

Discourse 2

“Sukka SheChamata Meruba MiTzilta - A Sukkah whose sunlight is greater than its shade”

Delivered on the 2nd day of Sukkot, 5714

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

It states in the Mishnah,⁹³ “A Sukkah whose sunlight is greater than its shade is unfit.” This is one of the primary matters regarding the requirements of a Sukkah enumerated in the Mishnah. The reason is because the primary matter of the Sukkah is its shade, as it states,⁹⁴ “And the Sukkah shall be as shade from heat in the daytime.” Because of this, its shade must necessarily exceed its sunlight, and if the sunlight is greater than its shade, it is unfit.⁹⁵ We therefore must understand the superiority of the matter the shade (*Tzeil*-צל), since normally, shade is something that conceals, covers over and darkens. This being so, what exactly is the superiority of shade? Additionally, what is further perplexing about the holiday of Sukkot is that it takes place during the month of Tishrei, after the time that the sun is at its greatest strength, when protection from the sun is no longer necessary. This being so, what is the superiority of this matter of shade?

⁹³ Mishnah Sukkah 1:1

⁹⁴ Isaiah 4:6; Talmud Bavli, Sukkah 2a and Rashi there.

⁹⁵ See the discourse entitled “*LeHavin Shoresh Inyan Chag HaSukkot*,” Maamarei Admor HaEmtza’ee, Dvarim Vol. 4, p. 1,227 and on.

Similarly, we must understand the matter of the reason for the Sukkah, which is that it relates to the Clouds of Glory (*Ananei HaKavod*). This is as stated,⁹⁶ “So that your generations will know that I caused the children of Israel to dwell in booths (*Sukkot*) when I took them from the land of Egypt,” which is a reference to the Clouds of Glory (*Ananei HaKavod*).⁹⁷ Is it not the case that clouds (Clouds of Glory - *Ananei HaKavod*) are a matter that indicates concealment and hiddenness? [As a result of this, we find that there is a dispute between the *Rishonim* about how the Jewish people were able to establish the months while they were in the desert,⁹⁸ because the Clouds of Glory concealed and hid the sighting of the moon and the periods of the seasons and constellations.] Nonetheless, they are called the, “Clouds of **Glory** – *Ananei HaKavod*,” wherein the term “Glory-*Kavod*-כבוד” indicates exaltedness and elevation.

Moreover, we must understand this as it relates to serving *HaShem*-יהו"ה, blessed is He. For, the covering (*Schach*-סכך) of the Sukkah comes after the service of the Day of Atonement (*Yom HaKippurim*), about which it states,⁹⁹ “For I will appear in a cloud over the Ark-cover.” This is to say that the cloud (*Anan*-ענן) comes about as a result of the very lofty service of the High Priest in the Holy of Holies, on the Day of Atonement (*Yom HaKippurim*). It is from this that the shade-

⁹⁶ Leviticus 23:43

⁹⁷ Talmud Bavli, Sukkah 11b

⁹⁸ See Rabbeinu Bachaye to Exodus 12:2; Torah Sheleimah Vol. 13, p. 40 and on.

⁹⁹ Leviticus 16:2

covering of the Sukkah is brought about.¹⁰⁰ We therefore must understand the explanation of this matter, that although the cloud is a matter of hiddenness and concealment, it nevertheless is very lofty. Because of this, the verse states,¹⁰¹ “For I will appear in a cloud over the Ark-cover,” without specifying who will appear, referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends the letters of His Name and titles.¹⁰²

Additionally, we must understand that, although there specifically is a superiority in the matter of the shade of the Sukkah, even though it is an aspect of concealment and hiddenness, nevertheless, to be a fit Sukkah, the stars must be visible through it.¹⁰³ Now, at first glance, if its superiority is specifically in the matter of its shade, why then is it necessary that the stars be visible through its covering? Moreover, part and parcel of this question is why it specifically says that the stars must be visible through its shade-covering, rather than the sun and moon.

¹⁰⁰ See Ateret Rosh, Shaar Yom HaKippurim 29a; 36a and on; Maamarei Admor HaEmtza'ee, Dvarim Vol. 3, p. 1,134; Sefer HaMaamarim 5657 p. 162.

¹⁰¹ Leviticus 16:2

¹⁰² See Ateret Rosh ibid. 29a; Maamarei Admor HaEmtza'ee ibid.; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁰³ Talmud Yerushalmi, Sukkah 2:3

2.

