



LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 2

שיר השירים אשר לשלמה

The Song of Songs, which is Shlomo's



In true prayer the one who sings is not the individual alone but the Community of Israel, Malchus, singing within him; the person's mouth is only a vessel through which praise from above flows, which is why the verse says "be praised" (hishallelu) rather than "praise."

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

In true prayer the one who sings is not the individual alone but the Community of Israel, Malchus, singing within him; the person's mouth is only a vessel through which praise from above flows, which is why the verse says "be praised" (hishallelu) rather than "praise."

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks what it means in prayer to "receive the face of the Shechinah." Reading the Sages' "let your ears hear what you bring forth from your mouth," it takes "you" as the Community of Israel, the collective soul that speaks within every Jew. All Jews form one body, so inner separation from a fellow Jew removes a limb and leaves G-d's Name incomplete. In prayer a person should resolve that his G-dly soul, not his animal soul, is praying, and listen: that attentive hearing is receiving the Shechinah's face, while inattention is the evil inclination's work. This explains "Song of Songs": the individual songs united in Israel's one song. The maamar then asks why the verse says hishallelu, "be praised," in a passive form, rather than hallelu, "praise." Sometimes the heart is moved in prayer without effort, because Malchus, which sings unceasingly, reveals its speech from the heart into souls; at other times that speech is silent, or the person lacks a vessel and must first arouse love and awe himself. "Ado-nai, open my lips, and my mouth shall declare Your praise" means Malchus opens the lips and the mouth only lets its praise flow, as the Ark once drew praise into Israel.

OUTLINE

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|----------|---|----|
| 1 | Israel speaks within each person | ¶1 |
| | "You" in "what you bring forth from your mouth" is the Community of Israel; all Jews form one body, and separating from another Jew removes a limb. | |
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| 2 | Receiving the face of the Shechinah | ¶2 |
| | In prayer the G-dly soul speaks and the person listens as a vessel; failing to listen is the evil inclination's scheme. | |
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| 3 | Song of Songs and the question of hishallelu | ¶3 |
| | The many songs are united in Israel's one song; why is praise stated in the passive, and why does the heart sometimes stir without toil? | |

4 The unceasing song of Malchus

¶4-5

Malchus, “And I am prayer,” sings without rest; when the Infinite Light is revealed in its speech, it acts like heartfelt words that stir the listener.

5 Gifted love and its absence

¶6

Revealed divine speech kindles effortless love and awe in souls; when it is hidden, or the person has no vessel, he must first arouse love and awe himself.

6 My mouth shall declare Your praise

¶7-8

Malchus opens the lips and supplies the praise, the mouth only draws it forth; so the verse says *hishallelu*, as when the Ark drew praise into Israel.

KEY CONCEPTS

Receiving the face of the Shechinah קבלת פני שכינה

Attentive listening in prayer to the words the G-dly soul, and through it the Community of Israel, speaks within a person.

The Community of Israel (Knesses Yisrael) כנסת ישראל

ישראל

The collective soul of the Jewish people, called “you” (*atah*), which is the life of each Jew and the one who truly prays within him.

Malchus (sovereignty) מלכות

The divine level of speech and prayer, which sings unceasingly to the level above it and whose praise flows into souls and angels.

Hishallelu התהללו

The passive form of “praise”: praise that is drawn into a person from above rather than produced by him.

Love and awe given from above עבודת מתנה

Stirring of the heart toward G-d that comes without effort, as a gift, when the supernal speech is revealed; it is received by one who first arouses love and awe himself.

SECTION 1 • 11

Israel speaks within each person

1 שיר השירים¹ אשר לשלמה². להבין ענין קבלת פני שכינה דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] (רפ"ב דברכות) השמע לאזניך³ מה שאתה מוציא מפיוך⁴ פי' כנסת ישראל נק' אתה כמ"ש בזח"ב [בזהר חלק ב'] (ק"ד⁵ א') ור"פ ויגש⁶ ור"פ ואתה תצוה⁷

“The Song of Songs, which is Shlomo’s.” [We need] to understand the matter of receiving the face of the Shechinah (Divine Presence). Now, our Sages, of blessed memory, said (at the beginning of the second chapter of Berachos), “Let your ears hear what you bring forth from your mouth.” Meaning: the Community of Israel (Knesses Yisrael) is called “you” (atah), as is written in Zohar II (104a), and at the beginning of Parshas Vayigash and at the beginning of Parshas Ve’atah Tetzaveh.

The maamar opens with the first verse of the Song of Songs and sets its theme: what it means in prayer to “receive the face of the Shechinah.” It rereads the Talmud’s rule about saying the Shema audibly, “let your ears hear what you bring forth from your mouth,” by taking “you” (atah) as a name for the Community of Israel, the collective soul of the Jewish people, as the Zohar does in the places cited. The Kehot note says this maamar is part of the Alter Rebbe’s discourse Hodu LaShem Kir’u Vishmo of 5561 (1801), and that the Tzemach Tzedek set the verse “Song of Songs” at its head.

ואמרו שאין חיוב לאדם בתפלה רק שישמע ויתבונן מה שאתה הוא כנסת ישראל מוצא מפיו פי' חיותו ונשמתו יעקב חבל נחלתו⁸

And they said that a person has no obligation in prayer other than to hear and contemplate what “you” (that is, the Community of Israel) brings forth from his mouth; meaning, [this “you” is] his life-force and his soul, [as it is written,] “Yaakov is the lot of His inheritance.”

Read this way, the Sages are saying that a person’s whole task in prayer is to listen to and contemplate what the Community of Israel, speaking within him, brings forth from his mouth; that “you” is his own life-force and soul, for the souls of Israel are G-d’s own portion, “the lot of His inheritance.” In Yahel Or the Tzemach Tzedek, citing this passage, explains “you” as in “For You (atah) are our Father”: the level called atah is what brings forth from the mouth the letters and words of Torah and prayer.

וכל ישראל אחד מעורב בחבירו מה שחסר לזה נמצא בחבירו וכשיצטרפו כולם כאחד הם קומה שלימה כידוע

And all Israel are intermingled one with another: what one lacks is found in his fellow, and when they all join together as one they form a complete stature, as is known.

