

Discourse 24

*“K’Tapu’ach baAtzei HaYa’ar -
Like an apple tree among the trees of the forest”*

Delivered on Shabbat Parshat Netzavim, 27 Elul, 5714

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

1.

The verse states,¹⁷⁷⁹ “Like an apple tree amongst the trees of the forest, so is my beloved among the sons; I delighted and sat in his shade, and his fruit is sweet to my palate.” Now,¹⁷⁸⁰ this verse refers to the times of Rosh HaShanah, Yom Kippur, Sukkot and Shemini Atzeret.¹⁷⁸¹

The explanation is as follows: The verse states,¹⁷⁸² “The day came (*HaYom*-היום) and the sons of God-*Elohi*”מ-אלהי” came to stand up for *HaShem*-יהו”ה.” The word, “the day-*HaYom*-היום,” refers to Rosh HaShanah, as stated in Targum¹⁷⁸³ and Zohar.¹⁷⁸⁴ On that day the “sons of God-*Bnei Elohi*”מ-בני”מ-אלהי,” referring to the angels who constitute the Great Court, come before *HaShem*-יהו”ה, blessed is He.

¹⁷⁷⁹ Song of Songs 2:3

¹⁷⁸⁰ See the discourse entitled “*K’Tapu’ach BaAtzei HaYa’ar*” in *Ohr HaTorah*, *Shir HaShirim* Vol. 1 p. 188 and on (printed as an individual pamphlet this year (5714) with notes and citations from The Rebbe); Also see the discourse by this title in *Maamarei Admor HaZaken* 5571 p. 280 and on (and the citations there p. 318).

¹⁷⁸¹ See Zohar III 255b

¹⁷⁸² Job 1:6; 2:1

¹⁷⁸³ Also see Rashi to Job 1:6 *ibid*.

¹⁷⁸⁴ Zohar II 32b; Zohar III 231a

They are called, “sons-*Banim*-בנים,” because they are like a son who values his father and is very exacting of his father’s honor. He therefore will be critical of anyone who disrespects the father. So likewise, the angels, who are called “sons-*Banim*-בנים,” are very exacting of the honor of the Holy One, blessed is He. As a result, the quality of judgment and accusation is extended upon whoever does not respect the Holy One, blessed is He. This is why they are called “sons of God-*Bnei Elohi*”מ-אלהי”ם.” That is, because they are “sons-*Banim*-בנים” who are exacting of the honor of the Holy One, blessed is He, they thereby awaken the quality of judgment upon whoever is not careful in honoring Him, blessed is He.

This then, is the meaning of the continuation of the verse, “to stand up for *HaShem*-יהו”ה,” referring to the unification of the Name *HaShem*-יהו”ה, blessed is He, which is actualized through the general service of Him, blessed is He. That is, the unification of the letters *Yod-Hey*-יה”ה of His Name is accomplished through love and fear of *HaShem*-יהו”ה, blessed is He, and by desisting from transgressing His negative commandments, whereas the unification of the letters *Vav-Hey*-וה”ה of His Name is accomplished by fulfilling His positive commandments with the acceptance of His yoke.

However, if His Torah and *mitzvot* are not fulfilled, this brings about separation (*Pirud*), until it even is possible that,¹⁷⁸⁵ “because of your rebellious sins, your mother¹⁷⁸⁶ has been sent away.” At such times the angels demand that the Name of

¹⁷⁸⁵ Isaiah 50:1

¹⁷⁸⁶ The Indwelling Presence of *HaShem*-יהו”ה (*Shechinah*).

HaShem-יהו"ה, blessed is He, be respected. This then, is the meaning of the words, "The sons of God-*Elohi*"*m*-אלהי"ם came to stand up for *HaShem*-יהו"ה."

However, about this the verse states, "Like an apple tree amongst the trees of the forest, so is my beloved amongst the sons (*Banim*-בנים)." That is, even on Rosh HaShanah, when the angels called, "sons-*Banim*-בנים," make their accusations, the love of the Holy One, blessed is He, for the Jewish people, who are called "my beloved-*Dodi*-דודי," is present, as it states,¹⁷⁸⁷ "This is My beloved (*Dodi*-דודי) and this is My friend (*Rei'ee*-רעי)," referring to the essential love of the Holy One, blessed is He, for the Jewish people.

2.