All this may be understood¹⁰⁴ by prefacing with an explanation of the matter of the “cloud-*Anan*-ענן” as it is Supernally, about which it states,¹⁰⁵ “For I will appear in a cloud.” That is, the matter of the concealment of the “cloud-*Anan*-ענן” is reflected in the verse,¹⁰⁶ “He made darkness His concealment.” This refers to the matter of *HaShem*’s-ה"ה essential concealment, in and of Himself. In other words, the concealment is not in a manner that there subsequently will be a spreading forth of light and illumination from it. Rather, it refers to the essential concealment of His Essential Self, blessed is He.

The explanation is as follows:¹⁰⁷ Regarding the matter of concealment (*He'elem*-העלם), there is a kind of concealment in which it is applicable for it to subsequently be revealed. An example is when a person conceives a novel insight, and then explains it in all its details through the power of explanation, until the matter becomes openly revealed and clearly explained. Now, at the moment that the insight is conceived in his intellect, he senses and becomes aware that there is a source from which the intellectual insight originates and comes into his mind. That

¹⁰⁴ See the discourse entitled “*LeHavin Shoreshe Inyan Chag HaSukkot*,” Maamarei Admor HaEmtza’ee, Dvarim Vol. 4, p. 1,227 and on; Also see Sefer HaMaamarim 5657 p. 162 and on.

¹⁰⁵ Leviticus 16:2

¹⁰⁶ Psalms 18:12

¹⁰⁷ See the discourse entitled “*HaOseh Sukkato*” 5674 (*Hemshech* 5672 Vol. 1, Ch. 206 and on); Also see the discourse by the same title 5720 (Sefer HaMaamarim 5720, p. 14 and on).

source is called the power of conceptualization (*Ko'ach HaMaskeel*).¹⁰⁸

Although this power is concealed, in that he does not know (and has not grasped) the essential being of the power of conceptualization (*Ko'ach HaMaskeel*) itself, he nonetheless knows, with perfect clarity, that there indeed is a power of conceptualization (*Ko'ach HaMaskeel*). For, he senses that the intellectual insight came to him from there. This is also proof that the power of conceptualization (*Ko'ach HaMaskeel*) has some relation to him. For, if it had no relation to him at all, he would neither sense it, nor even be aware of its existence.

However, since, at the very least, he knows of its existence, it is understood that the concealment of the power of conceptualization (*Ko'ach HaMaskeel*) is something that relates to him. Nevertheless, his relationship to it is an inner (*Pnimi*) relationship (which is why he does not actually know it's being, as it essentially is). Rather, he only knows of it in an encompassing and transcendent manner (*Makif*). Nonetheless, this encompassing and transcendent aspect is called, "The Close Encompassing Light (*Makif HaKarov*)."

This may be better understood through the analogy of a teacher and student. That is, if the student is a good student who has the proper receptacles to receive the teachings, and the teacher actively teaches him, there is a part of the teachings that the student grasps in his intellect in an inner manner, whereas

¹⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 1-3, as well as the commentary of Rabbi Hillel of Paritch to Ch. 1 translated as Listen Israel.

the remainder remains in a state of concealment (*He'elem*) for him. It is only with the passage of much time (and contemplation on the subject) that the student will come to grasp the inner intent of his teacher, as it states,¹⁰⁹ “It can take forty years for a person to grasp the depth of his teacher’s intent.”

Now, in reality, along with the intellect that the student receives (and understands) in an inner manner, the teacher also transmits the full depth of the intellectual matter. Proof of this is the fact that after an extended period of time and without requiring that he hear the teaching anew from his teacher, he finally does come to grasp the depth of his teacher’s intent. It thus is understood that the teacher also transmitted the depth of the intellectual matter, only that, at the time, it was in a state of concealment (*He'elem*) for the student.

That is, this only was due to the fact that the vessels of his intellect were still in a state of immaturity. He therefore was only capable of receiving the external intellect of the matter and incapable of receiving its depth (*Omek*). Nevertheless, because in reality, the depth of the matter was also present in the teaching, therefore, with the passage of time, through engaging himself in intellectual matters and thus causing the vessels of his mind and brain to grow and develop, eventually, even the depth (*Omek*) of the teaching will become revealed and apparent to him.