Because all Jewish souls are bound up with one another, each supplies what the other lacks, and only together do they form one complete body, a “complete stature.”

ולכן כאשר יתפרד אחד מחבירו באיזו פירוד שמנתקת לבבו ורצונו ממנו מאחד הדבריי [הדברים] והענינים והמדות שלו או משכלו ועבודתו במילי דשמיא בתורה ובתפלה וכאשר כן בלכבו אז הוא מחסר במזימות לבו אבר אחד.

Therefore, when one separates himself from his fellow through any kind of separation, in which his heart and will are cut off from him [the other] in one of his affairs, matters or traits, or in his intellect and his service in matters of Heaven, in Torah and in prayer, and when this is so in his heart, then by the designs of his heart he makes one limb lacking.

It follows that one who cuts himself off inwardly from a fellow Jew, in his attitudes, traits, understanding or divine service, is in effect removing a limb from that single body. The separation need only be in his heart for the Community of Israel to be left lacking a limb.

SECTION 2 • 12

Receiving the face of the Shechinah

2 ונמצא שאין שמו שלם וע"כ החרד לדבר ה' מאד מאד יזהר בזה

It follows that His Name is not complete. Therefore one who trembles at the word of G-d should be very, very careful about this.

If one limb is missing, G-d's Name as it rests on the Community of Israel is incomplete. So whoever trembles at G-d's word must take great care not to separate himself inwardly from any other Jew.

ולכן כשיתפלל האדם יגמור בלבו שלא הגוף פי' נפש הבהמית המתהווה היא המתפלל רק נפש חלק אלוה ממעל⁹ היא המתפלל והיא מדבר בו דברי התפלה וכל הענינים הנאמר בה

And therefore, when a person prays, he should resolve in his heart that it is not the body, meaning the animal soul that is brought into being, that prays, but only the soul that is a part of G-d above that prays; it speaks within him the words of the prayer and all the matters said in it.

In prayer this becomes a practical resolve: the one praying is not the body and its animal soul, the life that drives physical existence, but the G-dly soul, "a part of G-d above," which speaks the words of prayer within him.

והיא לא יעשה דבר כי אם ישמיע לאזנו אל הרנה והתפלה אשר מזמרת ומשבחת וכאשר יגמר בלבו כן ויעשה כן זאת העבודה נקי קבלת פני שכינה

And he is to do nothing except let his ear hear the song and the prayer that it [the soul] sings and praises. And when he resolves this in his heart and does so, this service is called “receiving the face of the Shechinah.”

The person's own part is only to listen, letting his ear hear the song and praise that the G-dly soul utters. Prayer with this awareness is what the Alter Rebbe calls “receiving the face of the Shechinah,” an idiom that ordinarily means greeting the Divine Presence.

פירוש שעבודת כנס"י [כנסת ישראל] המתחננת ומתנפלת לפני ה' נקרא פני השכינה וענין שמיעת האדם רנתה ותפלה נקי קבלת פני השכינה ככלי המקבל מה שבתוכה

Meaning: the service of the Community of Israel, which pleads and casts itself down before G-d, is called “the face of the Shechinah,” and a person's hearing its song and prayer is called “receiving the face of the Shechinah,” like a vessel that receives what is within it.

The phrase is now defined: the pleading, self-abasing prayer of the Community of Israel is itself “the face of the Shechinah,” and a person's attentive hearing of it is the “receiving.” The Alter Rebbe reads “receiving” literally, as a vessel receives what is placed in it.

פ"י שאינה אלא לבוש לה ויש כלי רע אשר לא יוכל לקבל הטוב שבה ותפלטמו

Meaning, [his hearing] is nothing but a garment for it. And there is a bad vessel that cannot receive the good [things] within it and spits them out.

The listener's hearing is only a garment for the prayer, as a vessel only holds its contents. But there is also a “bad vessel” that cannot keep the good placed in it and spits it out.

דהיינו שלא יוכל לכפוף אזניו ולבבו להבין דברי התפלה והעבודה זה נקרא אין זוכין להקביל פני השכינה שהוא מעשה היצר ותחבולותיו לדחותו ולהסירו מאחרי ה' לבלתי ישמע באזניו ובלבבו יבין ושב ורפא לו.¹⁰

That is, he cannot bend his ears and his heart to understand the words of the prayer and the service. This is called “not meriting to receive the face of the Shechinah,” which is the work of the evil inclination and its schemes, to push him away and turn him aside from following G-d, “lest he hear with his ears and understand with his heart, and return and be healed.”

That bad vessel is a person who cannot bend his ears and heart to understand the words of the prayer; this is called not meriting to receive the Shechinah's face. The Alter Rebbe calls it the scheme of the evil inclination, which works to keep a person from hearing and understanding, lest he return to G-d and be healed.

SECTION 3 • 13

Song of Songs and the question of hishallelu

3 וזהו שיר השירים פ"י השירים הוא פרטית ישראל כל אחד מובדל מחבירו ושיר השירים הוא כנסי

[כנסת ישראל] והמ"י [והמשכיל יבין].

And this is [the meaning of] “the Song of Songs”: “songs” is the individual [aspect] of Israel, each one separate from his fellow, and “the Song of Songs” is the Community of Israel; and the discerning will understand.

The title “Song of Songs” is now explained. The plural “songs” are the separate songs of individual Jews, while “the Song of Songs” is the single song of the Community of Israel in which they are all united, the song that sings within each person.

וזהו התהללו בשם קדשו¹¹ דלכאורה אינו מובן לשון התהללו שהוא לשון נפעל כמו נשבע ונאכל דמשמע שבהן נמשך בחי' תהלה והרי אדרבה הם מהללים את ה' והל"ל [והוה ליה למימר] הללו את שם קדשו ומהו לשון התהללו.

And this is [the meaning of] “Be praised (hishallelu) in His holy Name.” For at first glance the expression hishallelu is not understood, since it is a passive form, like nishba (sworn) and ne'echal (eaten), which implies that the quality of praise is drawn into them. But on the contrary, they are the ones praising G-d, and it should have said “Praise (hallelu) His holy Name.” So what is [the meaning of] the expression hishallelu?