To understand this further, the verse that immediately precedes this, states,¹⁷⁸⁸ "Like a rose amongst the thistles, so is My darling amongst the daughters." In other words, through "My darling (*Ra'ayati*-רעייתי)" being "amongst the daughters (*Banot*-בנות)" "like a rose amongst the thistles," through this there subsequently will be the matter of, "so is my beloved (*Dodi*-דודי) amongst the sons (*Banim*-בנים)," (referring to the above-mentioned "sons of God-*Bnei Elohi*"*m*-בני אלהי"ם") "like an apple tree amongst the trees of the forest."

¹⁷⁸⁷ Song of Songs 5:16

¹⁷⁸⁸ Song of Songs 2:2

The explanation is that, “My darling-*Ra’ayati*-רעיתי,” refers to the Assembly of Israel, who are called,¹⁷⁸⁹ “My darling-*Ra’ayati*-רעיתי,” which also means “My sustenance-*Parnasati*-פרנסתי.”¹⁷⁹⁰ For, the Jewish people are called,¹⁷⁹¹ “the sustainers (*Mepharnesim*-מפרנסים) of their Father in Heaven,” and sustenance (*Parnasah*-פרנסה) includes both food (*Mazon*) and clothing (*Levush*).¹⁷⁹²

Now, the matter of food (*Mazon*)¹⁷⁹³ is that it bonds the soul to the body. For, since the soul is wholly spiritual, whereas the body is physical, therefore there must be an intermediary that binds them together, this being food (*Mazon*). This is because the food transforms to become one’s flesh and blood, thus causing a bond between the soul and the body. Moreover, even (in the soul itself) the food binds the soul to the brain and mind. Similarly, garments (*Levushim*) also sustain the soul in the body, by providing protection from heat and cold.

However, there is a difference between them, in that food becomes one’s flesh and blood, meaning that it becomes internalized in the body. Therefore, also the drawing forth that it elicits from the soul is an inner drawing forth (*Hamshachah Pnimit*). In contrast, a garment is worn externally and only encompasses (*Makif*) the body.

¹⁷⁸⁹ Song of Songs 1:9

¹⁷⁹⁰ Midrash Shir HaShirim Rabba 1:9 (6) – The root “*Ro’eh*-רועה” also means to “shepherd” or “sustain,” as in (Psalms 37:3), “nourish-*Re’eh*-רעה faithfulness.”

¹⁷⁹¹ Zohar III 7b

¹⁷⁹² See Talmud Bavli, Ketuvot 68a

¹⁷⁹³ See the earlier discourses of this year, 5714, Discourse 11 and 19, where this was previously explained.

Now, the reason the garment (*Levush*) encompasses is because it essentially is very lofty. This is why it cannot manifest in the vessels an inner way (*Pnimiyyut*), but remains transcendent and encompassing (*Makif*). We thus observe that eating and drinking are not constant necessities, but rather, there are times that one eats and drinks and there are times that he does not. In contrast, the need for clothing (*Levush*) is constant, in that a person cannot be without clothing. The reason is because clothing (*Levush*) is actually loftier than food, and is therefore an encompassing matter.¹⁷⁹⁴

The same is true of the soul, in that it has inner (*Pnimi*) and encompassing aspects (*Makif*). Thus, the soul is called by five names; *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*.¹⁷⁹⁵ The *Nefesh*, *Ru'ach* and *Neshamah* of the soul are its inner aspects (*Pnimiyyim*), whereas the *Chayah* and *Yechidah* of the soul are transcendent and encompassing aspects (*Makifim*).

The same is understood about the matter of “sustenance-*Parnasah*-פרנסה” (food and clothing) as it is Above in Godliness, through which the Jewish people are called,¹⁷⁹⁶ “My darling-*Ra'ayati*-רעייתי,” which also means “My sustenance-*Parnasati*-פרנסתי.”¹⁷⁹⁷ For, at first glance, what does the matter of “sustenance-*Parnasah*-פרנסה” have to do with how it is Above in Godliness? However, the explanation is that, as

¹⁷⁹⁴ See Likkutei Torah, Zot HaBrachah 98d and on.

