

## Discourse 2

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

Delivered on the day of Simchat Torah, 5713

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

To understand the matter of Simchat Torah:<sup>120</sup> Aside for the fact that the Jewish people cause the Torah to rejoice,<sup>121</sup> there is an additional explanation of this, which is that the Torah itself rejoices in the aspect of the additional illumination of light that is drawn in it.<sup>122</sup> We must therefore understand what exactly is added to the Torah on these days, for which reason the Torah itself is joyous.

We must also understand why Simchat Torah was established specifically on the day of Shemini Atzeret.<sup>123</sup> For, there are two explanations of the name Shemini Atzeret-שמיני עצרת.<sup>124</sup> The first explanation is that the term “*Atzeret*-עצרת”

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<sup>120</sup> Simchat Torah literally translates as the Joy of the Torah.

<sup>121</sup> See the beginning and conclusion of the discourse by the same title of the year 5705 (Sefer HaMaamarim 5705 p. 69, p. 73); Also see the discourse by the same title of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 2.

<sup>122</sup> See the discourse entitled “*BaYom HaShmini Atzeret Tihyeh Lachem*” 5680 (Sefer HaMaamarim 5680 p. 49); 5681 (Sefer HaMaamarim 5681 p. 138).

<sup>123</sup> See *ibid.* 5680 p. 39; 5681 p. 126; Also see Ohr HaTorah, Shmini Atzeret p. 1,779 and on; *Hemshech “V’Kachah”* 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on); *Hemshech* 5666 p. 370; Sefer HaMaamarim 5672-5676 p. 27; 5677 p. 30; 5687 p. 36; 5689 p. 66; 5696 p. 41; 5699 p. 60; 5706 p. 34, and elsewhere. Also see Likkutei Sichot Vol. 14, p. 156 and on.

<sup>124</sup> Numbers 29:35 – “The eighth day shall be *Atzeret*-עצרת (lit. a restriction) for you; you shall not do any laborious work.”

means to “halt.” The second explanation is that “*Atzeret*-עצרת” is a term of kingship,<sup>125</sup> as in the verse,<sup>126</sup> “no heir to the dynasty-*Etzer*-עצר,” or the verse,<sup>127</sup> “This one shall rule over-*Ya’atzor*-עצר My people.” We therefore must understand the relationship between kingship and Shemini Atzeret.

Now, the relationship between the term “to halt” and the holiday of Shemini Atzeret indeed makes sense. For, the drawings forth (of Godly influence) that were effected on Rosh HaShanah, Yom Kippur and Sukkot, are only absorbed in an inner manner on Shemini Atzeret. That is, it is on Shemini Atzeret that the drawings forth (of Godly influence) are absorbed internally and the absorption is through halting. This is similar to what we see in man below, that in order to come to truly absorb a matter of intellectual and understand it to its full depth, one must stop and dwell on it.<sup>128</sup> It is the same way above, that the absorption of the drawings forth (of Godly influence is through halting. This then, explains the relationship between the matter of “halting” and Shemini Atzeret, in that the absorption of the drawings forth (of Godly influence) on Shemini Atzeret is accomplished through the matter of “halting.” However, we still must understand the relationship between the matter of kingship and Shemini Atzeret.

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<sup>125</sup> See Ohr HaTorah ibid. p. 1,776; *Hemshech* 5666 ibid., and elsewhere.

<sup>126</sup> Judges 18:7; See Radak there.

<sup>127</sup> Samuel I 9:17

<sup>128</sup> See Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title The Gate of Unity, Ch. 1.

This may be understood based on what his honorable holiness, my father-in-law, the Rebbe stated,<sup>129</sup> that Shemini Atzeret and Rosh HaShanah are similar to each other in terms of their mystical intentions (*Kavanot*) and Supernal unifications (*Yichudim*). However, the difference between them is that on Rosh HaShanah they are in a mode of fear and bitterness, whereas on Shemini Atzeret, they are in a mode of joy.

