

Discourse 3

“*U’LaKachtem Lachem -
You shall take for yourselves*”

Delivered on the 2nd day of Sukkot, 5716

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

1.

The verse states,¹⁶⁹ “On the first day You shall take for yourselves the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree and brook willows; and you shall rejoice before *HaShem*-יהוה your God for a seven-day period.” His honorable holiness, my father-in-law, the Rebbe, asks,¹⁷⁰ why is it that the Torah selects these specific four species for the fulfillment of this *mitzvah*?

Additionally, we must understand the statement in the discourses of the Siddur,¹⁷¹ citing the writings of the Arizal,¹⁷² that the *mitzvah* of waving the four species is in order to draw down the aspect of knowledge-*Da’at* to the feminine (*Nukvah*) aspect of *Zeir Anpin*, which is positioned in the chest of *Zeir*

¹⁶⁹ Leviticus 23:40

¹⁷⁰ In his discourse by the same title of the year 5696, which was printed as a pamphlet for the holiday of Tishrei of that year, 5716, and is printed in Sefer HaMaamarim, Kuntreisim Vol. 3, p. 182, and subsequently in Sefer HaMaamarim 5696, p. 32.

¹⁷¹ Siddur Im Divrei Elokim Chayim, p. 263c and on; Also see *Hemshech “V’Kachah”* 5637, Ch. 84 and on (Sefer HaMaamarim 5637, Vol. 2, p. 604 and on).

¹⁷² Mishnat Chassidim, Mesechet Yemei Mitzvah v’Sukkah, Ch. 5, Mishnah 3 and on; Also see Pri Etz Chayim, Shaar HaLulav, Ch. 2-3.

Anpin. It explains¹⁷³ that because of this, when waving the four species, one should bring them to his chest, in order to draw down the aspect of knowledge-*Da'at* to the feminine (*Nukvah*) aspect of *Zeir Anpin*, which is positioned in the chest of *Zeir Anpin*. In the terminology of the teachings of Chassidut, through waving the four species we draw down the Upper Knowledge (*Da'at Elyon*).

Now, this drawing down occurs after being preceded by the service of *HaShem*-יהו"ה, blessed is He, of the month of Elul and the days of *Selichot*. That is, it occurs after all the toil a person has invested through the whole month of Elul. In other words, through service of *HaShem*-יהו"ה, blessed is He, during that time, he affected himself to come close to *HaShem*'s-יהו"ה Godliness. This is followed by his service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah itself, during the ten days of repentance (*Aseret Yemei HaTeshuvah*) and through Yom Kippur, until at the end of Yom Kippur in the closing-*Ne'ilah* prayer service, there was a drawing down from *HaShem*-יהו"ה Above, which affected an added measure of closeness in him. About this it states about the ten days of repentance,¹⁷⁴ "Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near."

Then, after these matters of *HaShem*-יהו"ה, blessed is He, being in a state "when He can be found," and "when He is near," it is followed by this *mitzvah* of "On the first day you

¹⁷³ See the citations in the prior note; Also see Sefer HaSichot, Torat Shalom p. 143.

¹⁷⁴ Isaiah 55:6; Talmud Bavli, Rosh HaShanah 18a

shall take for yourself the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree and brook willows.” That is, only after all the above, does this aspect of drawing down the Upper Knowledge (*Da’at Elyon*) come about.

The matter of knowledge-*Da’at*, is that one’s closeness to *HaShem*’s-יהו"ה Godliness is not only because of his faith, nor is it only because of his grasp and comprehension. Rather, what is meant by knowledge-*Da’at* is that his whole being is bound up with *HaShem*’s-יהו"ה Godliness. In other words, within the Upper Knowledge (*Da’at Elyon*) itself, there are several levels. Therefore, after the service of *HaShem*-יהו"ה, blessed is He, and the drawings down that were brought about throughout the month of Elul and the ten days of repentance, through waving the four species, we draw down an even loftier aspect of the matter of knowledge-*Da’at* of *HaShem*-יהו"ה, blessed is He.

2.

Now, to understand this, we first must explain the statement in Zohar¹⁷⁵ about the verse,¹⁷⁶ “*HaShem*-יהו"ה is a God of knowledges (*De’ot*-דעות),” in the plural, indicating “two knowledges.” These are the Upper Knowledge (*Da’at Elyon*) and the Lower knowledge (*Da’at Tachton*).¹⁷⁷

¹⁷⁵ See Tikkunei Zohar, beginning of Tikkun 69

¹⁷⁶ Samuel I 2:3

¹⁷⁷ See Torah Ohr, Yitro 68a; Likkutei Torah, Re’eh 23d; Shmini Atzeret 8a; Shir HaShirim 47b and elsewhere.