¹⁰⁹ Talmud Bavli, Avoda Zara 5b

Thus, we find that the depth of this intellectual matter is a kind of concealment in which it is applicable for it to subsequently become revealed. Although there is a passage of time until it finally becomes revealed, as much as “forty years,” nevertheless, it finally will come into a state of revelation. This is because it is a concealment (*He’elem*) of something that can be revealed (*Giluy*). This matter is called, “The Close Encompassing Light (*Makif HaKarov*), which in the nomenclature of the received knowledge of Kabbalah and Chassidut, is called by the term, “the encompassing aspect of the direct light” (*Makif d’Ohr Yashar*).

However, there is also a depth and essence of intellect that never comes into revelation. An example is when the teacher is a very great sage, so much so, that the intellect of student cannot at all compare to him. In such a case, it is not at all possible for the teacher to reveal his intellect to the student. For, the superiority of the teacher, over and above the level of the student, is like the superiority of the limitless over the limited, wherein the limited (intellect of the student) is utterly inconsequential compared (to the intellect of the teacher) and has no existence relative to it.

It automatically follows that there is no circumstance in which the student would be able to be a receptacle capable of receiving the intellect. Because of this, the teacher must entirely remove his own level of intellect from the teaching (and tailor it to the capacity of the student to receive). It is

explained¹¹⁰ that this is akin to the first restraint of the *Tzimtzum*, after which it was also necessary for there to be further restraints and constrictions (*Tzimtzum*) in a manner of diminishments and lessenings. This is because the further down the intellect must descend in order to be received by the recipient, the more diminished it must become.

The essence of the intellect, which never comes into revelation, is the aspect of the concealment that is due to its essential being. On a deeper level, the aspect of the concealment that is due to its essential being, is the essential self of the bestower of influence (*Mashpia*). For, the bestower of influence (*Mashpia*) himself, transcends the matter of bestowing influence, since his whole being is not merely that he is an influencer. This matter itself is far loftier even than the essence of the intellect. For, when it comes to the essence of the intellect, since it transcends the capacity of the recipient, the bestower of the influence must withdraw it. However, in regard to the essential self of the bestower of influence, which entirely transcends bestowing influence and revelation, it is not at all applicable for it to undergo any restraint or removal (and it altogether has no relation to the matter of restraint-*Tzimtzum*). This aspect is a concealment (*He'elem*) that is due to the essential self of the teacher.

Supernally, this refers to the aspect of *HaShem*-יהו"ה, blessed is He, as He is called,¹¹¹ “the Concealed of all concealed,” (*Steema d’Khol Steemin*), and is the matter

¹¹⁰ See Maamarei Admor HaZaken, Inyanim p. 199, p. 292

¹¹¹ Zohar II 89a; 146b; Introduction to Tikkunei Zohar 17a

indicated by the verse,¹¹² “He made darkness His concealment.” Although there are innumerable degrees of separation, in man below, this corresponds to the matter of the essential self of the bestower of the influence, as he is, in and of himself. That is, because Above, in *HaShem*’s יהו"ה Godliness, there is an aspect of *HaShem*-יהו"ה, blessed is He, that is called, “the Concealed of all concealed,” so likewise, in man below, there is a similar aspect, as it states,¹¹³ “Let us make man in Our image and in Our likeness.” This aspect is called, “The Distant Encompassing Light (*Makif HaRachok*), and is the matter of the transcendence of the rebounding light (*Makif d’Ohr Chozer*).

The explanation is as follows: It is explained elsewhere¹¹⁴ that from the angle of the recipient (*Mekabel*) there are two kinds of illumination. There is the direct light and illumination (*Ohr Yashar*), and there is the rebounding light and illumination (*Ohr Chozer*). The direct light (*Ohr Yashar*) refers to what is drawn into the vessel of the recipient. The rebounding light (*Ohr Chozer*) is what is drawn into the vessel of the recipient, but then rebounds out of the vessel. Here however, what is meant, is not the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) from the angle of the recipient (*Mekabel*). Rather, we are referring here is to the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) from the angle of the bestower of influence (*Mashpia*).

¹¹² Psalms 18:12

¹¹³ Genesis 1:26

¹¹⁴ See *Hemshech* 5672 *ibid.* Maamarei Admor HaEmtza’ee *ibid.* Vol. 3, p. 1,141.

To clarify, when discussing the direct light (*Ohr Yashar*) or the rebounding light (*Ohr Chozer*) from the angle of the recipient (*Mekabel*), they both are in the category of revelation (*Giluy*). The only difference between them is whether the light is well received in the vessel of the recipient or not. However, this is not the case in regard to the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) as they are from the angle of the bestower of influence (*Mashpia*). That is, the direct light (*Ohr Yashar*) from the angle of the bestower of influence (*Mashpia*) is in the category of revelation (*Giluy*). In contrast, the rebounding light (*Ohr Chozer*) from the angle of the bestower of influence (*Mashpia*) is that which, in and of itself, is essentially concealed (*He'elem*).

