

Discourse 2

“LeHavin Inyan Simchat Torah - Understanding the matter of Simchat Torah”

Delivered on the day of Simchat Torah, 5712

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

1.

We must understand⁹⁴ the matter of Simchat Torah, which literally means that the Jewish people cause the Torah to rejoice. Moreover, we must understand the reason why the order of the day is that the rejoicing of the Torah is brought about not by toiling in Torah study, but instead, through song and dance.⁹⁵ Moreover, the question about the name of this holiday, Simchat Torah, is well known.⁹⁶ Namely, how is it possible that the Jewish people cause the Torah to rejoice?

Now, upon examination in greater detail, we may add to this. For, it is known that there are different levels in Torah.⁹⁷ That is, at times we find that the Torah is called an

⁹⁴ The Rebbe wrote a note regarding this discourse, to see the discourse “*Lehavin Inyan Simchat Torah*” of the year 5679, as well as various points mentioned in the discourse “*Torah Tzivah*” of the year 5654, and *Shmini Atzeret* 5702. (See *Sefer HaMaamarim* 5679 p. 31 and on; 5654 p. 26 and on; 5702 p. 39 and on.)

⁹⁵ See the discourse entitled “*Lehavin Inyan Simchat Torah*” of the year 5679 *ibid.* and 5680 p. 67; 5706 p. 40.

⁹⁶ *Sefer HaMaamarim* 5706 *ibid.*, and in the summary there.

⁹⁷ See the discourse “*Torah Tzivah*” of the year 5654 and 5702 *ibid.* Also see *Hemshech* entitled “*VeKachah*” 5637 Ch. 66 & 68 (*Sefer HaMaamarim* 5637 Vol.

“inheritance-*Yerushah*-ירושה,” as it states,⁹⁸ “The Torah that Moshe commanded us, is the inheritance-*Morashah*-מורשה of the Congregation of Yaakov.” That is, this is an aspect of Torah that is equal to every single Jew, irrespective of divisions of standing or station. It is like an inheritance in its most literal sense, that it is received automatically, without inspecting the state or standing of the inheritor, such that even a child or the like, inherits everything.⁹⁹

This is why the verse specifies that it is, “the inheritance of the Congregation of Yaakov.” That is, it even includes a Jew who is on the level of Yaakov-יעקב, which indicates that the *Yod*-י is in the heel-*Ekev*-עקב, which is a lower level than *Yisroel*-ישראל, which spells the words, “A head to Me-*Lee Rosh*-לי ראש.” This is because an inheritance is something that comes to the one inheriting automatically, without any examination of his state and standing.

Now, we also find that our sages, of blessed memory, stated,¹⁰⁰ “Make yourself fit to study Torah, for it is not yours by inheritance.” At first glance, it is not understood why they stated, “it is not yours by inheritance,” when the Torah verse states that it is, “the inheritance of the Congregation of Yaakov.” However, the explanation is that there are two levels in Torah. There is a level in Torah that is an aspect of

2 p. 552 and on; p. 5559 and on) Sefer HaMaamarim 5630 p. 87 and on; 5684 p. 210 and on; p. 222 and on; Discourse entitled “Send for yourself-*Shelach Lecha*” 5711 (in the prior volume); Discourse by the title “*Lehavin Inyan Simchat Torah*” 5746.

⁹⁸ Deuteronomy 33:4

⁹⁹ See Talmud Bavli, Nidah 44a in the Mishnah.

¹⁰⁰ Mishnah Avot 2:12; Also see Rashi and Midrash Shmuel there.

an inheritance (as explained above), and there also is a level in Torah about which it states “it is not yours by inheritance,” but rather, only comes to a person specifically through work and toil. This is similar to the dictum,¹⁰¹ “If a person says, ‘I have toiled and have not found,’ do not believe him; If a person says, ‘I have not toiled, but have found,’ do not believe him. If a person says, ‘I have toiled and have found,’ believe him.” That is, the finding only occurs through toil, and without the toil, it is impossible to find.

Now, at times we find that the Torah is an aspect of a gift (*Matanah*). This is like what our sages, of blessed memory, stated,¹⁰² “At first, Moshe would study Torah and forget it, until it was gifted to him.” In other words, this is something that is not dependent on the one below at all, not even in an automatic way (like an inheritance), nor is it attainable through toil. Although our sages, of blessed memory, stated,¹⁰³ “Were it not for the fact that he caused delight in his soul, he would not have given him the gift,” nevertheless, we cannot say that the fact that, “he caused delight in his soul,” necessitated that he be granted the gift. For, if that was so, it would be more like receiving a reward, than a gift. Rather, the essential matter of the giving of a gift, is that it is completely dependent on the giver.

