶³ See Talmud Yerushalmi, Brachot 1:4; Mishnah Sanhedrin 11:3, Talmud Bavli, Sanhedrin 88b, and elsewhere.

³⁶⁴ See Tanya, Iggeret HaKodesh, Epistle 29; Torah Ohr *ibid.* p. 57d and on, and elsewhere.

expounded³⁶⁵ on the verse,³⁶⁶ “There are sixty queens etc.” They said, “‘There are sixty queens’ refers to the Mishnah, ‘and eighty concubines,’ refers to the Baraitot, ‘And young women without number,’ refers to the laws (*Halachot*), these being the statements of the Amora’im.

In other words, in the Baraitot which followed the Mishnah, there even is greater abundance than in the Mishnah. Nonetheless, even the abundance of eighty, though it is a larger number, is still limited. This is because even the Baraitot were close to the times of the Mishnah. About this our sages, of blessed memory, stated,³⁶⁷ “[The word],³⁶⁸ ‘and she left some over’ refers to Rabbi.”³⁶⁹ That is, the days of Rabbi were a continuation of the days of the Holy Temple etc. However, the primary perfection of the abundance of Torah is in the time following this, which is the matter of [the words], “‘And young women without number,’ this refers to the laws (*Halachot*),” which are the statements of the Amora’im, in which the abundance is in an unlimited way.

This likewise is the meaning of the verse,³⁷⁰ “His understanding is beyond calculation,” specifying “His understanding (“*LeeTevunato*-לתבונתו”). (That is, the verse does not state, “His wisdom (*Chochmato*-חכמתו) is beyond calculation.”) In other words, the matter of “beyond calculation” stems specifically from the superiority of

40b ³⁶⁵ See Midrash Shir HaShirim Rabba 6:9 (2); Likkutei Torah, Shir HaShirim

³⁶⁶ Song of Songs 6:8

³⁶⁷ Talmud Bavli, Shabbat 113b

³⁶⁸ Ruth 2:14

³⁶⁹ Rabbi Yehudah HaNasi, who wrote down the Mishnah

³⁷⁰ Psalms 147:5

Understanding-*Binah*, and as known, the matter of abundance and expansiveness is drawn from the aspect of His Essential Expansiveness (*Merchav HaAtzmi*).

This is the reason for the explanation in Likkutei Torah on the Torah portion of Pekudei,³⁷¹ about the great superiority of the words of the Scribes, over and above the words of the Torah, that it is similar to the superiority of the negative prohibitive *mitzvot*, over and above the positive action *mitzvot*. Only that in this itself, there also is a superiority to the positive action *mitzvot*.

The explanation is that in the words of the Torah there is a distinction between the positive action *mitzvot* and the negative prohibitive *mitzvot*. That is, through the fulfillment of the positive *mitzvot*, which involve the matter of “arise and do [an action],” there is caused to be a drawing forth of the lights (*Orot*) that manifest within vessels (*Keilim*) and which can be revealed in an internalized way (*b’Pnimityut*), with actual grasp.

In contrast, the negative prohibitive *mitzvot* cause a drawing forth of much loftier lights (*Orot*) that are not commensurate to the vessels (*Keilim*) and therefore cannot be revealed in an inner manifest way (*b’Pnimityut*) in a state of actual grasp (that is, positive grasp and comprehension) but only in a way of grasp through negation. This is why their fulfillment is in a way of “sit and desist from doing,” by way of negation, such as [the prohibition],³⁷² “Do not consume any fat or any blood,” and the like.

³⁷¹ Likkutei Torah, Pekudei 6d; Also see Likkutei Torah, Shir HaShirim 7a; Torah Ohr, Shemot 52c and on; *Hemshech* “*Matzah Zu*” 5640, Ch. 40 and on.

³⁷² Leviticus 3:17

However, Rabbinic ordinances have both elements of superiority at once. This is because the general matter of Rabbinic ordinances is that they are like fences and boundaries etc., like the negative prohibitive *mitzvot*. Nonetheless, they also are in a way of “rise and do [an action],” this being the matter of the seven Rabbinic *mitzvot*, such as kindling the Chanukah lights etc., which are in a way of “rise and do [an action].”

