SHIR HASHIRIM

"The song of songs, which is Solomon’s."

It is taught in the Zohar that the Angels who praise Hashem at night listen to the Songs of praise that Yisreal offers to him by day. Rabbi Yitzchak teaches that because of this the angels above listen to the voices of Yisreal below. Rabbi Shimon teaches that these angels distribute what is needed to "Caneset Yisrael". Rabbi Eleazar says that those angels who sing at night are leaders of all the other singers and by the song of those below these angels accordingly are given greater comprehension. Rabbi Nachemyah teaches that one who is able to perceive these songs obtains wisdom and can discern what was and what will be. Rabbi Shimon also teaches Shlomo and David were worthy of such knowledge as this, so wrote songs that hinted concerning future events. By this David became filled with the power of "Ruach haKodesh" that enabled him to master "lashon haKodesh". It was by the knowledge of this song that Slomo penetrated the essence of wisdom. Thus
the song of songs contains all mysteries of Torah and supernal wisdom.

Rabbi Yuhuda said that the Lavi were chosen as the singers below becouse they are joined and in absolute unity to the singers above. One who hears their singing is also joined closely to the upper world. Rabbi Tanchum teaches that the seed of Levi is always joined to the Shechinah. The angels above could not properly sing their songs before Moshe Ahron and Myriam were born.\(^1\) Rabbi Yosi teaches that This song contains the entire Torah. Within it is the work of creation, mystery of the avot, exile of Egypt, song of the sea, revelation of Sinai, wanderings in the desert, entering Aretz Yisrael, building of the temple, crowning of the name in joy, exile among the nations, redemption, resurrection and every thing else till the great Shabat of Hashem. Slomo HaMelech sang the "Song of Songs" when the construction of the temple had been completed and then all the worlds were then in proper order. At that time the Shechinah was in its fulness, and decended to the earth. At that time Hashem had more joy then any other time since he had created the world. The "Song of Songs" is a song that the being both above

\(^1\) Zohar Smot p.18b
and below participate in. It is in the likeness of the world above the supernal Shabat. It is a song of 5 levels indicated by 1 שיר level, 2 ושירים more levels, 1 לשתלמה another level making a total of 5 levels to this song. The "Song of Songs" is "kadosh Kadoshim" there is no verse in it which does not have 1000 and 5 meanings implied. 2 שיר is the level of Chassadim spreading out in Z'a. 3 והשירים שיר is a double song. 4 In Tikunim we learn י is the simple song it is Keter. 5"יוו"ה is the double song it is Abba and Imma. 6"יהו"ה is the triple song it is Chaga't and 7 is the quadruple song. לאוה"ה יוהי"ה is a double song, לאוה"ה יוהי"ה, לשתלמה אנדר.

" Let him kiss me with the kisses of his mouth; for your love is better than wine "

This is a extreme burning desire of affection the issues from the mouth with

2 " " p.145b
3 Matok mDavash on Tikunim p.290
4 " Vayikra p.56b
5 Matok mDavash on Tikunim p.605
6 Zohar Song of Songs (Rosenberg)
a fire different from that of the nose. When mouth to mouth is joined in a kiss, fire emanates from the strength of the affection. This love excites brightens one's countenance make the eyes sparkle unlike wine of drunkenness that causes rage, dims one's countenance and enflames the eyes. This wine induces happiness, love and affection. As there is a awakening below so will there be above.\textsuperscript{7} Rabbi Yitzchak explains "Let him kiss me" meaning cleaving of ruach to ruach. This is through the breath of the mouth. One who dies by the kiss of Hashem is the united (completely) with this spirit which during his life in this world never parted from him.\textsuperscript{8} Rav Yosi taught at the revelation of Sinai the voice of Hashem came to every jew and asked will you accept the Torah and all its Penalties. When a soul responded that she would then the voice turned and kissed her on the mouth. There is no delight as when ruach cleaves to ruach as in a kiss. The mouth is the well of Ruach. When mouth meets mouth spirits unite with one another in one love.

In the book of Rav Hamnuna Saba it's said concerning this verse that the

\textsuperscript{7} Zohar Barashit p.70a
\textsuperscript{8} " Smot P.124b
love referred to by this verse expands in four directions and becomes unified in the secret of "emuna". These 4 directions are from 4 "ruchot" of the Holy name that express themselves through the 4 letters of ס ב ה (love) which forms a supernal Markava. These 4 letters, are directions of love and joy to all the limbs of the body, having no sadness. All these directions are in the kiss where there cleaves ruach with ruach. 4 "ruchot" from the 4 letters of ס וה ב י join together as one and rise up to "hachel ahavah" to join with the ruach of love there as here love dwells. By this the supernal love is awakened. Who is the "Him" refered to in our verse "Let him kiss me"?

This is the most hidden and concealed aspect of Hashem, who is unknowable. He who is the brightness illuminating all.

"Your oils have a good fragrance, your name is oil poured out, therefore the maidens love you."

Rabbi Shimon explains that the smell referred to here is that of the...
incense. It is more sublime and intimate than any other. It's scent rises and
unites with the anointing oil and then they stimulate one another. Then
these oils are good for giving off light. The oil flows from level to level of
the Holy name. This is why it says "therefore the maidens love you." (Maidens) can also be read as worlds. As from all there worlds blessings
flow from these oils. For this reason the incense is more precious before
Hashem than any other sacrifice.

"Draw me after you, we will run; the king has brought me into his
chambers; we will be glad and rejoice in you, we will praise your love more
than wine; from being upright they love you."

Here Yisrael says to Hashem I am as the Incense you are the oil. As we
rise up draw us to you and then we will run. As when the scent of the incense
rises up and unites with the oil above and they also stimulate one another. So
arrouse us. "We will praise your love more than wine" refers to the arousal

10 " Vayikra p.58b
from above which will not only be with Bina that is compared to wine but from Chuchmah and Keter.

"I am black, but pleasant, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon"

Rabbi Yuhuda says that this refers to Yisrael who is black while in exile, but pleasant because of their Torah and Good deeds. It is by these She will inherit Yerushalym above. קדר (black) refers to their state in exile, while curtains of Solomon refers to their innate Holiness. She belongs to the king of perfect peace. Rabbi Pinchas ben Yair said that the tents of "Kedar" refers to the sons of Keturah whose faces are always dark.

"look not upon me, for I am dark, because the sun has scorched me. My

11 Zohar Smot 14a
mother’s children were angry with me; they made me the keeper of the vineyards; but my own vineyard I have not kept."

Rabbi Eleazer explains “I am dark” as referring to that when “Cannaset Yisreal” is very lovesick she shrinks to nothing but a dot. Thus she is hidden from all Her hosts and camps. Then she says “I am black like the letter י, which has no white space. So I have no room to shelter you under my wings. So don’t look at me as you wont be able to see me at all. At this point His mighty warriors roar as lions till their voice is heard above. Then He knows that his beloved is lovesick as himself. Then He comes forth from his palace with gifts, presents, spices, incense and finds Her black without beauty. Then they restore her to Her former Beauty all the Hosts above wait to hear her words. It is the sinners that cause her to be reduced to a dot, and those warriors who restore Her to Her beauty.¹² Rabbi Yuhuda teaches concerning “look not upon me, for I am dark, because the sun has scorched me” that when the moon was hidden in exile She (shechinah) saw the yearning of ¹² "Vayikra 59a, Bamidbar 191a
Yisrael for Her but said to them "look not upon me” as you wont see Me as I’m in darkness. This is because The sun has removed its light from Me, and because “My mother’s children were angry with me”. These are angels of Judgment. Rabbi Pinchas ben Yair said this means don't look at me as the sun has not shined upon me in a favorable way illuminating me, but I have been burned by its judgement. The words "My mother’s children were angry with me” refers to the “Sarim” (angels) over the nations. Rabbi Shimon explains that when Hashem had decided to destroy the Temple and exile Yisrael among the nations He removed the upper earth from before Him and then laid waste to the lower earth. When this happen Yisrael said “My mother’s children were angry with me”.13 Rabbi Yuhuda explains “They made me the keeper of the vineyards; but my own vineyard I have not kept." As meaning Yisrael was responsible to care for the nations welfare. Yisrael did this by doing what was spiritually required of them, it was through this that the nations of the world were also provided for. But now Yisrael can't even provide (Spiritually) even for themselves as it says "My own vineyard I have

13 “vYahi p.219a
not kept”. Because of this Now Yisreal must provide for the nations, "Be a light to the nations", by this Yisreal will be sustained among them in Exile. This is the opposite of the way it was when the Temple stood and Yisrael dwelled in the land.  

14 Rabbi Eleazer explains it this way. At the present time of exile Yisrael is as a serpent whose head is in the sand. While its tail flys up in the air acting like the master and striking at all around. While in truth it is the head that has always remained in control of it's tail. It is the nations who are attached to this tail. By sin Yisrael, God Forbid, brings judgment upon herself. 15

"Tell me, O you whom my soul loves, where do you pasture your flock, where do you make your flocks to rest at noon; for why should I be like one who turns aside by the flocks of your companions?"

The Zohar states in Barashit that it was the moon who said to the sun

14 " Ci Tazria
15 Zohar Bamidbar p.119b
"Where do you pasture your flock". The sun responded " where do you make your flocks to rest at noon", How can a little candle shine at midday ? God told the moon to dominish itself (as it used to be as big as the sun). By this she was humiliated and said "why should I be like one who turns aside by the flocks". She dominished herself to be head of the lower ranks. From that time on she had no light of her own and the light she has she gets is from the sun. Even if She is head over the lower grades She enjoys no honor except that which She gets in connection with Her husband.\textsuperscript{16}

"If you know not, O most beautiful among women, go your way forth by the footsteps of the flock, and pasture your kids beside the shepherds’ tents."

Rabbi Abba said these verses refer to Moshe at the time he departed from the world. These verses also could be said by Yisrael to Hashem. Canneset Yisrael gathers from all the camps above. She holds in all that she gets, not loosing a drop. This is becouse they lack sufficient "emuna". If they had

\textsuperscript{16} " Barashit p.20a
"emuna" She would pour out light to every side. Correspondingly above they would give her gifts, and presents without limits. It is only those in the lower world who restrain them and Her. In any case as a mother gives to her children in secret, so She does with her children (in exile).

"I compare you, O my love, to a mare of the chariot’s of Pharaoh."

Rabbi Yosi said there are markavot of the left that belong to the other side, and there are Markavot of the side of Holiness. These are of judgment and mercy. "I compare you" refers to be equal in power to slay as the "sitra achra". As Hashem preformed in Egypt executing punishments. So to in the future as it says "Who is this who comes from Edom, in crimsoned garments from Bozrah? This one who is glorious in his apparel, marching in the greatness of his strength? I who speak in righteousness, mighty to save".