A grammatical question: in “Be praised (hishallelu) in His holy Name,” hishallelu has a passive form, like nishba (“sworn”) and ne'echal (“eaten”), suggesting that praise is drawn into the people rather than coming from them. Since they are the ones praising, one would expect the active hallelu, “praise.” In its plain sense the verse says “Glory in His holy Name”; the maamar reads the form as passive.

אך הענין הוא עפמ"ש [על פי מה שכתוב] אד' שפתי תפתח¹² ופי יגיד תהלתך וביאור פסוק זה יובן עד"מ

But the matter is according to what is written, “Ado-nai, open my lips, and my mouth shall declare Your praise.” The explanation of this verse will be understood by way of an analogy.

The answer will come through the verse that opens the Amidah, “Ado-nai, open my lips, and my mouth shall declare Your praise.” The Alter Rebbe first gives an analogy from a person's own experience of prayer.

הנה כשאדם מתפלל ברוב העתים צריך ליגיעה רבה בהתבוננות עד שיתפעל בלב ולפעמים א"צ [אין צריך / אינו צריך] ליגיעה¹³ כלל רק מיד שתעלה במחשבתו אחדות ה' וגדולתו תמשך הלב מאליה בהתפעלות מבלי שידע מי הוא המושכה בעבותות¹⁴ אה"ר [אהבה רבה]

Now, when a person prays, most of the time he needs great toil in contemplation until he is stirred in his heart. And sometimes he needs no toil at all: as soon as the oneness of G-d and His greatness rise in his thought, the heart is drawn of itself into being stirred, without his knowing who draws it with cords of great love.

Usually, stirring the heart in prayer takes hard work in contemplation, but sometimes it comes with no effort: the moment a person thinks of G-d's oneness and greatness, his heart is drawn on its own, "with cords of love," without his knowing who is drawing it. In Likkutei Torah, Vayikra, the Alter Rebbe explains these same two levels: what a person gains through his own toil lasts, while an arousal that comes from above alone fades when that light withdraws.

וכפלא יחשב בעיניו מהיכן באה לו הכוונה ברעותא דלבא מאליו וממילא כו'. אך הענין הוא דכתיב למען יזמרך כבוד¹⁵ ולא ידום.

And it seems a wonder in his eyes: from where did the devotion, with the heart's desire, come to him, of itself and spontaneously, etc.? But the matter is that it is written, "So that glory may sing to You and not be silent."

He wonders where his heartfelt devotion came from, since it arrived of itself. The explanation begins with the verse "so that glory may sing to You and not be silent," which, as the next paragraph shows, the maamar reads as the unceasing song of Malchus.

SECTION 4 • 14-5

The unceasing song of Malchus

4 וכתוב אלקים אל דמי לך¹⁶ ופיי בווהר דקאי על בחי' מלי¹⁷ שמזמרת תמיד נהורא תתאה קרי תדיר¹⁸ לנהורא עילאה ולא שכך כו'. וזהו ואני תפלה¹⁹ אני היא בחי' מלי היא בחי' תפלה כו'.

And it is written, "G-d, let there be no silence for You," and the Zohar explains that it refers to the level of Malchus (sovereignty), which sings constantly: "the lower light calls constantly to the upper light and is not still," etc. And this is [the meaning of] "And I am prayer": "I" (ani) is the level of Malchus, which is the level of prayer, etc.

The Zohar reads "G-d (Elokim), let there be no silence for You" as said of Malchus, the last of the Sefiros, which constantly sings upward: the "lower light" never stops calling to the "upper light." So too "And I am prayer": the "I" is Malchus, whose very nature is prayer.

ובחיי מלי כלולה מע"ס [מעשר ספירות] חב"ד [חכמה בינה ודעת] ומדות ודבור ובחי' הדבור ממנו נמשכו עשרה מאמרות המלוכשים בעולמות ובפרט בנשמות ומלאכים כו' שמקבלים שלא ע"י העלם כ"כ [כל כך] כו'.

And the level of Malchus comprises ten Sefiros: Chochmah, Binah and Daas, the emotive attributes (middos), and speech. And from the level of speech were drawn the Ten Utterances, which are clothed in the worlds, and especially in souls and angels, etc., who receive not through so great a concealment, etc.

Malchus contains within it all ten Sefiros: intellect, emotions and speech. From its power of speech come the Ten Utterances by which the world was created; these are clothed in all the worlds, but souls and angels receive them with less concealment than lower creations do.

5 והנה כשיש גילוי אור א"ס בתהלה זו של מדת מלי' היינו שהגילוי בחב"ד [בחכמה בינה ודעת] ומדות עד גם בבחי' הדבור שבמלי' כמ"ש למען יזמרך כו'.²⁰ אל דמי לך כו'.²¹

Now, when there is a revelation of the Infinite Light (Or Ein Sof) in this praise of the attribute of Malchus, that is, the revelation is in Chochmah, Binah and Daas and the emotive attributes, reaching even the level of speech within Malchus, as it is written, "So that glory may sing to You," etc., "Let there be no silence for You," etc.

At times the Infinite Light is revealed in Malchus's praise, not only in its intellect and emotions but down to its level of speech. This is the state described by "so that glory may sing to You" and "let there be no silence for You": a song above that is fully expressed.

והנה עד"מ באדם התחתון כשמתפלל ברעותא דלבא וגילוי תשוקת הלב שאז הדבורים יוצאים מעומקא דלבא ורשפי אש²² ודבר היוצא מן הלב נכנס ללב השומע עד שהוא ג"כ מתפעל מזה משא"כ אם הדבור בקרירות כו'.

Now, by way of analogy, in man below: when he prays with the heart's desire and a revelation of the heart's yearning, then the words come out from the depth of the heart, [like] flashes of fire, and a word that comes out from the heart enters the heart of the listener, until he too is stirred by it. This is not so if the speech is cold, etc.

An analogy from human prayer: when a person prays with real longing, his words come from the depth of his heart like flames, and words that come from the heart enter the heart of the one who hears, until he is moved too. Cold words have no such effect.

