

Discourse 3

“Lehavin Inyan Shemini Atzeret v'Simchat Torah - To understand the matter of Shemini Atzeret and Simchat Torah”

Delivered on the day of Simchat Torah, 5714

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

To understand the matter of Shemini Atzeret and Simchat Torah, the differences between them and how they differ from the holiday of Sukkot: On the holiday of Sukkot the joy is in a state revelation (*Gilyu*), whereas the service of *HaShem*-יהו"ה, blessed is He, on Shemini Atzeret, is in a way of,¹⁵⁸ “Rejoice with trembling.” We observe this in the conduct of our Rebbes and Leaders, that on Shemini Atzeret they would go into seclusion (*Hitbodedut*)¹⁵⁹ and their joy was not openly revealed (except during the *Hakafot*). It was related¹⁶⁰ by his honorable holiness, my father-in-law, the Rebbe, that his father, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, once spent time speaking with a certain individual on Shemini Atzeret, out of the necessity to affect him in an inner manner. However, as related, this was unusual, because

¹⁵⁸ Psalms 2:11; Likkutei Torah, Drushim L'Shmini Atzeret 82c and on; Ohr HaTorah, Drushim L'Shmini Atzeret, Vol. 5, p. 2,158.

¹⁵⁹ See the talk (*Sichah*) of Simchat Torah 5744, Ch. 13 (Hitva'aduyot 5744 Vol. 1 p. 306), and of the fifth night of Sukkot 5751 (Hitva'aduyot 5751 Vol. 1, p. 106, note 32).

¹⁶⁰ See Torat Menachem, Reshimat HaYoman p. 353.

generally speaking, on Shemini Atzeret our Rebbes and Leaders would seclude themselves (*Hitbodedut*). In contrast, on Simchat Torah their joy was openly revealed, accompanied with much dancing and joy amongst the people.

The explanation is that the term “Atzeret” of “Shemini Atzeret-שמיני עצרת” means to stop or restrain, as in the verse,¹⁶¹ “there was no heir to the kingship-*Etzer*-עצר,” and,¹⁶² “This one shall rule-*Ya’atzor*-יעצר” over My people.” That is, it refers to a king, in that the king restrains and limits the people.¹⁶³ We similarly observe in man below, that when a person wishes to absorb an intellectual matter (he cannot absorb it through spreading forth, but) specifically through restraining himself to pause and reflect upon it. That is, he must stop and gives pause to dwell upon the essence of the matter, and it is specifically through this restraint that he absorbs the subject.¹⁶⁴

The same is true of the absorption of Shemini Atzeret.¹⁶⁵ It specifically is in a way of stopping and pausing. Thus, since restraining oneself to pause (and reflect) is the opposite of joy (in that joy is unrestrained and expansive in its expression), therefore, the joy of Shemini Atzeret is covered over.

We must therefore understand why these three holidays are different from each other. That is, on the holiday of Sukkot the joy is revealed, but is not overflowing, on Shemini Atzeret

¹⁶¹ Judges 18:7; See Radak there.

¹⁶² Samuel I 9:17

¹⁶³ See Ohr HaTorah, Drushim L’Shmini Atzeret p. 1,776.

¹⁶⁴ See Shaar HaYichud of the Mittler Rebbe (also known as the Tract on Contemplative Meditation – *Kuntres HaHitbonenut*), translated as The Gate of Unity, Ch. 1.

¹⁶⁵ See Likkutei Torah and Ohr HaTorah, Drushim L’Shmini Atzeret ibidi.

the joy is covered over, whereas on Simchat Torah, the joy is both revealed and overflowing.

2.

To understand this, let us preface with an explanation of the matter of joy (*Simchah*).¹⁶⁶ The verse states,¹⁶⁷ “The grapevine said to them, ‘Shall I give up my wine that gladdens God and men?’” That is, wine brings to joy and is the aspect of the revelation of that which is concealed (*Giluy HaHe’elem*). For, just as the wine is first concealed within the grapes and through being pressed, is brought out from concealment to revelation, so likewise, this is the spiritual effect of wine, in that it reveals that which is hidden.

About this, our sages stated,¹⁶⁸ “When wine enters the secret comes out.” In other words, the effects of wine are similar in quality to the essence of the wine. That is, since the essential being of wine is that at first it is concealed and is then brought out from concealment into revelation, so likewise, its effect is that it reveals the inner aspects of the soul, that were concealed at first. This is why when a person drinks much wine his face turns red, because the wine reveals the inner vitality

¹⁶⁶ See the discourse entitled “*BaYom HaShmini Atzeret Tihyeh Lachem*” 5677 (Sefer HaMaamarim 5677 p. 39 and on); Also see Ohr HaTorah Vayeishev Vol. 5, p. 902a and on.

¹⁶⁷ Judges 9:13

¹⁶⁸ Talmud Bavli, Eruvin 65a – The numerical value of wine-*Yayin*-יין-70 is equal to secret-*Sod*-סוד-70.

that normally is concealed, in that the blood, which carries the vitality and is concealed, comes to be revealed in his face.

The explanation is that everything has an inner (*Pnimiyut*) and external (*Chitzoniyut*) aspect to it. The inner aspect (*Pnimiyut*) is that it receives vitality and influence from its source, whereas the external aspect (*Chitzoniyut*) is the bestowal of influence to another. This matter applies to all beings within the four categories of inanimate (*Domem*), vegetative (*Tzome'ach*), animate (*Chay*) and human, who is called a speaker (*Medaber*).