¹⁷⁹⁵ Midrash Bereishit Rabba 14:9; Dvarim Rabba 2:37

¹⁷⁹⁶ Song of Songs 1:9

¹⁷⁹⁷ Midrash Shir HaShirim Rabba 1:9 (6) – The root “*Ro'eh*-רועה” also means to “shepherd” or “sustain,” as in (Psalms 37:3), “nourish-*Re'eh*-רעה faithfulness.”

known, even Above in Godliness there is an aspect of a “body” (*Guf*-גוף), which refers to the matter of the Ten *Sefirot*. This accords with the teaching,¹⁷⁹⁸ “You made bodies (*Gufin*-גופין) for them.” In other words, even though, on the one hand, they are *Sefirot*, nonetheless, they utterly are of no comparison to the simple light of the Singular Preexistent Intrinsic Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and are merely bodies (*Gufim*-גופים) in comparison. Therefore, the drawing forth from the simple light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the ten *Sefirot*, is specifically accomplished through “food” (*Mazon*).

Now, in this context “food” (*Mazon*) refers to the matter of Torah, for through Torah the simple light of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is drawn to the ten *Sefirot*. This is because Torah transcends the ten *Sefirot*, and is even loftier than the first *Sefirah*, which is the *Sefirah* of wisdom-*Chochmah*. For, although it states¹⁷⁹⁹ that “Torah came forth from wisdom-*Chochmah*,” nevertheless, it only “came forth” from wisdom-*Chochmah*. However, the essential root of Torah is loftier than wisdom-*Chochmah*.¹⁸⁰⁰ Therefore Torah is capable of drawing forth the simple light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the ten *Sefirot*.

¹⁷⁹⁸ See the introduction to Tikkunei Zohar 17a.

¹⁷⁹⁹ Zohar II 62a, 85a and elsewhere.

¹⁸⁰⁰ See Tanya, Iggeret HaKodesh, Epistle 1 (102b); Torah Ohr Lech Lecha 11c; Likkutei Torah Behar 43a; Bamidbar 7a; Maamarei Admor HaZaken, Nevi'im p. 234, p. 237, and elsewhere.

However, Torah, which is compared to food (*Mazon*), brings about an inner drawing forth (*Hamshachah Pnimit*). However, there also is the drawing forth of the transcendent and encompassing aspects (*Makifim*). This is brought about through fulfilling *HaShem's* יהו"ה commandments-*mitzvot*, which are compared to clothing (*Levush*), as it states,¹⁸⁰¹ “His garment (*Levusho*) is righteousness (*Tzedakah*).”¹⁸⁰² That is, since the *mitzvot* are the Supernal will of *HaShem*-יהו"ה, blessed is He, they therefore draw forth the transcendent encompassing aspect (*Makif*) of *HaShem's* יהו"ה Godliness.

Now, although, as explained above, the Torah transcends wisdom-*Chochmah*, which is why it can draw forth from the simple light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, nevertheless, the root of Torah, as it is in the crown-*Keter*, is in the seven lower *Sefirot* of *Arich Anpin*, which relate to wisdom-*Chochmah*. In contrast, the *mitzvot* are rooted in the upper three *Sefirot* of *Arich*, and therefore affect a drawing forth of the transcendent encompassing aspect (*Makif*).

Now, since these drawings forth are specifically brought about by the Jewish people when they study *HaShem's* יהו"ה Torah and fulfill His *mitzvot*, they therefore are called, “My darling-*Ra'ayati*-רעייתי,” meaning, “My sustenance-*Parnasati*-פרנסתי.”

¹⁸⁰¹ In the piyut “*Atah Hoo Elokeinu*” in the liturgy of the High Holidays.

¹⁸⁰² All the commandments-*mitzvot* are called by the term “charity” or “righteousness” (*Tzedakah*-צדקה). See Torah Ohr Mikeitz 42c; Likkutei Torah Re'eh 23c; Shir HaShirim 38a and elsewhere. Also see the previous discourse of this year, 5714, Discourse 8, Ch. 3.

About this the verse states, “Like a rose amongst the thistles, so is My darling (*Ra’ayati*-רעיתי) amongst the daughters (*Banot*-בנות).” The meaning of the word “daughters” here, is as follows: It was explained above about the “sons of God-*Bnei Elohi*”-בני אלהי-*m*,” that because of the angels called “sons (*Banim*-בנים)” the matter of accusation (*Kitrug*) can possibly come from them. As a result, the extraneous forces could derive vitality from this and the animalistic soul too could derive the vitality to lust for physical and material things, until it could possibly lust not only for the permissible (*Heter*), but also for the forbidden (*Issur*).¹⁸⁰³ It then is called by the feminine term “daughters-*Banot*-בנות,” since, as a result of the lust, it takes on the aspect of being a recipient (*Mekabel*).