Additionally, in regard to Rosh HaShanah itself, it is not understood why it was established on the day that Adam, the first man, was created, which is the sixth day of creation. For, Rosh HaShanah is called<sup>130</sup> “the beginning of Your works,” and at first glance, it seems to be more fitting for it to have been established on the twenty-fifth day of Elul, which was the beginning of creation.<sup>131</sup> Now, we cannot say that the reason that Rosh HaShanah was established specifically on the day that Adam was created, was because the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is the matter of accepting the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, and that this matter of the acceptance of the yoke was introduced by Adam, who said,<sup>132</sup> “*HaShem*-יהו"ה has reigned, He has donned grandeur,” and,<sup>133</sup> “Come! Let us

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<sup>129</sup> See the discourse entitled “*BaYom HaShmini Atzeret*” 5695 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 339a) – cited in HaYom Yom for Shmini Atzeret.

<sup>130</sup> Rosh HaShanah *Musaf* prayer liturgy.

<sup>131</sup> See at length in the prior discourse entitled “*HaYom Harat Olam* – Today the world is conceived,” Discourse 1 of this year 5713.

<sup>132</sup> Psalms 93:1

<sup>133</sup> Psalms 95:6; Pirke d’Rabbi Eliezer Ch. 11; Zohar I 221b

prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker." We cannot say that this is the reason, because the matter of accepting the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, also applies to the angelic beings, who were created before Adam, the first man, and they stand before Him in fear and with the acceptance of the yoke of His kingship. For, as known, there are two opinions as to whether the angelic beings were created on the second day or the fifth day of creation,<sup>134</sup> however everyone agrees that they were created before Adam. This being the case, why was Rosh HaShanah established specifically on the day that Adam was created and not before this?

## 2.

To understand this, we must preface with the known explanation that in the totality of the chaining down of the worlds (*Seder HaHishtalshelut*) there are two general matters. That is, there is the matter of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), and the matter of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*). Another way of expressing this is encompassing lights (*Makifim*) and the inner lights (*Pnimiyyim*). That is, there are matters that pertain to creation and there are matters that transcend and encompass creation. However, *HaShem*'s-יהו"ה's ultimate Supernal intent in creation is that there be a union of

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<sup>134</sup> Midrash Bereishit Rabba 1:3; Also see Sefer HaMaamarim 5703 p. 73; 5663 p. 57, and elsewhere.

two matters, that is, a union of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) with how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale*). In the matter of the holy names of *HaShem*-יהו"ה, blessed is He, this is known as the union of the name of *Ma"n*-מ"נ-45 (י"ד ה"א וא"ו ה"א) with the name of *Ba"n*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה). This is the matter of the sublimation of the tangible something (*Yesh*) to the intangible Godliness (*Ayin*), which is preparatory for the revelation of the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is *HaShem's*-יהו"ה ultimate Supernal intent, in that,<sup>135</sup> “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

Now, this union,<sup>136</sup> meaning the sublimation of the tangible something (*Yesh*) to the intangible Godliness (*Ayin*), is specifically accomplished through the *Sefirah* of Kingship-*Malchut*, which differs from all the other *Sefirot*. That is, all the *Sefirot* are emanated from nothing to something, meaning that they were emanated in order that there be the aspect of drawing forth and revelation (*Gilyu*). For this is the general matter of the world of Emanation-*Atzilut*, that it is an intermediary between the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and the creations. That is, the creation is brought about through the medium of the world of

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<sup>135</sup> Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

<sup>136</sup> See the discourse entitled “*BaYom HaShmini Atzeret Tihyeh Lachem*” 5680 (Sefer HaMaamarim 5680 p. 39 and on); 5681 (Sefer HaMaamarim 5681 p. 127 and on).

Emanation-*Atzilut*, and it is through the world of Emanation-*Atzilut* that revelations of Godliness are brought about in the creatures. That is, all matters pertaining to the creatures were first emanated in the world of Emanation-*Atzilut*, so that these matters could subsequently be drawn down below. For example, the emanation of the *Sefirah* of wisdom-*Chochmah* of the world of Emanation-*Atzilut* is in order to give the creatures the ability to have knowledge and grasp of Godliness. The same applies to the emanation of the other *Sefirot*. In other words, the *Sefirot* of the world of Emanation-*Atzilut* are revelations to an “other,” and their purpose is to bring about revelations of Godly light and illumination below. Thus, it is through them that both the creation, as well as the revelation of Godliness in the creatures is brought forth.