Now, when that which, in and of itself, is concealed, is drawn forth and revealed, it is revealed as is. In other words, when it comes to the direct light (*Ohr Yashar*) which is in a manner of revelation (*Giluy*), the more it descends to be drawn forth, the more diminished it becomes. In contrast, when the aspect of the rebounding light (*Ohr Chozer*), which is not at all within the category of revelation, is indeed revealed, it is revealed as is.

From the above, we can understand¹¹⁵ the explanation of the statement in the writings of the Arizal,¹¹⁶ that when one dons two garments at once, this causes forgetfulness. At first

¹¹⁵ See Maamarei Admor HaEmtza'ee ibid. Vol. 4, p. 1,233 and on; *Ohr HaTorah Sukkot* p. 1,719.

¹¹⁶ *Pri Etz Chayim*, Shaar HaTefilah, Ch. 2; *Shaar HaKavanot*, *Birchot HaShachar*; *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 2:3 (*Mahadura Kamma* and *Mahadura Batra*).

glance, this is not understood, since forgetfulness is only applicable to something that is grasped in a person in an inner manner (*Pnimiyut*). In contrast, the reason given for the lack caused by donning two garments at once, is that it hinders the encompassing lights (*Ohr Makif*) of the soul. This being so, what relation does this have to the matter of forgetfulness, which only applies to that which manifests within him in an inner manner (*Pnimiyut*)?

However, this may be understood based on the above explanation, that in regard to the encompassing lights (*Makifim*) there are two levels. That is, there is the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*). The distant encompassing light (*Makif HaRachok*) is utterly unrelated to the inner manifestations of light (*Pnimiyut*). In contrast, the close encompassing light (*Makif HaKarov*) is what guards and protects the inner manifestations of light (*Pnimi*). (This is comparable to the manner that garments or a dwelling place encompass and protect a person.) For, since the inner manifestation (*Pnimi*) is in a state of limitation, it is possible for it to become concealed. Thus, it is this matter of the encompassing light (*Makif*) that guards and protects the inner manifestation of light (*Pnimi*) so that it is sustained in its existence.

Thus, it is for this reason that the donning of two garments at the same time causes forgetfulness. For, when it states that the matter of donning two garments at the same time causes a hindrance to the encompassing light (*Makif*), what is meant is the close encompassing light (*Makif HaKarov*) that

guards and protects the inner light (*Pnimi*). Thus, if there is a lack or withdrawal of this encompassing light (*Makif*), it is possible for the inner manifestation of the inner light (*Pnimi*) to also become concealed, which is the matter of forgetfulness (*Shichechah*).

Based on all the above, we may understand the matter of the “cloud-*Anan*-ענן,” as it is Above in Godliness. That is, it refers to that which is concealed, in and of itself, and is the matter conveyed by the verse,¹¹⁷ “He made darkness His concealment.” It is in regard to this that the verse states,¹¹⁸ “I will appear in a cloud-*Anan*-ענן over the Ark-cover,” without specifying the Name or title of Who will appear. This is because it is referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends the letters of His Name and titles,¹¹⁹ the aspect of “the Concealed of all concealed.”

3.

Now, the drawing forth of the Upper “cloud-*Anan*-ענן,” about which it states, “I will appear in a cloud-*Anan*-ענן over the Ark-cover,” was through the smoke of the incense (*Ketoret*). The incense (*Ketoret*) was made of eleven (א"י) vegetative (*Tzome'ach*) spices. In addition, these spices were inedible and

¹¹⁷ Psalms 18:12

¹¹⁸ Leviticus 16:2

¹¹⁹ See Ateret Rosh *ibid.* 29a; Maamarei Admor HaEmtza'ee *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

had no flavor. On the contrary, they were bitter. Moreover, included were spices that came from forbidden substances¹²⁰ (that were transformed to being permissible). When they then took the spices and burned them on the coals from the inner altar, in the Holy of Holies, the smoke (*Ashan*-עֶשֶׁן) of the incense was created.