¹⁰¹ Talmud Bavli, Megilla 6b

¹⁰² Talmud Bavli, Nedarim 38a; Midrash Shemot Rabba 41:6

¹⁰³ See Talmud Bavli, Gittin 50b; Bava Metziya 16a; See Sefer HaMaamarim 5630 p. 87 and on; *Hemshech V'Kachah* 5637 Ch. 68; Sefer HaMaamarim 5684 p. 210 and on; p. 222 and on; Likkutei Sichot Vol. 13, p. 115 and on.

It is the same way with the gift of Torah, which is something that comes from Above, and is impossible for created beings to attain through their own efforts. This is because Torah is something that is entirely beyond the category and capacity of created beings.

Now, it makes sense that regarding the two aforementioned levels of Torah, namely the matter of the inheritance (*Yerushah*) of Torah and the matter of toil (*Yegiyah*) in Torah, that it is understood that it is applicable for the Jewish people to increase joy in Torah through their own toil. For this is the matter of drawing forth additional illuminations in the light of Torah. To further clarify, the matter of the inheritance of Torah is that, since it is something that is applicable to every single Jew in an automatic way, it thus indicates that this is the level of Torah that descends to such an extent that it is applicable to every single Jew, and thus, does not require any toil whatsoever. However, it is also understood, that in this level of Torah, it is quite possible and even applicable for there to be a lack of joy in Torah, and therefore it is applicable for the Jewish people to increase their joy in Torah through their toil in Torah.

The same applies regarding the level of Torah that is attained through toil. That is, since it is possible to attain this level through toil, this indicates that the descent of Torah from its essential level, is to the extent that man is able to grasp it through his toil. It is therefore understood that even in this level, it is applicable for there to be a lacking in the matter of joy, but that the Jewish people can increase their joy in this

level of Torah through their toil and efforts in the service of *HaShem*-יהו"ה, blessed is He.

However, we must understand the matter of joy in regard to the level of Torah that is an aspect of a gift. For, this aspect of Torah entirely transcends the category of created beings, and is not something that is applicable or attainable by the lower beings, not in an automatic way (like the inheritance, mentioned above), nor is it attainable by means of toil. Thus, the matter of increase of joy in this level of Torah is not understood. How is it applicable to say that there is any lacking in the matter of joy in this aspect of Torah, or that the joy comes about through the service of the Jewish people and that they cause the Torah to rejoice?

2.

The explanation may be understood as follows:¹⁰⁴ It is written,¹⁰⁵ “All who are called by My Name and for My glory, I created him, I formed him, I also made him.” The term, “for My glory-*L'Khvodi*-לכבודי,” refers to the Torah. This is as our sages, of blessed memory, stated,¹⁰⁶ “Glory-*Kavod*-כבוד only refers to the Torah.” The words, “All who are called by My Name,” refers to the souls of the Jewish people. This is as

¹⁰⁴ See discourse entitled “*Lehavin Inyan Simchat Torah*” 5679 *ibid.* and 5705 (Sefer HaMaamarim 5705 p. 69 and on) 5718 (Sefer HaMaamarim 5718 p. 31 and on) 5735 (Sefer HaMaamarim 5735 p. 255 and on).

¹⁰⁵ Isaiah 43:7

¹⁰⁶ Mishnah Avot 6:3

translated by Targum Yonatan,¹⁰⁷ “All who are linked to our righteous forefathers, upon whom My Name is called.” That is, they are called by His Name,¹⁰⁸ which means that they are even higher than the aspect called, “His Name-*Shmo*-שמו.” For example, this is similar to the fact that one who is called by name is Himself higher than the name.