The explanation of these two knowledges (*De'ot*-דעות) is as follows:¹⁷⁸ There are two aspects in the general order of the chaining down of the worlds (*Hishtalshelut*). There is the True Something (*Yesh HaAmeete*), this being *HaShem* 's-יהו"ה Essential Self, blessed is He; the True Being whose existence is singular and intrinsic to Him, and there is the created something (*Yesh HaNivra*), which includes all created beings, even the most supernal emanations. They all are in the category of novel created beings (*Yesh HaNivra*).¹⁷⁹

Now, the way the created something (*Yesh HaNivra*) is brought into existence from the True Something (*Yesh HaAmeete*), is through the medium of the “nothing” (*Ayin*). That is, according to *HaShem* 's-יהו"ה Supernal Intent, the existence of a created something (*Yesh HaNivra*) is brought about through the intermediary medium of the “nothing” (*Ayin*). Now, just as every intermediary must have an element of both matters in it, so likewise this intermediary of the “nothing” (*Ayin*), has both aspects. On the one hand it relates to the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, and on other hand it relates to the created something (*Yesh HaNivra*).

These two aspects of the nothing (*Ayin*) are called, “the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*)” and

¹⁷⁸ See the discourse entitled “*Zeh HaYom*” and the discourses that follow it of the year 5676 (*Hemshech* 5672, Vol. 2 p. 1,146 and on); See the discourse entitled “*Tik'oo*” and the discourses that follow it of the year 5694 (*Sefer HaMaamarim* 5711 p. 4 and on).

¹⁷⁹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

“the nothing (*Ayin*) of the created something (*Yesh HaNivra*).” The difference between them is that “the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*),” is utterly and completely nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. That is, it senses that the True Something (*Yesh HaAmeete*) is the True Being, and everything aside for Him is absolute nothingness.

The explanation of this, as it exists in our service of *HaShem*-יהו"ה, blessed is He, is that when a person serves *HaShem*-יהו"ה, blessed is He, from the perspective of the Upper Knowledge, he senses that the original Something, *HaShem*-יהו"ה, blessed is He, is the True Being and that aside for Him, it all is nothing (*Ayin*). This matter is not just out of faith, nor is it only because of his grasp and comprehension, but is rather due to knowledge-*Da'at*. For, as explained by the Alter Rebbe in Tanya,¹⁸⁰ the actual meaning of the term “knowledge-*Da'at*” is connection and bonding,¹⁸¹ meaning that this penetrates all matters of his being to such a degree that no element remains in his soul in which he does not sense that *HaShem*-יהו"ה Above is something (*Yesh*) and everything below is nothing (*Ayin*).

The same is likewise so of the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*). It senses that it is nothing (*Ayin*). This is because the nothing of the True Something (*Yesh HaAmeete*) is light (*Ohr*). Therefore, because of its proximity, as well as its adhesion to its Source, and because it senses its

¹⁸⁰ Tanya, Ch. 3, and beginning of Ch. 42.

¹⁸¹ As in the verse (Genesis 4:1), “Now Adam knew (*Yada*-יָדָע) his wife Eve, and she conceived etc.”

Source, it truly is nothing (*Ayin*). All this is in regard to the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*).

However, in regard to the nothing (*Ayin*) of the created something (*Yesh HaNivra*), since the created something (*Yesh HaNivra*) senses itself as being a something (*Yesh*) with tangible existence, therefore, the Source that creates it **certainly** has existence, and the only reason it is called “nothing” (*Ayin*) is because the created something (*Yesh HaNivra*) has no grasp of it. It only is called “nothing” because of this, since this “nothing” (*Ayin*) is in a different category of existence than the tangible created “something” (*Yesh*). In other words, for there to be an existence of tangible “somethings” (*Yesh*), two matters are necessary; firstly, that the created something (*Yesh HaNivra*) has no grasp of the “nothing” (*Ayin*), and secondly, that the “nothing” is not of the same category of existence as the created something (*Yesh HaNivra*).

This then, is the difference between these two aspects of “nothing” (*Ayin*). That is, the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) is **truly** nothing (*Ayin*), whereas the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) is not truly nothing, and the only reason it is called “nothing” (*Ayin*) is because it cannot be grasped by the created something (*Yesh HaNivra*) and is not in the same category of existence as the tangible something (*Yesh*).