The matter of smoke (*Ashan*-עֶשֶׁן) is that it is produced through the separation of the foundational elements (*Yesodot*). This accords with the explanation in Iggeret HaKodesh,¹²¹ that when the three foundational elements, fire, water and air are consumed and ascend, they produce smoke.¹²² This phenomenon is clearly observable, for if the wood contains more moisture, meaning that it has a greater degree of the

¹²⁰ Mishneh Torah of the Rambam, Hilchot Klei HaMikdash 1:3 (and note 11 there in the Tauger edition); Torah Ohr, Megillat Esther 99a; Likkutei Torah Naso 21a, 22d; Shir HaShirim 32a, and elsewhere. (The Rambam (Maimonides) explains that the spice called “Musk-*Mor*” מֹר refers to the blood contained within a wild animal from India that is of universal renown and is used by peoples everywhere for fragrance. This refers to the secretion of the abdominal gland of the male musk deer, an animal that roams the mountains of Nepal and Tibet. The secretion is reddish-brown, with a honeylike consistency and a strong fragrance. After the gland is cut open, the secretion hardens, assuming a blackish-brown color, and when dried, it becomes granular. The Ra’avad objects to the Rambam’s definition, stating that it is improper for the blood of an animal, and certainly of a non-kosher animal, to be used in the Sanctuary. Instead, he interprets the term “*Mor*” מֹר as referring to the fragrant herb Myrrh. The Kesef Mishneh, however, supports the Rambam’s view, and explains that the loathsome quality one would associate with the blood of an animal, departs from it when the secretion dries up and becomes granular. Also see the commentary of Ramban (Nachmanides) to Exodus 30:23 where he discusses both positions.

¹²¹ Tanya, Iggeret HaKodesh, Epistle 15 (121b)

¹²² That is, the wood consists of all four elements. However, the element of earth does not ascend with the smoke, but remains as the residual ashes. The other three elements in the wood are consumed and ascend in the smoke to their spiritual foundations.

element of water, the smoke will be far more abundant. This is because it is the element of water that is dominant in the smoke.

To further explain, the matter of the incense (*Ketoret*) is primarily the matter of scent (*Rei'ach*). In contrast, the sacrificial offerings (*Korbanot*) primarily relate to that which is inner (*Pnimiyut*). This is as stated,¹²³ “My bread for My fires,” in which bread is indicative of that which is consumed internally. Now, although the sacrificial offerings also have scent, as Torah states that they are,¹²⁴ “A satisfying aroma to *HaShem* יהוה,” and about which it is explained,¹²⁵ “It is spiritually satisfying (*Nachat Ru'ach*) to Me that I spoke and My will was done,” nevertheless, the scent of the sacrificial offerings is only the aspect of the close encompassing light (*Makif HaKarov*). That is, the primary aspect of the sacrificial offerings (*Korbanot*) is that they relate to that which is manifest internally (*Pnimiyut*) and the drawing forth of the encompassing light (*Makif*) is solely to guard and protect that which is manifest internally (*Pnimiyut*).

However, such is not the case regarding the incense (*Ketoret*), the primary matter of which is scent (*Rei'ach*) and which is reflective of the inner aspect of the distant encompassing light (*Makif HaRachok*). That is, it is the matter of, “He made darkness His concealment,” Who entirely transcends the chaining down of the worlds (*Hishtalshelut*). To

¹²³ Numbers 28:2

¹²⁴ Numbers 28:8

¹²⁵ Rashi to Numbers 28:8, citing Sifri

reach this aspect requires the eleven (א"י)¹²⁶ spices of the incense (*Ketoret*), that are not of the order of the chaining down of the worlds (*Hishtalshelut*). This is because the chaining down of the worlds (*Hishtalshelut*) is specifically the aspect of units of ten. This is as stated,¹²⁷ “They are ten and not nine, ten and not eleven.”

This is similar to how it is in man below. Since they are unified with his soul, the powers of his soul are ten in number. For, the unity of the soul-powers with the soul is analogous to the unity of the body with the soul, to the extent that they are so unified that it is specifically when they are found together that they are called by the term, “man-*Adam*-אדם.”

That is, when the soul of man is on its own, it is called “the soul of man-*Nishmat Adam*-נשמת אדם.” Similarly, when the body of man is on its own, it is called “the body of man-*Guf HaAdam*-גוף האדם.” However, it is only when they are bound and unified to each other that they are called by the term, “man-*Adam*-אדם.”¹²⁸ Now, just as this is so of the union of soul and body, it likewise is so of the union of the soul with its soul-powers and even with the garments of the soul.¹²⁹ For, the powers come from the soul and the soul is manifest within the powers. Thus, since the powers are unified with the soul, they

¹²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation).