The explanation is that the term, “My Name-*Shmee*-שמי” refers to His name *HaShem*-יהוה, as it includes all four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, the *Yod*-י is in the world of Emanation-*Atzilut*, the *Hey*-ה is in the world of Creation-*Briyah*, the *Vav*-ו is in the world of Formation-*Yetzirah*, and the final *Hey*-ה is in the world of Action-*Asiyah*.¹⁰⁹

In even greater detail, it refers to the ten *Sefirot* of the world of Emanation-*Atzilut*. That is, the *Yod*-י is in wisdom-*Chochmah*, the *Hey*-ה is in understanding-*Binah*, the *Vav*-ו is in the six emotive *Sefirot* of *Zeir Anpin*, and the final *Hey*-ה is in the attribute of kingship-*Malchut* of the world of Emanation-*Atzilut*.¹¹⁰ This does not, however, contradict what we stated above, that the four letters correspond to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is because, the ten *Sefirot*

¹⁰⁷ Targum Yonatan to Isaiah 43:7

¹⁰⁸ See Exodus 3:6, and Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 1, p. 354. That is, HaShem, blessed is He, identifies Himself to Moshe as “The God of Avraham, the God of Yitzchak, and the God of Yaakov,” thus placing His Name upon them, and taking on their names.

¹⁰⁹ See Etz Chaim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1, and elsewhere.

¹¹⁰ See Etz Chaim Ibid. Ch. 1-2; Shaar 3 (Seder Atzilut of Rabbi Chaim Vital), Ch. 1; Shaarei Kedusha of Rabbi Chaim Vital, Vol. 3, Ch. 1; Tanya Iggeret HaKodesh Ch. 4.

of the world of Emanation-*Atzilut* dwell within the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, the aspect of wisdom-*Chochmah*, which is called “the upper father” (*Abba Ila’ah*) (and is the *Yod*-י) dwells within the world of Emanation-*Atzilut*.¹¹¹ The aspect of understanding-*Binah*, which is called “the upper mother” (*Imma Ila’ah*) (and is the *Hey*-ה) dwells in the throne, which is the world of Creation-*Briyah*. The six emotive *Sefirot* of *Zeir Anpin* (which is the *Vav*-ו) is in the world of Formation-*Yetzirah* (and corresponds to the aspect of Metatron-מטטרון).¹¹² The *Ophan*-cycles (which are the aspect of kingship-*Malchut*, and correspond to the final *Hey*-ה) is in the world of Action-*Asiyah*.¹¹³

Now, this matter applies not only to the particular world of Emanation-*Atzilut*, but also to the aspect of Emanation-*Atzilut* of the general worlds (*Klallut*), which refers to the Light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint-*Tzimtzum*, wherein there also is the matter of the Name *HaShem*-יהו"ה. Thus, when the verse states, “Everyone who is called by My Name,” it is in reference to the Jewish people, who are called and drawn forth with My Name.

Now, since “My Name-*Shmee*-שמי” is lower than the One who is called and drawn forth by, “My Name-*Shmee*-שמי,” we therefore find that the souls of the Jewish people transcend the aspect of the Name *HaShem*-יהו"ה as it is

¹¹¹ See Mikdash Melech to Zohar II 220b; Torah Ohr 75a and elsewhere; Sefer HaMaamarim 5696 p. 119.

¹¹² See Pardes Rimmonim, Shaar 16 (Shaar ABY”A), Ch. 4 and elsewhere.

¹¹³ Tikkunei Zohar, Tikkun 6, 23a.

manifest within the world of Emanation-*Atzilut* and even transcend the aspect of Emanation-*Atzilut* of the general worlds (*Klallut*), all of which are only the aspect of a name in relation to the souls of the Jewish people. In other words, even though the term Emanation-*Atzilut*-אצילות is of the root “near Him-*Etzlo*-אצל,” indicating its proximity to Him,¹¹⁴ and this certainly is the case regarding Emanation-*Atzilut* of the general worlds (*Klallut*), nevertheless, it also already possesses an aspect of separation and emanation-*Ha’atzalah*-האצלה.¹¹⁵ Thus, it is only the aspect of a name alone relative to the souls of the Jewish people, who even transcend this aspect.

Thus, what is meant by the verse, “All who are called by My Name,” is that the Jewish people are the ones who draw forth *HaShem*-יהו"ה Himself, blessed is He. In other words, it goes without saying that they draw forth the aspect of the Name *HaShem*-יהו"ה, blessed is He, that has an explanation and interpretation (whether it is the explanation that the Name *HaShem*-יהו"ה means “He who brings everything into existence-*Mehaveh*-מהווה,” or whether it is the explanation that, “He is and He was and He will be-*Hoveh V’Hayah V’Yihyeh*-ויהיה ויהיה ויהיה” as one, which entirely transcends the natural order). Rather, they even draw forth the Name *HaShem*-יהו"ה that entirely transcends explanation and entirely transcends all vowels,¹¹⁶ about which our sages, of

¹¹⁴ See Pardes Rimmonim *ibid.* Ch. 1, and elsewhere.