This then, is the superiority of the words of the Scribes (the Oral Torah) over and above the words of the Torah (the Written Torah). That is, even the lofty lights (*Orot*) that transcend the vessels (*Keilim*) and cannot come to be inwardly manifest (*b'Pnimityut*) within grasp and comprehension, except by way of grasp through negation, nonetheless, through the words of the Scribes they also are drawn forth and come to the aspect of being grasped within vessels (*Keilim*).

This is because the words of the Scribes are from the aspect of Understanding-*Binah*,³⁷³ the matter of which is expansiveness and division into a multiplicity of particular details, through which we take hold of His Essential Expansiveness (*Merchav HaAtzmi*) in a way of grasp within vessels (*Keilim*) etc.

The same is so of the inner aspect (*Pnimityut*) of the Torah, which is the aspect of the wine (*Yayin-יין*) of Torah. This is like the known saying of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that³⁷⁴ “When one sits in a room and opens (and learns) Likkutei Torah, he feels (and senses that

³⁷³ See Torah Ohr, Shemot ibid.

³⁷⁴ Torat Menachem – Reshimat HaYoman p. 221

he has) the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He.”

Now, at first glance, this is not understood. For, how is it possible for there to be a matter of grasp of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who altogether is not in the category of grasp? However, the explanation is similar to what was explained above about the superiority of the words of the Scribes, that even those matters which, in and of themselves cannot come [into grasp] even by way of negation, are drawn forth through the words of the Scribes in a way that is grasped within vessels (*Keilim*).

This likewise is the novelty of the inner aspects (*Pnimiyut*) of the Torah, which is the aspect of the wine (*Yayin*-יין) of the Torah, in that through it we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, within vessels (*Keilim*).

Beyond this, in the inner aspects (*Pnimiyut*) of the Torah, it is even in a much loftier way than in the words of the Scribes. This is because, what is drawn into vessels (*Keilim*) through the words of the Scribes is in relation to the matter of action (*Ma'aseh*). That is, though the light (*Ohr*) is drawn into a physical action, nonetheless the light (*Ohr*) is not drawn into grasp and comprehension. In contrast, in the inner aspects (*Pnimiyut*) of the Torah, as it comes into understanding and comprehension in the teachings of Chassidus, there is a drawing forth of the Essential Expansiveness (*Merchav HaAtzmi*) of the Essential Self of the Singular Preexistent Intrinsic and

Unlimited One, *HaShem*-יהו"ה, blessed is He, within the understanding and comprehension.

5.

However, we still must understand the relationship between all the above and the matter of joy (*Simchah*). For, at first glance, being that joy (*Simchah*) is in a way of spreading forth (as discussed in chapter three) it is in a way that one senses his own existence (just as the grasp of Godliness, which causes the joy, is in a way that one grasps and comprehends it with his intellect,³⁷⁵ and similarly, the arousal of love of *HaShem*-יהו"ה, blessed is He, is the aspect of “somethingness” (*Yesh*), in that there is the one who loves) and is not in a way that he is completely nullified of his own existence.³⁷⁶

However, for there to be the matter of grasping the aspect of the Godly light that is utterly beyond the capacity of the vessels (*Kelim*) (which is why it is not drawn forth except by way of negation etc.) there specifically must be an ultimate state of nullification of self (*Bittul b'Tachlit*).

This is as explained in Tanya,³⁷⁷ that even the souls of the righteous *Tzaddikim* who serve *HaShem*-יהו"ה, blessed is He, with love and fear of Him, which are drawn from understanding and knowing the greatness of the Unlimited One, blessed is He, nonetheless, their dwelling is in the world of

³⁷⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5-6, Ch. 26.

³⁷⁶ Also see Likkutei Torah, Tzav 11b

³⁷⁷ Tanya, Likkutei Amarim, Ch. 39, which is among the daily study portions that was recently studied (cited in Likkutei Torah, Pekudei ibid. 6b).

Creation (*Briyah*), this being the Upper Garden of Eden (*Gan Eden HaElyon*). However, in regard to the world of Emanation (*Atzilut*), which transcends the intellect, comprehension, and understanding of a created being etc., their thought cannot have any grasp there whatsoever.