An example of this can be seen in the category of vegetative (*Tzome'ach*). That is, within the vitality of the physical plant (*Tzome'ach*) itself, there is an inner aspect (*Pnimiyut*) and an external aspect (*Chitzoniyut*). For, as our sages, of blessed memory, stated,¹⁶⁹ “There is not a single herb or spice that does not have a constellation in the firmament that strikes it and tells it to grow.” Thus, the inner vitality of the herb is the vitality and influence it receives from the constellation that strikes it. The externality (*Chitzoniyut*) of the herb, on the other hand, is what is influenced in the herb or fruit, such as its flavor etc.

The same is true of the animal category (*Chay*). They too, have an inner and outer aspect. The inner aspect (*Pnimiyut*) is the spiritual vitality of the animal as it adheres to its cause, such as the face of the lion or the face of the ox in the Supernal

¹⁶⁹ Midrash Bereishit Rabba 10:6 and elsewhere

chariot.¹⁷⁰ The external aspect is the influence that is bestowed to vitalize the body of the living animal.

This is likewise so of the category of human beings, who are called speakers (*Medaber*), especially the Jewish people. They too, have an inner aspect (*Pnimiyut*) and an external aspect (*Chitzoniyut*). The inner aspect (*Pnimiyut*) is that their Godly soul is in a state of adhesion to Godliness, that is, to the “likeness of the Man upon the throne,”¹⁷¹ whereas the external aspect (*Chitzoniyut*) enlivens the body. Regarding the Jewish people, even the vitality of the body is from the Godly soul.¹⁷² However, the inner aspect (*Pnimiyut*) is concealed and only the external aspect (*Chitzoniyut*) that enlivens the body is revealed.

This then, is what is meant by the fact that wine (*Yayin*-יין) reveals the inner aspect (*Pnimiyut*). That is, “When wine enters the secret comes out.” In other words, wine (*Yayin*-יין) reveals the inner aspect of the soul, which is its state of adhesion to Godliness.

3.

The explanation is that wine (*Yayin*-יין) is of the *Sefirah* of understanding-*Binah*.¹⁷³ In the service of *HaShem*-יהוה, blessed is He, this refers to the matter of contemplative

¹⁷⁰ Ezekiel 1:10. Also see Taamei HaMitzvot of Rabbi Chayim Vital, Vayikra (section entitled “*Mitzvat Korbanot*”), and elsewhere.

¹⁷¹ Ezekiel 1:26

¹⁷² See Tanya, Iggeret HaKodesh Ch. 6; Kuntres U'Maayon, Maamar 7; Likkutei Sichot, Vol. 18, p. 103, note 24.

¹⁷³ See Shaarei Tzedek by Rabbi Yosef Gikatilla, Shaar Binah. Also see Likkutei Torah, Drushim L'Sukkot 79d; Shir HaShirim 2d, and elsewhere.

meditation (*Hitbonenut*), which brings about the revelation of the inner aspect (*Pnimiyyut*) of the soul, as it is in a state of adhesion to Godliness.

Now, within contemplative meditation (*Hitbonenut*) itself, there are various approaches. There is the contemplation that the totality of worldly matters are not everything, and beyond this, that they are not primary, and beyond this that, in and of themselves, they are not at all *HaShem's* יהו"ה ultimate intention in creation. Rather, the ultimate intent in all matters of the world, is Godliness.

This is as stated in the works of Torah philosophy,¹⁷⁴ that the ultimate purpose and intent of the inanimate (*Domem*) is to ascend and become included in the vegetative (*Tzome'ach*). Similarly, the ultimate purpose and intent of the vegetative (*Tzome'ach*) is to ascend and become included in the animal (*Chay*). Likewise, the ultimate purpose and intent of the animal (*Chay*) is to ascend and become included in the human being, who is called a speaker (*Medaber*) and the ultimate intent and purpose of the speaker (*Medaber*) is to ascend and become included in Godliness.

Thus, through contemplating that the ultimate purpose and intent of the entire world is solely for Godliness, a person will become conscientious and careful of his deeds, speech and thoughts, and direct them all solely to matters that relate to *HaShem's* יהו"ה Torah and commandments-*mitzvot*.

¹⁷⁴ See Ikharim, Maamar 3, Ch. 1; Kuntres U'Maayon, Maamar 1, Ch. 3; Sefer HaSichot, Torat Shalom p. 243; Likkutei Sichot, Vol. 24, p. 643

However, there is a loftier contemplation (*Hitbonenut*) than this, which is that one contemplates that the very essence of the vitality of the world comes solely from *HaShem*’s-יהו"ה Godliness. This is because *HaShem*’s-יהו"ה Godly power is what brings the world into being and vitalizes it at every moment.¹⁷⁵ This being so, the totality of the world’s vitality is solely *HaShem*’s-יהו"ה Godliness. This contemplation arouses a person with a yearning to come close to *HaShem*-יהו"ה in a way of “running” (*Ratzo*) to Him, blessed is He.

This matter is therefore much loftier than the above-mentioned contemplation that the ultimate purpose and intent of the world is for Godliness, the effect of which is that one becomes conscientious and careful in fulfilling *HaShem*’s-יהו"ה Torah and commandments-*mitzvot*.

The reason is because, in that case, he has not yet actually been roused with love and fear of *HaShem*-יהו"ה, blessed is He. In contrast, through contemplating how the essential vitality of the world is itself Godliness, he comes to also be roused with love and fear of *HaShem*-יהו"ה. It follows that his actual fulfillment of *HaShem*’s-יהו"ה commandments-*mitzvot*, will be in a much loftier manner too.

