

Discourse 30

*“Tze’ena u’Re’ena Bnot Tziyon... -
O’ daughters of Tziyon, go out and see...”*

Delivered on the 1st night of Shavuot,⁴⁹⁷ 5727

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

1.

The verse states,⁴⁹⁸ “Go out and see, O’ daughters of Tziyon, the king Shlomo wearing the crown that His mother crowned Him with [on the day of His wedding, on the day of His heart’s rejoicing] etc.” About this it states in Midrash,⁴⁹⁹ “Rabbi Yochanan said: Rabbi Shimon bar Yochai asked Rabbi Elazar the son of Rabbi Yossi, ‘Perhaps you heard from your father what ‘the crown that His mother crowned him with’ means? He replied, ‘This is like the (analogy of a) king who had an only daughter that he was very fond of and would call her ‘my daughter.’ He could not stop expressing his love for her until he called her ‘my sister.’ He could not stop expressing his love for her until he called her ‘my mother.’ So too, the Holy One, blessed is He, loved Israel exceedingly and called them ‘my daughter’ as the verse states,⁵⁰⁰ ‘Listen My daughter and see.’ He could not stop expressing His love for them until

⁴⁹⁷ Toward morning.

⁴⁹⁸ Song of Songs 3:11

⁴⁹⁹ Midrash Shir HaShirim Rabba to Song of Songs 3:11

⁵⁰⁰ Psalms 45:11

he called them ‘My sister,’ as the verse states,⁵⁰¹ ‘Open for Me, My sister, My beloved.’ He could not stop expressing His love for them until He called them ‘My mother,’ as the verse states,⁵⁰² ‘Pay attention to Me, My people, give ear to Me, My nation-*Le’Umi*-לאומי,’ written as ‘My mother-*Le’Eemi*-לאמי’ [without the letter Vav-ו]. Rabbi Shimon bar Yochai stood up, kissed him on the head, and said, ‘Had I come only to hear this from you, it would have been enough for me.’”

Now, we must understand why Rabbi Shimon bar Yochai was so excited by what he heard in explanation of the verse “the crown that His mother crowned him with” to the point that he stood up and kissed him on the head. For, as known,⁵⁰³ the matter of kisses (*Neshikin*) stems from an arousal that is too great to be revealed in speech. This is why he did not suffice in saying, “Had I only come to hear this from you it would have been enough for me,” but he also stood up and kissed him.

We also must understand the essential explanation of “the crown that His mother crowned him with,” referring to the congregation of Israel (*Knesset Yisroel*) who are called, “My mother-*Eemee*-אמי.” The words, “on His wedding day”⁵⁰⁴ refer to the giving of the Torah.⁵⁰⁵ That is, at the giving of the Torah, the congregation of Israel (*Knesset Yisroel*) crowned the Holy One, blessed is He, with a crown.

⁵⁰¹ Song of Songs 5:2

⁵⁰² Isaiah 51:4

⁵⁰³ See Torah Ohr, Terumah 80d; Likkutei Torah, Shir HaShirim 1d

⁵⁰⁴ Song of Songs 3:11 *ibid*.

⁵⁰⁵ Midrash Shir HaShirim Rabba 3:11 *ibid*.; Talmud Bavli, Taanit 26b

However,⁵⁰⁶ our sages, of blessed memory, stated in the Talmudic passage that discusses the giving of the Torah,⁵⁰⁷ “When Israel accorded precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע),⁵⁰⁸ six-hundred thousand ministering angels came and tied two crowns for each and every member of the Jewish people, one corresponding to ‘We will do’ (*Na’aseh*) and one corresponding to ‘We will listen’ (*Nishma*).” That is, at the giving of the Torah it was **Israel** who was crowned with two crowns. This being so, how does it state here that at the giving of the Torah, Israel crowned **the Holy One, blessed is He** with a crown?

However, the explanation is that both are true. For, in Midrash Rabbah,⁵⁰⁹ on the verse,⁵¹⁰ “You shall be holy... for I am holy,” it states, “This is analogous to the residents of a province who crafted three crowns for the king. What did the king do? He placed one upon his own head and two upon the heads of his children. Likewise, every single day the Supernal beings crown the Holy One, blessed is He, with three sanctifications [*Holy, Holy, Holy-Kadosh Kadosh Kadosh*-קדוש קדוש קדוש].⁵¹¹

[Now, the word “holy-*Kadosh*-קדוש” means separately transcendent and exalted etc., and this is likewise the matter of a Crown-*Keter* and a Tiara-*Atarah*, which sits upon the head,

⁵⁰⁶ Also see the discourse entitled “*Tze’ena u’Re’ena*” 5650 (Sefer HaMaamarim 5650 p. 351); 5677 (Sefer HaMaamarim 5677 p. 193); 5708 (Sefer HaMaamarim 5708 p. 201), and elsewhere.

⁵⁰⁷ Talmud Bavli, Shabbat 88a

⁵⁰⁸ Exodus 24:7

⁵⁰⁹ Midrash Vayikra Rabba 24:8

⁵¹⁰ Leviticus 19:2

⁵¹¹ Isaiah 6:3

meaning, over the head, this being the aspect of the encompassing transcendent light (*Makif*) that is in a state of elevated separation.]

What does the Holy One, blessed is He, do? He places one upon His own head, and places two upon the heads of the Jewish people. This is the meaning of the verse, ‘Speak to the entire congregation of the children of Israel and say to them,⁵¹² ‘You shall be holy’ and⁵¹³ ‘You shall sanctify yourselves and be holy.’”

We thus find that there are three crowns. Two crowns are upon the heads of Israel, like the two crowns that were tied for the Jewish people corresponding to “We will do” (*Na’aseh*) and “We will listen” (*Nishma*), as well as the crown that He placed upon His own head, this being the crown that the congregation of Israel (*Knesset Yisroel*) crowned the Holy One, blessed is He, with.