Now,¹⁸² the difference between these two aspects of “nothing” (*Ayin*) as they are in relation to the worlds, is like the

¹⁸² See the discourse entitled “*U’Lekachtem Lachem*” 5676 (*Hemshech* 5672 *ibid.* p. 1,161 and on).

difference between the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, about the world of Emanation (*Atzilut*) it states,¹⁸³ “He and His life force are one; He and His organs are one.” Moreover, the world of Emanation (*Atzilut*) is in close proximity to *HaShem*’s יהו"ה Godliness. Therefore, in the world of Emanation it is felt that, in reality, *HaShem*-יהו"ה Above is truly something (*Yesh*) and everything below is nothing (*Ayin*). It therefore is the aspect of the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*).

In contrast, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are brought into being through the concealing medium of the veil (*Parsa*). Moreover, the power of the Actor that brings them into being – the *Sefirah* of *HaShem*’s יהו"ה Kingship-Malchut – is in a state of exalted elevation and is beyond them, meaning that He is concealed from the created beings. This is to such an extent that about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it states, “He and His life force are not one, and He and His organs are not one.” Thus, since their source is concealed from them, they sense their own existence as tangible “somethings” (*Yesh*) and it therefore is the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). That is, their perception is that below is “something” (*Yesh*) and *HaShem*’s יהו"ה Godliness Above is “nothing” (*Ayin*), being

¹⁸³ Introduction to Tikkunei Zohar 3b

that He is ungraspable, and is not in the same category of being as the tangible created “something” (*Yesh*).

3.

Now, in reality, even the world of Emanation (*Atzilut*) is not the ultimate true reality of the True Something (*Yesh HaAmeete*). For, even the world of Emanation (*Atzilut*) is called a “world” (*Olam*-עולם) – the world of Emanation (*Olam HaAtzilut*). The term “world-*Olam*-עולם” is of the same root as the word “*He’elem*-העלם,”¹⁸⁴ which means concealment and hiddenness. Moreover, as known, in the world of Emanation (*Atzilut*) there also are chambers (*Heichalot*),¹⁸⁵ and the Supernal Man, who includes lights (*Orot*) and vessels (*Keilim*), is within them. This being so, even the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*) are measured according to the capacities of the chambers (*Heichalot*), and thus have an element of concealment (*He’elem*). This being so, the world of Emanation (*Atzilut*) is not the true reality of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He.

To further clarify, even though it states about the world of Emanation (*Atzilut*), “He and His life force are one, He and His organs are one,” nevertheless, from the very fact that it says,

¹⁸⁴ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355 [based on the teaching of our sages, of blessed memory, in tractate Pesachim 50a]; See Midrash Kohelet Rabba 3:13 [cited in Likkutei Torah Bamidbar 5c]; Tikkunei Zohar, Tikkun 42 (82a), and elsewhere.

¹⁸⁵ Sefer Hadrat HaMelech, Section 152.

“He and His life force” or “He and His organs,” it is self-understood that the aspect of “His life force” is not “Him,” and that certainly the aspect of “His organs” is not “Him.” This is especially so considering the explanation that even the aspect referred to by the word “Him” does not actually refer to *HaShem*’s יהו"ה Essential Self, but merely to a radiance of His Essential Self. This being so, since they are manifest within the chambers of the world of Emanation (*Atzilut*) and undergo an element of concealment (*He'elem*), the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*) are not the true reality of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He.

The explanation of the matter is as follows: It is because of the aspect of Wisdom-*Chochmah* that the world of Emanation (*Atzilut*) is said to be the aspect of a “nothing” (*Ayin*), as it states,¹⁸⁶ “The Supernal Wisdom dwells in the world of Emanation (*Atzilut*).” Wisdom-*Chochmah* is the aspect of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated in Tanya,¹⁸⁷ that the substance of the level of wisdom-*Chochmah* is the recognition of the reality that *HaShem*-יהו"ה alone exists, and that there is nothing aside for Him. Therefore, the world of Emanation (*Atzilut*) is the aspect of “nothing” (*Ayin*).

Nevertheless, for the very same reason, it is self-understood that the world of Emanation (*Atzilut*) is not a true

¹⁸⁶ See Rabbi Moshe Zacuto (Ramaz) to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119 and elsewhere.

¹⁸⁷ See Tanya, Ch. 35, in the gloss.

“nothing” (*Ayin*). For, as known, the statement that wisdom (*Chochmah*) is the aspect of “nothing” (*Ayin*) – (as stated in Tanya) – primarily refers specifically to the inner aspect of wisdom (*Chochmah*). More particularly, as explained elsewhere,¹⁸⁸ it refers primarily to the light of *HaShem*-יהו"ה, blessed is He, that manifests within wisdom (*Chochmah*). However, (the externality of) wisdom (*Chochmah*) itself, indeed has an element of tangible existence.