Gifted love and its absence

6 וכמ"כ [וכמו כן] יובן עד"מ למעלה בענין ואני תפלה דבחי מלי שהוא בחי"י חב"ד [חכמה בינה ודעת] ומדות שבמלי עד גם בחי"י הדבור

So too it will be understood by analogy above, regarding “And I am prayer,” of the level of Malchus, which is the level of Chochmah, Binah and Daas and the emotive attributes within Malchus, reaching even the level of speech,

The analogy is now applied above: Malchus, “And I am prayer,” contains intellect and emotions, which extend down into its power of speech.

שהוא בחי"י האותיות כח הפועל שבנפעלים נשמות ומלאכים מאירים בבחי"י גילוי אלקות דברים היוצאי מן הלב כו'

which is the level of the letters, the power of the Maker within the things made, the souls and angels, [which] shine as a revelation of G-dliness, [like] words that come out from the heart, etc.,

That speech is the “letters,” the Creator’s power within the created beings, the souls and angels. When the Infinite Light fills this speech, those souls and angels shine as an open revelation of G-dliness, like words spoken from the heart.

עד שמאיר בחי"י זו גם כנשמות שלמטה שנמשכי' [שנמשכים / שנמשכין] מאליהן להתפעל ולהתלהב לבו להי' בלי יגיעה וזהו בחי"י אהוי"ר [אהבה ויראה] הנמשכים מלמעלה עבודת מתנה אתן²³ כו'.

until this level shines also in the souls below, which are drawn of themselves to be stirred and for one’s heart to be set aflame for G-d without toil. And this is the level of love and awe that are drawn from above, [as it is written,] “a service of gift I will give,” etc.

This revelation can reach even souls in this world, so that a person’s heart is moved and set aflame for G-d without effort. This is love and awe given from above as a gift, alluding to the verse “a service of gift I will give,” and it explains the effortless inspiration described in paragraph 3.

משא"כ לפעמים כשאין נמשך בחי' דבור העליון בבחי' גילוי למטה כמ"ש נאלמתי דומיה²⁴ כרחל לפני
גוזזיה²⁵ נאלמה

This is not so at times, when the level of the supernal speech is not drawn down below in a revealed way, as it is written, "I was mute with silence," [and] "like a ewe (rachel) before her shearers is mute,"

At other times the supernal speech is not revealed below, and the verses "I was mute with silence" and "like a ewe (rachel) before her shearers is mute" describe that state. Elsewhere the Alter Rebbe explains that the Community of Israel, Malchus, is called Rachel after this very verse (Torah Ohr, Vayetzei 4:2), and that the supernal speech is "mute" when it is clothed in the lower worlds (Likkutei Torah, Tzav 3:1).

וגם מחמת גשמיות וחומריות האדם שאין לו כלי לקבל גילוי זה דהיינו כי כדי לקבל דו"ר [דחילו ורחימו]
הבאים מלמעלה הוא ע"י שמעורר תחלה אהוי"ר [אהבה ויראה] כנפשו.

and also because of a person's physicality and coarseness, so that he has no vessel to receive this revelation. That is: receiving the awe and love (dechilu u'rechimu) that come from above comes about through his first arousing love and awe in his soul.

A second reason for not feeling inspiration is a person's own coarseness, which leaves him no vessel for it. To receive love and awe from above, he must first arouse love and awe in himself through his own effort.

SECTION 6 • ¶7-8

My mouth shall declare Your praise

7 וזהו ענין אדי שפתי תפתח.²⁶ בחי' שם אדי שהוא בחי' מלי' הוא הפותח שפתי האדם המתפלל.

And this is the matter of "Ado-nai, open my lips." The level of the Name Ado-nai, which is the level of Malchus, is what opens the lips of the person who prays.

The verse from paragraph 3 is now explained. "Ado-nai, open my lips" uses the Name Ado-nai, which corresponds to Malchus; so it is Malchus that opens the lips of the person praying.

ופי יגיד תהלתך לשון יגיד הוא המשכה²⁷ כמשל המושך מים מגבוה לנמוך שהמים הולכים מאליהם
ורק שהאדם גרם בהטותו כלי המים העליונים

"And my mouth shall declare (yagid) Your praise": the expression yagid denotes drawing forth, as in the analogy of one who draws water from high to low, where the water flows of itself and the person only brought it about by tilting the vessel of the upper waters.

The word yagid ordinarily means "declare," but the Alter Rebbe reads it as drawing forth, like water poured from a higher vessel that flows down by itself once the vessel is tipped. Later in Likkutei Torah (Shir HaShirim 41a) he gives the basis of this reading: yagid as in the Aramaic of Daniel 7:10, where a river of fire "flowed" (the same root) "and came out from before Him."

כמ"כ [כמו כן] התהלה והשבח שהנשמה משבחת אינה מצד השגת הנשמה עצמה שהיא המשיכה דבר מה רק התהלה היא תהלתך העצמי ממדת מל' ופי' אינו אלא המגיד וממשיך בבחי' גרם בעלמא.

So too, the praise and acclaim with which the soul praises is not by virtue of the soul's own comprehension, as though it were the one that drew forth something; rather, the praise is "Your praise," Your own essential [praise], from the attribute of Malchus, and "my mouth" is only the one that declares and draws it forth, as a mere indirect cause.

So too, a soul's praise of G-d does not come from its own understanding, as if it produced the praise. The praise is "Your praise," belonging to Malchus itself, and the person's mouth only releases and conveys it, like the hand that tips the vessel.

8 והיינו שהפה שבאדם היא כלי להשראת דבור העליון כו'. וזהו ענין התהללו בשם קדשו²⁸ לשון נפעל ולא נאמר הללו

That is, the mouth of a person is a vessel for the resting of the supernal speech, etc. And this is the matter of "hishallelu in His holy Name," in the passive form, and it does not say hallelu:

A person's mouth is a vessel in which the divine speech of Malchus comes to rest. This answers the question from paragraph 3: the verse says the passive hishallelu, not the active hallelu, because the praise is received rather than produced.