Now, although in the above-mentioned Midrash Rabbah it states that the **Supernal beings** crown the Holy One, blessed is He, referring to **the angels** above, and they are the ones who are called “the residents of the province,” [as also understood from the Midrash⁵¹⁴ about the giving of the Torah in that, “This is analogous to a king who decreed and said that the residents of Rome may not descend etc., and at the giving of the Torah He cancelled the original decree and said: Those below will ascend to those Above, and those Above will descend to those below,” from which it is understood that “the residents of the

⁵¹² Leviticus 19:2

⁵¹³ Leviticus 20:7

⁵¹⁴ Midrash Shemot Rabba 12:3

province of the King” are the Supernal upper beings], it nevertheless states “with the crown that His mother crowned Him,” meaning that the crown is the crown that the **congregation of Israel** (*Knesset Yisroel*) crowned the Holy One, blessed is He, with.

About this our sages, of blessed memory, stated,⁵¹⁵ “The ministering angels do not recite [their] song Above (that is, “*Holy, Holy, Holy-Kadosh Kadosh Kadosh*-קדוש קדוש קדוש”) until the Jewish people recite [their] song below, as the verse begins,⁵¹⁶ ‘When the morning stars sang together,’⁵¹⁷ and only then [continues], ‘And all the sons of God⁵¹⁸ shouted for joy.’” Moreover, this is not just a precedence in time, but also a precedence in level, and moreover, the precedence in level is what causes the precedence in time.

We thus find that “the crown that His mother crowned Him with” is done by the Jewish people, but even so, this crowning is [also] said to be done by the angels (“The Supernal beings crown the Holy One, blessed is He”) in that they are the aspect of intermediaries etc.⁵¹⁹ (This is why the drawing down of the crowns from the Holy One, blessed is He, to the Jewish people, is also through the medium of the ministering angels.)

⁵¹⁵ Talmud Bavli, Chullin 91b

⁵¹⁶ Job 38:7

⁵¹⁷ Referring to the Jewish people who are compared to the stars.

⁵¹⁸ Referring to the angels.

⁵¹⁹ See at length in Sefer HaMaamarim 5708 p. 202.

2.

Now, to understand the matter of the crowns that the souls of the Jewish people crown the Holy One, blessed is He, with and that the Holy One, blessed is He, crowns the Jewish people with, we first must explain the passage of Talmud that discusses the giving of the Torah.⁵²⁰ It states, “When Moshe ascended on high, the ministering angels said before the Holy One, blessed is He, ‘Master of the world, what is one born of a woman [doing here] amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him, ‘A hidden treasure that has been concealed... [You seek to give to flesh and blood? Rather] ‘place Your glory over the heavens.’”⁵²¹ The Holy One, blessed is He said to Moshe, ‘Provide them with an answer’ etc.” When Moshe then explained the true matter of the Torah to them, “every one of them became his admirer and gave him something, as the verse states,⁵²² ‘You ascended on high, you took captives, you took gifts on account of man.’”

Now, we must understand the explanation of this matter. Additionally, we must understand what our sages, of blessed memory, stated,⁵²³ “It is written,⁵²⁴ ‘*HaShem*-יהו"ה came from Sinai, He shone to them from Se'ir,’ and it is written,⁵²⁵ ‘*God-Elo"ah*-אלו"ה came from the south (*Teiman*), [the Holy One, from Mount Paran] etc.’ What did He need in Se'ir, and what

⁵²⁰ Talmud Bavli, Shabbat 88b and on.

⁵²¹ Psalms 8:2

⁵²² Psalms 68:19

⁵²³ Talmud Bavli, Avodah Zarah 2b

⁵²⁴ Deuteronomy 33:2

⁵²⁵ Habakkuk 3:3

did He need in Paran? (“Paran is the land of Yishma’el, as it states in [the story of] Hagar,⁵²⁶ ‘He dwelt in the desert of Paran,’ and the Talmud thus makes reference to the second half of the verse, ‘the Holy One, from Mount Paran, Selah!’”)⁵²⁷

This teaches that the Holy One, blessed is He, offered [the Torah] to every single nation and language etc.” However, at first glance, this is not understood. For, how could it have arisen in the mind of the Holy One, blessed is He, to give the Torah to the nations of the worlds, this being incomparably lower than the suggestion of the angels, who said, “place Your glory over the heavens?”

3.

Now, to understand all this, we must preface with⁵²⁸ [an explanation of] the verse,⁵²⁹ “And behold! A ladder was set earthward and its top reached heavenward; and behold! angels of God were ascending and descending on it,” of which there are two explanations.⁵³⁰ The first is that the “ladder” (*Sulam*) refers to prayer.⁵³¹ The second is that this “ladder” (*Sulam*) upon which “angels of God were ascending and descending” refers to our forefather Yaakov himself.⁵³² (This is because the “ladder” (*Sulam*) is the matter of the bond of the entire order of

⁵²⁶ Genesis 21:21

⁵²⁷ Rashi and Tosefot to Talmud Bavli, Avodah Zarah 2b ibid.

⁵²⁸ See *Hemshech* 5672 Vol. 3, p. 1,450 and on

⁵²⁹ Genesis 28:12

⁵³⁰ Maamarei Admor HaZaken 5568 Vol. 2 p. 624

⁵³¹ Zohar I 266b and elsewhere.

⁵³² See Midrash Bereishit Rabba 68:12; Also see Torah Sheleimah to Genesis 28:12 (76)

the chaining down of the worlds (*Seder Hishtalshelut*),⁵³³ which is likewise the matter of Yaakov, in that he is⁵³⁴ “the inner beam that runs through from end to end.”)