About this the verse states, “so is My darling (*Ra’ayati*-רעיתי) amongst the daughters (*Banot*-בנות).” That is, this refers to the manifestation of the Godly soul within the animalistic soul, which is a very great descent. However, the descent is for the purpose of ascent, and therefore the verse compares it to “a rose (*Shoshanah*-שושנה) amongst the thistles (*Chochim*-חוחים).” The thistles (*Chochim*-חוחים) are thorny and poke and prod the rose (*Shoshanah*-שושנה). Nevertheless, specifically through this, “It’s scent arises.”¹⁸⁰⁴

¹⁸⁰³ See at length in the prior discourse of this year 5714, entitled “*Lehavin Inyan HaNedarim* – To understand the matter of vows of abstinence,” Discourse 21.

¹⁸⁰⁴ Zohar II 189b and elsewhere.

The same is so of the Godly soul. That is, the matter of thistles (*Chochim*-חוחים) comes about through its manifestation in the animalistic soul. For, as known, the numerical value of the word, “thistle-*Cho’ach*-חוח,” is twenty-two,¹⁸⁰⁵ and refers to the matter of the twenty-two letters of the extraneous husks (*Kelipah*).¹⁸⁰⁶ However, specifically through this it is caused to ascend, meaning that it comes to the aspect of love of *HaShem*-יהו"ה, blessed is He, as indicated by the verse,¹⁸⁰⁷ “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me’odecha*).”

To further explain, the service of *HaShem*-יהו"ה, blessed is He, of the soul as it is, in and of itself, is comparable to the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. This service of *HaShem*-יהו"ה, blessed is He, is indicated by the words,¹⁸⁰⁸ “You shall love *HaShem*-יהו"ה your God... with all your soul (*Bechol Nafshecha*),” and although this means,¹⁸⁰⁹ “Even if He takes your soul,” it is not yet in the category of love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me’odecha*).”

That is, this level of the soul is still connected to the Emanated. However, through the manifestation of the Godly soul in the animalistic soul, the soul comes to the love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with

¹⁸⁰⁵ See Sefer HaLikkutim of the Arizal, Eikev 8:8

¹⁸⁰⁶ As in the verse (Job 31:40), “Instead of wheat (*Chitah*-חטה-22), thistles (*Cho’ach*-חוח-22) emerge.”

¹⁸⁰⁷ Deuteronomy 6:5

¹⁸⁰⁸ Deuteronomy 6:5 *ibid*.

¹⁸⁰⁹ Talmud Bavli, Brachot 54a

all your being (*Bechol Me'odecha*),” which is the level of service of *HaShem*-יהו"ה, blessed is He, of the truly penitent (*Ba'alei Teshuvah*) and reaches higher than the Emanated.

Moreover, even though it was explained above about the term “My darling-*Ra'ayati*-רעיתי,” that it means “My sustenance-*Parnasati*-פרנסתי” and refers to Torah and *mitzvot*, which also is present in the aspect of the crown-*Keter* as it is the root of the Emanated, nonetheless, the aspect indicated by, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” reaches the aspect of the Ancient One-*Atik*, who transcends the root of the Emanated.

4.

However, in order for the ascent to come from the descent – that although My darling (*Ra'ayati*-רעיתי) is amongst the daughters (*Banot*-בנות) like a rose (*Shoshanah*-שושנה) amongst the thistles (*Chochim*-חוֹחִים), nevertheless, there should be an ascent in which one reaches the aspect of loving *HaShem*-יהו"ה, blessed is He, with “all your being (*Bechol Me'odecha*)” – strength for this is granted from Above. This is the matter of drawing forth the thirteen attributes of mercy (*Shlosh Esreh Midot HaRachamim*) that transcend the chaining down of the worlds (*Hishtalshelut*). Through this, he is given the power to not be affected by the animalistic soul. On the contrary, the ascent will even take place there.

About this the verse states,¹⁸¹⁰ “Lavan (לבן) arose early in the morning, kissed his sons (*Banav*-בניו) and daughters (*Benotav*-בנותיו) and blessed them.” Lavan (לבן)¹⁸¹¹ refers to the Supernal Whiteness (*Loven HaElyon*-לובן העליון)¹⁸¹² that transcends the chaining down of the worlds (*Hishtalshehut*), and this aspect is also drawn far below to all the various statures, including “his sons (*Banav*-בניו)” - referring to the “sons of God-*Bnei Elohi*”מֵ-אלהי”ם,” as well as to “his daughters (*Bnotav*-בנותיו),” referring to the animalistic soul, as mentioned before. That is, even there, the aspect of the Supernal Whiteness (*Loven HaElyon*-לובן העליון) is drawn down, and it is this matter that brings about the ascent.