¹¹⁵ See Pardes *ibid.*

¹¹⁶ See the discourse entitled “*Shiviti*” 5720 (Sefer HaMaamarim 5720 p. 160 and on), and the Rebbe’s citation to Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, where this is explained at great length.

blessed memory, stated,¹¹⁷ “Before the creation of the world there was Him and His Name alone.” In other words, this refers to the illumination and revelation of the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, Who is drawn forth by the souls of the Jewish people. For, they are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, and they thus have the ability to draw forth this aspect of *HaShem*-יהו"ה, blessed is He, even of the loftiest of levels.

We may bring a proof of this from the teaching of our sages, of blessed memory, who said,¹¹⁸ “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” The matter of consultation relates to the revelation of light and illumination, as to whether there should be a revelation. This consultation applies not only to the revelation of light that is for the worlds, but also to the revelation of light as it is to Himself. That is, even with respect to the light that is included in His Essential Being, blessed is He, this consultation is applicable. This is because, since this is an aspect of light, it is not the existence of His Essential Being Himself, blessed is He, and is thus an aspect of revelation, and when it comes to all revelations Above, all revelations are only by virtue of His desire and will, and all revelations that are by His desire and will are done with intent. Thus, it is

¹¹⁷ Pirke D'Rabbi Eliezer, Ch. 3

¹¹⁸ Midrash Ruth Rabba 2:3

automatically understood that even in this revelation, the matter of consultation is applicable.

Now, since there is consultation with the souls of the righteous *Tzaddikim* over all matters of revelation of light and illumination, it is understood that the souls of the Jewish people transcend all matters of revelations of light. Therefore, every matter of light, including the light that is included in His Essential Being, blessed is He, is only considered to be the aspect of a name relative to the souls of the Jewish people and is drawn forth by their hand.

To further explain, since every matter of light and illumination, including the light that is included in His Essential Being, is not actually His Essential Being Himself, blessed is He, but only an illumination of light, it is therefore applicable and possible for there to be a restraint-*Tzimtzum* and constriction in it. This is further necessitated by what is stated in Torah Ohr,¹¹⁹ namely, that in the Luminary, which refers to the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, no constriction-*Tzimtzum* or concealment is applicable whatsoever, God forbid. On the contrary, the Luminary Himself is revealed. However, what this demonstrates and necessitates, is that, when it comes to all levels of light and illumination, restraint and constriction (*Tzimtzum*) is applicable, even in the loftiest levels of light and illumination.

Thus, since restraint (*Tzimtzum*) is applicable in the light, it is the light that is the source for the existence of worlds, since there is an aspect of change in it, and there are

¹¹⁹ Torah Ohr, Vayera 14b

inner and outer aspects. This is not the case, however, with the souls of the Jewish people, which are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He. Therefore, all aspects of light and illumination are only an aspect of a name in relation to them, and it is by their hand that they are drawn forth, since they are the ones consulted regarding the revelation of light.¹²⁰

3.

Now, just as the above is the case in regard to the matter of the light ("My Name-*Shmee*-שמי"), it is likewise the case with the matter of the Torah ("My glory-*Khvodi*-כבודי"). For, the Torah is also an aspect of light, as it states,¹²¹ "[You] cover yourself with light as a garment," which refers to the Torah.¹²² That is, it is solely the aspect of light (*Ohr*).

In greater detail, however, we find that in Torah there is the matter of wisdom-*Chochmah*, and the matter of light-*Ohr*. With respect to the wisdom-*Chochmah* of Torah, the Torah is compared to water.¹²³ For, water has no color, but its color changes according to the coloration of the vessels it is placed within. It is this same way with the Supernal wisdom

¹²⁰ This Rebbe will further discuss this in the discourses of later this year, 5712, entitled, "*Livyatan Zeh* – This Leviathan You fashioned to be amused with," (Discourse 15), and "*B'Sha'ah SheHeekdeemoo* – When Israel accorded precedence to 'We will do' over 'We will hear,'" (Discourse 18) and elsewhere.

¹²¹ Psalms 104:2

¹²² See Likkutei Torah, Drushei Shmini Atzeret 86a, 91b and elsewhere.