The explanation is that the “ladder” of prayer is in a way that prayer begins on the lowest rung (“earthward”), which is the matter of submission (*Hoda’ah*) alone, [as we recite at the beginning of our morning prayers], “Submit to *HaShem-Hodu LaHaShem*-ה' יהודו ליהוה,” and before that [upon waking in the morning we recite] “I thankfully submit-*Modeh Ani*.” We then come to higher levels, until we arrive at the recital of the *Shema* and the Amidah prayer (“heavenward”).

The same is so of the “ladder” as it refers to Yaakov himself, in that he is the totality of the souls of the Jewish people.⁵³⁵ That is, the souls descended below to manifest in the body, “earthward,” but their root reaches “heavenward,” being that the root of the soul is in the Essential Self of the Unlimited One, *HaShem*-ה' יהוה, blessed is He. About this it states, “angels of God were ascending and descending upon it,” in that through the souls, the angels are also caused to ascend, as will be explained.

4.

Now, we first must preface by explaining the difference between souls and angels. That is, the primary existence of souls is in the world of Emanation (*Atzilut*). In contrast, the

⁵³³ See Maamarei Admor HaZaken ibid.; 5566 Vol. 2, p. 726

⁵³⁴ See Exodus 26:28; 36:33; Zohar II 175b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35

⁵³⁵ See Tanya, Iggeret HaKodesh, Epistle 7 (111b and on)

angels are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and although they have a source in the world of Emanation (*Atzilut*), nonetheless, this is like all creatures brought into being in the act of creation. That is, they have a source in the world of Emanation (*Atzilut*) and their coming into being in the world of Creation (*Briyah*) is in a way of the novel existence of something from nothing (*Yesh m' Ayin*) in a way that is of no relative comparison.

In contrast, the coming into being of the souls, is in a way that the Godliness of the world of Emanation (*Atzilut*) itself becomes the soul of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and though this only is a tiny part of the ten *Sefirot* of the world of Emanation (*Atzilut*), it nevertheless is of the essence of the world of Emanation (*Atzilut*).

This then, is the matter of the “ladder” (*Sulam*) of the soul that is “set earthward and whose top reaches heavenward.” That is, the soul below and its root above are not two separate things, but they are one thing, one “ladder.” For, even as the soul is below, in essence it is an aspect of the Godliness of the world of Emanation (*Atzilut*).

This also is why the difference between souls and angels is that souls are the aspect of engraved letters (*Otiyot HaChakikah*), whereas angels are the aspect of written letters (*Otiyot HaKetivah*).⁵³⁶ That is, written letters are additional to the parchment and superimposed upon it, such that they conceal and cover over the parchment.⁵³⁷ In contrast, this is not so of

⁵³⁶ See *Sefer HaMaamarim* 5677 p. 12 and on.

⁵³⁷ See *Hemshech* 5666 p. 474

engraved letters [like the letters of the Tablets (*Luchot*), as the verse states,⁵³⁸ “Engraved on the tablets,” this being the novelty of the giving of the Torah],⁵³⁹ in that they are [part and parcel] of the essence of the thing itself.

This is also the meaning of the verse,⁵⁴⁰ “His glory is above earth and heaven; and He will uplift the horn of His nation.” That is, in both the earth, as well as heaven, which is the place where the angels are found, there only is a drawing forth of “His glory-*Kevodo*-כבודו,” this only being the aspect of a ray and radiance. In contrast, in the souls of the Jewish people there is a drawing down of His Essential Self, this being the meaning of “He will uplift the horn of His nation,” in that the word “horn-*Keren*-קרן” refers to an essential drawing down (*Hamshachah Atzmit*),⁵⁴¹ in that the souls of the Jewish people are rooted in the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,⁵⁴² “You are children to *HaShem*-יהו"ה your God,” and,⁵⁴³ “My son, My firstborn, Israel.”

⁵³⁸ Exodus 32:16

⁵³⁹ See Likkutei Torah, Bechukotai 46d

⁵⁴⁰ Psalms 148:13-14

⁵⁴¹ See *Hemshech* 5672 Vol. 3 p. 1,301 and on; *Sefer HaMaamarim* 5656 p. 330; 5697 p. 148; [As explained in *Sefer HaMaamarim* 5656 there, “The term ‘horn-*Keren*-קרן’ refers to an essential drawing down (*Hamshachah Atzmit*). This is as known regarding the explanation of the verse (Samuel I 2:1), ‘my horn is exalted (*Rama Karni*-רמה קרני) in *HaShem*-יהו"ה,’ that this refers to the aspect of the Crown-*Keter*. The meaning of the term ‘*Keren*-קרן’ is also ‘corner-*Keren Zavit*-זוית-קרן’ and the existence of a corner is the aspect of a ‘nothing-*Ayin*-אין’ etc. this being the aspect of the Crown-*Keter*. The term ‘horn-*Keren*-קרן’ is also of the root (Exodus 34:35) ‘The skin of Moshe’s face had become radiant-*Karan*-קרן’ etc., which refers to an essential radiance (*Ha'arah Atzmit*) etc.”]

⁵⁴² Deuteronomy 14:1

⁵⁴³ Exodus 4:22

This is also why the souls of the Jewish people are called “those who walk-*Mahalechim*-מהלכים,”⁵⁴⁴ which is not so of the angels, who are called “those who stand-*Omdeem*-עומדים,”⁵⁴⁵ as the verse states,⁵⁴⁶ “He caused them to stand (*Vaya’ameedeim*-ויעמידם) forever and ever.”