This is as stated by his honorable holiness, the Alter Rebbe, in Tanya,¹⁷⁶ that love of *HaShem*-יהו"ה, blessed is He, is the root of all two-hundred and forty-eight positive commandments-*mitzvot*, “for he who fulfills them in truth, is a

¹⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Tanya, Shaar HaYichud v’HaEmunah Ch. 1

¹⁷⁶ Tanya, Ch. 4

person who loves the Name *HaShem*-יהו"ה and truly desires to adhere to Him." It thus is understood that through love and fear of *HaShem*-יהו"ה, blessed is He, even the actual fulfillment of His commandments-*mitzvot* is done in a much loftier manner.¹⁷⁷

Nevertheless, even the above contemplation (*Hitbonenut*) only brings about the revelation of the revealed powers of the soul. That is, since the revealed powers of the soul are in a state of limitation, therefore in order to awaken them, it is enough to contemplate *HaShem* 's-יהו"ה Godliness as He relates to the chaining down of the worlds (*Hishtalshelut*). However, *HaShem* 's-יהו"ה ultimate Supernal intent is for the service of Him to transcend the revealed powers of the soul. This matter is known as the "desire of the heart" (*Re'uta d'Leeba*), since there is no labor that can compare to labor that is done with the desire of the heart (*Re'uta d'Leeba*).¹⁷⁸

Now, to come to the aspect of the "desire of the heart" (*Re'uta d'Leeba*) a person must contemplate the wondrousness of *HaShem*-יהו"ה as He utterly transcends the chaining down of the worlds (*Hishtalshelut*). That is, once he has an appreciation and feel (*Choosh*), not only for matters that come into tangible comprehension, but even for matters that are grasped through negation (*Hasagat HaShlilah*),¹⁷⁹ he will then come to a sense

¹⁷⁷ See Sefer HaMaamarim 5689 p. 355

¹⁷⁸ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c, and elsewhere.

¹⁷⁹ *Hasagat HaShlilah* is comprehension through the process of elimination. That is, one eliminates everything that *HaShem*-יהו"ה is not. Through this he comes to realize the utter transcendence of *HaShem*-יהו"ה, over and above all novel existence and is astonished by His utter transcendence and his own inability to grasp *HaShem* 's-יהו"ה Essential Self, blessed is He.

of wonderment and astonishment of the Godliness of *HaShem*-יהו"ה and how He utterly transcends the chaining down of the worlds (*Hishtalshelut*), until he comes to behold the wondrousness of *HaShem*-יהו"ה, blessed is He, as He is wondrous, in and of Himself.

Through this he comes to the state of serving *HaShem*-יהו"ה, blessed is He, with the "desire of the heart" (*Re'uta d'Leeba*). About this it states,¹⁸⁰ "When wine enters the secret comes out." In other words, through contemplating (*Hitbonenut*) the wondrousness of *HaShem*-יהו"ה, blessed is He, the inner aspect of the soul is revealed, which is the matter of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, with "the desire of the heart" (*Re'uta d'Leeba*).

4.

Now, all the above explains how wine gladdens man, meaning that wine (*Yayin*-יין) reveals the inner aspect (*Pnimityut*) of man. However, we still must understand what it means that wine, "gladdens God," as in the above-mentioned verse,¹⁸¹ "The grapevine said to them, 'Shall I give up my wine that gladdens God and men?'"

The explanation is from the verse,¹⁸² "*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות," wherein the word,

¹⁸⁰ Talmud Bavli, Eruvin 65a

¹⁸¹ Judges 9:13

¹⁸² Samuel I 2:3; Also see Likkutei Torah, Drushim L'Shmini Atzeret 83a and elsewhere.

“knowledges-*De’ot* דעות” is in the plural form,¹⁸³ indicating two knowledges. That is, there is an Upper Knowledge (*Da’at Elyon*) and a lower knowledge (*Da’at Tachton*). The lower knowledge (*Da’at Tachton*) is that the lower being is considered to be “something” (*Yesh*), whereas He who is Above is considered to be “nothing” (*Ayin*). The Upper Knowledge (*Da’at Elyon*) is that He who is Above, *HaShem* יהוה, blessed is He, is considered to be “something” (*Yesh*), whereas that which is below is considered to be “nothing” (*Ayin*). That is, *HaShem* יהוה Above, blessed is He, is the True Something (*Yesh HaAmeete*),¹⁸⁴ whereas that which is below is nothing (*Ayin*), since,¹⁸⁵ “everything is considered to be as nothing before Him.”

Now, in regard to these two aspects of “nothingness” (*Ayin* אין), as known, there is no comparison whatsoever between the “nothingness” (*Ayin* אין) from the perspective of the Upper Knowledge (*Da’at Elyon*), and the “nothingness” (*Ayin* אין) from the perspective of the lower knowledge (*Da’at Tachton*). For, the “nothingness” (*Ayin* אין) of the Upper Knowledge is truly nothing. In other words, because it is the “nothingness” (*Ayin*) of the True Something (*Yesh HaAmeete*), meaning that it is in a state of adhesion and proximity to the

¹⁸³ See Tikkunei Zohar, beginning of Tikkun 69.

¹⁸⁴ See the discourse entitled “*VaYehiy BaYom HaShmini* – It was on the eighth day,” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 15, Ch. 6; and Discourse 7 entitled “*Mitzvatah Mishetishka* – The commandment is from sunset” 5713; Also see the discourse entitled, “*Eileh Masei* – These are the journeys of the Children of Israel,” of the same year 5713, Discourse 21, Ch. 4, and elsewhere. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being.

¹⁸⁵ Zohar I 11a

True Something (*Yesh HaAmeetee*), therefore, it truly is nothing, since, “everything is considered as nothing before Him.” There are two aspects in this. The first aspect is due to its essential proximity to the True Something (*Yesh HaAmeetee*), which is further strengthened by the fact that it itself senses and feels the True Knowledge, as it is in the True Something (*Yesh HaAmeetee*).