דהיינו כשיש בחי' גילוי מלמעלה אז אומר לנשמות ומלאכים עליונים שתהלתם ושבחם בהשגות שלהם באלקים חיים שאין התהלה שלהם לשיאמר הללו רק שנמשך להם בחי' תהלה זו מלמעלה ופיהם יגיד תהלתו ית' הנמשך בהם מלמעלה

that is, when there is a revelation from above, then [the verse] says to the souls and the supernal angels, whose praise and acclaim are in their comprehension of the living G-d, that their praise is not their own, such that it would say hallelu; rather, this quality of praise is drawn to them from above, and their mouth declares His praise, may He be blessed, which is drawn into them from above.

When there is a revelation from above, even souls and angels, whose praise rests on their grasp of G-d, are told that their praise is not their own doing. The praise is drawn into them from above, and their mouths only declare it, which is why they are told to "be praised" (hishallelu) rather than to "praise."

(ולכן נאמר זה הפסוק התהללו כשהביאו את הארון לירושלים שאז ע"י גילוי אלקות שבארון שהיא בחי נורא תהלות²⁹ נורא אותיות ארון³⁰ כמ"ש בסה"מ [בספר הדרת מלך] סי' ע"ז³¹ ע"ז נמשך בהם גילוי בחי תהלה להיות התהללו כו').³²

(And therefore this verse, hishallelu, was said when they brought the Ark to Jerusalem, for then, through the revelation of G-dliness in the Ark, which is the level of "awesome in praises" (nora has the letters of aron, "ark"), as written in Sefer Hadrash Melech, section 77, through this a revelation of the quality of praise was drawn into them, so that it would be hishallelu, etc.)

The verse was said when David brought the Ark to Jerusalem: the Ark revealed G-dliness, the level of "awesome in praises," and nora ("awesome") has the letters of aron ("ark"), as Sefer Hadrash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, notes. In Etz Chaim the Arizal explains that this anagram alludes to Malchus, which is called the Ark. That revelation drew praise into the people, so the fitting word was hishallelu.

ומכ"ז [ומכל זה] יובן ענין שיר השירים וכנ"ל:
 (ועיין בזח"א [בזהר חלק א] דקנ"ג סע"א [סוף עמוד א] ע"פ וישרנה הפרות^{33,34} ח"ב [חלק ב'] דקל"ח ע"א).³⁵

(And see Zohar I, at the end of 153a, on "And the cows went straight (vayisharnah)," [and] Zohar II, 138a.) From all this the matter of "the Song of Songs" will be understood, as above.

The text points to two Zohar passages on the cows that carried the Ark home from the Philistines and "went straight" (vayisharnah), a word the Sages also read as "they sang" (from shir, "song"): the Zohar says the Ark on their backs made them sing, and once it was lifted off they lowed like ordinary cows. The first passage is at the end of Zohar I, 123a; the printed "153a" appears to be a misprint, since the Zohar itself (II, 138a) refers to the passage as 123b. With all this, the title "Song of Songs" is understood: the song within each Jew is the song of the Community of Israel and of Malchus, drawn from above.

IN ONE'S AVODAH

When praying, resolve that it is the G-dly soul that prays and give full attention to hearing and understanding its words, without separating yourself inwardly from any other Jew. When the heart is not moved of itself, first arouse love and awe through contemplation, so that there is a vessel to receive the love and awe given from above.

QUESTIONS FOR DISCUSSION

1. Why does inward separation from another Jew make “His Name not complete”?
2. What is the difference between a person who prays and one who listens to the G-dly soul praying within him?
3. Why do some prayers stir the heart without effort, and what does the maamar say a person should do when they do not?
4. How does the image of tipping a vessel of water explain “my mouth shall declare Your praise”?
5. How does the passive form hishallelu answer the question of who is really praising G-d?

FOR CHILDREN • AGES 9-13

For the children at the table

The song that sings through us

THE BIG IDEA

When we pray, it is really our G-dly soul, and through it G-d's own praise, that sings through our mouth; our part is to listen and be a good vessel.

This maamar begins with the words “The Song of Songs, which is Shlomo’s.” The Sages taught, “Let your ears hear what you bring forth from your mouth.” The Alter Rebbe explains that “you” here means the Community of Israel (Knesses Yisrael), the one soul that all Jews share. All Jews together are like one body, so if we cut ourselves off inside from another Jew, it is like a body missing a limb. When we pray, we should decide in our heart that our G-dly soul, a part of G-d above, is the one praying, and our job is to listen closely to its words. Listening this way is called “receiving the face of the Shechinah,” the Divine Presence. The many songs of every Jew join into one great song: that is “the Song of Songs.” Sometimes prayer takes hard work, and sometimes the heart is moved without any effort. That is because Malchus, the level of G-d’s speech, sings without stopping, and sometimes its song shines into us. So the verse says, “Ado-nai, open my lips, and my mouth shall declare Your praise”: G-d opens our lips, and the praise flows through us.

THE MASHAL

When someone speaks from the depth of the heart, the words enter the listener’s heart and stir them too; cold words do not. In the same way, when G-d’s speech shines, it stirs our hearts in prayer without effort. And it is like water poured from a high vessel: the water flows down by itself, and the person only tilts the vessel. Our mouth only lets the praise flow; the praise itself comes from above.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that our G-dly soul is the one praying, and that our job is to listen?
2. The verse says, “Ado-nai, open my lips.” How does the picture of water flowing from a high vessel explain what our mouth does in prayer?
3. Is there someone you feel distant from? What could you do this week so that you are not cut off from any other Jew?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שיר השירים

The note says this maamar is part of a longer discourse, Hodu LaShem Kir'u Vishmo, from the year 5561 (1800-1801), which is printed there.