Now, this likewise is the order of our daily service of *HaShem*-יהו"ה, blessed is He. That is, prior to reciting the *Shema* recital and arriving at the love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” we recite, “Our Father, Merciful Father, Who is Compassionate, have mercy upon us etc.” In other words, just as there is a drawing forth of the thirteen qualities of mercy (*Shlosh Esreh Midot HaRachamim*) after the service of *HaShem*-יהו"ה, blessed is He, of the *Shema* recital – namely, that the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” affects a drawing forth of the thirteen attributes of mercy that we recite after concluding the

¹⁸¹⁰ Genesis 32:1; Also see Torah Ohr 23d and on; Ohr HaTorah Vayeitzei Vol. 5 p. 869b and on, and elsewhere.

¹⁸¹¹ The word “*Lavan*-לבן” means white.

¹⁸¹² See Pardes Rimonim, Shaar 8, Ch. 13 and elsewhere.

Amidah prayer – so likewise, there is a drawing forth of the thirteen qualities of mercy before the *Amidah* prayer. This refers to the arousal from Above, which causes service of *HaShem*-יהו"ה, blessed is He, in the first place.

This then, is our supplication in the blessing that precedes the *Shema*, “Our Father, Merciful Father, who is Compassionate, have mercy upon us etc.” That is, we absolutely have no knowledge of His great mercy that is upon us, and we therefore plead, “with Your abundant mercies (*Rachamecha HaRabim*), have compassion on us,” in which we specify, “**Your** mercies-*Rachamecha*-רחמיך.” In other words, through eliciting and drawing forth the thirteen qualities of mercy it becomes possible to have love of *HaShem*-יהו"ה, blessed is He, in a way of, “with all your being (*Bechol Me'odecha*).”

Now, although this a drawing forth from Above that precedes the arousal from below, and it brings about service of *HaShem*-יהו"ה, blessed is He, in the first place, nevertheless, even in this, preparation is needed. This preparation is the general humbling of one's body and animalistic soul through the verses of song (*Psukei d'Zimra*) that precede the blessings of the *Shema* recital. For, the term, “verses of song (*Psukei d'Zimra*-פסוקי דזמרה)” is of the same root as,¹⁸¹³ “pruning the mighty-*Lezamer Aritzim*-לזמר עריצים.”

¹⁸¹³ See Isaiah 25:5 and the commentaries there; Also see Likkutei Torah Bechukotai 47d; Nitzavim 51d.

In other words, through¹⁸¹⁴ “The lofty praises of God-*E”ל-א* in their throats,” they are given a “double-edged sword in their hand,” which causes the general humbling of the body and animalistic soul. This brings about the drawing forth of the thirteen qualities of mercy, through which one comes to love *HaShem*-יהו”ה, blessed is He, “with all your being (*Bechol Me’odecha*).”

5.

Now, just as this is the order of our service of *HaShem*-יהו”ה, blessed is He, each and every day, so is it the general order of our service of *HaShem*-יהו”ה, blessed is He, throughout the year.

This then, is the meaning of the verse, “my beloved (*Dodi*-דודי) is amongst the sons (*Banim*-בנים),” referring to Rosh HaShanah, at which time “the sons of God-*Bnei Elohi”מ-בני*” come to prosecute. This is the meaning of “amongst the sons (*Banim*-בנים).” Nevertheless, “my **beloved** (*Dodi*-דודי) is amongst the sons (*Banim*-בנים),” in that there is the aspect of the Abundant Love (*Ahavah Rabbah*) indicated by the verse,¹⁸¹⁵ “This is My beloved (*Dodi*-דודי), this is My friend (*Rei’ee*-רעי),” and as previously explained, the descent is for the purpose of ascent.

¹⁸¹⁴ Psalms 149:6 (which is recited in the verses of praise – *Psukei d’Zimrah*); Also see Likkutei Torah *ibid*.