17 " Vayikra p16b
18 " Vayikra p.197a
19 " Vayagash p.211b
"Your cheeks are comely with rows of jewels, your neck with strings of beads. We will make you ornaments of gold studded with silver"

"We will make you ornaments of gold studded with silver" refers to judgment mitigated in mercy. Your neck refers to the Shechina. She is found in the Temple above and below. This is the result of the mercy evoked by "zachor". By this they (above and below) are able to come together to make "adam".20 "We will make you ornaments of gold studded with silver" when the "zachor" and "nakavah" mitigate one another by this judgment is linked to mercy. The female is appeased by the male, so one cannot prosper without the other. Only when the 2 are together can he be called man.21

“until the king was entertaining his company, my Spikenard sent forth its fragrance”

The king, Hashem delights himself in the company of the lower king Who

20 Idra Rabba p.143b
21 " " " " 
He sits with in Gan Aden by a hidden concealed path. “My nard sent forth its fragrance”, this is the lower king, who created the lower world after the pattern of the upper. This is as יְבִּלְתָּם . This good fragrance goes up to perform and direct. It unites powers and shines supernal light.\(^{22}\) Rabbi Yosi says that the fragrant scent of the Spikenard is the good deeds of the man Hashem prematurely removes from the earth so to prevent him from falling to a lower level of kidusha if he were to live. Hashem wants to take him while his fragrance is still sweet.\(^{23}\) Rabbi Abba said “until the king was entertaining his company, my Spikenard sent forth its fragrance” refers to the sweet fragrance of Yisreal when recieving the Torah which will last throughout all generations.\(^{24}\) Rabbi Chizkiyah explained "the king was entertaining his company" as referring to Hashem at the time he gave the Torah to Yisrael. When He came to Sinai He came with a multitude of Hosts. " My Spikenard sent forth its fragrance” refers to Yisreal when they accepted the Torah.

\(^{22}\) Zohar Barashit p.30a  
\(^{23}\) “ “ p.56b  
\(^{24}\) “ achry mot P.61a
saying "nasay vNishma" (we will do and we will hear). 25.

“My beloved is to me a bundle of Myrrh, that lies between my breasts.”

Hashem is close to my heart even in times that are bitter as Myrrh

“My beloved is to me a cluster of henna in the vineyards of Ein-Gedi”

“Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves.”

In the Idra Zuta it is explained “fair” here refers to the beauty of the shechina from Bina at the level of revelation of “parzuf Tevunah”, Rav Hamnuna said that Slomo Hamelch revealed that this is revealed through the first and second tikun of the beard ליעל רז ו ח .

25 pikudey p.226a
“Behold, you are beautiful, my beloved, truly lovely; our couch is green. The beams of our house are cedar, and our rafters are of cypress.”

Chapter 2

“I am the rose of Sharon, a lily of the valleys.”

Rabbi Shimon said “the rose of Sharon” refers to “canneset Yisrael” because she flowers beautifully in Gan Aden. She is called the river of the valley as she desires to drink from the supernal stream. She is also called lily of the valley as she is at the lowest point. At first she is a yellow rose, then a lily with 2 colors red and white of 6 leaves. When she desires to join the king She is called rose. When joined in kisses She is than a lilly.26

“Like a lily among thorns, so is my love among the daughters”

26 Zohar Emor P.107a
With this verse Rabbi Chizkia opens up the “Hakdama” (introduction) to the Zohar. With this verse begins the Zohar. He teaches that the lilly represents “Caneset Yisrael” (the community of Yisrael). As a lilly has red and white, so Yisrael is visited with justice and at other times mercy. As a lilly has 13 leaves so Yisrael is provided by 13 attributes of mercy, surrounding them to every side. These 13 attributes of mercy correspond to the 13 words from the first אֱלֹהֵי”ם in Barashit to the next אֱלֹהֵי”ם. These attributes of mercy protect Yisrael. The 3rd אֱלֹהֵי”ם comes 5 words after the 2nd. These represent the 5 strong leaves that support the lilly. These are 5 aspects of salvation, 5 gates. These 5 leaves are as the 5 fingers which hold up the “cup of blessing”. The lily itself is as the “cup of blessing”. After the 3rd אֱלֹהֵי”ם there appears the light that was immediately treasured up and hidden for the righteous in the ברית which entered the lily making it fruitful. This seed is preserved in the ברית. This ברית is formed through 42 matings from this very seed, So the explicit name of the work of creation is formed with 42 letters. 27 Rabbi Barashit p.1a
Yitzchak explained that as a lilly is among thorns so Yisrael is among the nations. Hashem desired to shape Yisrael according to the supernal pattern. So that there would b one rose in the earth, as in Heaven. The rose that gives off a sweet aroma is the one that grows among thorns. This is the nature of roses. Hashem planted 70 rose trees. These being the 70 offspring of Yaakov and their wives. As soon as the roses were among the thorns they grew branches and leaves and ruled the world. When Hashem plucks up the rose from the thorns then the later dried up and became worthless. This Happened when Hashem took Yisrael out of Egypt (and from every other host nation of their exiles).28 Also Rivka was from side of Givurah as Yitzchak, but acted with chesed. She was thus “a lily among thorns”29

“Like the apple tree among the trees of the wood, so is my beloved among young men. I sat down under his shadow with great delight, and his fruit was sweet to my taste”

28 “ Kitzsa p.138 a
29 “ Toldot p.136b
Rabbi Eliazer explained to Rabbi Chizkia The Apple tree represents Hashem as this tree is more delightful than all others, and distinguished from them by its colors. The apple tree has 3 colors. Rabbi Chiya taught Yisrael compares Hashem to an apple tree as it combines all good qualities, it is healing for all ailments. It combines 2 attributes as Hashem. It has a more delicate scent then other trees, and it has a sweet taste. There are 2 apples in the face of Z’a these are his 2 cheeks. As apples have 3 colors so Hashem has 2 cheeks that have 6 colors. From these 2 apples comes the life of the world. When these 2 apples shine Z’a appears joyful, all worlds are complete in their perfection. They shine in 370 directions. The first 6 tikunim are included in this one which is called א ל. Rabbi Yizchak said “upon the likeness of the thrown was the appearance of a man” this is as (Yechezkel 1:26) “Like the apple tree among the trees of the wood, so is my beloved among young men”. Rabbi Shimon taught that “under his shadow” refer to

30 “ Acrey Mot p.74a ,Hazeni p.286b
31 “ Idra Raba p.133b
32 Zohar p.122a
Betzalal who built the “mishcon” His name means shadow. In His “Mishcon” Yisrael sat under the shadow of Hashem. Rabbi Shimon explained “ I sat down under his shadow with great delight ” refers to the completion of the “Apiryon” (marraige canopy- joining worlds above to the lower world). This is the 6th day of creation for on that day the previous 5 days were completed. Those who dwell here have Holiness, rest, peace and delight. Rabbi Shimon said to Rabbi Eliazer, Rabbi Yosi and Rabbi Abba that we ourselves right now abide in the shadow of this peace. It is proper that we should remain here forever.

“He brought me to the banqueting house, and his banner over me was love. Sustain me with raisins, comfort me with apples; for I am sick with love “

Rabbi Yuhuda teaches that the Shechinah while in exile says to its

33  “  Pekudy p.223b
34  “  Trumah p.128b
children “Sustain me with raisins, comfort me with apples”. Raisins being power from the “avot” who were the first to nourish from wine from the 6 days of creation. They are replenished from blessings from the grade sadeek (yesod). Going among those who know how to unify the Holy Name. “I am sick with love” Yisrael says this is exile.35

“His left hand is under my head, and his right hand embraces me” 

Rabbi Eleazer teaches that the “yetzer tov” is on the right, the “yetzer hora” is on the left. The left seizes the female to join with her. As the serpent approached Chava. This is referred to by “His left hand is under my head”.36 Rabbi Shimon said “his right hand embraces me” refers to the arousal of fondness and affection from Chuchmah.37 “Yitzchak took Rivka as his wife and loved her”, Rabbi Shimon says here it mentioned “he loved her” as the attraction of the male for the female comes from the left. That is why it states

35 “ Semini P.40a
36 “ Barashit p.49b
37 “ Vayara p.112a
“he loved her” only with Yitzchak. The left is symbolic of night and
darkness. Yitzchak seized Rivka and put his arm under her head as it says
“He left hand is under my head, and his right hand embraces me”.38 The
Zohar says “Avraham appeared in the world, he embraced the moon (the
Shechinah) and drew her near. Yitzchak took hold of her and grasped her
with affection”. This is "His left hand is under my head, and his right hand
embraces me” (Kohalet 1:6). This is as the sun is described as shining upon
the moon from "going out towards the South" and "turns about to the
north"(Kohalet 1:6). This is the imparting of light from one side and then the
other.39 Rabbi Eleazer says “His left hand is under my head” is rigorous
judgment either for good or evil.40 The cup of blessing is taken up with both
hands but it is only held in the right. This is the meaning of the words “His
left hand is under my head, and his right hand embraces me”.41 Rabbi
Shimon explains that the “olah” (burnt offering) is “Kadosh Kadoshim” as

38 “ Chayah Sara p.133a
39 ” Toldot p.136a
40 “ Vayetze p.151a
41 Zohar Trumah P.138b
she ascends to “olam Haba”. Therefore it is slaughtered on the north side of
the alter because from the left side is the oral law and it is not embraced till
the north side is awakened. The oral law goes up in love when attached to the
right and joined in its middle. Then the whole becomes illuminated from
“Kadosh Kadoshim”.42 If Hashem were to offer to the angels all that he has
instead of Him joining with Yisrael. The angels would look at this offer with
contempt as they have no greater joy than when Hashem unites with Yisrael.
When a man puts on the hand Tefillin he stretches out his left arm to draw to
himself “Canneset Yisrael” (Shechinah), and he embraces her with his right
arm. This is so to be as it is in the world above as it stated “His left hand is
under my head, and his right hand embraces me”.43 Rabbi Yosi said that
when righteous Men abound in the world we can apply the verse “His left
hand is under my head, and his right hand embraces me” to the world, but
when righteousness is lacking it’s said “He has removed his right hand”
(lam. 2:3)44. The corners of the alter are circled beginning at the southeast

42 “ Pekude p.238b
43 “ Metzora p.54b
44 “ Acray Mot p.74a
corner as the power of the south resides in the east, the starting point of the sun is in the east. The to the northeastern corner, as south gives light to the north, as the north is included in the south. This is as the left hand is held by the right. Then followed by north western corner which is the last ר. Which is from the north. Finally concluding in the south west corner. The west is embraced by the south, as the south depends on the east from where it gets its strength. This is all as the verse “His left hand is under my head, and his right hand embraces me”. Right is the south, north is the left. Rabbi Shimon said putting on the arm tefillin is “His left hand is under my head”.45

"I charge you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you stir not up, nor awake my love, until it please"

Rabbi Shimon teaches that צבאות (Gazelles) refers to Hashem Who is called צבאות. "hinds of the field" are the lower powers. "Stir not up" means

45 “ Bamidbar p.118b
46 “ “ p.120b
not to arouse by the right hand the love of Hashem, the redemption, till that
She pleases to be raised from the dust.47

"The voice of my beloved! Behold, he comes leaping upon the mountains,
skipping upon the hills"

Concerning "leaping upon the mountains, skipping upon the hills" its
taught in Sifra Dezanuta that this is referring to a serpent that runs forward in
370 leaps. It's tail is in its mouth. Its jaws are pierced through on both sides.48

"My beloved is like a gazelle or a young hart; Behold, he stands behind
our wall, gazing in at the windows, looking through the lattice"

Rabbi Shimon explains "gazing in at the windows, looking through
the lattice" as referring to the fact that a house of prayer must have windows,
cooresponding to the windows in heaven, it must correspond to the house
above. Prayer and Ruach must issue forth from a narrow limited space in a

47 " Smot p.
48 " Sifra Dezanuta p.32
streight line to Yerushalym. As the Shofar goes forth in a narrow line braking forth through the "rekia" in order to stir up the ruach above.\textsuperscript{49} Rabbi Yitzchak said "My beloved is like a gazelle or a young hart; Behold, he stands behind our wall” refers to Hashem looking after Yisrael while they are in exile, especially on Roshchodesh Shabot and Yom tov. Even when yisrael is in exile the Shechinah is with them, and Hashem is always concerned with Her welfare.\textsuperscript{50}.