KEHOT'S NOTE

ד"ה זה הוא חלק מד"ה הודו לה' קראו בשמו משנת תקס"א נדפס בסה"מ אתהלך עי קלו. המאמר הנ"ל עם הגהות הצ"צ נדפס באוה"ת סידור עי יי ואילך. ונאמר גם ע"י כ"ק מהר"ש בסה"מ תרכ"ז עי מז ואילך. ובסה"מ תרלה ח"א עי ערא. ובלי הגהות בד"ה מצה זו תר"מ פרק ח. הצ"צ הוסיף כאן הפסוק שיר השירים (וכן עשה לכמה דרושים). בכל הדרוש לא נמצא הגהה מהצ"צ רק בסוף יש הגהה, והגהה זו מובנת רק כשמעיינים בתחלת המאמר באוה"ת בסידור עי יא דשם מביא המדרש פ' וירא ע"פ וישרנה הפרות בדרך.

- The heading of the book: "the song of songs," the finest of songs, "which is Shlomo's." The Tzemach Tzedek set it at the head of this maamar; paragraph 3 explains "Song of Songs" as the one song of the whole Community of Israel, in which each Jew's song is included.

Song of Songs 1:1 א:א שיר השירים

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

THE song of songs, which is Solomon's.

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3 השמע לאזניך

Referring to this very passage, Yahel Or explains that "you" is as in "For You (atah) are our Father": the level called atah is what brings forth from the mouth the letters and words of Torah and prayer.

KEHOT'S NOTE

ביהל אור עי קצו "ושם [— הכוונה ללקו"ת כאן] ג"כ ע"ד השמע לאזניך מה שאתה מוציא מפ"ך היינו שבח"י אתה ע"ד כי אתה אבינו הוא המוציא מפ"ך אותיות ודבורים של תורה ותפלה." וכ"ה באוה"ת פ' במדבר עי כג.

4 השמע לאזניך מה שאתה מוציא מפ"ך

Rabbi Yosei derives from the word "Shema" ("hear") that one must say the Shema audibly: "let your ears hear what you bring forth from your mouth." The Alter Rebbe reads "you" as the Community of Israel speaking within the person.

Berakhot 15a:9-11 א"ט:י"א-ט"ז ברכות

גמ' מאי טעמא דרבי יוסי? משום דכתיב "שמע" — השמע לאזניך מה שאתה מוציא מפ"ך. ותנא קמא סבר, "שמע" — בקל לשון שאתה שומע. ורבי יוסי, תרתי שמע מינה. תנן התם: חרש המדבר ואינו שומע — לא יתרום. ואם תרם — תרומו תרומו.

GEMARA What is R. Jose's reason [for declaring that unless the Shema' is read audibly the requirements of the law have not been fulfilled]? Because it is written, "Hear O Israel," i.e. let thine ear hear what thou issueth from thy mouth. And the first Tanna ? He holds that "Hear" [means that the Shema' may be read] in any language which thou hearest. And R.

Jose [— where does he find a basis in the Torah for this regulation] ? Both are to be derived from the word ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

5 נק' אתה כמ"ש בוח"ב (ק"ד א')

Zohar II, 104a (the Sava of Mishpatim), on "Yehudah, you (atah), your brothers shall praise you": in the blessing "Blessed are You," "blessed" is the masculine and "You" (atah) the feminine, the Shechinah. The Alter Rebbe cites it for atah as the name of the Community of Israel.

Sofar Zohar, Mishpatim 3:186 ג:קפ"ו

6 ור"פ ויגש

The Zohar opens Parshas Vayigash with "For You (atah) are our Father" (Isaiah 63:16) and goes on to explain atah as the level through which this world was completed and man created.

Sofar Zohar, Vayigash 1:1 א:א ויגש

7 ור"פ ואתה תצוה

The Zohar opens Parshas Tetzaveh by asking why these verses say "And you (ve'atah)": the upper light and the lower light joined together are called ve'atah, so the word includes the Shechinah with Moshe.

Sofar Zohar, Tetzaveh 1:1-2:8 ח:ב-א:א תצוה

8 יעקב חבל נחלתו

In Moshe's song Ha'azinu: "For Havayah's portion is His people; Yaakov is the lot of His inheritance." It is cited for the souls of Israel as G-d's own portion, the life and soul of each Jew.

Deuteronomy 32:9 ט"ב:ט"ז דברים

כִּי חֶלֶק ה' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

PARAGRAPH 2

9 חלק אלוה ממעל

Iyov, protesting his innocence, asks what "portion of G-d from above" a man would receive from on high. Chassidus reads the words as "a part of G-d above," the G-dly soul; here it names the soul that truly prays.

Job 31:2 ב"ב:איוב

וְמָה חֶלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שְׂדֵי מִקְרָמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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10

לכלתי ישמע באזניו ובלבבו יבין ורפא לו

G-d tells Yeshayahu that his words will dull the people's heart, "lest it see with its eyes, hear with its ears and understand with its heart, and return and be healed." The Alter Rebbe applies the words to the evil inclination, which keeps a person from hearing and understanding his prayer, so that he will not return to G-d.

ישעיהו ו'י"א:10

הַשִּׁמְן לִב־הָעַם הַזֶּה וְאָזְנוֹ הַכֶּבֶד וְעֵינָיו הַשֶּׁה פֶּן־יֵרָאֶה בְּעֵינָיו וּבְאָזְנוֹ
יִשְׁמָע וּלְבָבוֹ יָבִין וְרָפָא לוֹ:

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they, seeing with their eyes, and hearing with their ears, and understanding with their heart, return, and be healed.'

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PARAGRAPH 3

11

התהללו בשם קדשו

From the song of thanks David gave when the Ark was brought to Jerusalem (also Psalms 105:3). In its plain sense it says "Glory in His holy Name," take pride in it; the Alter Rebbe asks why it uses the reflexive hishallelu rather than the active hallelu, and reads it as "be praised": praise drawn into them from above.

I Chronicles 16:10 ט"ז:16

הַתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ יִשְׁמַח לָב מְבַקְשֵׁי ה'

Glory ye in His holy name; Let the heart of them rejoice that seek the L-RD.

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KEHOT'S NOTE

דה"א טז, י. מכאן נמצא בסה"מ אתהלך ע' קלט (בשינויים קלים) ובאוה"ת
סידור ע' יד-טו. סה"מ תרכ"ז ע' נב. סה"מ תרל"ה ח"א ע' קפד.