In contrast, the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*) is not true “nothingness” (*Ayin*). For, since the created “something” (*Yesh HaNivra*) calls itself by the term “something” (*Yesh*), it therefore cannot consider its source as truly being “nothing” (*Ayin*). For, if it is so that the created being is an existence of “something” (*Yesh*), therefore, it’s Source must certainly be “something.” Thus, it only calls its source “nothing” (*Ayin*), as a borrowed term, in order to clarify that *HaShem*-יהו"ה is not a tangible something in the same sense as the created “something” (*Yesh HaNivra*). However, this is not meant to imply that *HaShem*-יהו"ה is actually “nothingness” (*Ayin*), God forbid to think so.

Moreover, just as the created being senses that its source is not truly nothing, so likewise, the “nothing” (*Ayin*) Himself certainly knows that He is not truly nothing. For, since *HaShem*-יהו"ה is the source of the created “something” (*Yesh HaNivra*), therefore, He too is an existence of something. Thus, *HaShem*-יהו"ה is only called by the term “nothing” (*Ayin*) because He is utterly ungraspable and beyond comprehension.

Now, from the aspect of the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*), were there to be a

revelation of the “nothing” (*Ayin*) that is its source, it would be impossible for the tangible created something (*Yesh*) to exist, because then, the tangible created something (*Yesh*) would have no existence at all. Rather, the way that the “nothing” (*Ayin*) brings the tangible created something (*Yesh*) into being, is through concealing the “nothing” (*Ayin*) from the “something” (*Yesh*), as in the teaching,¹⁸⁶ “they are created by hiding and concealing the Creator from the created.”

In other words, in addition to the fact that the novel creation of the tangible “something” (*Yesh*) is solely from the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), which, as explained above, is not truly nothing - beyond this, this aspect of “nothing” (*Ayin*) is itself concealed within the created “something” (*Yesh*). This is to say that the Godliness of *HaShem*-יהו"ה is not openly revealed and apparent in the world.

Nevertheless, *HaShem*'s-יהו"ה ultimate Supernal intent is that through the created beings serving *HaShem*-יהו"ה, blessed is He, His Godliness will be revealed. About this the verse states,¹⁸⁷ “In the beginning God-*Elohi*”m-אלהי"ם created.” This is to say that our service of *HaShem*-יהו"ה, blessed is He, is to uncover and reveal the concealment that is brought about by *HaShem*'s-יהו"ה title God-*Elohi*”m-אלהי"ם. This applies both to the concealment that the title God-*Elohi*”m-אלהי"ם causes in the tangible created “something” (*Yesh*), as well as the concealment that His title *Elohi*”m-אלהי"ם covers over His

¹⁸⁶ Tanya Kuntres Acharon 158a

¹⁸⁷ Genesis 1:1

Essential Name *HaShem*-יהו"ה.¹⁸⁸ In other words, there will be a revelation of the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*), even within the created “something” itself.

Moreover, within the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*), there will be a revelation of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and a revelation of the True Something (*Yesh HaAmeetee*) Himself, *HaShem*-יהו"ה, blessed is He. Additionally, this revelation will be in the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*), as it is in the created “something” (*Yesh HaNivra*), through which there will come to be a revelation in the created “something” (*Yesh HaNivra*) of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and the revelation of the True Something (*Yesh HaAmeetee*) Himself, *HaShem*-יהו"ה, blessed is He.

Now, although it is true that in the beginning of the creation of novel existence, it was not possible for there to be a revelation, even of the aspect of the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*), for, as explained above, if there would have been such a revelation, the existence of the novel tangible created “something” (*Yesh*) could not at all be. Nevertheless, once the tangible created “something” (*Yesh*) was brought into being, then through their service of *HaShem*-יהו"ה, blessed is He, it is possible for there to even be a revelation of

¹⁸⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and the Gate of His Title (*Shaar HaKinuy*).

the aspect of the “nothingness” (*Ayin*) of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He. Moreover, this can even be as the tangible created “something” (*Yesh HaNivra*) remains in its existence.

This is similar to what is explained about the restraint of the *Tzimtzum*.¹⁸⁹ That is, it was initially necessary for there to be a withdrawal (*Siluk*) of the light of *HaShem*-יהו"ה, blessed is He, in order to make “room” for the existence of worlds. However, once the worlds were brought into being, it now is possible for there to be a revelation of the short line (*Kav*) within them, until it is possible that ultimately, there will be within them a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that preceded the restraint of the *Tzimtzum*. The same is true of the existence of the tangible “something” (*Yesh*).

That is, although initially, it only was possible to bring it into existence through concealment, nevertheless, once it has been brought forth into existence, it becomes possible that through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people, there can be a revelation within it of the aspect of the “nothingness” (*Ayin*) of the True Something (*Yesh HaAmeete*), and even of the True Something (*Yesh HaAmeete*) Himself, *HaShem*-יהו"ה, blessed is He.

This then, is the matter of wine (*Yayin*-יין) that “gladdens God.” That is, through the contemplation (*Hitbonenut*) and service of *HaShem*-יהו"ה, blessed is He, of the

¹⁸⁹ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 3; *Hemshech* 5666 p. 4, and elsewhere.

souls of the Jewish people, there is a revelation of that which is concealed by *HaShem*'s יהו"ה title God-*Elohi*"מ-אלהי, both what it causes to be concealed from the created "something" (*Yesh*) and also its concealment of His Essential Name *HaShem*. יהו"ה. That is, within the tangible "something" (*Yesh*) there will be a revelation of His title God-*Elohi*"מ-אלהי as well as a revelation of His Essential Name *HaShem*. יהו"ה.