¹²³ Talmud Bavli, Taanit 7a

of the Torah, which itself transcends grasp, but can come forth into grasp in a number of different ways of comprehension.

Beyond this, there is also the light-*Ohr* of Torah, which transcends even the wisdom-*Chochmah* of Torah. It is the Jewish people who draw forth the aspect of the light-*Ohr* of Torah into the aspect of the wisdom-*Chochmah* of the Torah.

Beyond this, however, the Jewish people actually draw forth the aspect of the Essential Being of *HaShem*-יהו"ה Himself into the light of the Torah, since the Jewish people are rooted in the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Nevertheless, we must still further understand this. Why is it that the drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the Torah, is specifically accomplished by the Jewish people? That is, it is well known that the Torah itself is also rooted in the Singular Preexistent Intrinsic Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. What then is the superiority of the souls of the Jewish people, specifically?

The explanation of the matter is that, as known, the ultimate intent is that,¹²⁴ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” This means that He desired that there be a revelation of His Essential Being, here below. This is what is meant by, “a dwelling place.” That is, it is analogous to the dwelling of

¹²⁴ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

human being, wherein the essential self and being of the person himself dwells within the dwelling, and not merely an external expression of himself. It is this same way with the matter of the “dwelling place for Himself, blessed is He,” meaning that the desire is that there should actually be a revelation of His Singular Intrinsic Essential Being, blessed is He.¹²⁵ Moreover, He desired that the revelation of His Singular Intrinsic Essential Being, be below, specifically in the lower worlds.

This intention is accomplished specifically by the Jewish people. For, not only are they rooted in the Singular Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, but the manner in which they are drawn forth into this world is that they become an aspect of something that appears to exist in and of themselves. This is analogous to a son, who exists independently of his father.

This is not the case with Torah, however. That is, although it is also rooted in the Singular Intrinsic Essential Being of *HaShem*-יהו"ה, blessed is He, it is nevertheless drawn forth in such a way that,¹²⁶ “the Torah and the Holy One, blessed is He, are entirely one.” In other words, even as it is drawn forth in the lower worlds, it remains in a state of unity with the Singular Intrinsic Essential Being of *HaShem*-יהו"ה,

¹²⁵ See Maamarei Admor HaZaken 5565 Vol. 2, p. 489 (and with the notes in Ohr HaTorah Shir HaShirim Vol. 2, p. 680). Ohr HaTorah Balak p. 997. Sefer HaMaamarim 5635 Vol. 2, p. 353. *Hemshech* 5666 p. 3, and elsewhere.

¹²⁶ See Tanya Ch. 4 and Ch. 23 citing the Zohar. See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah Netzavim 46a and elsewhere.

blessed is He, and remains at a great and wondrous distance from the lower beings.

Thus, the intent in creation, namely, “the dwelling place for Himself in the lower worlds,” is not accomplished by the Torah alone. This is because the matter of, “the dwelling place for Himself,” needs to be in an inner manner (*Pnimityut*), and not just in a transcendent, encompassing manner (*Makif*). Thus, since the drawing down of the Torah is in a manner that it remains at a great and wondrous distance from the lower beings, this does not fulfill the intention of “a dwelling place for Himself, blessed is He, in the lower worlds.”

Therefore, it is specifically the souls of the Jewish people which, although they are rooted in the Singular Intrinsic Essential Being of *HaShem*-יהו"ה, blessed is He, are drawn forth below in a manner that they come to be an aspect of something, in and of themselves, it is specifically through them that the intention of “a dwelling place for Himself, blessed is He in the lower worlds,” is fulfilled.

It is through this that we may now understand the matter of how it is that the Jewish people affect a rejoicing in the Torah. That is, they draw forth additional illuminations of light into it. For, as we explained before, the Jewish people draw forth the aspect of the light-*Ohr* of Torah into the wisdom-*Chochmah* of Torah. Beyond that, even in the aspect of the light-*Ohr* of Torah, they affect a drawing forth from the aspect of the Singular Intrinsic Essential Being of *HaShem*-יהו"ה, blessed is He. This is because it is specifically the Jewish people who fulfill and complete the intention in

creation, namely, that there should be “a dwelling place for Himself, blessed is He, in the lower worlds.”

4.

Through the above explanations we may now also understand the reason why the manner that the Jewish people cause the Torah to rejoice is not through study and toil in Torah, but rather, specifically through song and dance. We should preface, however, with a continued explanation of the verse,¹²⁷ “All who are called by My Name and for My glory, I created him, I formed him, I also-*Af*-אף made him.” The word “also-*Af*-אף” separates between, “I formed him-*Yitzarteev*-יצרתי” and “I made him-*Aseeteev*-עשיתי.” The purpose of this separation is to indicate the advantage of, “I made him-*Aseeteev*-עשיתי,” over and above the levels listed before, which are Creation-*Briyah* and Formation-*Yetzirah*, and even beyond the level of, “My Name-*Shmee*-שמי,” mentioned before.

In other words, the word “also-*Af*-אף” indicates a separation and advantage to the level of, “I made him-*Aseeteev*-עשיתי,” which is the matter of the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It is for this reason that it states, “I also made him-*Af Aseeteev*-אף עשיתי,” indicating that this is drawn forth specifically through the matter of Action-*Asiyah*-עשיה. The term “action-*Asiyah*-

¹²⁷ Isaiah 43:7

עשיה” is a term that indicates force,¹²⁸ and refers to the matter of self-restraint (*Itkafia*). This similarly applies to the matter of the singing and dancing of Simchat Torah.

As explained by his honorable holiness, my father-in-law, the Rebbe, in a talk,¹²⁹ the matter of the dances (of Simchat Torah) is in order to accustom the body to delight in *HaShem's* commandments-*mitzvot*. For, the nature of the body, in and of itself, is to delight in physical things. Dancing, however, puts a strain on the body. Thus, the matter of dancing on Simchat Torah is in order to accustom the body to take delight in *HaShem's* commandments-*mitzvot*, which is the matter of action-*Asiyah*-עשיה and force-*Kefiyah*-כפיה. Thus, it is through this that we attain the loftiest level that is hinted at in the additional superiority indicated by the words “I also made him-*Af Aseeteev*-אף עשיתיו.”

This is similarly what is explained in the writings¹³⁰ of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. (It is noteworthy that, to date, I have only come across this matter once in “the words of the Living God,”¹³¹ in the writings of the Rebbe Rashab, whose soul is in Eden.) Namely, that although, throughout the year, “study is greater

¹²⁸ See Likkutei Torah Bechukotai 48a and elsewhere. (That is, it is specifically the action-*Asiyah* of the commandments on the part of the souls of the Jewish people that causes (by force, so to speak) the light of the Unlimited One, blessed is He, to be drawn forth into vessels.)

¹²⁹ Sichah of Simchat Torah 5705 Ch. 2 (Also see the Kuntres of Shmini Atzeret and Simchat Torah of 5712 printed in Sefer HaMaamarim 5709 p. 74, and subsequently in Sefer HaSichot 5705 p. 58.)

¹³⁰ At the end of the discourse entitled “*Ani LeDodi*” 5674 (in *Hemshech* 5672 Vol. 1, p. 626).

¹³¹ The teachings of Chassidut.

[than action],”¹³² nevertheless, in the month of Tishrei, action is greater. This is because the primary service of *HaShem*-יהוה, blessed is He, during the month of Tishrei, is in the matter of action, which also includes the term of force, and refers to the matter of self-restraint (*Itkafia*). It is for this reason that the manner of joy on Simchat Torah is not through Torah study, but rather, through singing and dancing. For, this is the matter of action-*Asiyah*-עשיה and force, which accustoms the body to specifically delight in the performance of the commandments.

To further explain, the true perfection of the body’s delight in the fulfillment of the commandments-*mitzvot* will take place in the coming future, when the body itself will receive its vitality directly from Godliness, and the soul will actually be sustained by the body.¹³³ That is, it will not be as it is now, in which the body is sustained by the soul.

At first glance, however, we must understand how it is even possible that the body will be sustained by Godliness.¹³⁴ For, it is well known that the primary vitality of the body is from the soul. For example, the growth of the vegetative category of beings (*Tzome’ach*) is from the soul of the vegetative which grows. Similarly, even the inanimate (*Domem*) possess souls that sustain them. It thus states in the writings of Rabbi Yitzchak Luria, the Ari, of blessed

¹³² Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

¹³³ See discourse entitled “*Eleh Toldot Noach*” 5637; *Hemshech “VeKachah”* 5637 Ch. 91-92 (Sefer HaMaamarim 5637 Vol. 1, p. 283 and on; Vol. 2, p. 621 and on); Sefer HaMaamarim 5698 p. 219.

¹³⁴ See Sefer HaMaamarim 5679 *ibid.* p. 33; *Hemshech “VeKachah”* 5637 *ibid.* Ch. 88 and on (p. 615 and on). 5698 p. 214 and on.

memory,¹³⁵ that even inanimate objects (*Domem*) have souls that enliven and sustain them. Therefore, without the soul, the matter of vitality is entirely inapplicable. If this is the case with the inanimate (*Domem*) and the vegetative (*Tzome'ach*), then it is certainly the case with the animate (*Chai*) and the speaking beings (*Medaber*). How then is it possible that in the coming future, the body will live in and of itself?

This question is further strengthened by what we discover even in regard to Moshe, who when he ascended above, his body was actually sustained by spirituality. This is as stated,¹³⁶ “He remained there with *HaShem*-יהוה for forty days and forty nights – he did not eat bread and he did not drink water.” Nevertheless, we find in the Midrash¹³⁷ that Moshe did indeed suffer by not eating, and suffering is indicative of a lacking in vitality. Similarly, although we find that Eliyahu likewise did not eat for forty days and forty nights, he was sustained by the meal that he ate beforehand.¹³⁸ This being the case, we must understand how it is possible that in the coming future, the body will live in and of itself, to the point that even the soul will be sustained by the body.

The explanation of this matter, is that in the coming future, the intent and desire for “a dwelling place for Himself in the lower worlds,” will be fulfilled to completion, and the Essential Being of *HaShem*-יהוה, blessed is He, will be in the

¹³⁵ Etz Chaim, Shaar 39 (Shaar Ma”N uMa”D) Drush 3; Also see Tanya Shaar HaYichud VeHaEmunah Ch. 1.

¹³⁶ Exodus 34:28

¹³⁷ Midrash Shemot Rabba 47:7

¹³⁸ See Kings I 19:5-8

lower worlds. At that time there will be a revelation of the aspect of the Singular Preexistent Intrinsic Essential Self of *HaShem* יהו"ה Himself, blessed is He, in the body itself. For, in relation to the Essential Being of *HaShem* יהו"ה Himself, blessed is He, there is literally no difference between the soul and the body, and thus, even the body will be capable of being vitalized by *HaShem* יהו"ה, blessed is He, independently.

Now, although the true reality of this matter will only be revealed in the coming future, nevertheless, there is a taste of this every year during the month of Tishrei. For, the service of *HaShem* יהו"ה, blessed is He, in the month of Tishrei, is specifically in the aspect of action (*Ma'aseh*), through which the Essential Being of *HaShem* יהו"ה Himself, blessed is He, is drawn forth. More particularly, this begins on Rosh HaShanah, except that on Rosh HaShanah it is in a covered and concealed state, whereas on the holiday of Sukkot it is drawn forth into revelation. This accords with the known explanation¹³⁹ of the verse,¹⁴⁰ “Blow the *shofar* at the New Moon, at the covered time-*Kese* כסה for our festival day-*b'Yom Chageinu* בגינו.” That is, that which is hidden and “concealed-*Kese* כסה” on Rosh HaShanah, is drawn forth into revelation on, “our festival day-*b'Yom Chageinu* בגינו,” which is the holiday of Sukkot. Nevertheless, on the holiday of Sukkot, the revelation is in an encompassing and

¹³⁹ See the previous discourse of Rosh HaShanah; Also see Likkutei Torah, Drushei Rosh HaShanah 54d; Siddur Im Divrei Elokim Chayim, Shaar Rosh HaShanah 235b, and elsewhere.

¹⁴⁰ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a; Beitza 16a; See the prior discourse

transcendent manner (*Makif*), whereas it is on the subsequent holiday of *Shemini Atzeret* that it is drawn forth in an inner manner (*Pnimityut*).¹⁴¹ Nonetheless, even on *Shemini Atzeret* it remains within sealed vessels, and it is specifically on *Simchat Torah* that the drawing forth is actualized and brought forth into revelation. It is for this reason that the primary service of *HaShem*-יהו"ה, blessed is He, in action, is specifically on *Simchat Torah*, during which the Jewish people cause the Torah to rejoice with singing and dancing. Then, from *Simchat Torah* this matter is drawn forth to be revealed throughout the rest of the year.

¹⁴¹ See *Likkutei Torah*, *Ha'azinu* 77c; *Drushim L'Shmini Atzeret* 90c, and elsewhere.