[To explain based on the discourses of the year 5627,⁵⁴⁷ the angels also have the matter of walking (*Hiluch*-הילוך), this being the matter of their “running” (*Ratzo*) and “returning” (*Shov*), as it states in the Chariot (*Merkavah*) prophecy of Yechezkel,⁵⁴⁸ “With two it would fly (*Ye’ofeif*-יעופף)” (referring to the angels, about whom the verse states,⁵⁴⁹ “fowl that fly-*Of Ye’ofeif*-עוף יעופף,” in which the word “fowl-*Of*-עוף” refers to [the angel] Michael, and the word “that fly-*Ye’ofeif*-יעופף” refers to [the angel] Gavriel),⁵⁵⁰ with the two aspects of “running” (*Ratzo*) and “returning” (*Shov*),⁵⁵¹ this being the matter of “going” (*Hiluch*-הילוך). We find this about Avraham, in that he fulfilled all of Torah and *mitzvot* in a way of “running” (*Ratzo*) and “returning” (*Shov*), as the verse states,⁵⁵² “And Avraham traveled, going forward (*Haloch*-הלך) and traveling (*v’Naso’ah*-ונסוע) to the south.”

Nonetheless, this going (*Hiluch*-הילוך) [of the angels] is just a going that is of relative comparison and is not the true

⁵⁴⁴ Zachariah 3:7; Torah Ohr, Vayeishev 30a and on.

⁵⁴⁵ Zachariah ibid.; Torah Ohr ibid.

⁵⁴⁶ Psalms 148:6; See Sefer HaMaamarim 5689 p. 45; 5703 p. 85

⁵⁴⁷ In the *Hemshech* of the discourses of the holiday of Shavuot, Sefer HaMaamarim 5627 p. 308, p. 316

⁵⁴⁸ Isaiah 6:2

⁵⁴⁹ Genesis 1:20

⁵⁵⁰ Zohar II 239a and elsewhere

⁵⁵¹ Likkutei Torah, Masei 89d and elsewhere.

⁵⁵² Genesis 12:9; See Torah Ohr, Yitro 73d

matter of going, which specifically is in a way that is beyond all comparison. Thus, in comparison to the true matter of going, the angels are called “those who stand-*Omdeem*-עומדים.]

In other words, because the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in the aspect of engraved letters (*Otiyot HaChakikah*), they therefore have the matter of going (*Hiluch*-הילוך) in a limitless way (*Bli Gvul*), which is not so of the angels etc.

However, since the souls descended below (this being the matter of the “ladder set earthward,” as discussed in chapter one) the souls therefore require the assistance of the angels, as in the teaching,⁵⁵³ “They hug and kiss [the prayers of the Jewish people]” this being the refinement affected by the angels in the service of *HaShem*-יהו"ה of the Jewish people.

Thus, since the angels assist the Jewish people in their service of *HaShem*-יהו"ה, blessed is He, therefore the angels are also elevated by the service of *HaShem*-יהו"ה of the Jewish people, whose level is higher than the angels. This is the meaning of the “angels of God were ascending and descending upon it” (that is, upon the “ladder” of the souls of the Jewish people). That is, through the souls of the Jewish people the angels are caused to ascend too.

In other words, in and of themselves they do not have such an ability to ascend, and it only is through the souls that the angels also are caused to ascend. About this the verse states,⁵⁵⁴ “I will grant you to be walkers (*Mahalechim*-מהלכים)

⁵⁵³ See Zohar I 23b; Zohar II 201b; Torah Ohr, Mikeitz 43b and on.

⁵⁵⁴ Zachariah 3:7

amongst these [angels] who stand here (*Omdeem*-עומדים).” That is, through the souls, the angels also come to the level of “walkers” (*Mahalechim*-מהלכים).⁵⁵⁵

5.

Now, in the “ladder” (*Sulam*) of prayer there also is the matter of the ascent of the angels, (“Angels of God were ascending and descending upon it”). The explanation is that the primary aspect of prayer (“its head reaches heavenward”) is the recital of *Shema*.⁵⁵⁶ Before this, there are the blessings of the *Shema* in preparation to the recital of the *Shema*.⁵⁵⁷

About this the verse states,⁵⁵⁸ “I have eaten my sugarcane (*Ya’ari*-יערי) with my honey (*Divshi*-דבשי).” The word “my sugarcane-*Ya’ari*-יערי” refers to the *Yotzer* blessing⁵⁵⁹ which discusses the service of *HaShem*-יהו"ה of the angels who are called “the trees of the forest-*Atzei Ya’ar*-עצי יער,” as the verse states,⁵⁶⁰ “Then all the trees of the forest (*Atzei Ya’ar*-עצי יער) will sing with joy.”

The word “my honey-*Divshi*-דבשי” refers to the recital of *Shema*.⁵⁶¹ This is because the word “Listen-*Shema*-שמע” refers to understanding and grasping, through which we come

⁵⁵⁵ See Torah Ohr, Vayeishev 30c; Ohr HaTorah, Chanukah 920b and elsewhere.

⁵⁵⁶ See Siddur Im Da”Ch 19a, 19c

⁵⁵⁷ See Tanya, Ch. 49 (69a and on), and elsewhere.

⁵⁵⁸ Song of Songs 5:1

⁵⁵⁹ Likkutei Torah, Bechukotai 48c; Re’eh 19d, 30b, 32a

⁵⁶⁰ Psalms 96:12; See Zohar III 223a

⁵⁶¹ Torah Ohr, Drushim L’Parshat Zachor 84c; Likkutei Torah ibid.

to love of *HaShem*-יהו"ה, blessed is He,⁵⁶² as the verse states,⁵⁶³ "You shall love *HaShem*-יהו"ה your God... with all your more," to the point of loving Him with delight in Him (*Ahavah b'Taanugim*).

This is why it is called "my honey-*Divshi*-דבשי," in that "honey" (*Devash*-דבש) refers to sweetness and delight, (as the verse states,⁵⁶⁴ "Honey and milk are under your tongue"). That is, it indicates the delight and pleasure (*Ta'anug*) in understanding and comprehending, in that the birth of the emotions (*Midot*) is caused specifically through this.

This is as the verse states,⁵⁶⁵ "The mother of the children rejoices." That is, for Understanding-*Binah* to be "the mother of the children," meaning, for there to be the birth of the emotions (*Midot*) from the grasp and comprehension, this comes about specifically through the joy and delight in the Godly matter that is being grasped, as we clearly observe that there can be contemplation (*Hitbonenut*) which, at first glance, seems to be true contemplation (*Hitbonenut*), but even so, no emotions (*Midot*) are born of it. The reason is because he lacks pleasure (*Taanug*) in it, and he therefore is not roused and moved for love to be drawn to this.

This is as we likewise find on the side of goodness. That is, in a person who has brought himself to be divested of

⁵⁶² Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Also see Listen Israel, a translation of Rabbi Hillel HaLevi Paritcher's commentary to Ch. 1 of Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, and elsewhere.

⁵⁶³ Deuteronomy 6:5

⁵⁶⁴ Song of Songs 4:11

⁵⁶⁵ Psalms 113:9; Zohar I 219a; Zohar II 84a; 85b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on "*Eim HaBanim*"; Likkutei Torah, Shemini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 & Ch. 26.

physicality, even when he contemplates about something physical and how good it is etc., this will not rouse love for it at all in him, being that, in essence, he has no taste or pleasure in it. The same is so in the reverse, that one who is far from Godliness and has no taste and delight in Godliness, will not be roused with love even when he contemplates a matter of Godliness.

Now, though in truth the soul of every Jew, “from the heads of your tribes to the drawers of your water,”⁵⁶⁶ has a taste and delight in Godliness, which is recognizable from its opposite, this being the anguish (which is the opposite of pleasure) over his distance from Godliness, which is why even the simplest Jew is ready to sacrifice his life for the sanctification of *HaShem*’s יהוה's Name, blessed is He, nonetheless, this pleasure stems from his essential self.

That is, this is the essence of his life (and he thus is prepared to sacrifice his revealed life for its sake). However, in the revealed aspect, this being the grasp in the mind and the emotions of the heart, it is possible that the pleasure in grasping Godliness is not revealed, and he thus will not be moved in the emotions of his heart.

However, in truth, the contemplation (*Hitbonenut*) itself should cause a revelation of pleasure (*Taanug*). Thus, if he has no pleasure (*Taanug*) in the comprehension, this demonstrates that it is not true contemplation (*Hitbonenut*). That is, he only grasps the external aspect (*Chitzoniyut*) (whether it is the grasp of the externality of the intellect, or whether it only superficial). Alternately, the grasp may be by way of force for him [in that

⁵⁶⁶ Deuteronomy 29:9-10

his mind is compelled to accept it] and he therefore has no vitality and delight in it, even though he grasps it. [In such a case, his service may be in a way that transcends the emotions, in that the emotions are covered by the intellect, or it may be below the emotions, meaning that it is just simple service.]

It thus is only when he has joy and delight in the Godliness that “the mother of the children rejoices,” meaning, that the contemplation (*Hitbonenut*) causes the birth of the emotions, so that he is roused with love of *HaShem*’s-יהו"ה Godliness, in a way of “with all your more,” to the point of love with delight in Him (*Ahavah b'Taanugim*), such that he feels that there is no other life or pleasure at all.

This is like the words of the Alter Rebbe,⁵⁶⁷ “Who have I in the heavens, and but for You I desire nothing on earth!”⁵⁶⁸ I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want your Coming World (*Olam HaBa*)! I want nothing but You alone, the Essential Self of *HaShem*-יהו"ה, blessed is He, alone!” For, as explained (in chapter four), there is a drawing down of His Essential Self in the Jewish people, as the verse states, “He will uplift the horn of His nation.”

6.

More specifically, the love of *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*) during the recital of the *Shema*, is such that even the animalistic soul is brought

⁵⁶⁷ Sefer HaMitzvot of the Tzemach Tzedek, Shoresht Mitzvat HaTefillah, Ch. 40, 138a, copied in HaYom Yom 18th of Kislev.

⁵⁶⁸ Psalms 73:25

to love Him, as the verse states,⁵⁶⁹ “[You shall love *HaShem*-יהו"ה your God], with all your heart (*Bechol Levavecha*-בכל לבבך),” meaning,⁵⁷⁰ “with both your inclinations.” That is, even one’s animalistic soul is transformed to loving *HaShem*-יהו"ה, blessed is He, and delighting in His Godliness.

[This is like the verse,⁵⁷¹ “Draw me, after You we will run, the King has brought me to His chambers.” As known,⁵⁷² in general, this verse refers to the period of time of the holiday of Pesach, the counting of the Omer, and the holiday of Shavuot. The verse first states, “Draw me-*Mashcheini*-משכני,” in the singular, referring to the arousal from Above to awaken the natural love of the Godly soul. Through this, the Godly soul refines the animalistic soul, until this brings about [the continuation of the verse], “after You we will run,” in the plural, meaning both with the desire of the Godly soul and the desire of the animalistic soul.]

In contrast, the contemplation during the *Yotzer* blessing is only to cause the animalistic soul to be moved. However, this is an inner movement, unlike the verses of song (*Pesukei d’Zimra*) which only are an external engraving. This “movement” is that the animalistic soul should agree to the nullification (*Bittul*) to *HaShem*-יהו"ה of the Godly soul, so that it will not oppose or distract a person from his service of

⁵⁶⁹ Deuteronomy 6:4

⁵⁷⁰ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:4

⁵⁷¹ Song of Songs 1:4

⁵⁷² See Ohr HaTorah, Shir HaShirim Vol. 1, p. 59 and on; Sefer HaMaamarim 5655 p. 172 and on; Discourse entitled “*U’Sefartem LaChem* – You shall count for yourselves” 5711, translated in The Teachings of The Rebbe 5711, Discourse 9, Ch. 2 and on (Sefer HaMaamarim 5711 p. 74 and on) and elsewhere.

HaShem-יהו"ה etc. However, the nullification (*Bittul*) of the animalistic soul itself, to depart from coarse materiality, and especially that it should come to love Godliness, is specifically during the recital of *Shema*.

This then, is the meaning of "I ate my honey (*Divshi*-דבשי)." That is, it is like food, which transforms into blood, literally unifying with the blood of the soul. The same is so of the above-mentioned sweetness and delight, in that one literally becomes unified to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and "becomes subsumed in the body of the King."⁵⁷³ In addition, just as honey transforms that which is placed in it into honey (as stated by the legal authorities),⁵⁷⁴ the same is so of the sweetness and pleasure in delighting in *HaShem*-יהו"ה, which transforms him from one being into a different being, as explained above, that even the animalistic soul is transformed to love *HaShem*-יהו"ה.

However, for the Godly soul to be capable of coming to love *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*) during the *Shema* recital, as a result of its manifestation in the body and animalistic soul (this being the matter of the "ladder set earthward," as explained in chapter three) an arousal must be brought about by the love and fear that the angels have for *HaShem*-יהו"ה. This is the matter of the contemplation (*Hitbonenut*) during the *Yotzer* blessing, and is

⁵⁷³ See Zohar I 217b

⁵⁷⁴ See Torah Ohr 106d, "As it states in Yoreh De'ah in regard to the matter of the permissibility of the legs of a bee that is in the honey etc., and in regard to the matter of a piece of forbidden food that fell into honey. See the Rosh to Perek Keitzad Mevarchin citing Rabbeinu Yonah, and Tur, Orach Chayim, Siman 216, and Tur, Yoreh De'ah 81 for the views regarding this."

especially so considering that it relates to the animalistic soul as well, being that the animalistic soul is rooted in the waste product of the Cycle-*Ophanim* angels and higher and higher etc.⁵⁷⁵ Nevertheless, the arousal that stems from the love and fear that the angels have for Him just assists him, whereas the primary toil in [bringing about] love of Him with delight (*Ahavah b'Taanugim*) is specifically by the power of the soul itself during the *Shema* recital.

The reason is because the pleasure is primarily in seeing (*Re'iyah*-ראיה), as the verse states,⁵⁷⁶ “Your eyes are like doves,”⁵⁷⁷ and the matter of sight in Godliness is specifically in the souls, rather than the angels. This is because the angels are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in which there is no revelation of the essential Godliness. Thus, this specifically is in souls, the primary existence of whom is in the world of Emanation (*Atzilut*) (as explained in chapter four) since that is where the essential being of Godliness is revealed. Thus, they are the ones who have the aspect of sight (*Re'iyah*-ראיה) in Godliness.

Additionally, even when the soul descends below into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from the aspect of “she is pure” to the aspects of “You created her, You formed her, You blew her,”⁵⁷⁸ until she receives from the aspect of Kingship-*Malchut* of the world

⁵⁷⁵ See Ecclesiastes 5:7; Also see Likkutei Torah, Teitzei 35d and elsewhere.

⁵⁷⁶ Song of Songs 1:15; 4:1

⁵⁷⁷ See Likkutei Biurim of Rabbi Hillel HaLevi Paritcher to Kuntres HaHitpaalut, section on “intellectual love and fear” (*Dechilu uRechimu Sichliyim*), and elsewhere.

⁵⁷⁸ See the liturgy of the “*Elo'hai Neshamah*” in the morning blessings.

of Action (*Asiyah*), nevertheless, Kingship-*Malchut* of the world of Action (*Asiyah*) includes Kingship-*Malchut* of the world of Formation-*Yetzirah* within it etc., up to Kingship-*Malchut* of the world of Emanation (*Atzilut*) and even higher etc.⁵⁷⁹ Therefore, even as the soul is below, it still possesses the aspect of sight (*Re'iyah*-ראייה) in Godliness.

Now, in regard to what the souls receive from the angels, this is assistance alone, whereas the sight (*Re'iyah*-ראייה) of Godliness is by their own power. This is analogous to the sight of the eye,⁵⁸⁰ in that although it must receive from the light of the sun or the light of a candle, this only is in a way of assistance, whereas the essential [power] to see is by its own power. The same is so of the souls, in that the sight of Godliness is by their own power, since they are rooted in the world of Emanation (*Atzilut*) and the root of their root is in the Essential Self of *HaShem*-יהו"ה, blessed is He, only that upon their descent to below they require the help of the angels.

Now, since the angels assist the souls in coming to love of *HaShem*-יהו"ה, blessed is He, with delight in Him, during the *Shema* recital, about this the verse states, "I have eaten my sugarcane (*Ya'ari*-יערי) with my honey." That is, through this the angels who are called the "trees of the forest" (*Atzei Ya'ar*-עצי יער), assist the souls to come to the aspect of "my honey" (*Divshi*-דבשי), which is the aspect of the sweetness and delight in *HaShem*-יהו"ה, blessed is He, in the *Shema* recital, to become unified and subsumed in "the body of the King."

⁵⁷⁹ Also see Tanya, Likkutei Amarim, Ch. 18

⁵⁸⁰ Also see *Hemshech* 5672 *ibid.* p. 1,353 and on; p. 1,364 and on; p. 1,398 and on.

(This comes about through contemplation (*Hitbonenut*) during the *Yotzer* blessing about the service of *HaShem*-יהו"ה of the angels, this being the aspect of “my sugarcane” (*Ya’ari*-יערי).) The angels thereby also become elevated and subsumed in “the body of the King.”