Thus, this aspect is the dwelling of very greatly righteous *Tzaddikim* whose service even transcends the aspects of love and fear drawn from understanding and knowledge of His greatness, blessed is He. Rather, their service is in the aspect of a literal chariot for the Unlimited One, *HaShem*-יהו"ה, blessed is He, in nullifying their very existence to Him etc.

Beyond this, it is explained in Likkutei Torah on this week's Torah portion,³⁷⁸ about the matter of the [Tzaraat] afflictions, that they are caused because of the withdrawal of the intellectual faculties (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*), meaning that there only is the aspect of the intellectual faculties (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*), this being the joy and excitement that comes through the contemplation (*Hitbonenut*) and "running" (*Ratzo*) [desire] etc., absent of the nullification (*Bittul*) and the "returning" (*Shov*) stemming from the intellectual faculties (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*).

This is why it is necessary for there to be the drawing forth into the aspect of the vessels (*Keilim*) and letters (*Otiyot*) of the Written Torah and the Oral Torah, these being the aspects of Leah and Rachel. However, because of the withdrawal of

³⁷⁸ Likkutei Torah, Metzora 24c and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tumat HaMetzora (Derech Mitzvotcha 100b and on); Also see Ohr HaTorah of this week's Torah portion (Metzora), (Vol. 3) p. 823.

the intellectual faculties (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*), the statures of Leah and Rachel are not constructed, and instead [Tzara'at] afflictions come forth, “a *se'et*, a *sapachat*, or a *baheret* etc.”³⁷⁹ (which as explained there, the matter of the Leper (*Metzora*) is the matter of the defamer who publicizes a bad name (*Motzi Shem Ra*),³⁸⁰ this being the opposite of the aspect of a “good name” (*Shem Tov*), which is the matter of the Torah, both the Written Torah and the Oral Torah, being that the entire Torah is the names of the Holy One, blessed is He).³⁸¹

In other words, from the joy and excitement etc., it is possible for there to come to be a branching out, to the point that the forces of externality derive vitality etc. This being so, how is this aligned with what was explained above about the great superiority of joy (*Simchah*) stemming from its relationship to the aspect of Understanding-*Binah*, through which we reach the aspect of the essential expansiveness (*Merchav HaAtzmi*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He?

This may be understood according to the explanation of the verse,³⁸² “The humble will increase *HaShem*-יהוה in their joy” in which we must understand the relationship between joy

³⁷⁹ Leviticus 13:2

³⁸⁰ Also see Talmud Bavli, Arachin 15b

³⁸¹ See Zohar II 87a; Ramban in his introduction to his commentary on Torah; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light; Yonat Eilem, Ch. 29, and elsewhere.

³⁸² Isaiah 29:19

(*Simchah*) and humility (*Anavah*), which, at first glance, seem to be two opposites.

The explanation is³⁸³ that the matter of humility is not lowliness stemming from one's inadequacy, in that he finds no good in his own soul etc. Rather, he both has positive qualities and is aware of them, only that he does not sense or consider himself to be important on account of his qualities. This is like the verse,³⁸⁴ "Now, the man Moshe was exceedingly humble, more than any person on the face of the earth etc."

In other words, even though he knew the greatness of every person, he nevertheless was more humble than every person. The reason for this, (in addition to what is explained elsewhere,³⁸⁵ that the primary aspect of his humility was in relation to the [greatness of] generation of the "footsteps of Moshiach," whose service of *HaShem*-יהוה, blessed is He, is in a way of self-sacrifice (*Mesirat Nefesh*) etc.) is because he knew that this is what was given to him from Above, and if these powers would be given from Above to another person, he also would be on that level, and he could possibly reveal these powers to an even greater extent [than himself] etc.

Through such contemplation every person can become more humble than every person, including even a non-Jew (as the Alter Rebbe adds in Sefer HaMaamarim 5562,³⁸⁶ which

³⁸³ See the discourse entitled "v'Yasfoo Anavim BaHaShem Simchah" 5562 (Maamarei Admor HaZaken 5562 Vol. 1, p. 51 and on); Maamarei Admor HaEmtza'ee, Na"Ch p. 27 and on; Sefer HaMaamarim 5679 p. 91 and on.