12

אדי שפתי תפתח

David's plea in his psalm of repentance after the sin with Bas Sheva: "Ado-nai, open my lips, and my mouth shall declare Your praise"; the Sages set it before the Amidah. The maamar will read it as Malchus opening the lips and supplying the praise.

Psalms 51:17 י"ז:51

אֲדֹנָי שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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KEHOT'S NOTE

תהלים נא, יז.

13

צריך ליגיעה . . ולפעמים א"צ ליגיעה

There the Alter Rebbe describes the same two levels in prayer: arousal won through toil in contemplation, and arousal that comes suddenly without any preparation, which is an awakening from above.

KEHOT'S NOTE

ב' ענינים אלו נתבאר גם בלקו"ת פ' ויקרא ב, ב.

14

בעבותות

G-d says through Hoshea that He led Israel "with cords of a man, with ropes of love," as one gently leads a small child. The Alter Rebbe borrows the image for love that draws a person's heart to G-d without his own effort. (context: Steinsaltz Tanakh)

הושע י"א:ד'4

בַּחֲבִלֵי אָדָם אֲמַשְׁכֶּם בְּעִבְתוֹת אֲהַבָה וְאֶהְיֶה לָהֶם כְּמִרְיָמִי עַל עַל לְחִיָּה
וְאֵט אֶלְיוֹ אוֹכִיל:

I drew them with cords of a man, With bands of love; And I was to them as they that take off the yoke on their jaws, And I fed them gently.

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15

למען יזמרח כבוד

David, in the psalm for the dedication of the House, says he was saved "so that glory may sing to You and not be silent": in the plain sense, so that he may sing a song of glory without pause (some read kavod as the soul). The maamar takes "glory" as Malchus, whose song never stops. (context: Steinsaltz Tanakh)

תהילים ל"ג:13

לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם ה' אֱלֹהֵי לְעוֹלָם אֲדָךְ:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

PARAGRAPH 4

16

אלקים אל דמי לך

Asaf begs G-d not to keep silent but to act against the nations conspiring against Israel. Following the Zohar, the maamar reads it as describing Malchus, which is never still in its song to the level above. (context: Steinsaltz Tanakh)

Psalms 83:2 ב'83:2

אֱלֹהִים אֵל־דְּמִי־לְךָ אֵל־תִּתְּחַרֵּשׁ וְאֵל־תִּשְׁקֵט אֵל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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KEHOT'S NOTE

תהלים פג, ב.

17

אלקים אל דמי לך ופי' בזהר דקאי על בחי' מלי

The Zohar (Lech Lecha) explains "Elokim, al domi lach" as the arousal from below: Malchus stirring itself toward the level above to join the right side. A little earlier in the passage it says that the West, Malchus, "calls to it constantly and is not still," citing this verse.

ספר הזהר, לך לך כ"ב רכ"ה-24:225-237 ז"ל:225

He illustrated this from the text: O G-d, keep thou not silence, hold not thy peace, and be not still, O G-d (Ps. 83, 2),

which he expounded thus. ‘David said: “O G-d, keep thou not silence.” These words represent an impulse to Elohim to exert His sway. David said in effect: “Elohim, cease not to rouse the Highest and to associate thyself with the Right.”

The Zohar; London, Soncino Press, 1933 (Public Domain)

18 נהורא תתאה קרי תדיר

In the chambers (heichalos) of Pekudei the Zohar says the lower limbs constantly stir toward the upper ones, as one in darkness longs for light: the lower black flame constantly rises toward the upper white flame to cleave to it, and this is the secret of “Elokim, al domi lach.”

Zohar II, 256b, זח"ב רנו,

KEHOT'S NOTE

בזח"א פו, ב. [כ]. ראה גם זח"ב רנו, ב.

19 ואני תפלה

David says that though his accusers repay his love with hostility, “I am prayer”: he is given over entirely to prayer. The maamar reads the “I” (ani) as Malchus, whose essence is prayer. (context: Steinsaltz Tanakh)

Psalms 109:4, תהילים ק"ט:ד

תחת-אהבתי ישטנוני ואני תפלה:

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

PARAGRAPH 5

20 למען יזמרך כו

Cited again: the song of “glory” is the song of Malchus when the Infinite Light is revealed in it.

Psalms 30:13, תהילים ל"ג:יג

למען יזמרך כבוד ולא ידם ה' אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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21 אל דמי לך כו

Cited again for Malchus's unceasing song.

Psalms 83:2, תהילים פ"ג:ב

אלקים אל-דמי-לך אל-תחרש ואל-תשקט אל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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22 רשפי אש

The bride tells her beloved that love is fierce as death: “its flashes are flashes of fire.” The phrase describes words of prayer that burst from the heart.

Song of Songs 8:6, שיר השירים ח"ו:ז

שימיני כחותם על-לבה כחותם על-זרועה כמנות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 6

23 עבודת מתנה אתן

G-d tells Aharon that the priesthood is “a service of gift”: an honor given to him, not a burden. Chassidus reads it as love given from above as a gift, beyond what a person reaches through his own effort. (context: Steinsaltz Tanakh)

Numbers 18:7, במדבר י"ח:ז

ואתה ובניך אתה תשמרו את-כהנותכם לכל-דבר המזבח ולמביית לפרכת ועבדתם עבדת מתנה אתן את-כהנותכם והזר הקרב ימות:

And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within the veil; and ye shall serve; I give you the priesthood as a service of gift; and the common man that draweth nigh shall be put to death.'

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24 נאלמתי דומי

David, resolved to guard his tongue while the wicked stand before him, says “I was mute with silence,” holding back even from good words. Here it describes times when the supernal speech is not revealed below. (context: Steinsaltz Tanakh)

Psalms 39:3, תהילים ל"ט:ג

נאלמתי דומיה הַחֲשִׁיטִי מְטוֹב וְכַאֲבִי נֶעְכַּר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

25 כרחל לפני גוזזי

Yeshayahu describes G-d's oppressed servant, who does not open his mouth, “like a ewe (rachel) that is mute before her shearers.” Here it describes Malchus, called Rachel, when the supernal speech is hidden.