This is analogous to the trees of the forest from which nectar drips. Even though the nectar is primary and the tree is secondary, in that it is the nectar that has the sweetness and delight, which the tree itself does not have, nonetheless, being that the nectar grows in the tree and drips from it, certainly the tree also absorbed some of the sweetness of the nectar, such that even the tree is eaten because of the sweetness of the nectar (as evident from the story⁵⁸¹ of Yehonatan and the nectar of the forest (*Ya’arat HaDvash*-יערת הדבש)).

This then, is the meaning of, “I have eaten my sugarcane (*Ya’ari*-יערי) with my honey (*Divshi*-דבשי).” That is, for the sake of “my honey” (*Divshi*-דבשי) “I have also eaten my sugarcane” (*Ya’ari*-יערי). We thus find that even in the “ladder” of prayer (which includes [both] the blessings of the *Shema* recital as well as the *Shema* recital itself, [both] “my sugarcane” (*Ya’ari*-יערי) and “my honey” (*Divshi*-דבשי)), there is the matter of the “angels of God ascending and descending upon it,” this being the matter of the ascent of the angels (“my sugarcane” (*Ya’ari*-יערי)) through the souls (“my honey” (*Divshi*-דבשי)), being that the angels assist them in their service of *HaShem*-יהו"ה, blessed is He.

⁵⁸¹ Samuel I 14:27

This then, is the meaning of the verse, “O’ daughters of Tziyon, go out and see etc.,” specifying “seeing-*Re’ena*-ראינה.” That is, the superiority of souls is that they have the matter of sight (*Re’iyah*-ראיה) in Godliness (as explained in chapter five). Moreover, this does not only apply to souls that are in the aspect of “My mother-*Eemee*-אמי” (about which the verse states, “the crown that His mother crowned Him with”) but even souls that are in the aspect of “My daughter-*Beetee*-בתי,” referring to the soul as it manifests in the body.⁵⁸² That is, they too have the matter of sight (*Re’iyah*-ראיה) in Godliness, as the verse states,⁵⁸³ “Listen, O’ daughter (*Bat*-בת), and see (*u’Re’i*-וראי),” because of their root in the Essential Self of *HaShem*-יהוה, blessed is He (as explained in chapter six).

With the above in mind, we can understand the great excitement of Rabbi Shimon bar Yochai when he heard the explanation of Rabbi Elazar son of Rabbi Yossi, since he revealed the greatness of the souls of the Jewish people in this teaching, in that even souls that are on the level of “daughter” (*Bat*-בת) have the power of sight (*Re’iyah*-ראיה) in Godliness, because of their root in the Essential Self of *HaShem*-יהוה, blessed is He.

⁵⁸² Likkutei Torah, Drushim L’Shemini Atzeret 90c

⁵⁸³ Psalms 45:11

This also is why the Torah was given specifically to the Jewish people, rather than the ministering angels. The explanation is that from the perspective of the chaining down of the worlds (*Seder Hishtalshelut*) the ministering angels are greater. Moreover, as mentioned before, they assist the souls in their service of *HaShem*-יהו"ה, blessed is He, and they therefore argued, "Set Your glory over the heavens." However, all this is only from the perspective of the Torah as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

It was in regard to this that Moshe responded to them, in that he revealed the inner and true matter of the Torah, as it transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), to the point of how it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as in the teaching of our sages, of blessed memory,⁵⁸⁴ "The Holy One, blessed is He, said to the children of Israel, 'I sold you the Torah; and as it were, I was sold with it, as the verse states,⁵⁸⁵ 'They shall take Me [as] a gift.'" That is, through the Torah "it is Me that you are taking."⁵⁸⁶ The same is so of the *mitzvot*,⁵⁸⁷ as we recite in the blessing made over the *mitzvot*, "Who has sanctified us with His *mitzvot* and commanded us," in which [the word "commandment-*Mitzvah*-

⁵⁸⁴ See Midrash Shemot Rabba 33:1

⁵⁸⁵ Exodus 25:2

⁵⁸⁶ Midrash Shemot Rabba 33:6

⁵⁸⁷ See Midrash Vayikra Rabba 30:13

מצוה”] is of the same root as “adhering-*Tzavta*-צוותא”⁵⁸⁸ and connecting.⁵⁸⁹

That is, since the *mitzvot* are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He,⁵⁹⁰ therefore through fulfilling the *mitzvot*, an adhesion and bond with His Essential Self, blessed is He, is caused. This is why the Torah was specifically given to the Jewish people, because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, the Torah was specifically given to the Jewish people as they are below. This is as in Moshe's response to the angels,⁵⁹¹ “Did you descend to Egypt...? Is there an evil inclination amongst you?” In other words, since “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”⁵⁹² therefore Torah was specifically given below.

This is also why “the Holy One, blessed is He, took [the Torah] to each and every nation and language,” even though it was openly revealed and known to Him that they would not accept it. To explain, our sages, of blessed memory, stated,⁵⁹³ “Great is vengeance, in that it was placed between two letters [Holy Names], as the verse states,⁵⁹⁴ ‘God-*E*’ל-ל' of vengeance, *HaShem*-יהו"ה; (God-*E*’ל-ל' of vengeance appear)

⁵⁸⁸ See Talmud Bavli, Bava Batra 21a and elsewhere

⁵⁸⁹ Likkutei Torah, Bechukotai 45c; Sefer HaMaamarim 5698 p. 52.

⁵⁹⁰ See Sefer HaSichot, Torat Shalom p. 190 and on; Sefer HaMaamarim 5689 p. 43.

⁵⁹¹ Talmud Bavli, Shabbat 88b and on.