However, such is not the case regarding the *Sefirah* of Kingship-*Malchut*, which affects no revelations in the creatures. On the contrary, it brings about the matter of concealment and affects a sublimation of the tangible creatures (*Yesh*) to the intangible Godliness (*Ayin*). In other words, all the other *Sefirot* are aspects of revelations to an “other,” and come forth into being from the intangible Godliness (*Ayin*) to tangible somethingness (*Yesh*). However, the *Sefirah* of Kingship-*Malchut*, affects a sublimation and nullification of the tangible something (*Yesh*) to the intangible Godliness (*Ayin*).

Now, the reason for this difference of effect on the creatures between the *Sefirah* of Kingship-*Malchut* and the other *Sefirot*, is because of the inherent difference between them. This is to say that the emanation of the *Sefirah* of Kingship-*Malchut* is unlike the emanation of the other *Sefirot*. For, as known, unlike the other *Sefirot*, the *Sefirah* of Kingship-*Malchut* is emanated as a singular point only. That is, the aspects of wisdom-*Chochmah* and understanding-*Binah* are initially emanated complete, each bearing ten *Sefirot*. Similarly, *Zeir Anpin* is emanated with the six directions. In contrast, the *Sefirah* of Kingship-*Malchut* is emanated as a singular point only.

Although it is true that the *Sefirah* of wisdom-*Chochmah* is also a point, corresponding to the *Yod*-י of the essential Name *HaShem*-יהו"ה, nevertheless, the point of wisdom-*Chochmah* is not similar to the point of Kingship-*Malchut*. This is because the point of wisdom-*Chochmah* is a point that has form, whereas the point of Kingship-*Malchut* is a point that has no form.

To further explain,<sup>137</sup> there are two reasons that wisdom-*Chochmah* is a point, and according to both reasons wisdom-*Chochmah* is a point that has form. The first reason is that wisdom-*Chochmah* comes forth as the aspect of a point from the levels that transcend wisdom-*Chochmah*. In other words, wisdom-*Chochmah* is the lowest level of revelation of

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<sup>137</sup> See Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 513 and on.

that which is above it, and is therefore merely a point of those matters that transcend it. From this it is understood that wisdom-*Chochmah* is a point that has form, since the substance of this point is that it is the end of the levels that are above it. In other words, it contains the matters that are above it, only that they are in the way of a point. This being the case, it is a point that has form.

The second reason is because wisdom-*Chochmah* is the beginning of revelation, and the initial state of all revelations is specifically in a way of a point. From this too it is understood that wisdom-*Chochmah* is a point that has form. That is, since it is the beginning of the revelation, it has within it all that will subsequently be revealed from it, only that currently, they are in the form of a point. This being the case, wisdom-*Chochmah* is a point that has form.

In contrast, the *Sefirah* of Kingship-*Malchut* is an essential point that has no form. That is, it is the aspect of absence of existence and spreading forth, and is in a state of total sublimation and nullification (*Bitul b'Tachlit*). Although it is true that the *Sefirah* of Kingship-*Malchut* is the source and beginning of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, thus indicating that it does indeed have form, nevertheless, this is only the aspect of Kingship of Kingship-*Malchut* of *Malchut*. However, regarding the essential state of the *Sefirah* of Kingship-*Malchut*, as it is in the world of Emanation-*Atzilut*, it is not the source for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Rather, it is the aspect of a point that has no form.

This is because the *Sefirah* of *Malchut* is merely a point under the *Sefirah* of Foundation-*Yesod* and is in a state of ascension, sublimation and nullification to all matters that are above it.

Now, although it is true that sometimes wisdom-*Chochmah* is also the aspect of a point that has no form, nevertheless, this is only on rare occasions. That is, this is only so when it is in a state of ascension to receive from the aspect of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which transcends wisdom-*Chochmah*. However, normally wisdom-*Chochmah* is a point that has form.

This may be better understood<sup>138</sup> from what we observe in man below. That is, when a person needs to grasp a matter of intellect that is extremely deep and beyond his level or when a student studies from a teacher who is vastly beyond him in wisdom, he then needs to nullify his own intellect. For, when he studies a subject that is within the realm of his comprehension, or when a student studies with a teacher who is of similar stature to himself, although he indeed must toil to grasp the intellect, nevertheless, he indeed grasps it through his toil, since it is of like stature to his capacity. In contrast, when the subject is beyond the realm of his grasp, toil alone is inadequate. Therefore, in order to come to grasp the intellectual matter that is entirely beyond the realm of his capacity to grasp, he needs to nullify his intellect. This is

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<sup>138</sup> See Sefer HaMaamarim 5780 ibid. p. 42 and on; 5781 p. 129 and on; Also see Biurei HaZohar ibid. p. 516.

similar to the verse,<sup>139</sup> “For a while He was silently astounded,” or,<sup>140</sup> “Rav was silent.” This is also the case when a student studies from a teacher who is vastly beyond him in intellectual stature and understanding, in which case<sup>141</sup> “his lips must drip with bitterness and trepidation.”

In other words, when the subject that he is engaged in is within the realm of his grasp or when he studies from a teacher that is relatively of similar stature to himself, then he simply needs to toil and clear his mind of the distraction of other matters, and bond his intellect to the subject matter he is engaged in. However, when the intellectual matter is beyond the realm of his grasp, not only must he clear his mind of all other matters, but more so, his intellect itself must be sublimated and nullified, which is the matter of being astounded and silenced (*Hishtomemut*). The same is likewise true of a student who studies from a teacher who is beyond his stature, in which case he must nullify his own intellect to the intellect of the teacher. (That is, the form of his own intellect and understanding must be entirely nullified.) This is similar to a point that has no form.

However, this is only so specifically in regard to a matter of intellect that is beyond the realm of his ability to

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<sup>139</sup> Daniel 4:16; Talmud Bavli Mo’ed Katan 3b; Chullin 21a

<sup>140</sup> Talmud Bavli, Beitzah 6a; Also see the note in Sefer HaMaamarim 5659 p. 74; Sefer HaMaamarim 5704 p. 19; Maamarei Admor HaZaken, Inyanim p. 296 and on.

<sup>141</sup> Song of Songs 5:13; Shabbat 30b – “Any Torah scholar that sits before his teacher and his lips are not dripping with bitterness shall be burnt, as it states, ‘His lips are as lilies, dripping with flowing myrrh-*mor*-מור;’ do not read ‘flowing myrrh-*Mor Over*-מור עובר,’ but rather, ‘flowing bitterness-*Mar Over*-מר עובר.” That is, one must sit with trepidation and sublimation before his teacher.

grasp. In contrast, when he must grasp a matter that is within the realm of his comprehension, although he still must toil within himself to understand, nevertheless, the form of his own intellect remains. This is similar to a point that has form.

From this example we now may understand how it is Above, that when we say that wisdom-*Chochmah* is also the matter of a point that has no form, it is only on rare occasions, when it ascends to receive from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who utterly transcends wisdom-*Chochmah*. However, normally, wisdom-*Chochmah* is like a point that has form. However, when it comes to the *Sefirah* of Kingship-*Malchut*, which is always in a state of a point that has no form, this is not the case.

#### 4.

The explanation of the matter is that the *Sefirah* of Crown-*Keter* is a point that has no form. This is because the *Sefirah* of the Crown-*Keter* is not the source for the *Sefirot* that follow it, nor is it the lowest level of that which is above it. Rather, it is a point that has no form. This is as stated,<sup>142</sup> “The Supernal Crown... is dark before the Cause of all causes.” In other words, it is in the ultimate state of nullification (*Bitul*) to *HaShem*-יהו"ה, blessed is He. This nullification (*Bitul*) of the *Sefirah* of Crown-*Keter*, is

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<sup>142</sup> Tikkunei HaZohar, Tikkun 70 (135b); Also see Ohr HaTorah of the Maggid of Mezhritch 14a; Likkutei Torah Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549, and elsewhere.

specifically revealed in the *Sefirah* of Kingship-Malchut, for as known,<sup>143</sup> “The Supernal Crown (*Keter Elyon*) is the Crown of Kingship (*Keter Malchut*).” This is why the *Sefirah* of Kingship-Malchut is also a point that has no form, in that it is in the ultimate state of sublimation and nullification (*Bitul*).

Now, the root for this matter of a point that has no form, is the point of the impression (*Reshimu*) that precedes the restraint of the *Tzimtzum*.<sup>144</sup> For, the point of the

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<sup>143</sup> Introduction to Tikkunei Zohar 17a.

<sup>144</sup> In explanation, before the *Tzimtzum* there were three names of Being-יהו"ה Being before the *Tzimtzum*, called Singular-Yachid, One-Echad, and Preexisting-Kadmon (See Shaar HaYichud ibid. Ch. 10-11). The first level, Singular-Yachid correspond to the Singular Preexistent Intrinsic and Essential Name of *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name. The second level, One-Echad-אחד, corresponds to the truncated name of His Being, which is *Yeh* יה"ו-21 and is the same as *Eheye* יה"ה-21. This is evidenced in its expansion when spelled out; *Yod-Hey-Vov* ו"ד ה"א equals *HaShem* is One-*HaShem Echad*-אחד-יהו"ה-39. The third level, Preexisting-Kadmon, refers to the further truncation of His name of His Being and is the name *Ya* יה"ה-26, which when spelled out, *Yod-Hey-Vav* ו"ד ה"א equals *HaShem*-יהו"ה-26. The next truncation is the singular point of the letter *Yod*-י, which is not a name, but is the very same point that is present in all the names – יהו"ה יה"ו יה"ה י. Thus, this point is rooted in the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He, who transcends all form entirely and therefore utterly transcends the chaining down of the worlds. Nevertheless, this point-*Nekudah*-נקודה is the Cause for all the other letters of the *Aleph-Beit*, and contains them all in a concealed way, as demonstrated by the fact that the word point-*Nekudah*-נקודה-159 is equal to the letters *Aleph*-א-111, *Hey*-ה-15, *Vav*-ו-13, and *Yod*-י-20 = 159. Now, in addition to the fact that these special letters, אהי-22, are the letters that make up the three Names of Being that precede the *Tzimtzum* (that is יהו"ה יה"ה יה"ו), they also are the root of the כ"ב-22 letters of the *Aleph-Beit*, through which the world was created, and are the aspect of *HaShem*'s-יהו"ה Kingship-Malchut-מלכות. This is evident by the fact that the כ"ב-22 letters of the Alef Beit, א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת equal 1,495, and with the cycling of the *Eleph*-מלכו"ת-1000 back to *Aleph*-א-1, they equal kingship-Malchut-מלכות-496. Thus, as the Rebbe states above, the speech of the attribute of kingship-Malchut of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which brings the worlds into existence after the restraint of *Tzimtzum*, is rooted in the point-*Nekudah*-נקודה of the Supernal Crown that precedes the restraint of the *Tzimtzum*, and is thus utterly sublimated, and nullified (*Bitul*) to *HaShem*-יהו"ה Himself, blessed is He. (For

impression (*Reshimu*) is not a source for the chaining down of the worlds. Similarly, it is also not actually a remainder of the light that preceded the restraint of the *Tzimtzum*. For, if that were the case, it would be impossible for creation to be drawn forth into being from it. Rather, it merely is an impression of the limitless light of the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*, and therefore, it is a point that has no form. Rather, it is in a state of utter sublimation, nullification, and ascent to matters that transcend it.

This then, is the general difference between the *Sefirah* of Kingship-*Malchut* and the other *Sefirot*. That is, the difference stems from the manner in which they were emanated, due to which there is a difference in the manner that they effect the creatures. For, all the *Sefirot* that have form, are revelations to an “other,” meaning that they bring the creatures forth from nothing to something and affect revelations of Godliness within them.

In contrast, the *Sefirah* of Kingship-*Malchut* does not affect revelations in the creatures. On the contrary, it affects concealment within them and affects them to be in a state of sublimation, nullifying their tangible somethingness (*Yesh*) to the intangible Godliness (*Ayin*). For, since the *Sefirah* of

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further explanation see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.) (Also see the explanations of the final *Yod* of the Name of *Sa"G-z"v*-63 (י"ד ה"י וא"י ה"י) that precedes the *Tzimtzum*, which is called the aspect of *Malchut* of *Tevunah* of the Upper Purity, and which is the root of the impression-*Reshimu*. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15, and the notes to Ch. 40.)

Kingship-*Malchut* is in a state of nullification, sublimation, and ascent to the matters that are above it, therefore even the aspect of Kingship of Kingship-*Malchut* of *Malchut*, which comes forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, also affects concealment in the creatures and causes them to be in a state of sublimation, nullification and ascent, to the essential concealment of *HaShem*-יהו"ה, blessed is He.

## 5.

From the above we can understand why Rosh HaShanah – the day that is “the beginning of Your works” – was established specifically on the day that Adam, the first man, was created. For, the ultimate intent in creation is that,<sup>145</sup> “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The preparation for this is the sublimation and nullification of the tangible somethingness (*Yesh*) to the intangible Godliness (*Ayin*), which is accomplished through the *Sefirah* of Kingship-*Malchut*. Because of this Rosh HaShanah was established specifically on the day that Adam was created. For, it was Adam who revealed the sublimation and nullification of the *Sefirah* of Kingship-*Malchut*, when he said,<sup>146</sup> “*HaShem*-יהו"ה has reigned (*Malach*-מלך), He has donned grandeur,” and,<sup>147</sup>

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<sup>145</sup> Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

<sup>146</sup> Psalms 93:1

<sup>147</sup> Psalms 95:6; Pirke d’Rabbi Eliezer Ch. 11; Zohar I 221b

“Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker.”

Now, although the angels also have sublimation to *HaShem*-יהו"ה, blessed is He, of accepting the yoke of His Kingship, they nevertheless are in a state of tangible being. For, since they are the emissaries that bring influence down,<sup>148</sup> they therefore are in a state of tangible being. Although they stand before *HaShem*-יהו"ה, blessed is He, with sublimation and love and fear of Him, in a way of “running and returning” (*Ratzo v'Shuv*), nevertheless, this is only due to their service of *HaShem*-יהו"ה, blessed is He. However, in and of themselves, they are in a state of tangible existence.

However, this is not so in regard to souls (*Neshamot*) which are in a state of essential sublimation and nullification (*Bitul*) to *HaShem*-יהו"ה, blessed is He, as we recite on Rosh HaShanah, “Whether as children or whether as servants.” Now, when we say that we are “as servants” before *HaShem*-יהו"ה, blessed is He, this is not in the negative sense (as is simply understood), but is rather a positive advantage. For, the sublimation of a servant is an essential sublimation and nullification of his sense of self (*Bitul*). Moreover, the matter of kingship specifically applies to having servants and subjects. That is, even if a person has many children, the matter of kingship cannot be applied to them. Rather, Kingship specifically applies when there are servants and

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<sup>148</sup> See Likkutei Torah Shir HaShirim 32b and elsewhere.

subjects.<sup>149</sup> Thus, since the sublimation and nullification (*Bitul*) of servants, which draws forth and actualizes the Kingship of *HaShem*-יהו"ה, is specifically in the souls of the Jewish people, the holiday of Rosh HaShanah was therefore established specifically on the day that Adam, the first man, was created.

Now, the order of the drawing forth affected on Rosh HaShanah is according to and by means of the verses of Kingship (*Malchiyot*), the verses of Remembrance (*Zichronot*), and the verses of Shofar (*Shofarot*). This is as stated,<sup>150</sup> “Recite before Me on Rosh HaShanah verses of Kingship, Remembrances and Shofar. Kingships, so that you will crown Me as King over you; Remembrances, so that your remembrance will rise before Me for good; and with what? With the Shofar.”

The explanation is that the Kingships (*Malchiyot*) refer to the nullification and sublimation of the recipient, that is, the sublimation (*Bitul*) of the servants. Remembrances (*Zichronot*) refer to the drawing forth of influence from the Bestower of influence. That is, in order to affect a drawing forth of influence from the loftiest of levels, that is, levels that are entirely unaffected by our service of *HaShem*-יהו"ה, it is necessary for us to invoke the matter of remembrance, that “the remembrance of you will rise before Me.” For, when it comes to lower levels, although our service of *HaShem*-יהו"ה,

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<sup>149</sup> See the notes to the discourse entitled “*Patach Eliyahu*” 5658 p. 37 and elsewhere.

<sup>150</sup> Talmud Bavli, Rosh HaShanah 16a; 34b

blessed is He, is lower than them too, they nevertheless do not require remembrance. Rather, the matter of remembrances (*Zichronot*) specifically relates to levels (such as this) in which the matter of creatures literally takes up no space and has no bearing.

Now, there are two aspects included in the matter of the *Shofarot*, one from the angle of the Bestower of influence, and one from the angle of the recipient. The *Shofar* is sounded with the following sounds: *Tekiyah*, *Shevarim*, *Teru'ah*, *Tekiyah*. The first three sounds – *Tekiyah*, *Shevarim* and *Teru'ah* – are the aspects of sublimation and nullification (*Bitul*) from the angle of the recipient. That is, the substance of the first *Tekiyah* is the matter of a simple cry, the cry of the heart. The substance of the *Shevarim* and *Teru'ah* sounds are,<sup>151</sup> “moaning and whimpering,” which likewise are aspects of sublimation and nullification (*Bitul*) from the angle of the recipient. However, the sounding of the final *Tekiyah* is from the angle of the Bestower of influence, blessed is He. This is as indicated by the verse,<sup>152</sup> “It shall be on that day that a great *Shofar* will be blown,” and,<sup>153</sup> “The Lord-*Adona*” אדני-י' *HaShem/Elohi*” יהוה-י' will blow the *Shofar*.” This refers to a drawing forth of the simple Essence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He.

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<sup>151</sup> Talmud Bavli, Rosh HaShanah 33b

<sup>152</sup> Isaiah 27:13

<sup>153</sup> Zachariah 9:14

This is likewise the matter of our supplication that abundant mercies be awakened on Rosh HaShanah, that there will be a drawing forth of the thirteen attributes of mercy, about which it states,<sup>154</sup> “*HaShem*-יהו"ה passed before him-*Al Panav*-על פניו.” The word “before him-*Panav*” also means “face-*Panim*-פנים” and refers to the letters of the Name *HaShem*-יהו"ה, blessed is He, and His holy titles, which are garments for the lights. That is, a garment (*Levush*) is something that covers over and conceals the light. Although this is not the same as the concealment of the vessels (*Keilim*), nevertheless, this too is concealment.

By way of analogy, an example of this may be taken from the face (*Panim*-פנים) of a person. That is, although, unlike all the other limbs of a person’s body, which conceal the light of the soul, there is much greater illumination and revelation of the light of the soul on a person’s face, nonetheless, the skin of his face conceals the inner light of the soul. Proof of this is from the fact that one’s face becomes radiant in a time of joy and delight, as stated,<sup>155</sup> “The face of Rabbi Abahu’s was radiant when he found a new *Tosefta* teaching.” However, if not for the matter of joy this would not be the case, being that the facial skin conceals the inner light of the soul. About this the verse states, “*HaShem*-יהו"ה passed over his face-*Al Panav*-על פניו,” so that there should be an illumination of the thirteen attributes of mercy from the inner

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<sup>154</sup> Exodus 34:6

<sup>155</sup> Talmud Yerushalmi, Shabbat 8:1; Shekalim 3:2; Midrash Kohelet Rabba 8:1 (Piska 4)

aspect of the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in a way that the garments of the face-*Panim*-פנים will not at all conceal.

This drawing forth is accomplished through the sounding of the *Shofar*, about which it states that, “the face of the one who blows the *Shofar* should turn red.”<sup>156</sup> That is, there must be a revelation of the inner Source of vitality without any concealment of the “face-*Panim*-פנים.”

## 6.

From the above, we may also understand the relationship between the matter of Kingship and Shemini Atzeret. For, on Shemini Atzeret that which was drawn forth on Rosh HaShanah comes to be absorbed in an inner manner (*Pnimityut*). This is also indicated by its name, “The eighth day-*Yom HaShemini*.”<sup>157</sup> That is, the term “eighth-*Shemini*-שמיני” is of the same root as, “fat-*Shamen*-שמן.”<sup>158</sup> In general, the month of Tishrei is the seventh month (*Chodesh HaShvi'i*-חודש השביעי)<sup>159</sup> and is called this because,<sup>160</sup> “it is satisfied in everything-*Musva BaKol*-בכל מושבע,” since it has many blessings and commandments contained in it. However, Shemini Atzeret, is the “fattiest-*Shamnunit*-שמנונית” of all the holidays of the seventh month. This is because, on the holy

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<sup>156</sup> Pri Etz Chayim, Shaar HaShofar Ch. 1

<sup>157</sup> Numbers 29:35

<sup>158</sup> See Ohr HaTorah, Shmini Atzeret p. 1,817; *Hemshech* 5672 p. 435; Sefer HaMaamarim 5696 p. 41; Likkutei Sichot Vol. 17 p. 337.

<sup>159</sup> Numbers 29:1

<sup>160</sup> Midrash Vayikra Rabba 29:8

day of Shemini Atzeret, all matters of the month are drawn down in an inner way.

As mentioned before, Shemini Atzeret is the same matter as Rosh HaShanah, meaning that what was drawn forth on Rosh HaShanah comes to be absorbed in an inner way on Shemini Atzeret. This is the meaning the term *Atzeret*-עצרת, which means “to restrain” or “to halt,” and is a term that relates to absorption-*Kelitah*. Now, since the drawing forth of Rosh HaShanah is the matter of the Kingship of *HaShem*-יהו"ה, blessed is He, as explained before, therefore the matter of *HaShem*'s-יהו"ה Kingship relates to Shemini Atzeret as well. That is, on Shemini Atzeret the drawing forth of the Kingship of *HaShem*-יהו"ה, blessed is He, is in an inner way. This explains the relationship and bond between the two explanations of Shemini Atzeret. That is, *Atzeret*-עצרת is a term that means “to restrain” or “to halt,” and *Atzeret*-עצרת is a term of Kingship. That is, the Kingship of *HaShem*-יהו"ה, blessed is He, comes to be in a state of “halting,” which indicates absorption, meaning that the Kingship of *HaShem*-יהו"ה, blessed is He, is drawn forth in an inner way.

This is also why Simchat Torah was specifically established on Shemini Atzeret, since on Shemini Atzeret the *Sefirah* of Kingship-*Malchut* is drawn forth in an inner way. Moreover, as explained before, the matter of Kingship-*Malchut* even reaches higher than wisdom-*Chochmah*. Therefore, it is through it that we affect an additional bestowal of illumination in Torah as well. For, in and of itself, the

Torah is from the aspect of wisdom-*Chochmah*, as it states,<sup>161</sup> “The Torah came forth from wisdom-*Chochmah*.” However, on Shemini Atzeret, we affect an additional bestowal of illumination of light from the aspect of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. That is, we bond the Torah to the Holy One, blessed is He, as it states,<sup>162</sup> “King David would bond the Supernal Torah to the Holy One, blessed is He.”

The capacity for this is given to every single Jew. For, “all Jews are princes.”<sup>163</sup> That is, since the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends Torah,<sup>164</sup> they therefore have the ability to bond the Torah to the Holy One, blessed is He.<sup>165</sup> This drawing forth of influence is specifically on Shemini Atzeret, since it is then that the Kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, is drawn forth in an inner way that is much loftier than wisdom-*Chochmah*. This too is the matter of Simchat Torah, that on Simchat Torah the Torah itself rejoices. This is because the Torah came forth from wisdom-

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<sup>161</sup> Zohar II 121a and elsewhere.

<sup>162</sup> Zohar III 222b; Sefer HaBahir 196 (58), and the notes of the Ohr HaBahir there; Likkutei Torah Shlach 47c, 51a, and elsewhere.

<sup>163</sup> Talmud Bavli, Shabbat 67a; Zohar I 27b and elsewhere.

<sup>164</sup> See Likkutei Sichot Vol. 14, p. 169; Torat Menachem, Sefer HaMaamarim Shvat p. 419 and on.

<sup>165</sup> With respect to this, however, it is mentioned elsewhere and should be noted here, that although the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, they nevertheless are in a state of awareness of separate created being, which is not the case with the Torah. Thus, the souls still require Torah.

*Chochmah*. However, on Shemini Atzeret we affect a union of the Torah with the Holy One, blessed is He, so that, “the Torah and the Holy One, blessed is He, are entirely one.”<sup>166</sup>

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<sup>166</sup> Tanya Ch. 4 & Ch. 23 citing the Zohar; See Zohar I 24a, Zohar II 60b; Tikkunei Zohar, Tikkun 6; Likkutei Torah Nitzavim 46a, and elsewhere.