It therefore is understood that in (the externality of) the world of Emanation (*Atzilut*), in which the lights (*Orot*) manifest within vessels (*Keilim*), it is not truly the matter of “nothing” (*Ayin*). Rather, the term “nothing” (*Ayin*) specifically refers to the inner aspect of wisdom (*Chochmah*), which transcends manifestation.

To further elucidate, as explained in the discourse about the three types of men (*Adam*),¹⁸⁹ there are three levels in the vessels (*Keilim*) and four levels in the lights (*Orot*). The three levels of vessels (*Keilim*) correspond to the three general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, there is an additional level in the light (*Ohr*). This refers to the light (*Ohr*) that transcends manifestation within vessels (*Keilim*) and refers to the general world of Emanation (*Atzilut*). Now, in the particular worlds, there also is a likeness to this. That is, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there is a matter of manifestation (*Hitlabshoot*) within vessels (*Keilim*). In

¹⁸⁸ See *Hemshech* 5672 Vol. 1, p. 566; Vol. 3 p. 1,331.

¹⁸⁹ *Ohr HaTorah*, *Inyanim* p. 97 and on.

contrast, in relation to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) the world of Emanation (*Atzilut*) transcends manifestation (*Hitlabshoot*). However, in reality, the world of Emanation (*Atzilut*) is also in a manner of manifestation (*Hitlabshoot*), therefore, since it comes in a manner of manifestation (*Hitlabshoot*), with measure and limitation, it too can only be considered to be the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*).

However, at first glance, we must better understand this. For, as known, the world of Emanation (*Atzilut*) is completely Godly, literally. This being so, it seems to contradict our explanation here, that it just is the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). However, in truth, there is no contradiction here at all.

This may be understood by prefacing with an explanation of the ten *Sefirot* of the world of Emanation-*Atzilut*, about which it states,¹⁹⁰ “their measure is ten.” This statement contains two matters. The first is the word, “their measure (*Midatan*-מדתן),” which indicates that the ten *Sefirot* of the world of Emanation (*Atzilut*) have measure (*Midah*-מדה). The second is that they number ten. Now, seemingly, these two matters are wondrous. Since the world of Emanation (*Atzilut*) is purely Godliness, how then is it applicable for Godliness to have measure and limitation? Furthermore, how is it applicable for the *Sefirot* to specifically number ten? For, from the perspective of the limitless light of the Unlimited One,

¹⁹⁰ Sefer Yetzirah 1:4 – מדתן עשר

HaShem-יהו"ה, blessed is He, there should be countless *Sefirot* to no end. This being so, why do they specifically number ten?

The explanation is as stated in *Patach Eliyahu*,¹⁹¹ "You are He who is One, but not in enumeration." That is, the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, utterly transcends the *Sefirot*, and if He were to bring them forth from His Essential Self, there is no limit to the number of *Sefirot* He could bring forth. Nevertheless, it continues there and states, "You are He who brought forth ten fixtures (*Tikkunim*)," referring to the ten *Sefirot*, which also are called fixtures (*Tikkunim*)¹⁹² because they are like garments (or fixtures). We see this from the verse,¹⁹³ "A man shall not garb (*Yilbash*-יילבש) himself in women's clothing," which the Targum translates as "A man shall not affix himself (*Yitatkan*-יתתקן) in women's clothing." In the same manner, the ten *Sefirot* are also called "garments" (*Levushim*) or "fixtures" (*Tikkunim*), since the Supernal intent is specifically fulfilled through them.

To further explain, since *HaShem*-יהו"ה is utterly beyond any relativity to worlds, it is impossible for the existence of the worlds to come directly from His limitless light. Therefore, *HaShem*-יהו"ה restrained (*Tzimtzum*) His limitless light.¹⁹⁴ Moreover, in order to give room for the possibility of worlds, this restraint (*Tzimtzum*) was specifically in a way of

¹⁹¹ Introduction to Tikkunei Zohar, 17a – אנת הוא חד ולא בחושבן

¹⁹² See Torah Ohr, Vayera 13c and on, and elsewhere.