⁵⁹² See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁵⁹³ Talmud Bavli, Brachot 33a (and see Sanhedrin 92a)

⁵⁹⁴ Psalms 94:1

etc.’ Why are these two vengeance (appearances)⁵⁹⁵ mentioned [in a single verse]? One for good (as it states,⁵⁹⁶ ‘He appeared (*Hofiya*-הופיע) from Mount Paran’) and one for evil (as it states, ‘God-*E*”ל-ל”א of vengeance, *HaShem*-יהו”ה; God-*E*”ל-ל”א of vengeance appear (*Hofiya*-הופיע).’.”

Rashi explains,⁵⁹⁷ “One for good – as it states in the first chapter of Bava Kamma,⁵⁹⁸ ‘He arose and permitted (*Heeteer*-והתיר) their money to the Jewish people, as the verse states,⁵⁹⁹ ‘He stood and measured out the land; He beheld and dispersed (*vaYater*-ויתר) nations,’ and it states, ‘He appeared from Mount Paran,’ from Paran (meaning, from the time that the Holy One, blessed is He, took [the Torah] to each and every nation and language, and they did not accept it) he appeared (and revealed) their money (and permitted it) to the Jewish people.”

[This is like the verse,⁶⁰⁰ “The strength of His deeds He declared to His people, to give them the inheritance of the nations.” This is because, in truth, all these matters belong to the Jewish people, and are just found in the possession of the nations of the world.] This is the general matter of the toil of affecting refinements (*Birurim*),⁶⁰¹ through which we fulfill *HaShem*’s-יהו”ה Supernal intent of making a dwelling place for

⁵⁹⁵ See Talmud Bavli, Sanhedrin 92a *ibid*.

⁵⁹⁶ Deuteronomy 33:2

⁵⁹⁷ Rashi to Brachot 33a *ibid*. (also see Rashi to Sanhedrin 92a *ibid*.)

⁵⁹⁸ Bava Kamma 38a (and Rashi there)

⁵⁹⁹ Habakkuk 3:6

⁶⁰⁰ Psalms 111:6; Also see Rashi to Genesis 1:1

⁶⁰¹ Also see Ohr HaTorah, Zot HaBrachah p. 1,843; *Hemshech* 5672 Vol. 1 p. 210; Vol. 2, p. 931; See later this year in the discourse entitled “*Vayeired HaShem Al Har Sinai – HaShem* descended on Mount Sinai,” Discourse 31, Ch. 7 (Sefer HaMaamarim 5627 p. 253).

the Holy One, blessed is He, in the lower worlds, until we will come to the time when there will be the fulfillment of the prayer,⁶⁰² “Appear (וְהוֹפֵעַ-*Hofa*) in the splendor of Your awesomely majestic might over all who dwell in the inhabited world of your earth!”

9.

This then, is the meaning of the verse,⁶⁰³ “O’ daughters of Tziyon, go out and see the King Shlomo (the King to whom “peace-*Shalom*-שלום” belongs),⁶⁰⁴ wearing the crown that His mother crowned Him with on His wedding day (this being the day of the giving of the Torah).” For, since the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, He therefore gives the Torah to them, and specifically in the form of a gift.

That is, this matter is not brought about through the toil and labor of the recipient, but is rather granted to him from Above. Nevertheless, there still must be the matter of “bringing Him satisfaction of spirit,” since it is then that “He gives him a gift.”⁶⁰⁵

Now, in addition to granting the Torah in the form of a gift, there also is caused to be the receiving of the Torah with

⁶⁰² In the liturgy of the Rosh HaShanah prayers; See Ohr HaTorah *ibid.* p. 1,844.

⁶⁰³ Song of Songs 3:11

⁶⁰⁴ Rashi to Song of Songs 1:1; Talmud Bavli, Shevuot 35b

⁶⁰⁵ See Talmud Bavli, Gittin 50b; Bava Metziya 16a; Sefer HaMaamarim 5630 p. 87 and on; 5635 Vol. 1 p. 98 and on; 5684 p. 222 and on; Likkutei Sichot Vol. 13 p. 115 and on.

joy and in an inner way (*b'Simcha u'b'Pnimityut*) (as in the known blessing of his honorable holiness, my father-in-law, the Rebbe).⁶⁰⁶ By receiving the Torah on the holiday of Shavuot there is a drawing down throughout the entire year in the general matter of Torah study, and in a way that, “study is greater as it brings to action,”⁶⁰⁷ which refers to fulfilling the *mitzvot* scrupulously, in a way of beautification, and in a way that,⁶⁰⁸ “I will go within you-*v'Heet'halachti b'Tochechem* – והתהלכתי בתוכם,” [in which the word “I will go-*v'Heet'halachti* – והתהלכתי” is with a doubled emphasis, as opposed to “I will go-*v'Halachti* – והלכתי], indicating two “goings-*Halichot* – הליכות,” both going (*Halichah* – הליכה) in Torah and *mitzvot* from Above to below, as well as going (*Halichah* – הליכה) in prayer from below to Above.⁶⁰⁹ Through this we will come to the fulfillment of [the conclusion],⁶¹⁰ “I will lead you erect-*Kommemyut* – קוממיות” [indicating two “statures-*Komot* – קומות”]!

⁶⁰⁶ Elucidated in Likkutei Sichot Vol. 4 p. 1307; Vol. 8, p. 272, and elsewhere.

⁶⁰⁷ Talmud Bavli, Kiddushin 40b

⁶⁰⁸ Leviticus 26:12

⁶⁰⁹ Also see Sefer HaMaamarim 5627 p. 309; Also see the discourse entitled “*v'Heet'halachti b'Tochechem* – I will walk within you,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 10 (Sefer HaMaamarim 5711 p. 108 and on).

⁶¹⁰ Leviticus 26:13