¹⁸¹⁵ Song of Songs 5:16

Now, just as in our daily service of *HaShem*-יהו"ה, blessed is He, the thirteen qualities of mercy and the humbling from below must be drawn forth before the recital of *Shema*, so likewise, during the month of Elul, before Rosh HaShanah, there is a radiance of the thirteen qualities of mercy, as well as service of *HaShem*-יהו"ה, blessed is He, from below to Above. This itself is the very matter of Elul-אלול, which is an acrostic of the verse,¹⁸¹⁶ "I am my Beloved's, and my Beloved is mine-*Ani LeDodi* ו' *Dodi Li*-לי-דודי ודודי לי," indicating that first there is the aspect of, "I am my Beloved's-*Ani LeDodi*-אני לדודי," and then comes, "my Beloved is mine-*Dodi Li*-דודי לי." Subsequently, through this, there is the revelation of *HaShem*'s-יהו"ה love on Rosh HaShanah itself, indicated by the verse,¹⁸¹⁷ "This is My beloved (*Dodi*-דודי), this is My friend (*Rei'ee*-רעי)."

However, because this Supernal love of *HaShem*-יהו"ה, blessed is He, toward the Jewish people is very lofty and essential, and thus, only a glimmer of it can be drawn down, nevertheless, since it is very lofty, even this glimmer is enough to repair all blemishes and satisfy all lacking. Nonetheless, since it is only a glimmer, the verse continues, "In his shade (*Tzeelo*-צל) I delight and dwell (*Yashavti*-ישבתי)." This shade (*Tzeil*-צל) refers to the encompassing transcendent aspect (*Makif*), meaning that it is not merely a glimmer, but is the very essence of the transcendent encompassing light (*Makif*). This refers to the holiday of Sukkot, at which time there is a drawing

¹⁸¹⁶ Song of Songs 6:3; See Avudraham Seder Tefilat Rosh HaShanah; Pri Etz Chayim, Shaar Rosh HaShanah Ch. 1; Bayit Chadash (Ba"ch) to Tur, Orach Chayim 581.

¹⁸¹⁷ Song of Songs 5:16

forth of the “seven clouds” (*Shiva Ananim*) that draw forth the transcendent encompassing aspects (*Makifim*).

Moreover, although it is the drawing forth of the transcendent, encompassing aspects (*Makifim*), it nevertheless comes forth in a settled manner (*Hityashvut*-התיישבות). This is the matter of the holiday of Sukkot, about which it states,¹⁸¹⁸ “So that your generations will know that I caused the children of Israel to dwell (*Hoshavti*-הושבתי) in booths (*Sukkot*),” specifically using the term, “I caused to dwell-*Hoshavti*-הושבתי,” meaning in a settled manner – *Hityashvut*-התיישבות.

About this the verse states, “In his shade (*Tzeelo*-צל) I delight and dwell (*Yashavti*-ישבתי).” In other words, aside for the fact that it is, “in his shade (*Tzeelo*-צל) that I delight,” referring to the essence of the transcendent, encompassing aspect (*Makif*), but even more so, it is there that “I dwell-*Yashavti*-ישבתי,” meaning that this transcendent encompassing aspect (*Makif*) comes to manifest in a settled manner – *Hityashvoot*-התיישבות.

However, all the above only relates to the matter of the transcendent encompassing aspects (*Makifim*). The verse therefore continues, “his fruit is sweet to my palate.” This refers to the holiday of *Shemini Atzeret*, in that the term “*Atzeret*-עצרת” also means inner absorption (*Klitah*-קליטה),¹⁸¹⁹ that is, it becomes internalized in an inner way (*Pnimiyut*).

¹⁸¹⁸ Leviticus 23:43

¹⁸¹⁹ See Ohr HaTorah, Shmini Atzeret p. 1,789; Likkutei Sichot Vol. 9 p. 229, and elsewhere.

Through this, a person can go in the path of service of *HaShem*-יהו"ה, blessed is He, throughout the year, as indicated by the verse,¹⁸²⁰ "Yaakov went on his way." That is, there then is the complete order of drawing down the thirteen attributes of mercy, as indicated in the matter of,¹⁸²¹ "Lavan (לבן) arose early in the morning, kissed his sons (*Banav*-בניו) and daughters (*Bnotav*-בנותיו) and blessed them," which is immediately followed by the verse, "Yaakov went on his way."

In other words, the drawing forth of the thirteen qualities of mercy is to "his sons (*Banav*-בניו) and daughters (*Bnotav*-בנותיו)," in all the Supernal stature, until "Yaakov went on his way." This empowers service of *HaShem*-יהו"ה, blessed is He, that during the entire year it will be as it should be, with spiritual and physical beneficence and goodness that is clearly seen and openly revealed!

¹⁸²⁰ Genesis 32:2

¹⁸²¹ Genesis 32:1