¹⁹³ Deuteronomy 22:5

¹⁹⁴ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13.

withdrawal (*Siluk*).¹⁹⁵ However, since restraint (*Tzimtzum*) is a matter of concealment, whereas *HaShem*’s-יהו"ה ultimate intent is for there to be a revelation of His Godliness in the worlds, as in the well-known statement,¹⁹⁶ that “the creation of the worlds is for the purpose of revealing the perfection of His powers,” then if the worlds were solely brought about through the restraint of *Tzimtzum* – which is a movement of concealment – there would be total concealment in the worlds. However, since *HaShem*’s-יהו"ה Supernal intent is for the revelation of His Godliness in the worlds, the manner that the worlds were brought into existence was specifically through revelation, in that the light returned and illuminated.¹⁹⁷

Nevertheless, since the light that returned was brought forth through the restraint of the *Tzimtzum*, it therefore is limited. This refers to the light of the line-*Kav*, until the revelation of the light of the world of Emanation (*Atzilut*).¹⁹⁸ In other words, this is revelation that comes forth in a limited manner, according to the capacity of the worlds.

This then, explains that the world of Emanation (*Atzilut*) is an intermediary medium, and that specifically through it there is a subsequent revelation of *HaShem*’s-יהו"ה Godliness in the worlds of Creation, Formation and Action (*Briyah, Yetzirah,*

¹⁹⁵ See the beginning of both *Otzrot Chayim* and *Mevo She’arim* of Rabbi Chayim Vital; Also see *Likkutei Torah*, *Hosafot to Vayikra* 51c, and elsewhere.

¹⁹⁶ *Etz Chayim*, *Shaar 1* (*Drush Iggulim v’Yosher*), *Anaf 1*; *Shaar HaHakdamot*, *Hakdamah 3*.

¹⁹⁷ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 9, and Ch. 12-13.

¹⁹⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13-15.

Asiyah). This being so, even the light of the world of Emanation (*Atzilut*) is limited, in order that *HaShem* 's-יהו"ה Supernal intent for the revelation of Godliness in His creations should be fulfilled, which is brought about through the ten *Sefirot*, which are called "fixtures" (*Tikkunim*). This is also why the world of Emanation (*Atzilut*) is pure Godliness, since the limitations of the world of Emanation (*Atzilut*) are solely due to *HaShem* 's-יהו"ה Supernal intent, blessed is He.

4.

However, we still must understand why *Patach Eliyahu* continues, "He affixed garments (*Levushin*) for Himself, from which souls issue etc." These garments refer to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This being so, what is the superiority of the world of Emanation (*Atzilut*) in the matter of garments (which in the world of Emanation-*Atzilut* are called *Tikkunim*) and that through them the Supernal intent of *HaShem* 's-יהו"ה, blessed is He, is fulfilled? After all, we see that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are also garments (*Levushin*).

The explanation is that in the garments (*Levushim*) themselves, there are two aspects. There are unified garments (*Levushim*) and separate garments (*Levushim*).

This may be better understood by analogy to man below. As known, the intellect itself is not the essence of the soul, but is only a garment, as explained in the previous

discourses.¹⁹⁹ It was explained there that although the soul is called the intellectual soul (*Nefesh HaSichleet*), it is not because the intellect (*Sechel*) is the actual essence of the soul, but it rather is only a garment of the soul. There are several proofs for this. One is that we readily see that intellect undergoes change, in that a small child has a small intellect and as he grows into an adult, his intellect grows with him.

Now, it could be said that these changes are only with respect to his vessels (*Keilim*), meaning that even a small child already has the full potential power of intellect, as in the Talmudic dictum,²⁰⁰ “Pumpkins are recognizable even when they first bud.” In other words, it is only because his vessels (*Keilim*) are small that the full potential of his intellect is concealed. Nevertheless, from the very fact that his intellect (*Sechel*) undergoes change as a result of the growth of his vessels (*Keilim*), at the very least, this means that intellect (*Sechel*) too is only a garment of the soul. Further proof is from the fact that the actual life and vitality of a person, which is essential to him, remains constant and equal from the moment he is born through the rest of his life. This being so, the very fact that his intellect (*Sechel*) undergoes change, even if it only

¹⁹⁹ See the preceding discourse of this year, entitled “To understand the matter of Rosh HaShanah,” Discourse 1, Ch. 2.

²⁰⁰ Talmud Bavli, Brachot 48a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33; The Talmud relates that as young children, Abaye and Rava were sitting before Rabbah and he asked them, “To Whom do we recite the blessing?” They answered, “To the Merciful One.” He retorted, “And where does the Merciful One dwell? Rava pointed upward to the ceiling. Abaye went outside and pointed up toward the sky. Rabbah said to them, “Both of you will grow up to be Rabbis.” The Talmud comments: This is an example of what people say, “Pumpkins are recognizable even when they first bud.”

results from the growth of his vessels (*Keilim*), is because, in fact, the intellect is only a garment of the soul. Thus, as explained, the reason the soul is called, “the intellectual soul” (*Nefesh HaSichleet*), is because the intellect (*Sechel*) is unified to the soul.