"My beloved speaks and says to me, Arise, my love, my beautiful one, and come away. For, behold, the winter is past, the rain is over and gone. The blossoms appear on the earth; the time of the singing has come, and the voice of the turtledove is heard in our land."

"The blossoms appear on the earth", on these words in the introduction to the Zohar Rabbi Shimon begins explaining "Barashit". He said "the

\textsuperscript{49} Zohar Beshalach p.60a
\textsuperscript{50} " Bechukoti p.114a
blossoms" refered to here are the works of creation that did not appear till the 3rd day, as it says "the earth brought forth". The Zohar explains הזמיר as pruning and not singing, saying on the 4th day that the time of pruning arrived. "The voice of the Turdle" illudes to the 5th day. As it says on the 5th day "let the waters swarm". "Is heard" is the 6th day, as it is written "we will make man". This is as "we will do and we will hear" as Yisrael said at Sinai. "In our land" refers to the Shabot, the land of the living. Its also explained that the "blossoms" refers to the "avot". For they existed before Hashem created the world. They later came in "gilgul" as the prophets. This is what is meant by "appear on the earth", this is refering to their presence in Artz Yisrael. They become visible when sinners are due to be cut off from the world. This is the time of "pruning". Only because of their presence the sinners are left to live another day, and the world is sustained. The "avot" appear for the sake of the voice of young children learning Torah. It is for their sake that the world is saved. Concerning this verse Rabbi Yosi explains "The blossoms appear on the earth; the time of the singing has

Hakdamah p.1a
come, and the voice of the turtledove is heard in our land." the blossoms refer to the 6 lower sefirot. Their "appearing on the earth" is referring to their physical manifestation in creation. It is this that is referred to by "the time of the singing". We sing to Hashem when we see his work. Rabbi Abba explains concerning "Barashit" that from it were produced the six other days, but "Barashit" is the first day which is the uppermost world which is hidden in mystery, and so to all its attributes. At this level the Creator is not given a name, not until ס"אלהי disclosed revealed the work of Hashem that was hidden in "Barashit". 52 Rabbi Chiyah said that the earth and the heaven did not put forth its power until man was upon the earth, before that all was latent in the earth and the powers of heaven were hidden. At the revelation "The blossoms appear on the earth", "the time of the singing" refers that the earth was ready to praise Hashem. "The voice of the turtledove" refers to the voice of Hashem in the world with the appearance of man. But the powers of the earth that were revealed soon disappeared by the sins of mankind and was not restored till the time of Avraham where it said once more "The
blossoms appear on the earth”. "The blossoms appear on the earth” applied again to Avraham at the time of his circumcision. His circumcision is referred to by "the time of pruning". Then the world became firmly established.

Rabbi Eleazer teaches that to crown it all "the voice of the turtledove is heard" this refers to the "inner most voice" as it says "Hashem appeared to avraham" (gen 17:1).\(^{53}\) Rabbi Shimon says land (earth) is mentioned twice in our verse refers to hashem plucking up the "blossoms" and planting them in another place. This is after the time of "pruning" when the dominion of the nations over Yisrael will be finished. Then the "blossoms" can be planted in the earth for a blessing. When Yoshua entered the land and set up the "mishcon" we say "the voice of the turtledove is heard in our land".\(^{54}\)

"The fig tree puts forth her green figs, and the vine's young grapes give forth their scent. Arise, my love, my beautiful one, and come away. O my dove, in the clefts of the rock, in the secret places of the stairs, let me see

\(^{53}\) Zohar Vayara p.97b
\(^{54}\) " Vayikra p.4b
your countenance, let me hear your voice; for your voice is sweet, and your countenance is comely."

Rabbi Yosi tells us the dove here refers to "Canneset Yisrael", Who like a dove never forsakes her mate Who is Hashem. Those "in the clefts of the rocks" are the students of the Torah who never rest in this world. "In the secret places of the stairs" refers to special "chassidim" with whom the Shechinah never departs from. There likeness is engraven above before Hashem. Hashem seeks to know of the state of the Shechinah from them saying "let me see your countenance, let me hear your voice". Above only the voice of those Who learn the Torah is heard. It is with these that every day Hashem delights Himself with, He watches them. Their voice breaks its way through all the firmaments to stand before Hashem. Hashem has engraven above the likeness of Rabbi Shimon Bar Yochi. His voice rises higher and higher and becomes crowned with a Holy crown. Hashem crowns Rabbi Shimon in all worlds and glorifies in him.55

55 " Achray Mot p.61a
"Catch us the foxes, the little foxes, that spoil the vineyards; for our vineyards are have young grapes. My beloved is mine, and I am his; he pastures his flock among the lilies."

"My beloved is mine, and I am his" Rabbi Yosi says this refers to Shimini Atzeret. As on this day Hashem is with Yisrael alone. As all the days of Succot Yisrael brings offerings on behalf of all the nations from which they recieve their blessings. While on this day there is a "Atzeret" (gathering) of all blessings from above but this time they are only for Yisrael. Thus it is written "there will be a gathering to You" (bamidbar 29:35), meaning for you and you alone.\textsuperscript{56}

"Until the day cools, and the shadows flee away, turn, my beloved, and be like a gazelle or a young hart upon the mountains of separation."
"Until the day cools" Rabbi Yosi says is a warning given to the soul to repent and purify itself before it has to leave this world and face its judgement. Before entering into a body in this world Hashem crowns the soul with 7 crowns. He shows it the abode of those who lived a righteous life while in this world and they see the Glory of those Who are there. Hashem gives the soul many warnings before descending to this world. \(^{57}\) "The shadows flee away" refers to the fact that when it comes the time for one to leave this world his shadow departs from him. Rabbi Eleazer says that to a man are 2 shadows is one large and one small. When they are together he is truly himself. The soul will be called to account for all its actions it did in this world so one better be ready. Rabbi Yuhuda explains that the "mountains of separation" refers to the name ה"ש which is of the hidden knowledge of Hashem which remains concealed from all, except to those who are continuously in awe of Hashem, and by which they prove themselves worthy of such secrets.

It is by the 42 letters of this name the world was made and is established, it \(^{57}\) Vayikra p.13a
is a adornment of the Divine name. These letters rose up above and descended below to form crowns in the 4 directions of the world so that the world will endure. They created the upper world called "world of unification" and the lower world called "world of seperation" and this is what is refered to in our verse called "mountains of separation". They begin to be watered when the south comes near to them. This water flows with supernal energy and ecstatic delight. Thought rises up and elicits this delight from the aspect of Hashem Who is most concieled. From there goes out a spark. "The secret of Hashem is with those who fear him, and his covanant he make known to them" is refering to this. This verse also refers to the "Urim" and "Tumim". The "urim" is the name בָּרָם by which was created the world, this name shines. The "Tumim" is the name of 22 letters, this name does not illuminate. By the power of the letters of these names, the letters of the names of the tribes on the breastplate of the Cohen Gadol illuminated. 

58 Zohar Pekudey p.234a
"By night on my bed I sought him whom my soul loves; I sought him, but I found him not.

I will rise now, and go around in the city; in the markets and in the broad streets will I seek him whom my soul loves; I sought him, but I found him not. The watchmen that go around in the city found me; Have you seen him whom my soul loves? I had just passed them when I found him whom my soul loves; I held him, and would not let him go, until I had brought him into my mother’s house, and into the chamber of her that conceived me. I adjure you, O daughters of Jerusalem, by the gazelles, or by the hinds of the field, that you stir not up, nor awake my love, until it please."

Rabbi Abba says "By night on my bed I sought him whom my soul loves" refers to Canneset Yisrael Who while in exile lying in the dust in an unclean
land complains to "Him whom my soul loves" to deliver her from exile. She "seeks him, but I found him not", This is because she dwells among the nations. For it is not his way to unite with her except in the Temple.59

"Who is this who comes from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

Rabbi Eliazer teaches that מי (who) and זאת (this) are 2 aspects of Holiness from 2 separate worlds that become bound together by the "olah" (burnt offering). For this it is called "Holy of Holies". מי itself is "Holy of Holies", and זאת becomes "Holy of Holies" by being joined with מי by the "olah". She comes out of the מדבר (wilderness) to enter the "chuppah" (marriage canopy), which also refers to coming from speech. She rises up to achieve this union. It was by speech that there was aroused the plagues in Egypt. By uttered words she rises up to be included under the wings of

59 Vayikra p.42a
Imma, and also by this She decends to rest on the heads of the Holy people.

Rabbi Yosi taught that the "pillars of smoke" refers to the clouds of glory by which the Shechinah led Yisrael in the wilderness. When the Shechinah ascended on high so did the clouds of glory then all the man of Yisrael looked up and said "Who is this who comes from the wilderness like columns of smoke". The cloud of the shechinah looks like smoke as the fire from the "akadah" always is joined to it. By reason of that fire it ascends as both cloud and smoke. The cloud is perfumed from the right and the left these being Avraham and Yitzchak who are refered to as "myrrh and frankincense". "all powders of the merchant" refers to Yaakov and to Yosef whose coffin was with them in the wilderness. Rabbi Abba said "myrrh and frankincense all powders of the merchant" refers to the Shechinah that decended upon Sinai at the giving of the Torah in fire and smoke. Its flames were a blue color. This is the Shechina thats refered to by the verse "Who is הנק (this) who comes from the wilderness like columns of smoke". They emitted all the aromas of Gan Aden. When Yisrael dwelt in there own land

60 Hakdamah P.10a
the "smoke" of the alter would atone for them when it rose straight up in a column, but since the temple has been destroyed every day is filled with the anger and rath of Hashem. Rabbi Chizkia once found Rabbi Yosi cooking a dish and saw its smoke rising straight up in a column, he said if the smoke of the alter would have continued to go up as this we never would have been exiled. Concerning this smoke Rabbi Shimon Taught this smoke is the crown called זאת (this) which is the Shechinah being Malchut. This crown called זאת rules the middle of the night. In exactly the middle of the night there can be devided on one side "din" (judgement), and the other side can have mercy. This time can be white to Yisrael and black to the nations. In the 2nd half of Midnight זאת preforms its judgments. It was at this time Hashem killed the first born in Egypt. For this reason Moshe said Hashem would perform this plague "near" midnight. Rabbi Yuhuda said Bleesed are the people who behold this wondrous thing and comprehend the mystery there in.