5.

Now, the Talmud¹⁹⁰ learns this verse as follows: "The verse states,¹⁹¹ 'The grapevine said to them: Shall I give up my wine that gladdens God and men?' If wine gladdens people, in what way does it gladden God? From here we learn that the [Levites]¹⁹² only sing praises over wine." The explanation¹⁹³ is that the matter of song (*Shir*-שיר) is an aspect of ascent from below to above, as explained regarding the teaching,¹⁹⁴ "[On Shabbat, all animals] that typically have a chain (*Sheir*-שיר) may go out with a chain (*Sheir*-שיר) and be drawn by the chain (*Sheir*-שיר)," which is a matter of ascent from below to above. This is likewise true of the songs that the Levites sang in the

¹⁹⁰ Talmud Bavli, Brachot 35a

¹⁹¹ Judges 9:13

¹⁹² That is, in the Holy Temple, the Levites would sing as the wine libations were being offered (see Rashi to Brachot 35a *ibid*).

¹⁹³ See Ohr HaTorah Vayeishev *ibid*. p. 904a and on.

¹⁹⁴ Talmud Bavli, Shabbat 51b; See Torah Ohr 7c, 113a; Likkutei Torah Bracha 98a; Siddur Im Divrei Elokim Chayim p. 275b and elsewhere.

Holy Temple. That is, they sang the songs of King David, who is called,¹⁹⁵ “The pleasing composer of the melodies of Israel.”

That is, the Levites sang these songs in the Holy Temple, and arranged their intentions according to the order of the Supernal worlds Above, as stated in Zohar,¹⁹⁶ “Joy (*Simchah*) is in the morning, and exultation (*Renana*) is in the evening.” Thus, the various songs of the Holy Temple were arranged accordingly. That is, at all times the songs were arranged to fit with the times as they are in their Supernal order.

This then, is what is meant by the matter of song. Namely, it is a motion of ascent, and is the ascent of the Levites to the corresponding matters Above in Godliness. The same is true of the simple meaning of song. That is, song is beautiful specifically when it is made up of many notes and movements, just as physical beauty is specifically beautiful when the thing of beauty is textured by a palate of many colors. Nevertheless, the primary beauty of song comes from the fact that there is one specific motion that dominates the melody of the song. This one motion is the matter of ascent. Nonetheless, song (*Shir*-שיר) also consists of the matter of drawing down, as indicated by the above teaching, “All that typically have a chain (*Sheir*-שיר) may be taken out with a chain (*Sheir*-שיר) and be drawn by the chain (*Sheir*-שיר).” That is, this indicates a drawing down from Above to below.

¹⁹⁵ Samuel II 23:1

¹⁹⁶ Zohar I 229b; Torah Ohr 37a and on.

This also is the meaning of the teaching,¹⁹⁷ “The voice awakens the intention (*Kavanah*).” That is, on the one hand, there is a voice that comes according to the intention of the mind, meaning that the intention awakens the voice, in that the voice comes according to the intention, which is an aspect of ascent. On the other hand, there also is the matter of, “the voice awakening the intention,” referring to the intent of the heart, which is a matter of drawing down from the mind to the heart. It is about this that they stated that we, “only sing praises over wine,” referring to the, “wine that gladdens,” meaning that it gladdens the heart and draws forth a revelation of the mind and intellect into the heart, with a revelation of love of *HaShem*-יהו"ה, blessed is He, in the heart.

6.

Now, it is written,¹⁹⁸ “A wise son gladdens his father.” This refers to the Jewish people who are called sons, as it states,¹⁹⁹ “You are sons of *HaShem*-יהו"ה your God.” In other words, they are the offspring of *Zeir Anpin* and *Nukvah*,²⁰⁰ since they are rooted in the aspect of the vessels (*Keilim*) of *Zeir Anpin* and *Nukvah*.²⁰¹ These vessels (*Keilim*) are actual

¹⁹⁷ See *Shnei Luchot HaBrit* 82b; *Maamarei Admor HaZaken*, *HaKtzarim* p. 538; *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 61:5; 101:3

¹⁹⁸ *Proverbs* 10:1; 15:20; See *Likkutei Torah*, *Drushim L'Shmini Atzeret* 82a; *Ohr HaTorah* Vol. 5, p. 2,155.

¹⁹⁹ *Deuteronomy* 14:1

²⁰⁰ See *Likkutei Torah*, *Shir HaShirim* 19c; *Biurei HaZohar* of the Mittler Rebbe, 115a and on.

²⁰¹ See *Tanya*, *Iggeret HaKodesh*, *Epistle* 15 (121a).

Godliness, since they are in a state of complete adhesion to *HaShem*-יהו"ה, blessed is He, as it states,²⁰² "He and His organs are one." In contrast, the souls of the Jewish people are drawn forth through a partition (*Parsa*), and are thus caused to be in the aspect of independent entities unto themselves.²⁰³

It is about this that it specifies about the soul that, "it is a part (*Chelek*) of God from on high,"²⁰⁴ in which the term "part" (*Chelek*-חלק) indicates that it is an independent entity unto itself. In other words, even though the term "part" (*Chelek*-חלק) indicates that the soul is literally of the same substance and being, nonetheless, it also indicates that it only is a small part (*Chelek*-חלק) and is therefore an entity unto itself.

This is the difference between a light (*Ohr*) and a spark (*Nitzotz*).²⁰⁵ That is, on the one hand, light (*Ohr*) is merely a glimmer of radiance from the luminary, but on the other hand, it is in a state of adhesion to its Luminary. In contrast, a spark (*Nitzotz*) is of the same substance and being as the Luminary, but on the other hand, it is a separate entity unto itself.