This itself is the difference between thought, speech, and action, compared to emotions and intellect. That is, thought, speech and action, are separate garments that do not at all directly relate to the soul. Therefore they undergo cessation. For example, about speech the verse states,²⁰¹ “[There is] a time to be silent and a time to speak.” Similarly, about thought the verse states,²⁰² “Like a garment they are changed and exchanged.”

In contrast, emotions (*Midot*) and intellect (*Sechel*) are matters of the soul, in that they are unified to the soul. This is especially so of intellect, which is completely unified to the soul. Moreover, the unity of intellect (*Sechel*) to the soul is to such a degree and level of superiority, that specifically through intellect (*Sechel*) there can come to be a revelation of that which is beyond the intellect itself. An example is the desire (*Ratzon*), which is higher than intellect (*Sechel*), so much so, that it is not applicable for desire (*Ratzon*) to be swayed. That is, though it indeed is possible for a person to act in a way that is the opposite of his desire (*Ratzon*), nonetheless, it is impossible to actually sway the desire itself. Therefore, if his desire is in a particular

²⁰¹ Ecclesiastes 3:7

²⁰² Psalms 102:27; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

manner, it follows automatically that his intellect will be in the same manner.

Nevertheless, when his intellect (*Sechel*) is swayed by a different person – (that is, though in and of himself, his intellect accords to his desire, it nonetheless is possible for it to be swayed by something external to himself) – then even his desire is swayed according to intellect, and “wherever he (the intellect) desires to be, he directs it (the desire).”²⁰³ We thus see that through intellect (*Sechel*) a revelation of that which transcends intellect (*Sechel*) is caused to be.

It similarly states in Iggeret HaKodesh,²⁰⁴ that when the inner aspect of the heart is in a state of exile and bondage and needs to be freed and released, the release is brought about through Godly contemplation (*Hitbonenut*). We thus see that Godly contemplation (*Hitbonenut*) in one’s intellect (*Sechel*) causes a revelation of the inner essence of the heart, which transcends intellect (*Sechel*) itself. All this is because of the sublime unity of the intellect (*Sechel*) with the soul and is why the soul is called, “the intellectual soul” (*Nefesh HaSichleet*).

Now, just as in man below there are two types of garments – garments that are separate from him and garments that are unified to him, like his body, which is unified to his soul, or like the powers of his soul, which are unified to the soul, particularly the power of intellect, which is most directly unified to his soul – we likewise may understand this as it is above in Godliness, regarding the difference between the world

²⁰³ Proverbs 21:1

²⁰⁴ Tanya, Iggeret HaKodesh, Epistle 4

of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are separate garments, to the extent that their Source is not felt in them. For, as previously explained, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) their Source is concealed. However, this is not so of the world of Emanation (*Atzilut*), which is a unified garment, in that its Source is sensed.

By way of analogy, this may be compared to the intellect. That is, the moment a person has a flash of intellectual insight, he senses the power of conceptualization (*Ko'ach HaMaskeel*). Moreover, this is not like the existence of tangible beings, which are brought about through the concealment of their Source. Rather, when he has a flash of intellectual insight, though the power of conceptualization (*Ko'ach HaMaskeel*) itself is not sensed, nevertheless, he senses that this flash of intellectual insight has a source.

We may understand this as it relates to the world of Emanation (*Atzilut*). That is, although the light (*Ohr*) that transcends the world of Emanation (*Atzilut*) is utterly beyond the world of Emanation (*Atzilut*), nevertheless, the world of Emanation (*Atzilut*) senses its Source.

Thus, the matter of the world of Emanation (*Atzilut*) is that through it, there is a revelation of the light (*Ohr*) of *HaShem*-יהו"ה that transcends the world of Emanation (*Atzilut*), similar to what we explained about intellect (*Sechel*), that through it, there is also a revelation of the desire (*Ratzon*), being

that the intellect (*Sechel*) is unified with the soul. The same is true of the world of Emanation (*Atzilut*). Through it, there is a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the world of Emanation (*Atzilut*). This is like what we explained before, that the ten *Sefirot* of the world of Emanation (*Atzilut*) are called fixtures (*Tikkunim*), in that they cause a fixing (*Tikkun*) of the light (*Ohr*) and reveal *HaShem*-יהו"ה, blessed is He, within the creations.