61 VaYishlach p.176b,  
62 Bo p.37b  
63 Yetro p253
"Behold, the bed of Solomon; sixty mighty men are around it, of the mighty men of Israel. They all have swords and are learned in war; everyone has his sword at his thigh because of the fear in the nights"

Rabbi Yitzchak taught that these 60 mighty men are those called Nifalim and Benay Elokim in Bareshit. There are always 60 of these mighty ones. They are from the upper world and are not like other men. Rabbi Yosi said that when Yaakov descended down to Egypt 60 myriad of celestial angels accompanied him. Rabbi Yuhuda explained that some of those angels that accompanied Yakov and the Shechinah into Egypt surround the bed of Solomon. 60 valiant angels surround the bed of Soloman. This bed is the shechinah, and Solomon here refers to the king to whom "shalom" belongs. 6 illuminaries form a circle they surround the 7th who is in the center. The 6 in the circle sustain the 60 angels that surround the bed of Solomon. 

64 Barashit p.37a
65 Smot p.5a
Zohar further explains that what ever is on the earth grows through the stimulus of a supernal angel who is in charge over it. All the earth is shaped after a supernal pattern. There are 7 firmiments above, and the earth has 7 levels above. Like wise there are 7 firmiments below, and the earth has 7 levels below. They are arranged as the steps of a ladder one above the other. To each level are 10 divisions, so there are 70 in all. Over each of these 70 levels there rules a supernal angel. These 70 chieftains rule over the nations of the world. All these 70 parts of the earth surround "Artz Yisrael". Thus the Torah says "Behold, the bed of Solomon; sixty mighty men are around it, of the mighty men of Israel". In addition to the 60 mentioned in our verse there are 10 who are concieled among them. All these surrrround "artz Yisrael". All this is concerning in the upper world, but the same is found below. When Hashem wanted to bring the plague of lice upon the egyptians He streched his finger over the level of the land of Egypt. Fire dried up its dust and there came forth lice.66 When Yaakov died in a physical sense its written "He gathered up his feet up to his bed" (gen 49:33). But Yaakov is united to the 66 Vaira p.30b
"atz Chyim" over which death has no dominion, since in it is contained all life. From it life eminates to those who are in perfect union with it. The "bed" where Yaakov's feet were gathered is "the bed of Solomon". All the supernal Hosts all "marcavot" are joined one to another, the lower level is joined to the upper. Above them all is a Holy "chayah". All the Hosts move according to its will. To this "Chayah" all the other "chayot" are linked. Rabbi Abba tells us that many thousands of myriad of Hosts surround Hashem. There are beings full of eyes, masters of sharp weapons, Shofar, mercy and judgement. Above them Hashem has appointed the Metrona to minister before him in his palace. Her guard has 60 levels of armed Hosts. They hold their swords and surround Her. They come and go doing jobs of their Master. Each with its 6 wings fly quickly circling the world. Their garments are flaming fire, with their fiery swords they guard Her. They guard the way to the "Atz Chyim" which is the Metrona. When the Metrona moves they all move with Her. As it says " The Angel of Hashem went before the camp" (exodus 14:19). This is

67 Bishalach p.48b
Rabbi Shimon said that the "bed" referred to is the "Kesay HaCavod" (Thrown of Glory) of the King of "peace". These "mighty men" surround the Throne as emissaries of stern judgement. They are called 60 rods of fire held by the youth (matto't). To his right hand is is a flashing sword, in His left coals of fire with 70,000 consuming flames. These 60 "mighty men" all have deadly weapons, and are experts in war. They are ready to execute judgment. They receive this power from Yitzchak, especially at night. That is the time assigned to them for making judgment. These mighty ones have 1,500 bearers of arms and have the authority to strike along side the mighty ones. In the hands of the one called the "youth" are 4 keys, and "tannanim" (Laviyaton) go out in 4 directions under the sea, each has 4 aspects. In her left hand are 70 branches that grow among all the fishes of the sea. They are all red as a rose. There is yet one more who is higher above them all. They all hide in Her hair. When the master of "lashon Hora" turns to a serpent He finds pray which Yisrael has provided. It is these that he consumes and then he descends down into
"tahum Raba" (great abyss). When he rises from there he does so with demons having sword and spear without number. The surround the 60 who surround the "bed of Solomon". When the Shofar blows they all assemble. They cling to uncleanness of the Nails. The "bed of Solomon" includes them all. The feet of the bed take hold of the 4 corners of the world. It is in Heaven above and the earth below. It is called א ד נ י, Lord of all. Because of this Aharon when he entered into the "Migdosh" he did so with רמאי, as רמאי is surrounded by Her Hosts who are ready to punish sinners. In this knowledge one is brought to approach Hashem from fear. If a man learns the Torah and guards רמאי, the רמאי guards him and makes a covenant with him regarding his own covenant, and will never depart from him or his descendents forever. 69 The "60 mighty men" coorespond to 60 He-goats brought by the princes of the 12 tribes at the dedication of the "mishcon". These 60 He-goats belong to the side of Givurah. Rabbi Acha said when Hashem handed his house over to the Metrona he placed into her hands all the weapons of war and put in Her charge all warriors referred to as "60 69 Achrey Mot p.60b
mighty men”. When Hashem makes war He does so with these. When Yisrael went to war with Sisera all the stars fought against Sisera except one. This Star was forever cursed by "The angel of Hashem that went before the camp" (exd. 14:19). This angel will be supreme and glorious in the time to come when through Him Hashem will take vengeance on the nations. This angel is referred to in the blessing Yisrael gave to Yosef when he said "The angel that redeemed me from all evil will bless the Youths" (gen 48:16)70

"King Solomon made himself a palanquin from the wood of Lebanon. He made its pillars of silver, its back of gold, its seat of purple, its interior inlaid with love by the daughters of Jerusalem"

King Solomon here refers to the king to Whom all peace belongs being Mashiach. The "aperiyon" (Palanquin) He "made for himself" so to show that Hashem is one and his name is one. He made it to show the glory of Hashem. Hashem made it for his delight being with the sadeekem. Hashem when he

70 VEtchanan p.269a
created the world He traced and built. Then He enfolded himself in a covering of supernal radiance of thought by which He created the world. He produced from the light of "supernal radiance of thought" the mighty Cedars of "Lebanon", And he place his chariot on 22 engraven letters which were carved into 10 utterances and set there. Rabbi Shimon explained that the Planquin represents the palace below that is formed in the likeness of the palace above. It was made of the Cedars of Lebanon those He transplanted from the world above. These trees are the six days of creation. Each of these days performs its part given to it in the "apiryon". In the first ordering the ancient light was taken from the right side and brought into the "apiryon". There it performed its function. This is the light that later would be stored away. Afterwards the "apiryon" made a image in the likeness of the original light. This was the 1st day of the Cedars of Lebanon. In the 2nd ordering there was drawn from the left side the division of the waters by fire which entered the "apiryon". Then the "apiryon" brought forth a image in its likeness. By the ordering of the 3rd day there was drawn from the center and
the right. It made peace in the world. From it does all seed come. It brought forth herbs, grasses, trees. Its likeness was left there and the "apiryon" brought forth similar creatures. By the ordering of the 4th day light of the sun was lit to illuminate darkness in the "apiryon". It entered but did not perform its function until the 5th day. The "apiryon" brought forth a image in its likeness. By the ordering of the 5th day there was produced a movement in the water that resulted in bringing forth the light of the 4th day. It did its function in the palaquin and brought forth various kinds, but these were not revealed till the 6th day. Then the "apiryon" brought forth all that was stored up in it. By the ordering of the 6th day in the "apiryon" all was brought to completion. Thus the "apiryon" was sanctified with crowns till it received the crown of rest called shabot were there is Holiness rest and Peace. Perfect harmony of all thing above and below. He who is worth of the "apiryon" is worthy of all things. This "apiryon" is what Hashem calls "gan Aden". This is the place Hashem created to satisfy His desire for joyous and continual communion with the souls of sadeekem who dwell there. These souls have
no bodies in this world. They partake in the pleasantness of Hashem and the
delicious streams of Balsam. Souls in bodies can rise up to the planquin also
to take delight in the pleasantness of Hashem and the streams of Balsam. The
aroma of the good works they preformed in this world they enjoy in the
Garden. In that garden all souls appear, those who have a body in this world
and those whose being and joy is only in the world to come.\footnote{72
Terumah p.127b}

"Go forth, O daughters of Zion, and behold King Solomon with the
crown with which his mother crowned him on the day of his wedding, and
on the day of the gladness of his heart."

Said Rabbi Chiyah this is when the light of pleasantness illuminated and
filled the world during the giving of the Torah. All firmiments and crowns
shined. When the temple was completed Hashem crowned Himself with his
crown. But since the destruction of the Temple He has not put on that
Rabbi Shimon said At the time of the giving of the Torah the "Yovel" crowned Hashem. The Saba in Mishpotim asks concerning "behold King Solomon with the crown with which his mother crowned him" saying, How can one behold Him Who is high above the heavenly hosts?. In a region described as "No eye has seen but you elohy'm". "The day of his wedding, and on the day of the gladness of his heart" This day is the day of the giving of the Torah the Holiday of Shauot. A man who reaches this day in purity and stays up all night learning the Torah preparing ornaments for the bride, while the Holy strem of Imma (Bina) prepares the king to visit the metrona.

Chapter 4

"Behold, you are beautiful, my love; behold, you are beautiful; your eyes are as doves behind your veil; your hair is like a flock of goats, sliding down

73 Beshalach p.58b
74 yitro p.84a
75 Mishpotim p.100b
76 Emor p.97b
from Mount Gilead. Your teeth are like a flock of shorn sheep, that have
come up from the washing; all of which bear twins, and none among them is
barren.”

In the Idra Rabba it’s taught that when the white of the eye of Atik
Yomin is revealed bathing the eyes of Z’a no colors can be found in the eye
of Z’a which is otherwise described as being red black and green. As then all
these colors sink below and only the white shining from Atik can be seen.
This is the result of the washing described by “Your teeth are like a flock of
shorn sheep, that have come up from the washing”. The washing here is of
the eye of Z’a in the eye of Atik. It is said that the black and red in the eyes
of Z’a are called twins, but after being washed in the eyes of Atik these
colors disappear and all that is seen is the white of the eyes of Z’a bathed in
the eyes of Atik. This is referred to when Isaiah says “They shall see eye to
eye” (52:8). This being when Hashem returns to Zion.77

77 Idra Rabba p.137a
“Your lips are like a thread of scarlet, and your speech is comely; your cheeks are like a piece of a pomegranate behind your veil. Your neck is like the tower of David built with turrets, on which hang one thousand shields, all of the armor of mighty men.”

It was on the night of Shavuot that when Rebbi Shimon asked his son Rabbi Eleazer to participate in the bridal festivity and prepare a decoration, a gift for the heavenly bride. Rabbi Eleazer then explained "your speech is comely" saying that by means of uttered words the Shechinah rises up to be between the wings of ima (Who illuminates Her "Bina"), and descends to rest on the heads of the Holy people. This is all effected with words as it says "Who is this that come out the wilderness" (3:6) because she came out from there in order to become the Heavenly Bride and enter under the "Chupah". The word מדבר means both "wilderness" and speech.78

Concerning " Your neck is like the tower of David built with turrets, on which hang one thousand shields, all the armor of mighty men.” Rabbi 78 Hakdamah p.10a
Yitzchak said the "tower of David" refers to heavenly Yerushalym while. Concerning this tower its written "The name of יהוה is a strong tower the righteous run into it, and are set on high" (proverbs 18:10). "on high" refers to the Temple above", "your neck" refers to the temple below. The Temple because of it's beauty its compared to the “neck” which gives balence and beauty to the body. As the Temple does for the whole world. The "turrets" upon the “tower of David” is the hill towards which all people turn their gaze when they open their mouth to offer up prayer and praise. The 1000 shields that hang from the “turrets” that are upon the “tower of David”. These are 1000 “tikunim” that are made here. “All the armor of mighty men refers to angels of punishment from the side of judgment. In the Idra Rabba the 8th “Tikuny Dikna” of the beard is refered to by the words “ there hang on it one thousand shields, all of the armor of mighty men.”. The “1000 shields” are one aspect of his armor that comes from the side of judgment. The 8th “dikna” is the hair of the beard that covers the throat. In the upper world there is no neck. The neck does become visible though when He is victorious 79 Vayigash 209b
in war. This is so that his powers of judgment will become revealed.\textsuperscript{80}

“Your two breasts are like two fawns, twins of a gazelle, that feed among the lilies. Until the day cools, and the shadows flee away, I will get me up to the mountain of myrrh, and to the hill of frankincense.”

“the mountain of myrrh” This is as the land of “Moriah” where Avraham brought Yitzchak to the Akaida. It is here one goes to have “tikun”. Rabbi Yitzchak explained this verse in connection with Isreal’s exile saying that She will be subjected to gentiles for 1000 years. This is 1 “day” to Hashem. Then “the shadows flee away” refering to those who ruled over them in exile. “I will get me up to the mountain of myrrh” Is said by Hashem. This is refering to Mount Moriah- Yerushalym where Hashem will return to drive away the heathen nations from there, and from his Temple mount. “He will take hold of the ends of the earth to shake the wicked out of it” (Job38:13). Before the day (1000 years) of the gentile is completed Hashem will reveal 

\textsuperscript{80} Idra Rabba p.141a
himself in Yerushalym below to purify her from the abominations of the gentiles. Rabbi Chiyah said that if the exile should last more than 1000 years this is not because it is Hashem’s desire, but only because Yisrael will not return to Hashem in “teshuva”.81

“You are all beautiful, my love; there is no blemish in you.”

Rabbi Eleazer explains "You are all beautiful, my love" is referring to "Canneset Yisrael" who is called bride. Her Cohanim by their blessing enthrone her making her "a nation of Cohanim". This makes her Queen over the treasuries and armory of the king, over the upper and lower world, over all worlds. Rabbi Yosi says that the King joins Her with all his Holy crowns (Divine Names) and they become one company. Then She rules over all shining above and below.82

"Come with me from Lebanon, my bride, come with me from Lebanon;

81 Smot p.17a
82 tzav p.34b
look from the peak of Amana, from the peak of Senir and Hermon, from the lions’ dens, from the mountains of the leopards.”

Rabbi Chiyah said “Come with me from Lebanon my bride” refers to when Yisrael left Egypt with all Her Supernal Hosts and “Marcavot” to to up to Sinai to receive the Torah.”look from the peak of Amana” “Amana” means to approach the Torah from “amuna” (faith).”from the peak of Senir and Hermon” refers to both sides of Sini where Yisrael stood when recieving the Torah."from the lions’ dens" refers to the children of Seir who refused to accept the Torah. "from the mountains of the leopards.” Refers to the children of Yishmoyal who were also offered the Torah but likewise refused to accept it. Rabbi Yuhuda Said if men know how great is Hashem's love for Yisrael they would roar like a lion till they could follow her. As when Yisrael went down to Egypt all the supernal family above went there with her. “Amana” means to approach the Torah from “amuna” (faith). It is this Torah that will protect them while in exile from "the lions’ dens, from the
mountains of the leopards.” This refers to the heathen nations who torment them with all powers of oppression. Rabbi Yitzchak said "look from the peak of Amana (emuna)" to the Temple above and the Temple below Rabbi Yuhuda added that the Shechinah never departed from the western wall of the Temple. ."From the lions’ dens, from the mountains of the leopards.” Refers to the student of Torah in "bait Canneset and Bait Midrashim".83

Rabbi Shimon explained that this verse refers to unification of voice and speech. These should be in complete unity without any separation whatsoever. They depend on one another there is no voice without speech or speech without voice. They both come from "Lebanon" refering the "lavanah" moon. “Amana” refers to the throat from where comes breath that completes the aspect of Lebanon. "From the peak of Senir and Hermon" refers to the tongue, "from the lions’ dens" refers to the teeth. "from the mountains of the leopards.” refers the lips by which speech is made complete.84

83 Smot p.5b
84 Smot p.3a
"You have ravished my heart, my sister, my bride; you have ravished my heart with one of your eyes, with one necklace on your neck. How beautiful is your love, my sister, my bride! how much better is your love than wine! and the aroma of your anointing oils than all spices! Your lips, O my bride, drip like the honeycomb; honey and milk are under your tongue; and the scent of your garments is like the scent of Lebanon."

Rabbi Yosi said that in the hour that Hashem decends to the Garden the souls of the saddekeem who are crowned there emit their fragrance as it says "how much better is the aroma of your anointing oils than all spices". Rabbi Yitchak said those refered to here are the souls of the sadeekem who lived in this world, and those who one day will yet descend to dwell here. All these dwell in Gan Aden HaArtz in a form like they had while they were in this world, or in the likeness which they will have when they do descend to dwell in this world. The form of one's body that a person has in this world is a
impress made by the "ruach" that is within. So that when the "Ruach" returns to Gan Aden HaArtz after it leaves its body of this world it takes on the actual form and likeness of the body that was its garment while it existed in this world, upon which it acted as a seal. The Nashama is eminated from the Atz Chyim and is fashioned in such a way in which will allow it to ascend to delight in the beauty of Hashem.  

"A locked garden is my sister, my bride; a locked spring, a sealed fountain."

Rabbi Yuhuda said that there is a firmament that rests on the head of the "Chayot HaKodesh". By it is separated the upper waters from the lower. The upper waters are gathered into this firmament and supplies them to these "Chayot". The "chayot" drink from here. This firmament is a "locked garden" as the whole world is surrounded and held in it. The supernal river enters into this firmament but cannot not issue from it, but instead they become

85 Smot 11a
solid being made into ice. Only by the south wind is the ice broken up and the water flows. Rabbi Eleazer said the first letters (of creation) were floating over the air and were crowned above and below. The waters were graven into their shapes. They became set in there places and joined one with another, till all the letters were joined and crowned with one another. Once they were built the upper waters that were mixed with the lower waters produced the place of this world.\footnote{Barashit p.32b} Rabbi yosi refers to "a locked spring" when explaining the waters of the flood of Noach, saying the lower world were in such a reduced state to be compared to a "lion parishing for lack of pray." This is when "The rivers dried up and did not come to replenish her. At such a time she becomes the poorest of the poor. It is a "a locked spring", "spring" refers to those streams which meet and flow into the Garden.\footnote{Noach p.63a} Rabbi Yosi says "A locked garden" refers to Canneset Yisrael, as a garden must be tended plowed watered and trimmed so Yisrael needs to be tended nurtured and trimmed.\footnote{Smot p.4a}
"Your shoots are an orchard of pomegranates, with pleasant fruits, henna, and nard. Nard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices"

Rabbi Abba explained that there is a hidden palace in the garden where there is hidden storage there of 12 types of spices, this the Torah refers to when saying "Nard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices". These being the spices of the lower Gan Aden. At this place also are stored the garments which "rucho" wear in the garden. On these garments are inscribed all the good deeds the man did while in this world. They call out and say this "garment belongs to so and so" after at least 30 days after one dies as no soul needs less that 30 days of purification after leaving this world before entering Gan Aden.89

"A fountain of gardens, a well of living waters, and streams from

89 Vayachal p.210a
Lebanon."

The well at which Rivka met Eleazer the servant of Avraham when he was looking for a wife for Yitzchak was the well of Myriam. At precisely the moment Rivka met Eleazer at that same time Yitzchak began his "mincha" (afternoon prayer). It was at that same moment that Rivka met Yitzchak herself for the first time. Thus all was accomplished according to the workings of Divine wisdom. This is the inner meaning of "A fountain of gardens, a well of living waters, and streams from Lebanon.".90 Rabbi Pinchas explained from this verse that Hashem has other gardens, but there is a difference in the benefits they provide. Hashem has 5 gardens in which He delights Himself. There is one beneath them all that is guarded from all sides and below this are other gardens that produce fruit and flowers after their kind. This garden transforms itself and becomes according to need a fountain or a well to water them. There is one spring that is secret and hidden that waters all the gardens. The 5 gardens are 5 sources that come from 90 Chayah Sarah p.132a
"Lebanon" they become streams, and when they becomes fountains water is comes out from them to refresh the soul. There is a difference between the benefits that the different gardens provide. There is a fountain in the desert that provides only for one who sits right by it. There is also a garden whose fountain not only waters one sitting there but its a garden of herbs and plants and flowers. This is truly a "well of living waters". Canno set Yisrael is called "A fountain of gardens".91

"Awake, O north wind; and come, O south wind! blow upon my garden, let its spices flow out. Let my beloved come into his garden, and eat its pleasant fruits."

Rabbi Chiyah said that Hashem says these words at midnight when he enters the upper Gan Aden. At that hour Hashem joins the Saddekkem in Ganaden. The "pleasant fruits" are the offering that are brought by these seddekkem from the essence of their Nashama when they get up to learn 91 Balak p.201b
Torah in the middle of the night. Rabbi Chiyah informs us another name for the garden is the "the bundle of life". Rabbi Abba said the words “Awake, O north wind; and come, O south wind! blow upon my garden, let its spices flow out”. He explained from it that the north wind refers to the burnt offering that was slaughtered on the northern side of the altar. Because it atone for thoughts hidden in a man’s heart. The south wind corresponds to Peace offerings which are slaughtered on the south side of the Alter. As they make peace between the upper and lower world, and different parts of the world. So one who brings this offering also eats from it. Of these offerings the peace offering is most favored above as it make peace. But the most favored offering of all is the spices of incense as they involve no sin, but joy.

Chapter 5

92 Bo36b
93 Vayikra p.11b
“I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, drink deeply, Oh loved ones.”

The stranger from Yuhuda said to Rabbi Yitzchak and Rabbi Yeshi that the sacrifices, fire offerings that were brought to Hashem each day were for the purpose of providing sustenance for the upper and lower worlds. As the upper world responds to actions in this lower world giving to each his due. The words “I have eaten my honeycomb with my honey” are the same as “My food which is presented to me as a offering”. Since food is assigned from above one must be careful to eat this food in a Holy way as then he will be rewarded. Hashem will bless him giving him sustenance from on high. The world will be blessed for their sake. The offering is a link between the upper and lower worlds.94 “I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, drink deeply, Oh loved ones.”

94 Vayatzee p.164a
my honey; I have drunk my wine with my milk. Eat, O friends; drink, drink deeply, Oh loved ones.” The zohar says All the offerings are brought only to Hashem and gives blessings to all the worlds. Concerning this Rabbi Shimon explains that the purpose of the sacrifices is to set blessings into motion. By the offering all worlds are joined together and above and below are blessed.\(^95\) He Rabbi Eleazer explained he learned in the book of Enoch that Hashem says “I have come into my garden” because all the offerings go up into Gan Aden at the beginning of the Sacrifice when a man confesses his sins over it. The supernal beings above benefit from this as there is a beast that spreads out over 1000 mountains and its vegetation he eats every day. He eats other beasts made of fire. All these share the same foundation as the beasts of the earth, as “ruach” shreds out from them to the animals that are below. So when a man brings a animal sacrifice the “ruach” of the beast returns to its place, and all of the animals aspect above feast upon the flesh and blood of the sacrifice which is the garment for it’s ruach. They become advocates for

\(^95\) Vayahi p.248a
the man who brought the offering.\textsuperscript{96}

“I sleep, but my heart awakes. It is the voice of my beloved that knocks saying Open to me, my sister, my love, my dove, my perfect one; for my head is filled with dew, and my locks with the drops of the night.”

Rabbi Shimon explained that Avraham on meeting Avimelch told him Sarah was his sister as in our verse “Open to me, my sister”. Avraham said this twice, once referring to the Shechinah who was constantly with Sarah. Secondly as the verse “say of Chuchmah you are my sister”. Meaning the daughter of Supernal wisdom.\textsuperscript{97} Yitzchak likewise said of Rivka that she was his sister to Avimelch just like his father Avraham fulfilling “say of Chuchmah you are my sister”. Avraham and Yitzchak both merited to say “she is my sister” concerning their wives, as both were as the Shechinah. They could also speak thus in virtue of the verse my “sister, my love, my

\textsuperscript{96} Pinchas p.240a
\textsuperscript{97} Vayara p.112a
dove, my perfect one”, as Saddekm are a Markava to Hashem, and their wives are as the Shechinah. This verse is also invoked in the Zohar concerning when it says The mother of Moshe Yochevet took moses in a ark to the river to hide him. There it says “His sister stood at a distance” (Smot 2:4). Concerning this the Zohar asks whose sister ?, and answers itself saying the sister of him who calls “Caneset Yisrael” His sister. As in the verse “my sister, my love”. The Zohar explains that this shows us that sadeekem are known by those in the upper worlds before their souls decend to this world. Rabbi Abba comments also that Moshe was the most faithful of the prophets so that wisdom could be designated as his sister, who “stood in the distance”. Rabbi Yitchak added to this that the attribute of justice never departed from the world as whenever Yisreal sins it is there to accuse them. There “His sister” stands at a distance and doesn’t interfere. Rabbi Yosi explains concerning “Open to me, my sister, my love” saying that at Midnight the king arises, the metrona sings and the king comes close to the gate of the

98 Toldot p.140b
99 Smot p.12b
palace and knocks saying “Open to me, my sister, my love!””. He then enters so to be joined with the souls of the sadeekem in joy. Who ever gets up to learn Torah at that moment is blessed. When day breaks the king and the Shechinah unite in joy and He reveals to her supernal hidden things and all present receive gifts. Blessed is he who is counted among them. 100 Rabbi Chiyah explains concerning “I sleep, but my heart awakes. It is the voice of my beloved that knocks” saying that Canneset Yisrael says “I was asleep” this is in the exile of egypt, where my children were very opressed, but my heart is awake and aware to preserve them so that they do not parish while in exile. Rabbi Yuhuda says “my heart is awake” means my heart is awake to enter the land and peform the commandments. As it is there that they were intended for. “The voice of my beloved” refers to Hashem who says “Open to me, my sister, my love” as you are the door through which there is a way unto me, but the door is closed you need open this door for me. “The voice of my beloved” also refers to Moshe. 101 In the Idra Rabba is explained “for

100Beshalach p.46a  
101Emor p.95a, Hazino p.286b
my head is filled with dew” refers to dew in the skull of Atik, by this dew the dead will be awakened in “olam haba” . There we are told that this is the “dew of lights” (Isiah 26:19). This light is the whiteness of Atik. This dew sustains the angels, and it is the mana that feeds the sadeekem in Olam Haba. It also falls on the “Chuchal Tepuchin Kadishin” (the holy apple field).  

“I have taken off my robe; how can I put it on? I have washed my feet; how can I defile them?. My beloved put his hand through the hole of the door, and my insides were thrilled by him. I arose to open to my beloved; and my hands dripped with myrrh, and my fingers with flowing myrrh, upon the handles of the lock ”

“I opened to my beloved; but my beloved had turned away, and was gone. My soul departed when he spoke; I sought him, but I could not find him; I called him, but he gave me no answer.”

102Idra Rabba 128b
Rabbi Abba compares "My soul departed" to the passing away of Rachel. He said this expression refers to the soul departing, later to return while with Rachel. Her soul was not to return to her body.  

"my beloved had turned away, and was gone" is speaking of Moshe when yisrael was ready to enter the land of Isrel, then Moshe the servant of Hashem died. “I could not find him”, as there never was another like him. “I called him, but he gave me no answer” There was never another generation Hashem listened to as when Moshe was there. Concerning “I opened to my beloved” this is the days of Moshe where there was no need for an angel to guide Yisrael.

“The watchmen that went around in the city found me, they struck me, they wounded me; the guards of the walls took away my veil from me. I swear to you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I am sick with love.”

103Vayishlach p.175a  
104Hazinu p.286b
Rabbi Bun when he was but a child explained to Rabbi Abba and Rabbi Yosi the words “I swear to you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I am sick with love.” Saying that daughters of Yerushalym refers to the souls of the sadeekem of Yisrael that are constantly near Hashem. They inform him every day of the needs of the Shechinah. Also know, that a soul before it comes down to this world it is made to swear that it will tell the king, Hashem of Her love for Him. So to make him Happy. This is done by a man uniting the Divine name in his mouth, his heart and with his Nashama. All of them together as a flame with its fire. It is also tought that the “O daughters of Jerusalem” are the 12 tribes, likewise Yerushalym is established on 12 mountains, 3 on each side, they are called “chayot”. This is what Yechezkeal refers to when He says “This is the Chayah I saw under The Elohem’e of Yisrael”. These are called “daughters of Jerusalem”. It is these who testify before Hashem concerning the love of “Nakavah” for Him.105

105Vayichi p.242a
“Why is your beloved greater than another beloved, O you most beautiful among women? why is your beloved greater than another beloved, that you have us swear? My beloved is white and ruddy, distinguished among ten thousand”

Rabbi Abba explains that the beloved referred to here is Hashem. He is described here as “white and ruddy”. He unites with his beloved. From Him his Beloved is given a vineyard that goes out from Him.\(^\text{106}\)

“His head is like the finest gold, his locks are wavy, and black like a raven.”

The locks form curls upon curls because they come forth from the many fountains of the 3 channels of the brain. From the first cavity of the skull go out curl upon curl as their is many fountains from the brain. From the 2nd cavity go out 50 fountains. From the 3rd cavity come thousands of gathering 106LechLecha p.96a
places and invocation. Hair goes forth from all of them. All these hairs hang
down and spread over the ears. In these curls hang right and left, light and
darkness, Mercy and judgment. In Z”a from the 4 chambers of his brains
go out hair that hang down as curls on curls all of them are hard and strong.
These hairs are so many they cannot be counted. The fountains make
openings from underneath the hair from which flow goes out in every
direction.

“His eyes are like doves by the streams of water, washed in milk, and
fitly set.”

Z’a opens his eyes to look up at the eyes of Atik and is bathed by the
white color of those good eyes. This is what is discribed here as “washed in
milk”. At such a time mercy is made manifest. If the eyes of Z’a are not open
then Yisrael are subject to judgments and the nations can rule over them. But

107Idra Rabba p.136a
108Idra Rabba p. 140a
when they are open the eyes of Z’a are bathed in the whiteness of Atik and there is mercy for Yisrael, and then the nations are brought to judgment, vengeance is exacted upon them. From the brain of Atik His eyes have 3 shades of whiteness. The eyes of Z’a bathe in one of these. This is what is called “washed in milk”. The other shades of white bathe and give light to the other lamps in the worlds below. The brain is called fountain of blessing. Here all blessings eminate from. When the eye of Atik looks upon the eyes of Z’a all things glow with joy. The eyes of Atik are all right, those of Z’a have aspects of right and left. The eyes of Z’a are the eyes from which sinners cannot escape. They are described as “eyes are like doves”. The eyes of Z’a have 4 colors. From them shine the 4 boxes of the head Tefilin which are illuminated by the channels of the brain.

“His cheeks are like a bed of spices, like fragrant flowers; his lips like lilies, dripping sweet myrrh.”

109Idra Rabba p.136b
110Idra Zuta p.289a
111Idra Zuta p.239b
The “bed of spices” are the 9 tikunim of the beard of Z’a. The forth Tikun of the beard of Z’a surrounds the “bed of spices”. The 5th “dikna” stops so that the “tepuchin” may be seen. They are red as roses and set 279 worlds on fire. The 8th tikun covers the throught making it not visible. The 9th tikun connects all the hairs above to those below. In these 9 dikna flows precious oil from above. When the Beard of Atik illuminates supernal glory this is called עון on one side and פשא ועבר על on the other side. For this reason its written “His cheeks are like a bed of spices”. Its written הוד והדר (in majesty and splendor she dresses), היאדר is equivalent to פשא ועבר על, as it is his splendor to pass over transgression. הדר (splendor) is the 9th “tikun” of the beard of Z’a.  

“His hands are like rings of gold set with Beryl; his belly is like polished ivory overlaid with sapphires. His legs are like pillars of marble, set upon

112Idra Raba p.139a  
113Idra Rabba p.141a
sockets of fine gold; his countenance is like Lebanon, excellent as the cedars.”

Rabbi Shimon explains that this “Cedar” will grow in the last exile. Of which its written “no eye has seen but you Hashem” (isiah 64:4). Hashem shall be as a Cedar which take a long time to develop. But once it does come up it grows in only one day. By the beginning of the next day it provides shade. Sadeekem are compared to a palm tree and a “Cedar”.114 In the Idra Rabba locks of hair of Z’a that are “mighty in war” are compared to “cedars”. These locks form curls on either side of the skull. From these hairs comes flow from the many fountains of the 3 channels of the brain.115 Its also said in the Idra Rabba that the 9 “tikunim” of the beard of Z’a is as a mighty hero beautiful to behold. These are refered to as “excellent as Cedars”.116 Also in the Idra Rabba it states that the 9th tikun of the beard of Z’a is as a mighty hero, a leader of those victorious in war. All the other hairs fallow

114 Vayikra p.16a
115 Idra Rabba136a
116 Idra Rabba p.139a
these. This is “excellent as Cedars”.

“This mouth is most sweet; and he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”

Rabbi Chiyah explains that an apple tree is compared to Hashem as it has all good qualities healing all. It combines 2 colors as Hashem combines 2 attributes. As the apple has a sweet taste so we say of Hashem “His mouth is most sweet”. When there is much rightiousness from Yisrael in the world “canneset Yisrael” emits sweet odours and is blessed in the Holy king and Her face shines. But when the wicked are numerous in the world she recieves a bitter taste from the other side, and her face is darkened. She does not give forth pleasant scents.

Chapter 6

117Idra Rabba p.141a
118Achray Mot p.74a
“Where has your beloved gone, O you most beautiful among women? where has your beloved turned? that we may seek him with you. My beloved has gone down to his garden, to the beds of spices, to pasture his flock in the gardens, and to gather lilies.”

Rebbi Yosi in the Zohar Barashit teaches that Hashem removes the rightious from the world before their time, before they become liable to punishment. The rightious die early if they would fall to a lower level. Chanoch was one of these. Hashem saw he would degenerate so he gathered him, at the time He did. Like when one goes to “gather lilies”, you take them when they offer their most pleasant scent. Rabbi Yosi also teaches us in Zohar Smot on “My beloved has gone down to his garden, to the beds of spices that going “Down into his garden” refers to Canneset Yisrael, She is as “beds of spices” filled with life of the world to come. In the hour Hashem decends to this garden the souls of the righteous who are crowned there emit
there beautiful fragrance.

“ I am my beloved’s, and my beloved is mine; he pastures his flock among the lilies.
You are beautiful, O my love, as Tirzah, comely as Jerusalem, awesome as an army with banners. Turn away your eyes from me, for they have overcome me; your hair is like a flock of goats sliding down from Gilead. Your teeth are like a flock of sheep which have come up from the washing, all of them bear twins, and there is not one bereaved among them. Like a piece of a pomegranate are your cheeks behind our veil. There are sixty queens, and eighty concubines, and maidens without number.”

The sages of the Zohar say the word “alamot” (maidens) Refers to those angels who praise their Master during the watches of the night. “without number.” tells us that there is no limit to the number of these angels. These angels can sing the song of praise of Hashem in a way other angels are not.
able. There are 3 orders (of angels) to the 4 sides of the world and
underneath each of these 3 orders to each side of the world, are 3 other
orders that each contain 3 sub-orders. There being a total of 9 to each of the
4 sides of the world. Each of these orders includes many thousand angels. All
these orders (of angels) are guided by engraved letters that constantly stand up. Groups of 3 letters come together cooresponding to the 3 letters of יַהֲנָא
within the "Aspecloria Meira". From the first order which is in the east, with
the letters of the 2nd order from the South and the letters of the 3rd order in
the North are all together 27 cooresponding to the 22 Hebrew letters and the
5 "Sofit").119 "There are sixty queens, and eighty concubines, and maidens
without number." The "sixty queens" are Angels of Givurah who attach
themselves to the klippot of Yisrael. The "eighty concubines" refer to the
lower klipot which rule this world. They are 1/100 as strong as the upper
Hosts."Maidens without number" refers to the infinate multitude of angelic
hosts.

119Smot, VYatze
"My dove, my perfect one, is only one; she is the only one of her mother, she is the choice one of her that bore her. The maidens saw her, and called her happy; the queens and the concubines praised her."

Rabbi Eliezer teaches that Hashem because of his great love for Yisrael He has given into their power all things by the Shechinah, which is in their midst. To them are all His weapons of war. As it is written "60 mighty men".120

The Shechinah manifests from 12 flashes of light that illuminate all things. She is called Imma. Yisrael is under God's direct providence. As it says "She is the only one of her mother" , the Shechinah, who dwells with her (Yisrael).121 Rabbi Yuhuda teaches that "She is the only one of her mother", refers to Moshe who was the master of the house, he went on high.122 In the Idra Raba there is compared when God took from "one" side of Adam and made Chava from it. With the words of our verse "My dove, my perfect one,

120Bishalach 51b
121Zohar Smot 14b
122Zohar Vayara 152b
is only one". From the words "my perfect one, is only one; she is the only one of her mother, she is the choice one of her that bore her." Rabbi Shimon explains in the Idra Zuta Ima is ornamented with the crown of the Bride and the love of יוד which is Aba. There never ceases from her offspring. To her is given the freedom to choose between acts of good and evil. This freedom is granted so that sinners may (repent) become refined.  

" Who is this that looks forth like the dawn, beautiful like the moon, bright like the sun, and awesome like an army with banners? I went down into the garden of nuts to see the fruits of the valley, and to see if the vine had blossomed, to see if the pomegranates were in bloom. Without my knowing it, my soul set me among the chariots of a princely people. ? "

" Who is this that looks forth like the dawn, beautiful like the moon, bright  

123zohar Idra Rabba  
124Idra Zuta 290b
like the sun " Refers to Yisrael at the time Hashem shall raise them up and bring them out of exile. At that time Hashem shall open up the flow of his light, more and more. Until there will be opened the supernal gates which face the 4 sides of the world. Hashem shall likewise do for all Yisrael in particular and also to each of the Sadeekem among them. Like with a man who has been sitting in darkness and needs to be exposed to the light little by little until that he can handle the light in its fullness. But with Asev it shall not be like this. He has had his light and it will gradually be removed. As Israel comes unto their own they will drive Asev from this world and the world to come. Asev got his light all at once, he will at this time be utterly destroyed, completely exterminated. Yisrael's light come little by little. Hashem shall illuminate them forever. Thus it is written " Who is this that looks forth like the dawn ". The light of dawn is not as bright as the moon, but the light will get brighter and brighter as described by "beautiful like the moon, bright like the sun, and awesome like an army with banners".125

Rabbi Shimon in parsha Tumah explains on "Who is this that looks forth like..."
the dawn" that נב (Who) refers to the upper unknowable beginning of all things of the upper world, and נש refers to the lower world. The Upper and lower worlds are always linked together. When the worlds first unite we say " Who is this that looks forth like the dawn ". When by their union they try to become brighter, drawing close to them is applied the words "bright as the moon". When the sun's rays (Aba-Chuchmah) beat upon her we say "Bright as the sun". “Awesome like an army with banners” Refers to when (the Shechinah) is mighty to protect (Yisrael) completely by the supernal powers of the upper world. Concerning “I went down into the garden of nuts” Rabbi Akiva asked Rabbi Eleazer what do these words mean and he explained this Garden is the one that goes out of Aden, it is the Shechinah. The nut is the Holy Markava, which is the river that splits to 4 heads. Like a walnut has 4 sections inside. “I went down" refers to decending to the Markava. Rabbi Akiva said to him if that was so the verse should say “I went down to the nut”, why does it say “Garden of nuts”. Rabbi Eleazer answered him that a nut is closed on all sides as the Markava. As the 4 parts of the nut
126Tumah p.126b
are united and yet are separate sides so the all the parts of the Markava are in a perfect union, yet each part has a specific function. Rabbi Eleazer when explaining the prophesy of Yechezkial concerning the man with the measuring reed (Ezek 40:3). This “measuring reed” is used in measurements of this lower world, while all the tabernacle was measured with the “measuring line”, this is also like the “measuring cord” of Yechezkial’s prophesy of the 3rd Temple. The measuring line measures “amot”. Each “ama” includes 32 spaces as a “ama” is measured including to all its sides. These 32 coorespond to the 32 paths of Chuchmah that eminate from the supernal regions.

Song of Songs Chapter 7

" Return, return, O Shulamite; return, return, that we may look upon you.

127Smot p.15b
128Pekudie 232b
What will you see in the Shulamite? as it were the dance of 2 camps. How beautiful are your feet in sandals, O prince’s daughter! your rounded thighs are like jewels, the work of the hands of an artist.

Your navel is like a round goblet, that never lacks blended wine; your belly is like a heap of wheat set about with lilies." 

There are 4 “return”. “Dance of 2 camps.” Refers to that of Yisrael and that of the Angels. “Your navel is like a round goblet.” refers to Moshe when he by his meditation and by "dividing the blood into 2 parts, as it is written "Half the blood he sprinkled on the alter" and the other half he sprinkled on the people as its written "Behold the blood of the covanant Yhv"h has made with you". "Your navel is like a round goblet " refers to the basins which held this "blood of the covanant" that Moses sprinkled on the people.129 One must say "Bircat haMazon" (prayer after food) with devotion and a happy heart, joyfully giving thanks uninhibited. Then joyfully and uninhibited will come his blessings from Hashem. There are sublime teachings concerning 

129Mishpotim 125b
this only revealed to those that were initiated to these Divine mysteries of the Torah. Boaz served Hashem with a bountiful heart. Applied to him is the verse "He went to lie down at the end of the heap of grain" (Ruth 3:7). This is similar to the passage "Your belly is like a heap of wheat". Happy are the rightious who take heed of secret teachings of the Torah and work hard in its study. By their joy and devotion saying "Bircat haMazon" they they will come into Sacred and secret palaces that have been prepared for them.130

"Your two breasts are like two fawns, twins of a gazelle. Your neck is like a tower of ivory; your eyes like the pools in Heshbon, by the gate of Bath-Rabbim; your nose is like the tower of Lebanon which looks toward Damascus. Your head upon you is like Carmel, and the hair of your head like purple; a king is caught in its tresses."

By Tefillin a man achieves perfection of the Divine image. This is described in Shir haShirim as "Your head upon you is like purple." This 130Vayachal p.218b
describes the head Teffilin. Which is made of 4 sections corresponding to the 4 letters of the Divine name. The hair of the head of Nakavah is described as "Your head upon you is like purple." As the hair of Z"a " reaches down to Nakavah. Purple is a color mixed of other colors. Concerning "A king is caught in its tresses." The supernal King is bound to all those conduits through which blessings flow to the world. This flow of Divine energy flows as water to the sea. When judgement impends on the world the northern wind blows and the waters become frozen and stop flowing. Only by the south wind is the ice melted and the water flows again, freeing it from the icy grip of the north.

"How beautiful and how lovely are you, O love, for delights! This your stature is like a palm tree, and your breasts are like clusters of grapes."

Like a Palm tree male and female are always together.

131 Zohar Hakdamah p.13b
132 Idra Zuta p.142a
133 Zohar Vayatze p161b
“I said, I will go up to the palm tree, I will take hold of its boughs; may your breasts be like clusters of the vine, and the scent of your nose is like apples “

In the book of Rav Hamanuna Saba it is taught that out of the nose of Z”a from one nostril comes smoke and fire and from the other comes merciful breath. Thus of this it is said “The scent of your nose is like apples “. What is true of His nostril is true of Himself.\textsuperscript{134}

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And the roof of your mouth like the best wine for my beloved, that goes down sweetly, causing the sleepers’ lips to speak 
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Rabbi Yuhuda said the wine spoken of here is wine of the Torah. This wine is good for this all, good for this world and the world to come. As there is another wine that is not good. He who drinks deeply this wine will be awakened by Hashem in the world to come and Hashem will raise them up to

\textsuperscript{134}Idrea Zuta 294a
life with the sadeekem. Even in the world to come he will be able to learn
Torah. The youth with Rabbi Yuhuda spoke up and said that if one digintly
studies Torah not in a wisper, but causes his words to be heard. Then we say
that this is as "the best wine" that causes his voice to be raised. When he
leaves this world he goes straight and none may interfere with him. In that
world his lips will utter Torah. This is the treasured "wine" of creation. When
Slomo says "Causing the sleepers’ lips to speak " he is refering to the Joy
from this wine of Torah. The sleepers are awakened to joy and blessing.  
135 The 22 letters become coppied by from Atik to Z"a, but in Z"a the letters of
יהו"ה are obscured. When the duplicated forms reveal themselves in the
Torah. When the ואו of יהו"ה is revealed (in Z"a) in its duplicate form it is
said concerning this it is written "goes down sweetly". 136 All Holy and fitting
words of Torah Hashem rejoices hearing. Hashem listens to these words of
Torah, untill he by judgement acts upon them. What is more in the world to
come you will pronouce those Holy words again, a second time. 137 It is also

135Shimimi 39b
136Sifra Dizinuta chapt 2
137Idra Raba 135a
said when someone repeats a Torah in this world the lips of the one who originated these worlds then speak in the grave.