³⁸⁴ Numbers 12:3

³⁸⁵ See Sefer HaMaamarim 5679 p. 464; 5689 p. 299

³⁸⁶ See the discourse entitled "v'Yasfoo Anavim BaHaShem Simchah" 5562 (Maamarei Admor HaZaken 5562 Vol. 1, p. 51 and on); Also see Maamarei Admor HaEmtza'ee ibid.

recently was published),³⁸⁷ being that one's faith in "*HaShem* is One-*HaShem Echad*-אחד יהוה"³⁸⁸ is not at all because of himself, but solely because of the inheritance he received from Avraham etc.

Now, we should explain the novelty of the matter of humility before every person,³⁸⁹ including even a non-Jew. For, the existence of the non-Jew, who has the form of man, is solely so that there will be the matter of free choice (*Bechirah*),³⁹⁰ "and you shall choose life."³⁹¹ However, in and of himself, his existence is a negative existence, [stemming] from the matter of "these I do not desire."³⁹²

This being so, how is it applicable for there be a matter of true humility, according to "the Torah of Truth,"³⁹³ in relation to a non-Jew, the existence of whom is not a true existence? Nonetheless, if a Jew contemplates the existence of a non-Jew as equated to his own existence, he thereby will be roused with a sense of humility.

However, the essential point is that this matter stems from contemplating the root of these matters as they are Above etc. This is as explained about the matter of the "snake of copper (*Nachash Nechoshet*-נחש נחשת),"³⁹⁴ that through the Jewish people gazing above etc., this being the matter of contemplating its root Above, meaning that even in regard to

³⁸⁷ On the 20th of Menachem-Av 5724.

³⁸⁸ Deuteronomy 6:4

³⁸⁹ See Tosefot entitled "ו'Ein-עין" to Talmud Bavli, Yavmot 61a

³⁹⁰ See Sefer HaMaamarim 5656 p. 319

³⁹¹ Deuteronomy 30:19

³⁹² See Midrash Bereishit Raabba 3:7; 9:2, and elsewhere.

³⁹³ Malachi 2:6

³⁹⁴ Numbers 21:9

the existence of evil below, it is good as it is in its root Above etc.

Thus, from this perspective it also is possible for there to be such contemplation in regard to the existence of the non-Jew, meaning, in his root Above etc., from where there chained down that his existence should be below, this being a true and important existence, through which there is added greatness to the service of *HaShem*-יהו"ה, blessed is He, by the Jew, such that even in relation to him he should be humble.

Now, the general matter of humility (*Anavah*) is tied to the matter of joy (*Simchah*), in that because of the absence of sense of self he does not consider himself to be important, and knows that he is not worthy of anything at all, and he suffices with whatever he is given and is extremely joyous etc.

From this it is understood that the true matter of Godly joy is simple joy (*Simchah Peshutah*) about *HaShem*'s-יהו"ה Godliness, without any sense of self. That is, the joy (*Simchah*) is in a way of nullification of self (*Bittul*). In other words, his joy is not because of his great service and toil etc., but solely because of the Godliness itself. Beyond this, in Godliness itself, the joy is from his nullification (*Bittul*) relative to the essential self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Through this he causes "addition" so to speak, in the Name *HaShem*-יהו"ה, this being the meaning³⁹⁵ of the verse,³⁹⁶ "The humble will increase *HaShem*-יהו"ה in their joy."

³⁹⁵ See Likkutei Torah, Nitzavim 48a

³⁹⁶ Isaiah 29:19

On a deeper level, through the matter of humility with ultimate nullification of self (*Bittul b' Tachlit*), the matter of joy (*Simchah*) is caused, in a way of expansiveness and spreading forth etc., being that this is not the expansiveness and spreading forth of his own existence, since he is not an existence unto himself at all, but his whole existence is rather the existence of the One Above.

6.

Now, we can connect this to Psalm 64 in Tehillim,³⁹⁷ the conclusion and signet of which is [the verse],³⁹⁸ “The righteous one will rejoice in *HaShem*-יהו"ה etc.” That is, the joy is in *HaShem*-יהו"ה, this being simple joy (*Simchah Peshutah*) in His Godliness, without any sense of self at all, being that he is in a state of utter nullification of self (*Bittul*) in that there is utterly no other existence but the existence of *HaShem*-יהו"ה alone. As a result the matter of joy (*Simchah*) is caused in him, in a way of expansiveness and spreading forth, in that this is joy in *HaShem*-יהו"ה.

It can be added that in Midrash Tehillim³⁹⁹ they expounded that this Psalm is about Daniel, who king Daryavesh had thrown into the lion's den. That is, the Holy One, blessed is He, informed David of what would be done to Daniel,⁴⁰⁰ and

³⁹⁷ The Psalm that begins to be recited on the 11th of Nissan of this year [5725], (see Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1).

³⁹⁸ Psalms 64:11

³⁹⁹ Also cited in Rashi to Psalms 64:2; See Yalkut Shimoni to Psalms, Remez 787.

⁴⁰⁰ See Daniel Ch. 6

he said this Psalm in prayer for him. It explains in detail that when the ministers spoke cunningly to the king and convinced him to decree that for thirty days it would be forbidden for any person to pray to any god other than the king, and the king indeed issued the decree, Daniel nevertheless prayed to *HaShem*-יהו"ה, in that ("He went home and had windows opened in his top floor, facing Yerushalayim, and three times a day he fell to his knees and prayed etc."),⁴⁰¹ and said,⁴⁰² "Hear, O' God, my voice in my prayer."

When the ministers sought Daniel, they found him standing and praying etc. He said before Him, "Master of the world, they have sensed me. 'Hide me from the counsel of the wicked, from the assembly of evil doers.'"⁴⁰³ Midrash Tehillim continues [and states], that when they told (the king) about him, he said to them, "You are not to be trusted etc." When the time for the [afternoon] Minchah prayer came, he said, "Because of these evil doers shall I not pray etc.?" [To pointed out, this was specifically said upon arriving at the [afternoon] Minchah prayer, even though he prayed all three prayers [morning, afternoon and evening].

This is like what is explained⁴⁰⁴ about the teaching of our sages, of blessed memory,⁴⁰⁵ "A person must always be vigilant in regard to the afternoon Minchah prayer, in that Eliyahu was only answered in the afternoon Minchah prayer." This is because the afternoon Minchah prayer most emphasizes

⁴⁰¹ Daniel 6:11

⁴⁰² Psalms 64:2

⁴⁰³ Psalms 64:3

⁴⁰⁴ Sefer HaMaamarim 5677 p. 88; 5688 p. 36 and elsewhere.

⁴⁰⁵ Talmud Bavli, Brachot 6b

leaving the parameters of the world, in that one stops in the middle of his business dealings [to pray etc.]

They said to the king, “You have seen it with your eyes etc.,” and thus the king was forced to command that Daniel be thrown into the lion’s den. When the miracle happened for Daniel and he was saved from the lions, they said to him (to the king), “They (the lions) are sated, and this is why they did not eat him.” He said to them, “If they indeed are sated, then you shall go and descend etc.,” and immediately upon being thrown to the lions, they were eaten, as the verse states (in the continuation of the Psalm),⁴⁰⁶ “Then God shot at them, a sudden arrow etc.” About this the verse states,⁴⁰⁷ “He threw them into the lion’s pit, them, their children, and their wives etc.”

Midrash Tehillim concludes stating, “There thus was the fulfillment of [the verse],⁴⁰⁸ ‘The righteous one will rejoice when he sees vengeance etc.,’ and it states,⁴⁰⁹ ‘The righteous one will rejoice in *HaShem*-יהוה and take refuge in Him; and all who are upright of heart will be glorified.” In other words, when this Psalm states, “The righteous one will rejoice in *HaShem*-יהוה,” the Midrash connects it to what was stated in the previous Psalm, “The righteous one will rejoice when he sees vengeance etc.”

The explanation is that even though the service is in a way that “The righteous one will rejoice in *HaShem*-יהוה,” meaning that the joy is in *HaShem*-יהוה alone, without any

⁴⁰⁶ Psalm 64:8

⁴⁰⁷ Daniel 6:25

⁴⁰⁸ Psalms 58:11

⁴⁰⁹ Psalms 64:11

sense of self, nonetheless, together with this there also is the matter of joy over the retribution against the wicked.

It is in this regard that it states, “The righteous one will rejoice when he sees vengeance,” even though, at first glance, this matter seems to be connected with his feelings and the strength of his [own] existence. This is because he altogether is not an existence unto himself. That is, since he is in the ultimate state of nullification of self (*Bittul*), to the point that his entire existence is the existence of the One Above, therefore, even his joy over the retribution against the wicked is the joy of the One Above.

The same is so of the words (at the conclusion of the verse),⁴¹⁰ “He shall bathe his feet in the blood of the wicked one,” in that we likewise find this matter with the Holy One, blessed is He. This is as stated in the prophecies about the coming redemption,⁴¹¹ “Who is this coming from Edom, with sullied garments etc., their lifeblood spurted out on My garments, so I soiled all My garments,” this being for the purpose of the elevation caused through the refinement and separation (*Birur*) of the evil,⁴¹² due to its root Above, (since as mentioned above, the root of the evil Above is good etc.).

This matter is brought about through our deeds and service of *HaShem*-יהוה, blessed is He, throughout the time of the exile, in a way that “he will launder his garments in wine (*Yayin*).”⁴¹³ In other words, the Jewish people launder the

⁴¹⁰ Psalms 58:11

⁴¹¹ Isaiah 63:1-3

⁴¹² Also see Sefer HaMaamarim 5629 p. 190.

⁴¹³ Genesis 49:11; Also see Torah Ohr, Vayechi 47a; Ohr HaTorah, Na”Ch, p. 299; Sefer HaMaamarim 5629 *ibid*.

garments made through their fulfilling the *mitzvot*, through the joy (*Simchah*) of the *mitzvah*, through which it is caused that in the coming future there will be [the fulfillment of the verse], “Who is this coming from Edom, with sullied garments etc.,” this being the matter of donning of the garments of vengeance (*Bigdei Nekem*-בגדי נקם),⁴¹⁴ in order to exact retribution against the wicked etc.

7.

This then, is the meaning of [the verse],⁴¹⁵ “The song of songs... for your love is more delightful than wine.” For, it is explained in Likkutei Torah⁴¹⁶ that the joy (*Simchah*) connected to the matter of wine (*Yayin*) is because of the revelation of the light (*Ohr*) that comes after the concealment etc., (as explained above).

He continues and explains that before the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, even the light and revelation is equal to the darkness etc. Thus, it is about this that the verse states, “For your love is more delightful than wine,” in that the revelation of the aspect of His Essential Self and Being drawn through Torah and *mitzvot*, is better than wine (*Yayin*).

⁴¹⁴ Isaiah 59:17; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

⁴¹⁵ Song of Songs 1:1-2

⁴¹⁶ Likkutei Torah, toward the beginning 2a-b; Also see the discourse by this title in Ohr HaTorah, Shir HaShirim (said on the holiday of Pesach 5598) p. 20.

Nonetheless, based on what was explained above (in chapter five) that the perfection of the matter of joy is in a way that the joy is in His Essential Self, blessed is He, it is understood that both matters are possible at once. That is, the revelation of the light that causes joy (the matter of the wine) is in a way that there literally is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He. Moreover, together with this, there will be (not only a state of ultimate nullification of self (*Bittul*), but) there also will be the matter of grasp and comprehension, in a way of spreading forth and expansiveness etc., to the point of His Essential Expansiveness (*Merchav HaAtzmi*). This is why there then will also be the perfection of the matter of joy and song, "The Song of Songs," which also is connected to the song that will be sung in the coming future,⁴¹⁷ "Then (*Az-z"ן*) they will sing etc.,"⁴¹⁸ about which it states,⁴¹⁹ "We shall thank You with a new song."

⁴¹⁷ See Targum to Song of Songs 1:1, cited in Ohr HaTorah, Shir HaShirim Vol. 1, p. 1 and on.

⁴¹⁸ Exodus 15:1 and Rashi there; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁴¹⁹ Passover Haggadah, in the blessing [on the second cup] "*Asher Ge'alanu*"; See Tosefot entitled "*Hachi Garsinan v'Nomar*" to Talmud Bavli, Pesachim 116b (from Mechilta to the verse).