Still and all, in the world of Emanation (*Atzilut*), this is in a limited manner, and therefore, it is not truly the matter of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*), *HaShem*-יהו"ה Himself, blessed is He. The true aspect of the “nothing” (*Ayin*) of the True Something, is in the light (*Ohr*) that completely transcends manifestation (*Hitlabshoot*), and is in a state of total and complete adhesion to Him, blessed is He.

This is why the creation of novel being is from the light (*Ohr*), as stated in Iggeret HaKodesh.²⁰⁵ In other words, even though the true power to create something from nothing is exclusively the domain of the Singular Preexistent Essential Being, *HaShem*-יהו"ה Himself, whose existence is intrinsic to Him, as explained there, nevertheless, since the light (*Ohr*) is in a state of adhesion to its Luminary and is therefore similar to its Luminary, therefore, it is what creates and brings forth novel being. This is what is meant by light (*Ohr*) that utterly transcends manifestation into vessels (*Keilim*). However, even so, in order that there be a created being possessing measure

²⁰⁵ Tanya, Iggeret HaKodesh, Epistle 20

and limit according to *HaShem* 'ס-יהו"ה Supernal intent, blessed is He, the worlds are specifically brought into existence through light (*Ohr*) that manifests within vessels (*Keilim*).

This being so, the power to create something from nothing, which is solely in the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, comes to be revealed through the light (*Ohr*) that transcends manifestation (*Hitlabshoot*), as well as through the light (*Ohr*) that is in a state of manifestation (*Hitlabshoot*). This is to be understood in the manner we previously explained regarding the world of Emanation (*Atzilut*), that through it there is a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the world of Emanation (*Atzilut*).

5.

Now, just as there are two aspects in the world of Emanation (*Atzilut*) – the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) – this is likewise so of the aspect of the crown-*Keter*, which is even higher. It too has these two aspects of “nothing” (*Ayin*). This is because the *Sefirah* of the crown-*Keter* is the intermediary between the Emanator and the world of Emanation (*Atzilut*).²⁰⁶ It therefore has the lowest aspect of the Emanator within it, which is the aspect of the

²⁰⁶ See Etz Chayim, Shaar 42 (*Shaar Drushei ABY''A*), Ch. 1; Maamarei Admor HaZaken, Inyanim p. 191; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

“nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, and also has an aspect as the head and root of the world of Emanation (*Atzilut*), which is the aspect of the “nothing” (*Ayin*) of the created something.

The same is true of the even higher level of the line-*Kav*. It too has both aspects of “nothing” (*Ayin*). That is, there is the inner aspect of the line (*Pnimityut HaKav*) and the external aspect of the line (*Chitzoniyut HaKav*). The externality of the line (*Chitzoniyut HaKav*) is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), whereas the inner aspect of the line (*Pnimityut HaKav*) is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*). These two aspects of the line differ because of their root in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum*. That is, the externality of the line (*Chitzoniyut HaKav*) is rooted in the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum* and is the aspect of light (*Ohr*) that relates to worlds. In contrast, the inner aspect of the line (*Kav*) is rooted in the “Hidden Beauty – *Tiferet HaNe'elam*”²⁰⁷ – which is the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that utterly transcends having relation to worlds altogether.

It is about this that we previously explained that in regard to the Upper Knowledge (*Da'at Elyon*) itself, there are

²⁰⁷ This refers to the essential name (*Shem HaEtzem*) of *HaShem*-יהו"ה Himself, about which it states (Pirke d'Rabbi Eliezer, Ch. 3), “Prior to the creation of the worlds there was Him and His Name alone.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

several levels. That is, what might be considered to be the Upper Knowledge (*Da'at Elyon*) relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is considered to be the lower knowledge (*Da'at Tachton*) relative to the level that is higher than it, as we have just explained about the particular levels.

Nevertheless, all the levels of Upper Knowledge (*Da'at Elyon*) are related to one another. In other words, even though relative to a level that is higher than it, it may be considered the aspect of the lower knowledge (*Da'at Tachton*), nevertheless, they all are related to each other, in that the crowns-*Ketarim* chain down one from the other.²⁰⁸

6.

This then, explains the matter of waving the four species, in fulfillment of the verse,²⁰⁹ “On the first day you shall take for yourselves, the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree, and brook willows; and you shall rejoice before *HaShem*-יהו"ה your God, for a seven-day period.” This matter follows the service of *HaShem*-יהו"ה, blessed is He, throughout the month of Elul and the ten days of repentance. That is, even at those times the service of *HaShem*-יהו"ה, blessed is He, stems from the innerness of the heart, in accordance with the verse we recite during that time,²¹⁰ “Seek

²⁰⁸ See Likkutei Torah, Korach 52c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7.