¹²⁷ Sefer Yetzirah 1:4

¹²⁸ See Sefer HaMaamarim 5653 p. 235; 5664 p. 130.

¹²⁹ As explained in Tanya, the garments, through which the soul expresses itself, are thought, speech and action.

are ten in number. This is because the vitality is unified with the one who vitalizes it, and thus is not counted independently.

Thus, the same is true Above in Godliness; that in holiness, the numeral ten is due to the union of the vitality with the One who vitalizes. Nevertheless, all this is within the order of the chaining down of the worlds (*Hishtalshelut*). However, this is not the case regarding that which is below the chaining down of the worlds (*Hishtalshelut*), which generally refers to the extraneous husks of evil (*Kelipot*) and more particularly, refers to the three impure husks of evil (*Shalosh Kelipot HaTmei'ot*). That is, the extraneous husks of evil (*Kelipot*) have “eleven crowns of impurity.”¹³⁰

The reason is because the spark of Godliness that vitalizes them is not unified with them, but is above them and transcends (*Makif*) them. For, if it were to manifest within them in an inner manner (*Pnimityut*), this would cause the spark of Godliness to fade. Therefore, it specifically remains above and transcendent (*Makif*). [For, as known, the extraneous husks of evil (*Kelipot*) are brought about in one of two ways, either the spark of Godliness is faded within it or the spark of Godliness remains in an aspect of transcendence (*Makif*).] Thus, because of this, they are specifically eleven (א"א) in number, in that they are ten, plus the encompassing aspect of the pure frankincense (*Levonah Zakhah*),¹³¹ which enlivens them and is counted independently.¹³²

¹³⁰ See Etz Chayim, Shaar 11 (Shaar HaMelachim), Ch. 10

¹³¹ Exodus 30:34

¹³² See Torat Menachem, Sefer HaMaamarim Tishrei p. 165 and on, and the citations there.

The same is likewise true in Holiness, (since,¹³³ “God has made the one opposite the other”). That is, above the chaining down of the worlds (*Hishtalshelut*), there is the One about Whom it states,¹³⁴ “You are He who is One, but not in enumeration.” That is, He is the perfection of everything and is beyond the aspect of ten. For, just as below the chaining down of the worlds (*Hishtalshelut*) is not in an aspect of ten, so likewise, above the chaining down of the worlds (*Hishtalshelut*) He is not an aspect of ten. Rather, “You are He who is One, but not in enumeration.” That is, He is the distant transcendent One (*Makif HaRachok*).

Now, in order to reach the aspect of the distant transcendent One (*Makif HaRachok*) who transcends the chaining down of the worlds (*Hishtalshelut*), this is accomplished through the refinement of the eleven spices of the incense (*Ketoret*). That is, their vitality is extracted from them, which is accomplished through the matter of the smoke (*Ashan*) that is brought about through the dominance of the element of water. This is because¹³⁵ “water promotes the growth of all kinds of pleasurable things.”

Additionally, the spices are in the category of the vegetative (*Tzome'ach*). Thus, through extracting their vitality, which is the aspect of “the flow which is like the soul to the body,”¹³⁶ and refers to the light of the line-*Kav* that even vitalizes the opposing side, they then are elevated to their root

¹³³ Ecclesiastes 7:14

¹³⁴ Introduction to Tikkunei Zohar 17a

¹³⁵ See Tanya Ch. 1

¹³⁶ Introduction to Tikkunei Zohar 17a *ibid*.

and source - it is through this that we come to the aspect of, “You are He who is One, but not in enumeration.”

In other words, it is specifically through the restraint of the opposing side that we reach the level of, “He made darkness His concealment.” This is as stated,¹³⁷ “Through restraining (*Itkafia*) the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.” His honorable holiness, my father-in-law, the Rebbe, explained¹³⁸ that this refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, who is equally present in all worlds.

Now, this matter was accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the High Priest (*Kohen Gadol*) in the Holy of Holies on the Day of Atonement (*Yom HaKippurim*). His service was performed in linen garments, as it states,¹³⁹ “He shall don a sacred linen tunic, linen breeches shall be upon his flesh etc.” That is, they are made of a, “substance that grows from the ground, each stalk growing individually on its own.”¹⁴⁰ In other words, this indicates the matter of singularity¹⁴¹ and therefore, through it we reach the aspect of, “You are He who is One, but not in enumeration.”

It is for this reason that the general service of *HaShem*-יהו"ה, blessed is He, of the Day of Atonement (*Yom*

¹³⁷ See Tanya, Ch. 27 (34a); Likkutei Torah Pekudei citing Zohar II 128b (and Zohar ibid 67b, 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah Chukat 65c.

¹³⁸ See the beginning of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710 p. 111).

¹³⁹ Leviticus 16:4

¹⁴⁰ Talmud Bavli Zevachim 18b and Rashi there.

¹⁴¹ See Likkutei Torah Acharei 28b and on

HaKippurim), is the service of repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, to the point that¹⁴² “a person’s willful transgressions are transformed to merits.” This matter is accomplished through reaching the very essence of one’s soul, which transcends the revealed powers. Moreover, it even transcends the concealed powers of the soul that are loftier than the revealed powers, but are nevertheless close to them. Rather, it is specifically from the essence of the soul that willful transgressions can be transformed to merits.¹⁴³

That is, it is through reaching the very essential self of the soul as it transcends the chaining down of the worlds (*Hishtalshelut*) and through the refinement of willful sins, that also are not an aspect of the chaining down of the worlds (*Hishtalshelut*), that we reach the level of He who transcends the chaining down of the worlds (*Hishtalshelut*), that is, the One who is called, “the Concealed of all concealed.”

This explains the verse,¹⁴⁴ “The superiority of light from darkness.” The simple explanation is that there is a superiority of light over darkness. However, the inner explanation is that the superiority of light is seen specifically when it is juxtaposed and contrasted to the darkness. However, an even deeper explanation is that the superiority of the light is specifically

¹⁴² Talmud Bavli, Yoma 86b

¹⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 22.

¹⁴⁴ Ecclesiastes 2:13; See Ateret Rosh 51b; Shaarei Orah 43b; Imrei Binah, Petach HaShaar, Ch. 12 (translated as *The Gateway to Understanding*); Shaar HaTzitzit Ch. 16; Torat Chayim Noach 60c; Sefer HaArachim Chabad Vol. 2, p. 575 and on, and elsewhere.

when the light itself comes from the darkness. That is, the darkness itself illuminates and is transformed to light.

It is specifically then that there is a superiority to the light. For, the existence of light, in and of itself, is an existence that opposes darkness. However, when the darkness itself illuminates, it is a light and illumination that is much loftier than the existence of light, in and of itself. That is, this refers to the aspect of the hidden essence that is concealed, in and of itself. Thus, this is what is meant by the fact that through the smoke of the incense (*Ketoret*) we arrive at the aspect of the “cloud-*Anan*-ענן,” as in the verse, “I will appear in a cloud-*Anan*-ענן.”

4.

Now, *HaShem*’s יהו"ה ultimate Supernal intent is for aspect of “the Concealed of all concealed” to be drawn forth into revelation below. This drawing forth is affected on the holiday of Sukkot through the shade-covering (*Schach*-שכך) of the Sukkah. About this the verse states,¹⁴⁵ “And the Sukkah shall be as shade from heat in the daytime.” That is, the matter of shade (*Tzeil*-צל) is that it refers to drawing forth the aspect of “the Concealed of all concealed.” This is why there must specifically be the matter of shade (*Tzeil*-צל). For, when it comes to aspects of revelation (*Gilyu*), the drawing forth of the aspect of “the Concealed of all concealed,” is not possible. Rather, this can only occur through concealment (*He’elem*).

¹⁴⁵ Isaiah 4:6; Talmud Bavli, Sukkah 2a and Rashi there.

About this the Mishnah states,¹⁴⁶ “A Sukkah, the sunlight of which is greater than its shade, is unfit.”

To further explain, the matter of the sun is as stated,¹⁴⁷ “יהו"ה אלהי"ם-*HaShem Elohi"m*.” That is, for the light of the sun to illuminate and be well received in the world, it must specifically illuminate through a shield. This is also how it is Above in Godliness. In order for the light of *HaShem*-יהו"ה, blessed is He, to illuminate and be well received within His creations, this is accomplished specifically through His title God-*Elohi"m*-אלהי"ם. This accords with the explanation in Shaar HaYichud VeHaEmunah,¹⁴⁸ that the creatures are incapable of receiving the Godly light of His Name *HaShem*-יהו"ה, except through the concealment of His title God-*Elohi"m*-אלהי"ם, specifically.

However, this concealment (*He'elem*) is concealment that relates to revelation (*He'elem*), and thus, through it, there can be a drawing forth of the aspect of, “the Concealed of all concealed.” Therefore, “A Sukkah, the light of which is greater than its shade, is unfit.” Rather, the drawing forth of “the Concealed of all concealed” is specifically through the matter of the shade (*Tzeil*-צל), which is the aspect of complete concealment (*He'elem*). Thus, through it there is a drawing forth of the aspect of “the Concealed of all concealed,” about Whom it states, “He made darkness His concealment.”

¹⁴⁶ Mishnah Sukkah 1:1

¹⁴⁷ Psalms 84:12

¹⁴⁸ See Tanya, Shaar HaYichud veHaEmunah, Ch. 4; Also see Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

Similarly, this also is why the stars must be visible through it. This is because the sun and the moon are in the fourth firmament, whereas the stars are in the eighth firmament.¹⁴⁹ However, the difference between the seven lower firmaments and the eighth firmament, which is not counted with the other firmaments, is that the seven lower firmaments are of the aspect of the chaining down of the worlds (*Hishtalshelut*). In contrast, the eighth firmament transcends the chaining down of the worlds (*Hishtalshelut*). As this relates to the matter of the *Sefirot*, it corresponds to the *Sefirah* of understanding-*Binah*,¹⁵⁰ within which there is a revelation of the Ancient One-*Atik*, blessed is He.¹⁵¹

This then, explains what is meant by the fact that the stars must be visible through it. That is, it indicates a drawing forth from beyond the chaining down of the worlds (*Hishtalshelut*), from the aspect of the Ancient One-*Atik*, blessed is He. This matter is hinted at in the physical stars, in that, although the stars appear to be very small, in reality, there are stars that are much larger than the sun, and certainly than the moon.¹⁵² It is only that because the sun and moon are in much closer proximity to us that they appear to be larger,

¹⁴⁹ See Zohar I 162b, and the commentators there; Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 2 (The Letters of Creation).

¹⁵⁰ See Zohar *ibid.* and the Nitzutzei Ohr commentary there; Zohar II 213a and the notes of Rabbi Chaim Vital there.

¹⁵¹ See Zohar III 178b; Torah Ohr Lech Lecha 11b; Likkutei Torah Rosh HaShanah 57a, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

¹⁵² See the note of the Tzemach Tzedek printed in Maamarei Admor HaEmtze'e *ibid.* p. 1,231 in the note.

whereas the stars, which are at a very great distance, appear to us as tiny dots. The explanation of this is that the stars are of the aspect of the distant encompassing light (*Makif HaRachok*), which comes specifically in the way of a point (*Nekudah*).

This then, explains the matter of the shade covering (*Schach*-סכך) of the Sukkah, which is the drawing forth of the “cloud-*Anan*-ענן.” That is, on the Day of Atonement (*Yom Kippur*) there is the ascent, whereas on the holiday of Sukkot there is the drawing down through the shade covering (*Schach*-שכך) of the Sukkah.

However, the drawing forth in an inner manner (*Pnimiyyut*) is accomplished through the four species, as it states,¹⁵³ “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,” and it is through them that the drawing forth is affected in an inner manner (*Pnimiyyut*).¹⁵⁴ The absorption, however, is on the eighth day of Shemini Atzeret, on which we sacrifice¹⁵⁵ “One bull, one ram,” which is reflective of the aspect of, “You are He who is One, but not in enumeration.”

In other words, even though the “cloud-*Anan*-ענן” is the aspect of “the Concealed of all concealed,” which is impossible to be in a state of revelation (*Gilyu*), nevertheless, (since

¹⁵³ Leviticus 23:40

¹⁵⁴ See Siddur Im Divrei Elokim Chayim, Shaar HaLulav 263c and on; *Hemshech* entitled “*V’Kachah*” 5637 Ch. 84 and on; Ch. 98 (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on; p. 638 and on), and elsewhere.

¹⁵⁵ Numbers 29:36

HaShem-ה"ה is all-capable-*Kol Yachol*-כל יכול¹⁵⁶ “Who is there who can tell You what to do?” Thus, even “the Concealed of all concealed” is drawn forth into revelation in an inner manner (*Pnimityut*) through the four species, and in a manner of absorption on Shemini Atzeret, about which it states,¹⁵⁷ “They will then be to You alone and there will be no strangers with You.”

¹⁵⁶ Job 9:12

¹⁵⁷ Proverbs 5:17; See Midrash Shmot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5670; 5704; 5709; 5710, and elsewhere.