"I am my beloved’s, and his desire is for me."

Rabbi Chiziyah explained this as I am my beloved’s, because his desire is for me.

"Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us go early to the vineyards; let us see if the vine has flowered, if the grape blossoms have opened, if the pomegranates are in bloom; there will I give you my loves. The mandrakes give forth fragrance, and at our gates are all kinds of choice fruits, new and old, which I have laid up for you, O my beloved."

It was not the mandrakes that caused Rachel to give birth to Yisachar. It is
written " Hashem listened to her and opened her womb", God and nothing else. The mandrake did endow her with a certain power from above, yet that power could not open her womb. It would require a miracle not just a medical solution. As childbearing is under the influence of "mazel".

Song of Songs Chapter 8

"Oh if you were like my brother, that nursed at my mother breasts!  I would find you outside, I would kiss you; and none would despise me."

This verse is said by Caneset Yisrael to the king to whom peace belongs. She say to Him "Oh if you were like my brother". Like Yosef was to his brethren who sustained them in a time of famine. Also the Zohar explains that Yosef was like a brother intimately involved with the Shechinah. As it says "that nursed at my mother breasts!, I would find you "outside". Find you outside in the exile. "I would kiss you" refers the joining of Spirit to Spirit.
And even if I am dwelling in exile in a strange land "none would despise me." Rav Eleazer Explains that "Oh if you were like my brother, that nursed at my mother breasts! I would find you outside, I would kiss you; and none would despise me." was said by the Angels on high at the Birth of Levi and at the times Ahron and Moshe were born.

"I would lead you, and bring you into the house of my mother, who teaches me; I would give you to drink of spiced wine of the juice of my pomegranate."

"His left hand is under my head, and his right hand embraces me."

Thus it is with every man who cleaves to Hashem. This phase describes one who holds tight to Hashem in perfect attachment and union. Rabbi

138 Vayeshev 184a
139 Smot 19a
140 Vayatze 163b
Eleazer also teaches on this verse "His left hand is under my head" refers to the Shofar. It ignites a flame of love in canesset Yisrael for Hashem. The right hand arouses as one can never arouse too much love for Hashem. The right hand is associated with water but this water fans the flame of love from the left and does not extinguish them. 141 "His left hand is under my head, and his right hand embraces me." Refers to when one makes tight upon himself the knots of unification of the head and hand Tefillin. 142 When a man puts on the arm Tefillin he should stretch out his left arm as to draw Canesset Yisrael and embrace her with the right arm so it says "His left hand is under my head, and his right hand embraces me." 143

" I adjure you, O daughters of Jerusalem, that you stir not up, or awake my love, until it please. Who is this that comes up from the wilderness, leaning upon her beloved? I awakened you up under the apple tree; there your mother was in labor with you; there she who bore you was in labor."  

141 Vayahi p.245a  
142 Bamidbar 120b  
143 Metzora 54b
"Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death; jealousy is cruel as Sheol; its coals are coals of fire, which has a most vehement flame."

Rabbi Eleazer said that he heard from his father that the only cleaving of yisrael to Hashem is brought about by the souls of Sadeekem who cause the flow of the lower waters toward the upper waters. Then there is perfect friendship and desire for mutual embrace to produce fruit. And they cleave to one another in the fullness of affection as it is written "Set me as a seal upon your heart". The impress of this seal remains even after the seal is removed. Meaning even when they go into exile. For this we ask "a seal upon your heart". And its impress will remain as the impress of a seal. Because "love is strong as death". Your love (for God and Torah) is as strong as the parting of the soul from the body (that is the only thing you can take with you). When the time comes for one to die his soul must leave each limb independently
and this is only effected by great violence. Nothing is as hard as the separation of the soul from the body. It is as the love of Hashem for Yisrael. The only thing that sweetens this process of the soul rising off from the body is the love of “canneset Yisrael” for Hashem. Just as the wicked have great fear of descending to “Shoul”. So is the jealousy frightful in the eyes of one who loves and cannot bare to be parted from his beloved. \[144\] As the soul makes a impression by the body as a seal in this world. So, when the soul separates from the body to return to Gan Aden this impress of the seal presses itself outward in the shape the likeness the body had in this world. \[145\]

When “Cnesset Yisrael” cleaves to Her Spouse She says “Set me as a seal upon your heart”, so that this cleaving creates a impress that will remain. So this closeness will never be forgotten. “love is strong as death” as the region where death dwells is called “Eternal Love”. It is her Coals that are “a most vehement flame.” These coals are diamonds and gems (secrets of Torah) born from this fire (Chuchmah) that comes from the supernal world. This

\[144\] Vayahi p244b, Mezora 54b
\[145\] Smot p.10b
flame unites itself with “Canesset Yisrael” so they may bridge the gap between heaven and earth. Moreover, “Set me as a seal upon your heart, as a seal upon your arm” refers to when one makes tight upon himself the knots of unification of the head and hand Tefillin. The “seal upon your heart” refers to the seal of Tefillin that a man places on his heart. By this a man can make himself perfect.

“Many waters cannot quench love, neither can floods drown it; if a man would give all the wealth of his house for love, it would be utterly scorned. “

4 letters precede from 4 directions. These letters spell out אֶהָב (Love). They unite one direction with another. Letter by letter spirits unite in Love. The letters rise up and float away on breath of the ascending spirit. When love rises of the 4 directions they rise up to meet the supernal angel appointed over 1990 firmiments and over 13 rivers of pure balsam that

146 Mispotim p114a
147 Bamidbar 120b
148 Metzora 54b
descends from the secret supernal dew. This flow is called mighty waters. The spirit rises up to the palace of love. Concerning this King Slomo says “Many waters cannot quench love“. This refers to the supernal waters we just mentioned.149 “Many waters cannot quench love “ refers to the right arms desire to put Tefillin on the left arm.150

“We have a little sister, and she has no breasts; what shall we do for our sister on the day when she shall be spoken for? “

The “little sister” spoken of here is “Canesset Yisrael”. She is called the Holy one’s sister.”she has no breasts” refers to when she came to mount Sinia and she had no merit to protect here.151

“If she be a wall, we will build upon her a battlement of silver; and if she be a door (goes up to the land in peace), we will enclose her with boards of

149Trumah p.146b
150Mezora c54b
151Yitro 80b
cedar (Ark). I was a wall (went up by force), and my breasts were like towers (great merits); then was I in his eyes as one that finds peace. “

“Solomon had a vineyard at Baal-Hamon; he let out the vineyard to keepers; every one for his fruit was to bring one thousand pieces of silver. My vineyard, which is mine, is before me; you, You Solomon, have the thousand, and those that keep its fruit two hundred.”

Rabbi Yitchak teaches that "Solomon, have the thousand" is definitely profane and is speaking of mundane things. What is profane has no share in the side of Holiness, but belongs to the "sitra achra", the side of tuma, the left. Despite all this the side of holiness includes some of the left. "You Solomon, have the thousand" these thousand are the 1000 days of exile. The stand opposite the 1000 days of Holiness. This alludes to 1000 years of exile. All mentions of "Solomon" in the Song of Songs are Holy referring to the
possessor of peace. But this mention here of "Solomon" is profane.\textsuperscript{152}

" Oh you who dwell in the gardens, the companions listen to your voice; let me hear it."

David HaMelech would rise at midnight to sing to Hashem. By this he established his place in the kingdom above. He rose when the north wind was aroused as that is when Hashem joins the sadeekem in Gan Aden at midnight. Hashem and all Sadeekem in Gan Aden listen to the voice of one who calls at this time. As is written here "O you who dwell in the gardens, the companions listen to your voice". A cord of Divine providence is drawn to him by day.\textsuperscript{153} Rabbi Shimon teaches that here are Angels in one level that has 3 divisions that sing to Hashem at night and their voice is heard. Rabbi Nachemyah said blessed is he who is able to hear these songs. By hearing these songs David was able to compose his songs. Many of which hint at

\textsuperscript{152}Pekudy 227a
\textsuperscript{153}Vayishlach 178b
future events. It was like this that David was endowed with the power of Ruach HaKodesh so to understand the secret Divine wisdom in the Torah and Loshon HaKodesh.\footnote{Smot 188b} Rabbi Yosi teaches that it is written in the prophesy of Yehoshua ben Noon "It should be learned day and night" and Yirmyahu says "My covenant is with you night and day" Ones learning is not complete unless he learns at night and during the day. The real "night", as referred to here only begins at the stroke of midnight as it is at that time Hashem enters Gan Aden to join there with the Sadeekem. It is for this reason every spiritual person must rise at this time and occupy in Torah. As at that time Hashem and the Sadeekem in Gan Aden will listen to his voice. Thus our verse. "O you who dwell in the gardens, the companions listen to your voice; let me hear it." is referring to Yisrael who is serving Hashem by learning of the Torah at night.\footnote{beshalach 46a} At midnight when the north wind blows at the same time a wind from the south comes to strike against it. Causing it to subside. It is then Hashem joins with the sadeekem in Gan Aden. All who
rise at this time to learn Torah have a portion in the future world. Those in Gan Aden hear his voice as its written " O you who dwell in the gardens, the companions listen to your voice; let me hear it. "

" Make haste, my beloved, and be like a gazelle or like a young hart upon the mountains of spices. ".

" The mountains of spices. " are as the 6 sons of Leah, they include the other 6 in themselves. With Leah ruling over all of them, being referred to a "Joyful mother of children" (Thilim 93). Thus its written " Do not take the mother bird with her young ".as the Mother is the concealed world. Only the young birds we can take. These are called the " mountains of spices. "

Rabbi Chiyah haGadol once visited the masters of the secrets of the Torah to learn from them. He came to the house of Rabbi Shimon and saw that he was 156Zohar Vayetze 158a
separated by a curtain. He was too shy to enter and he heard Rabbi Shimon say "Make haste, my beloved, and be like a gazelle or like a young hart upon the mountains of spices." This refers to the longing of Yisrael for Hashem. "Canesset Yisrael" tells Hashem not to go far away from them. A gazelle or a young hart when running always looks back to from where it came. May it be that if our sins cause us to flee from you. May we as a gazelle or like a young hart run back to you.\textsuperscript{157}