²⁰⁹ Leviticus 23:40

²¹⁰ Psalms 27:8 – בקשו פני

my inner presence,” in that service of *HaShem*-יהו"ה, blessed is He, is service in the aspect of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. Nevertheless, since there are several levels of the Upper Knowledge (*Da'at Elyon*) itself, therefore on Sukkot, an even loftier aspect must be drawn forth.

This is accomplished through serving *HaShem*-יהו"ה, blessed is He, by fulfilling the *mitzvah* of, “On the first day you shall take for yourselves, the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree, and brook willows; and you shall rejoice before *HaShem*-יהו"ה your God for a seven-day period.” Each of these four species indicate service of *HaShem*-יהו"ה, blessed is He, in the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and the drawing forth of the Upper Knowledge (*Da'at Elyon*) of Him.

To further elucidate, our sages, of blessed memory, stated²¹¹ about the fruit of the citron tree (*Etrog*), “it dwells upon the tree from year to year.” That is, it withstands all the opposing weather patterns throughout the seasons of the year. Moreover, not only does it withstand them, but it even receives sustenance from them all, in that they all cause it to grow. In other words, its substance is to be a recipient, and it therefore is in a state of nullification (*Bittul*) and receives from all the seasons.

Similarly, about the branch of the date palm (*Lulav*), our sages, of blessed memory, stated,²¹² “Just as the heart of this

²¹¹ Talmud Bavli, Sukkah 35a; See *Hemshech* “*V’Kachah*” 5637, Ch. 94 (Sefer HaMaamarim 5637 Vol. 2, p. 5627 and on).

²¹² Midrash Bamidbar Rabba Ch. 3; See the end of the discourse entitled “*U’Lekachtem Lachem*” 5679 (Sefer HaMaamarim 5679 p. 30).

palm is directed upward, so likewise are the hearts of the Jewish people directed toward their Father in Heaven... Just as this palm does not produce less than three fruits, so likewise the Jewish people are not lacking three righteous *Tzaddikim* like Avraham, Yitzchak, and Yaakov – Chananya, Misha’el and Azariah.” At first glance, what relation do these three righteous *Tzaddikim* have to the subject at hand? The explanation is that their service of *HaShem*-יהו"ה, blessed is He, was in a manner of self-sacrifice (*Mesirat Nefesh*). Moreover, it was not only potential self-sacrifice (*Mesirat Nefesh*), but was actual self-sacrifice (*Mesirat Nefesh*). The matter of actual self-sacrifice (*Mesirat Nefesh*) is service of *HaShem*-יהו"ה, blessed is He, that specifically transcends reason and intellect, which is the form of service of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

This is likewise so of the twigs of a myrtle tree, that the three *Haddassim* correspond to the three forefathers of the Jewish people.²¹³ For, they too served *HaShem*-יהו"ה, blessed is He, in this superior manner of actual self-sacrifice (*Mesirat Nefesh*), through the tests they withstood.

This matter is also indicated in the twigs of the brook willows (*Aravim*), which “have no flavor (*Ta'am*) or scent.”²¹⁴ That is, they indicate the form of service of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason (*Ta'am*-טעם)²¹⁵ and also transcends the form of service of *HaShem*-

²¹³ Pri Etz Chayim, Shaar HaLulav, Ch. 2

²¹⁴ Midrash Vayikra Rabba, 30:12

²¹⁵ The term “*Ta'am*-טעם” means both “flavor” and “reason.”

יהו"ה, blessed is He, that stems from the close encompassing light (*Makif HaKarov*), (which is the aspect of scent-*Rei'ach*). In other words, they indicate service of *HaShem*-יהו"ה, blessed is He, that is specifically due to the singular-*Yechidah* essence of the soul, which is the service of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

Now, even though this is only the aspect of the upper unity of *HaShem*-יהו"ה, blessed is He, as it is within the creations, nevertheless, since all the aspects of the Upper Knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, are tied to each other, it therefore is through service of *HaShem*-יהו"ה, blessed is He, with the four species, that we reach the highest aspect of *HaShem*'s-יהו"ה upper unity (*Yichuda Ila'ah*), namely, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. It is this aspect of the Upper Knowledge (*Da'at Elyon*) that we draw forth into the feminine aspect (*Nukvah*) of *Zeir Anpin*, which is the matter of drawing down the Upper Knowledge (*Da'at Elyon*) into the lower knowledge (*Da'at Tachton*), so that even below, we make the world a dwelling place for the Holy One, blessed is He.