This then, is what is meant by saying that the souls of the Jewish people are a part (*Chelek*) that is separate from the aspect of the vessels (*Keilim*) of *Zeir Anpin* and *Nukvah*.²⁰⁶ This is why they are called the offspring of *Zeir Anpin* and *Nukvah*,

²⁰² Introduction to Tikkunei Zohar 3b

²⁰³ See Tanya, Iggeret HaKodesh, Epistle 20 (130a).

²⁰⁴ Job 31:2; See Tanya Ch. 2.

²⁰⁵ See Sefer HaMaamarim 5662 p. 229; 5704 p. 35

²⁰⁶ See Likkutei Torah, Shir HaShirim 19c; Biurei HaZohar of the Mittler Rebbe, 115a and on.

in that *Zeir Anpin* is the aspect of their “father,” and kingship-*Malchut* is the aspect of their “mother.”

About this the verse states, “A wise son gladdens his father.” This statement is in reference to the holiday of Sukkot, which is called “the time of our joy,” (*Zeman Simchateinu*), since it follows the concealment and withdrawal of Rosh HaShanah, that is, the withdrawal of intellect from the aspect of *Zeir Anpin*.

The general matter of this withdrawal and concealment is analogous to a father who hides his presence from his son. His reason for doing so, is to rouse the son to seek him out.²⁰⁷ If he is a wise son who understands his father’s intention in this, and indeed seeks him out, this gives the father joy and gladness. The same matter is true Above. Whenever there is a concealment Above in Godliness, *HaShem*’s יהוה’s intention, blessed is He, is that we seek Him out. It thus is understood that, obviously, this is not true concealment.

With the above, we may also answer the question,²⁰⁸ how it is possible that the existence of the worlds is maintained on Rosh HaShanah? That is, since the existence and vitality of the worlds comes from the aspect of *HaShem*’s יהוה’s kingship-*Malchut* and on Rosh HaShanah His kingship-*Malchut* is withdrawn (*Siluk*), how then is it possible that the existence of the worlds is sustained on Rosh HaShanah? The answer is that the withdrawal (*Siluk*) is only of the inner aspect (*Pnimitiyut*),

²⁰⁷ See the Mittler Rebbe’s introduction to Shaar HaEmunah, translated as Essential Faith.

²⁰⁸ See the prior discourse entitled “*Zeh HaYom* - This day is the beginning of Your works,” of this year 5714, Discourse 1.

whereas the external aspect (*Chitzoniyut*) does not ascend above, but remains below to constantly enliven the creatures.²⁰⁹

The withdrawal (*Siluk*) is only of the inner aspect (*Pnimiyyut*), meaning the aspect of the intellect (*Mochin*). This is because the relationship between the intellect (*Mochin*) and the emotions (*Midot*) is that one is inner (*Pnimiyyut*) and the other is external (*Chitzoniyut*). That is, the intellect (*Mochin*) is the inner aspect (*Pnimiyyut*), whereas the emotions (*Midot*) are the external aspect (*Chitzoniyut*). Thus, when we say that the withdrawal (*Siluk*) is of the inner aspect (*Pnimiyyut*), it refers to the matter of intellect (*Mochin*). This is analogous to sleep, in which the intellect (*Mochin*) and the inner powers of the soul withdraw (*Siluk*), whereas the external (*Chitzoniyut*) remains.

The same is true Above in Godliness, regarding the “sleep” (*Dormita*) of *Zeir Anpin* on Rosh HaShanah.²¹⁰ That is, the withdrawal (*Siluk*) is only of the inner aspect (*Pnimiyyut*), meaning the aspect of the intellect (*Mochin*). The reason is because the withdrawal and concealment, is not a true concealment, God forbid. Rather, HaShem’s יהו"ה Supernal intention is for the souls of the Jewish people to seek out *HaShem*-יהו"ה, blessed is He, so that they then draw forth the revelation of a loftier, more supernal light and illumination. In other words, the withdrawal and concealment is specifically for the sake of the Jewish people. Because of this, the withdrawal (*Siluk*) is only of the inner aspect (*Pnimiyyut*). That is, since the

²⁰⁹ See at greater length in the first discourse of this year, 5714, entitled “*Zeh HaYom* – This day is the beginning of Your works.”

²¹⁰ See *Shaar HaKavanot*, Inyan Rosh HaShanah; *Pri Etz Chayim*, *Shaar Rosh HaShanah*, and elsewhere.

souls of the Jewish people are rooted in the inner aspect, that is the light and illumination that relates to their souls.

Now, the reason for the concealment and withdrawal of the inner aspect (*Pnimiyut*), is because their service of *HaShem*-יהו"ה, blessed is He, is in a manner of,²¹¹ "They turned their backs to Me and not their faces," meaning that they only serve *HaShem*-יהו"ה externaly (*Chitzoniyut*), rather than in an inner manner (*Pnimiyut*). Therefore, in a manner of "measure for measure,"²¹² the inner aspect (*Pnimiyut*) is withdrawn.

However, based on this, we must understand why the concealment is not a true concealment. For, if the concealment is because, "They turned their backs to Me," it seems that the concealment should indeed be a true concealment.

However, the explanation is that the ascent brought about through seeking *HaShem*-יהו"ה, blessed is He, and the descent brought about through "turning their backs to Me," are interdependent. In regard to angels, it is inapplicable that they undergo any descent.²¹³ It therefore is also inapplicable for them to undergo any ascent. In contrast, since the matter of descent is indeed applicable to the souls of the Jewish people, in that it is indeed possible for there to be a matter of descent, it therefore is also applicable for them to undergo an ascent. In other words, the ascent and descent are interdependent and tied to each other. Therefore, the concealment is not a true concealment. This is because *HaShem*'s-יהו"ה intention in the

²¹¹ Jeremiah 2:27

²¹² Talmud Bavli, Sanhedrin 90a; Sota 8b and on.

²¹³ See the talk (*Sichah*) of Shabbat Parshat Bereishit (*Hitva'adut* 1) of this year 5714 (Torat Menachem p. 109 and on).

concealment is only so that they will seek *HaShem*-יהו"ה, blessed is He. It automatically follows that the concealment is not a true concealment.

This then, is the meaning of the verse,²¹⁴ “A wise son gladdens his father.” That is, on Rosh HaShanah there is the “sleep” (*Dormita*) of *Zeir Anpin*, in that the intellect (*Mochin*), which is the inner aspect (*Pnimitiyut*), is withdrawn from *Zeir Anpin*. However, through the service of *HaShem*-יהו"ה, blessed is He, of blowing the Shofar, new intellect is drawn forth to *Zeir Anpin*, which is the matter of “gladdening the father” (referring to *Zeir Anpin*). That is, this gladdening comes about from the new intellect that is drawn forth, which becomes revealed on the holiday of Sukkot. This is because the Day of Atonement (*Yom Kippur*) is an aspect of ascent, whereas on the holiday of Sukkot, there is a revelation of the novel intellect that is drawn to *Zeir Anpin*.

7.

The revelation of Shemini Atzeret, however, is loftier than the revelation of Sukkot. This is because on the holiday of Sukkot, the intellect (*Mochin*) alone is drawn forth, whereas on Shemini Atzeret, the crown-*Keter* is drawn forth. Now, although it is true that in the drawing forth of understanding-*Binah* that occurs on the holiday of Sukkot, all three of the first *Sefirot* are included, including the aspect of the crown-*Keter*,

²¹⁴ Proverbs 10:1; 15:20; See Likkutei Torah, Drushim L'Shmini Atzeret 82a; Ohr HaTorah Vol. 5, p. 2,155.

nevertheless, on the holiday of Sukkot, the drawing forth of the crown-*Keter* is only as it is included in the aspect of understanding-*Binah*. This is to say that it only is the aspect of how understanding-*Binah* receives the aspect of the crown-*Keter*. In contrast, on Shemini Atzeret, the crown-*Keter* itself is drawn forth, as it is.

The explanation is that the drawing forth affected on Sukkot is accomplished through the four species, as in the verse,²¹⁵ “You shall take for yourselves, on the first day, the fruit of a citron tree, the branches of date palms, twigs of a Myrtle tree and brook willows.” The fruit of a citron tree (*Pri Etz Hadar*-פרי עץ הדור) refers to the Etrog, “that dwells (*HaDar*-הדר) on its tree from year to year.”²¹⁶ The tree (*Ilan*-אילן) refers to *Zeir Anpin*, as it states,²¹⁷ “For man is a tree of the field.” The meaning of, “it dwells (*HaDar*-הדר) on its tree,” is that it refers to the matter of the manifestation of the statures (*Partzufim*) within each other. That is, when the upper stature (*Partzuf*) manifests within the stature (*Partzuf*) below it, it is not called by the name of the lower stature (*Partzuf*), but by that of the upper stature (*Partzuf*). Thus, the meaning of “it dwells on its tree” is that it refers to the crown-*Keter* as it manifests within *Zeir Anpin*.

This also is the meaning of the teaching that the Etrog is the crown (*Ateret*) of the *Sefirah* of foundation-*Yesod*, because foundation-*Yesod* is the lower part of *Zeir Anpin*.

²¹⁵ Leviticus 23:40

²¹⁶ Talmud Bavli, Sukkah 35a

²¹⁷ Deuteronomy 20:19

In other words, there is the aspect of *Zeir Anpin* as it is, in and of itself, but it also possesses its lower part, which is the influence bestowed down from *Zeir Anpin* and is the aspect of foundation-*Yesod*. However, even though it is the lower part of *Zeir Anpin*, nevertheless, as known, for there to be a bestowal of influence below, this is brought about specifically through drawing down a higher and more supernal light and illumination.

This is similar to what we observe in man below, that specifically a person of much greater wisdom is able to bestow intellect to a recipient of much lesser intellectual stature than himself. The same is true Above in Godliness, that the bestowal of influence is from a much loftier light and illumination, as known regarding the words of the prayer,²¹⁸ “Supernal God, Who bestows good kindnesses.” That is, it is specifically because He is the Supernal God (*E”l Elyon*-עליון-א) that He bestows good kindnesses.” From this it is understood that the bestowal of influence from the foundation-*Yesod* is specifically through a drawing forth of the crown-*Keter*.

This then, is why the Etrog is the crown (*Ateret*) of the *Sefirah* of foundation-*Yesod*. That is, it refers to the drawing down of the crown-*Keter* to the foundation-*Yesod*. In other words, the matter of the Etrog is the drawing forth of the crown-*Keter* to *Zeir Anpin* through understanding-*Binah*. This is because the crown-*Keter* transcends *Zeir Anpin* and understanding-*Binah* and is only drawn forth in them. This is

²¹⁸ Liturgy of the Amidah prayer

the meaning of the statement, “it dwells (*HaDar*-הדר) on its tree.” That is, in essence, it transcends the tree (*Ilan*) and only dwells on its tree.

Now, although the crown-*Keter* transcends understanding-*Binah* and *Zeir Anpin*, nevertheless, this is only as it is drawn down through understanding-*Binah* and *Zeir Anpin*. However, on Shemini Atzeret, there is a drawing forth of the crown-*Keter* itself, as it is.

To further elucidate, there are three crowns (*Ketarim*) in the month of Tishrei. There is the crown of kingship (*Keter Malchut*), the crown of the priesthood (*Keter Kehunah*), and the crown of Torah (*Keter Torah*).²¹⁹ These correspond to three periods within the month of Tishrei; Rosh HaShanah, Yom Kippur and Shemini Atzeret. Rosh HaShanah is the aspect of the crown of kingship (*Keter Malchut*), as in the teaching,²²⁰ “The Holy One, blessed is He, said: Say before Me, on Rosh HaShanah, verses of kingship (*Malchiyot*), so that you will crown Me as King over you.” Yom Kippur is the crown of the priesthood (*Keter Kehunah*), as reflected in all the services of Yom Kippur, which were specifically performed by the high priest (*Kohen Gadol*) in the Holy Temple,²²¹ and Shemini Atzeret is the crown of Torah (*Keter Torah*).

Now, since the crown-*Keter*-כתר transcends the chaining down of the worlds (*Hishtalshelut*), therefore the drawing forth of the crown-*Keter*-כתר on Shemini Atzeret is

²¹⁹ Mishnah Avot 4:13

²²⁰ Talmud Bavli, Rosh HaShanah 16a, 34b

²²¹ Talmud Bavli, Yoma 32b

specifically through restraint and pause. This is similar to the verse,²²² “Wait-*Katar*-כתר a moment for me and I will tell you,” indicating a pause and restraint. In other words, the joy of Shemini Atzeret is not one of revelation and spreading forth, but is concealed within the fear of *HaShem*-יהו"ה and sublimation to Him, blessed is He. Through this, an absorption in an inner manner (*Pnimityut*) is caused to come about throughout the rest of the year, referring to drawing forth the acceptance of the yoke of *HaShem*'s-יהו"ה kingship, blessed is He, throughout the whole year.

In contrast, on Simchat Torah, the crown-*Keter* is drawn forth into revelation. That is, the joy of Simchat Torah breaks the boundaries, through which the aspect of the crown-*Keter* is drawn into revelation.

8.

From the above we may understand the difference between the three times of Sukkot, Shemini Atzeret and Simchat Torah. On the holiday of Sukkot the joy is revealed, but is not overflowing. On Shemini Atzeret the joy is concealed and on Simchat Torah, the joy is both revealed and overflowing.

This may be understood through the verse,²²³ “Blow the Shofar at the renewal of the moon, at the time of the covering (*Keseh*-כסה) for our festive day.” That is, Rosh HaShanah is the time of the, “sleep” (*Dormita*) of *Zeir Anpin*, which is the matter

²²² Job 36:2

²²³ Psalms 81:4

of the withdrawal (*Siluk*) of the intellect (*Mochin*). Through blowing the Shofar, the intellect (*Mochin*) is drawn forth to *Zeir Anpin*. That is, there is a drawing forth of the three upper *Sefirot*, including the aspect of the crown-*Keter*.

Nevertheless, this drawing forth is still “covered” (*Keseh*-כסה), and it is on the holiday of Sukkot that it comes forth into revelation. This is why on Sukkot, the joy is revealed, which is the aforementioned matter of, “the father is gladdened.” That is, this is due to the drawing forth of the three upper *Sefirot*, including the aspect of the crown-*Keter*, as it is in the understanding-*Binah*.

Nevertheless, since it is not the drawing forth of the crown-*Keter* itself, therefore the joy is not overflowing. On Shemini Atzeret, the crown-*Keter* itself is drawn forth, since it is drawn forth specifically by way of pause and restraint. However, because of this, the joy is covered over and concealed. In other words, there must be the matter of joy, since the drawing forth is affected specifically through joy, but because it is in a manner of pause and restraint, the joy is covered over. Thus, it is in a manner expressed by the verse,²²⁴ “Rejoice with trembling.”

On Simchat Torah, however, the joy is both revealed and overflowing. This is due to the drawing forth of the crown-*Keter* itself, as it is drawn into revelation.

From the above it is understood that the service of *HaShem*-יהוה, blessed is He, during the month of Tishrei,

²²⁴ Psalms 2:11

affects the whole year. For, seemingly, since the services of *HaShem*-יהו"ה, blessed is He, during the month of Tishrei are general services,²²⁵ they should not relate to the particular details of serving *HaShem*-יהו"ה, blessed is He, throughout the rest of the year, which are in a manner expressed by the verse,²²⁶ "Yaakov went on his way."

However, the explanation is that because everything is drawn forth into revelation through joy on Simchat Torah, it therefore affects and relates to the entire year. In other words, it is through the joy of Simchat Torah that all the general services of *HaShem*-יהו"ה, blessed is He, during the month of Tishrei, have an impact on all the particular services throughout the year, which are in a manner of, "Yaakov went on his way," so that he spiritually goes on his way with surety. Through this, there is also caused to be a physical drawing forth, as it states,²²⁷ "If you will follow My decrees and observe My commandments... then I will provide your rains in their time, and the land will give its produce, and the tree of the field will give its fruit." Thus, it is through this that there will be a drawing forth of a good and sweet year to each and every person.

²²⁵ See Maamarei Admor HaZaken 5569 p. 238; Sefer HaMaamarim 5702 p. 49.

²²⁶ Genesis 32:2; See Sefer HaSichot 5696 p. 43; Likkutei Sichot Vol. 15 p. 259 and on.

²²⁷ Leviticus 26:3-4