Isaiah 53:7, ישעיהו נ"ג:ז

נגש והוא נענה ולא יפתח-פיו כשה לשבח יוכל וכרחל לפני גוזזיה נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז.

PARAGRAPH 7

26 אד' שפתי תפתח

The verse is explained phrase by phrase: Malchus, the level of the Name Ado-nai, opens the lips, and the mouth only draws its praise forth.

Psalms 51:17: תהילים נ"א: יי

אד'ני שפתי תפתח ופי יגיד תהלתך:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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27 לשון יגיד הוא המשכה

There too the Alter Rebbe explains yagid in "my mouth shall declare Your praise" as drawing forth, like "flowing and going forth from before Him," since everything is from G-d and the mouth is only the vessel through which His speech, wisdom and will are revealed.

KEHOT'S NOTE

ראה גם לקמן מא, א "כמו נגד ונפק מן קדוה" ע"ש.

PARAGRAPH 8

28 התהללו בשם קדשו

From David's song when the Ark was brought to Jerusalem. In its plain sense it says "Glory in His holy Name"; the Alter Rebbe explains the reflexive form as praise drawn into the people through the Ark's revelation.

I Chronicles 16:10: דברי הימים א ט"ז: י

התהללו בשם קדשו ישמח לב מבקשי ה'

Glory ye in His holy name; Let the heart of them rejoice that seek the L-RD.

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29 נורא תהלות

From the Song at the Sea, sung by Moshe and Israel: "Who is like You among the mighty, Havayah ... awesome in praises, doing wonders." The Ark is the level of "awesome in praises," for nora has the letters of aron.

Exodus 15:11: שמות ט"ו: יא

מי כמכה באלם ה' מי כמכה נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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30 נורא אותיות ארון

In the Gate of the Diminution of the Moon (Sha'ar Mi'ut HaYareach) the Arizal writes that nora has the letters of aron, alluding to Malchus, which is called the Ark because its building begins there. The Kehot note points here.

Sefer Etz Chaim 36:3: עץ חיים ל"ו: ג

... והנה מחצי ת"ת הזה משם היה מתחלת גולגלת דנוקבא ותחלת בנינה ולהיות שעתה נחרב כל בנינה א"כ אין ראוי להזכיר נורא. ודע

כי נורא אותיות ארון לרמז אל המלכות הנקרא ארון לפי ששם התחלת בנינה וכן ארון גימטריא נז"ר כי מן נורא זהו סוד נזר וכתר שלה. גם דע כי לבי חצאין נחלק ת"ת זה באופן שהם ב' נוראות וז"ס נוראות בצדק תענינו ולכך אמר ירמיהו גוים מרקדין בהיכלו איה נוראותיו גם אמר לשון איה לרמז כי מסוד נורא זה נעשה לה ג"ר שהם כח"ב הנקרא איה וזהו איה ...

Sefer Etz Chaim (Public Domain)

31 בסה"מ ס"י ע"ז

The note points there for the wording that nora ("awesome") is aron ("ark") with its letters reversed; there it also refers to Likkutei Torah, Va'eschanan 8a.

KEHOT'S NOTE

נורא בהפך אתון ארון ראה הלשון ביהל אור ע' קכ עם הגהות ושם מציין ללק"ת פ ואתחנן ה, א. ראה גם לעיל פ' נשא כט, ג. וע"ע בע"ה ש' מיעוט הירח פ"ג [כ].

32 עי"ז נמשך בהם גילוי בחי תהלה להיות התהללו כו'

That maamar gives a short summary: the ascent of Jewish souls comes through the letters of the Torah, and "hishal-lelu" rather than "hallelu" means that a revelation of G-dliness drawn into Malchus to become praise is drawn from there into the souls as well.

KEHOT'S NOTE

בד"ה מצה זו תר"מ יש קיצור: קיצור שהעלי' בנש"י זהו ע"י אותיות התורה וכמ"ש התהללו בשם קדשו שהל"ל הללו אלא ע"י שנמשך גילוי אלקות בבחי' המלי' להיות תהלה עי"ז נמשך גם בנשמות להיות התהללו לשון נפעל כו'.

33 וישרנה הפרות

When the Philistines sent the Ark back on a cart drawn by two milk cows, "the cows went straight (vayisharnah)" on the road to Beis Shemesh, lowing as they went. The Sages also read vayisharnah from shir, "song": the cows sang (Avodah Zarah 24b; Bereishis Rabbah 54:4).

I Samuel 6:12: שמואל א ו': יב

וישרנה הפרות בדרך על־דרך בית שמש במסלה אחת הלכו ה' וָעָזוּ וְלֹא־סָרוּ יָמִין וְשְׂמֹאל וְסָרְנִי פִלְשְׁתִּים הִלְכִּים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שֹׁמֶשׁ:

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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34 בזח"א דקנ"ג סע"א ע"פ וישרנה הפרות

The Zohar (Chayei Sarah) on "A psalm: sing to Havayah a new song" says the cows that carried the Ark sang it, as vayisharnah shows; it was the Ark on their backs that made

them sing, and once it was lifted off they lowed like ordinary cows. (the printed text: Zohar I, 153a)

ספר הזהר, חיי שרה ה':כ"ג-ו':כ"ח 5:23-6:28

35

וישרנה הפרות ח"ב דקל"ח ע"א

The Zohar (Terumah) on the same psalm says the cows were stirred to this praise while they carried the Ark, as the Chayos above sing it while they carry the Throne; it refers back to Zohar I, 123b for the passage.

ספר הזהר, תרומה כ':ר"א-כ"ב:ר"ט 20:211-22:219

"A psalm. Sing unto the L-rd a new song, for he hath done marvellous things: his right hand and his holy arm hath wrought salvation for him" (Ps. 98). This Psalm has been expounded elsewhere, and the Companions were perfectly correct in their assertion that it was chanted by the kine Shekinah) when She arrives at "Beth Shemesh", the "House of the Sun", which hands receive and bear Her even as the kine bare the ark. This psalm of praise was therefore ordered to be chanted on the Sabbath by ...

The Zohar; London, Soncino Press, 1933 (Public Domain)



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok