

Discourse 2

“HaOseh Sukkato Tachat Hallan - One who makes his Sukkah under a tree”

Delivered on the 2nd day of Sukkot, 5720

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

1.

It states in Mishnah,¹⁰⁰ “One who makes his Sukkah under a tree, is as though he has made it inside the house.” Now, this needs to be understood,¹⁰¹ for, Midrash Rabbah on the Torah portion of Vayera, states,¹⁰² “The Holy One, blessed is He, said to Avraham: ‘You said [to the angels],¹⁰³ ‘Recline under the tree.’ By your life, I shall repay your descendants in the desert, in the land of Israel, and in the coming future. In the desert, as it states,¹⁰⁴ ‘He spread out a cloud for a shelter.’ In the land of Israel, as it states,¹⁰⁵ ‘You shall dwell in booths (*Sukkot*) for a period of seven days.’ In the coming future, as it states,¹⁰⁶ ‘There will be a Sukkah for shade during the day.’” We thus find that the matter of the Sukkah stems entirely from the fact that Avraham [told the angels], “Recline **under** the

¹⁰⁰ Mishnah Sukkah 1:2

¹⁰¹ See the discourse entitled “*HaOseh Sukkato*” 5674 (*Hemshech* 5672 Vol. 1 p. 413), and elsewhere.

¹⁰² Midrash Bereishit Rabba 48:10; Also see Bamidbar Rabba 14:12

¹⁰³ Genesis 18:4

¹⁰⁴ Psalms 105:39

¹⁰⁵ Leviticus 23:42

¹⁰⁶ Isaiah 4:6

tree.” This being so, it is not understood why someone who makes his Sukkah under a tree, it is rendered unfit.

This may be understood by first explaining the matter of the month of Tishrei. That is, all matters in the month of Tishrei are general and have an effect on the whole year.¹⁰⁷ In general, there are two matters in this month, which are the matters themselves and their revelations. About this the verse states,¹⁰⁸ “Blow the Shofar on the month, at the time of covering (*BaKeseh*-בכסה) for our festive day.” That is, those matters that are present on Rosh HaShanah and Yom HaKippurim are “covered-*BaKeseh*-בכסה,” and then come into revelation “for our festive day (*Yom Chageinu*-יום חגנו).”

The explanation is that the Shofar is the general matter of this month, as it says, “Blow the Shofar on the month (*BaChodesh*-בחדש).” The matter of Shofar is as Rambam states,¹⁰⁹ “Although the command to blow the shofar on Rosh HaShanah is a Torah ordinance, it also contains an allusion, as if the shofar is saying, ‘Wake up, you sleepy ones from your sleep and you who slumber, arise. Examine your deeds, repent, and remember your Creator. Those who forget the truth in the vanities of the times and throughout the year devote their energies to vanity and emptiness, which does not benefit or

¹⁰⁷ See Maamarei Admor HaZaken 5566 p. 379; Ohr HaTorah Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5656 p. 278; 5702 p. 49.

¹⁰⁸ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Also see Likkutei Torah, Drushim L’Rosh HaShanah 54c and on; Siddur Im Divrei Elohi”m Chayim 235b and elsewhere.

¹⁰⁹ Mishneh Torah, Hilchot Teshuvah 3:4; Also see *Hemshech* 5666. p. 2 and on (translated in *Revealing the Infinite*, Discourse 1); Sefer HaMaamarim 5698 p. 15; 5710 p. 8 and on, and elsewhere.

save; look to your souls. Improve your ways and your deeds and let every one of you abandon his evil way and thoughts.”

In other words, this refers to returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) on Rosh HaShanah, following the toil of returning to *HaShem*-יהו"ה, blessed is He, during the month of Elul, especially during the days of *Selichot*. This is then followed by the ten days of repentance, at which time additional empowerment is granted from Above, as it states,¹¹⁰ “Seek *HaShem*-יהו"ה when He is to be found; call upon Him when He is near.” This is so, until the conclusion, on Yom HaKippurim, upon which it states,¹¹¹ “I have forgiven according to your word.” That is, on Yom HaKippurim we affect atonement and resolution of all blemish and sin (including sin-*Cheit*-חטא, as it means “lacking”).¹¹² This comes about through the revelation of the thirteen qualities of mercy, in which it states,¹¹³ “*HaShem*-יהו"ה passed over... Who pardons iniquity and overlooks transgression.”

However, on Yom HaKippurim, it still is concealed and is revealed on the holiday of Sukkot. This is the matter of the Sukkah, within which there is a revelation of the cloud of the

¹¹⁰ Isaiah 55:6; Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a; Mishneh Torah, Hilchot Teshuvah 2:6.

¹¹¹ Numbers 14:20; See Midrash Tanchuma Pekudei 11; Rashi to Exodus 33:11 and Deuteronomy 9:18; Tosefot entitled “*Kedei*-כדי” to Bava Kamma 82a; Also see Likkutei Sichot, Vol. 24, p. 570, note 10.

¹¹² See Kings I 1:21 and Rashi there; Likkutei Torah, Matot 82a; Nitzavim 51a; Also see the discourse entitled “*Al Kein Yomru HaMoshlim*” of Shabbat Parshat Chukat-Balak 5691 (Sefer HaMaamarim 5691 p. 318), and elsewhere.

¹¹³ Exodus 34:6; Micah 7:18

incense of Yom HaKippurim,¹¹⁴ about which the verse states,¹¹⁵ “For in a cloud I will appear upon the Ark-cover,” in which it simply states “I will appear-*Eira’eh*-אֶרְאֶה,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He,¹¹⁶ who “is not hinted at in any letter nor even in the thorn of a letter.”¹¹⁷ That is, atonement stems from this aspect of *HaShem*-יהו"ה Himself, blessed is He,¹¹⁸ and this is revealed on the holiday of Sukkot.

Now, based on the above explanation, that on Sukkot the matter of returning to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*) is revealed, we can understand the negation of the matter of “one who makes his Sukkah under a tree,” as will soon be further explained.

2.

The explanation is that the beginning of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) is the lower return (*Teshuvah Tata’ah*), and we then reach the upper return

¹¹⁴ See Ateret Rosh, Shaar Yom HaKippurim 36a and on; Maamarei Admor HaEmtz’aee, Devarim Vol. 4 p. 1,244; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech “V’Kachah”* 5637 Ch. 84 and on (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on); Sefer HaMaamarim 5657 p. 162, and elsewhere.

¹¹⁵ Leviticus 16:2

¹¹⁶ See Ateret Rosh *ibid.*, p. 29a; Maamarei Admor HaEmtza’ee, Devarim Vol. 3, p. 1,134.

¹¹⁷ Zohar III 257b

¹¹⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The gate entitled “The explanation of the motion of Judgment *Ya”h*-יה”.

(*Teshuvah Ila'ah*) until “willful sins are transformed to be like merits.”¹¹⁹

This stems from a revelation of that which transcends the [lower] Name *HaShem*-יהו"ה. This is because the Zohar states¹²⁰ that the *mitzvot* depend on the (letters of the) Name *HaShem*-יהו"ה. This being so, for there to be atonement for blemishes and sins, so that not only do they not recall a single [negative] thing or even a half a thing,¹²¹ but instead he becomes as desirable as he was before the sin, and even more than before the sin, this comes about from that which is higher than the [lower] Name *HaShem*-יהו"ה.

This is the superiority of those who return to *HaShem*-יהו"ה in repentance (*Teshuvah*) even over and above the righteous (*Tzaddikim*), as our sages, of blessed memory, stated,¹²² “In the place where those who return to *HaShem*-יהו"ה in repentance stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” This is specifically brought about through that which transcends the [lower] Name *HaShem*-יהו"ה, and is the matter of the revelation of the pleasure (*Taanug*).

More specifically, there are two aspects in the revelation of pleasure (*Taanug*). There is the revelation of pleasure (*Taanug*) in desire (*Ratzon*), and there is the revelation of pleasure (*Taanug*) in wisdom (*Chochmah*). The difference is that in the desire (*Ratzon*) there only is a revelation of the

¹¹⁹ Talmud Bavli, Yoma 86b; Also see Tanya, Likkutei Amarim, Ch. 37

¹²⁰ Introduction to Tikkunei Zohar 2a; Tikkun 2 (18a); Also see Likkutei Torah, Pekudei 3b.

¹²¹ See Tanya, Iggeret HaTeshuvah, Ch. 2 (also see Talmud Bavli, Bava Kamma 30b).

¹²² Mishneh Torah, Hilchot Teshuvah 7:4 (citing Talmud Bavli, Brachot 34b).

externality (*Chitzoniyut*) of the pleasure (*Taanug*) in a transcendent encompassing way (*Makif*). In contrast, in Wisdom-*Chochmah* there is a revelation of the inner aspect (*Pnimiyyut*) of the pleasure (*Taanug*) in a way of inner manifestation (*Pnimiyyut*).

Likewise in Wisdom-*Chochmah* itself, there are two levels, the Concealed Wisdom (*Chochmah Stima'ah*) and the Revealed Wisdom (*Chochmah Gluyah*). As these two aspects are in the human soul, they are the Power to Conceptualize (*Ko'ach HaMaskeel*) [which is hidden] and the revealed wisdom (*Chochmah Gluyah*).

The matter of the holiday of Sukkot is the revelation of the Concealed Wisdom (*Chochmah Stima'ah*), within which is the revelation of the inner aspect (*Pnimiyyut*) of the pleasure (*Taanug*). This is the root for the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*), which are the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), from which forgiveness and atonement is drawn down for all blemish and sin, until one is even made to be more desirable than before having sinned.

However, we must better understand this. For, since the *mitzvot* depend on the [lower] Name *HaShem*-יהוה, the atonement must therefore come from that which transcends the chaining down of the worlds (*Hishtalshelut*). This is especially so considering the explanation that the *mitzvot* are the aspect of the “six-hundred and thirteen pathways of the Skull (*Galgalta*).”¹²³ From this it is understood that the atonement must be drawn from an aspect that is higher [than the Skull

¹²³ See Sefer HaMaamarim 5689 p. 6 and on.

(*Galgalta*)]. This being so, how is it possible that the atonement comes from the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), which is the root for the Revealed Wisdom (*Chochmah Gluyah*) and from below the desire (*Ratzon*), which is the aspect of the “Skull” (*Galgalta*)?

However, the explanation is that within the Concealed Wisdom (*Chochmah Stima'ah*) itself, there are two levels. There is the source of the revealed wisdom (*Chochmah Gluyah*) and there is the source of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*). These are the two encompassing aspects (*Makifim*) within it, these being the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

3.

The matter of the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the encompassing light of the rebounding light (*Makif d'Ohr Chozer*), may be understood¹²⁴ from the analogy of the bestowal of intellect from a teacher to his student, in which there are three aspects. There is that which the student receives in an inner and internalized way. There is that which continues to be above him in an encompassing and concealed way, meaning that since it transcends his vessels it is beyond them, and there is the encompassing transcendent aspect that was not at all drawn down from the bestower.

These two encompassing aspects are the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the

¹²⁴ See Maamarei Admor HaEmtz'ae, Devarim Vol. 3 p. 1,141.

encompassing light of the rebounding light (*Makif d'Ohr Chozer*). The encompassing light of the direct light (*Makif d'Ohr Yashar*) is that which encompasses and hovers over one's vessels (*Keilim*), being that it is above and beyond them. In other words, his vessels (*Keilim*) are incapable of receiving the light (*Ohr*). Additionally, even the inner light that is internalized (*Ohr Pnimi*) has not come to be settled in him to the fullest necessary degree. Thus, because of these two reasons - the smallness of the receptacle and the lack of the light being settle - the primary and main aspect of the light (*Ohr*) remains in an encompassing state (*Makif*) and is concealed in relation to him.

However, when he repairs these two reasons, meaning that he becomes a fitting vessel and toils within himself in the inner light (*Ohr Pnimi*), so that it becomes settled within him – [and in truth, these two are interdependent, in that through the toil and settling of the matter itself, growth and expansion is caused in the vessels] – there then is caused to be a drawing down and revelation even of the light that, at first, was in a state of encompassing (*Makif*).

From this it is understood that even initially, before the revelation of the light (*Ohr*), the concealment was only from the angle of the recipients, but was not concealment, in and of itself. For, since upon the correction of the reasons [that prevent revelation] within the recipient, the light is then drawn down to be internalized in an inner way, it therefore must be said that even now, the concealment is solely from the angle of the recipient, rather than from the light (*Ohr*) itself. Additionally, this concealment is only relative to himself, and that which for

him may be encompassing (*Makif*), may already be internalized in an inner way (*b'Pnimityut*) for another person.

This likewise is the meaning of the verse,¹²⁵ “It is deep deep, who can fathom it?” That is, in the beginning the verse states, “It is deep deep (*Amok Amok* עמוק עמוק),” indicating that he senses its depth (*Omek* עומק). However, it then states, “who can fathom it?” This indicates that he has no entrance into it whatsoever. That is, this refers to the encompassing light of the direct light (*Makif d'Ohr Yashar*), in which he senses its depth, but currently has no way to enter into it or opening it up whatsoever, being that it transcends his vessels (*Keilim*).

However, the encompassing light of the rebounding light (*Makif d'Ohr Chozer*) means that, in and of itself, the light (*Ohr*) is concealed. Now, what is meant here is not what is explained elsewhere about the rebounding light (*Ohr Chozer*) which rebounds back from the vessels (*Keilim*), meaning that it is drawn into the vessels (*Keilim*) and then rebounds back from them. For, since that light (*Ohr*) rebounds from the vessels (*Keilim*), it therefore has some relation to the vessels (*Keilim*), (only that it rebounds back from them).

In general, that is still a matter of direct light (*Ohr Yashar*). That is, it is similar to what Shlomo said about the matter of the Red Heifer (*Parah Adumah*),¹²⁶ “I thought I could become wise, but it is beyond me.” That is, when he said, “I thought I could become wise,” it means that this matter has some relation to his grasp and comprehension, only that it is beyond him.

¹²⁵ Ecclesiastes 7:24

¹²⁶ Ecclesiastes 7:23; Midrash Kohelet Rabba to Ecclesiastes 2:23

As understood, this is not the true matter of the rebounding light (*Ohr Chozer*), for if it was, he would not have thought to say “I could become wise.” Thus, from the fact that he first said, “I could become wise,” it is understood that this refers to a light (*Ohr*) that has relation to being drawn down into vessels (*Keilim*), only that even so, “it is beyond me,” meaning that it rebounds from his vessels (*Keilim*). In other words, this is the matter of the rebounding light (*Ohr Chozer*) as it is in the encompassing light of the direct light (*Makif d’Ohr Yashar*).

Rather, the matter of the rebounding light (*Ohr Chozer*) being explaining here, is that it essentially returns to its Source, which does not stem from the vessels (*Keilim*). That is, just as the nature of revelation and illumination is to be drawn down to below, so likewise, the nature of light (*Ohr*) is to ascend and become included above, in elevation after elevation (higher and higher, and deeper and deeper), and it is concealed, in and of itself.

The explanation of these two encompassing lights (*Makifim*) as they are in the matter of intellect (*Sechel*), is as follows: The concealed aspect of the intellect is the Power to Conceptualize (*Ko’ach HaMaskeel*). That is, when an insight comes into a person’s mind, he senses that this intellect has a source from where it came. For, though he does not sense the intellect (*Sechel*) as it is in the Power to Conceptualize (*Ko’ach HaMaskeel*) itself, so much so, that he does not even know whether or not it is intellect (*Sechel*), nevertheless, it is not concealed essentially, being that he indeed senses its existence.

In contrast, in regard to the essential *Heyulie* ability for intellect (*Ko’ach HaSechel HaHiyulie HaAtzmi*), he does not

sense its existence at all, and he certainly does not know whether it is a matter of intellect. This is because it altogether is not in the category of being drawn down, being that it is essentially concealed. He therefore does not sense its existence, and only knows of its existence, either because it is intellectually necessitated that it must be, or because he has faith in the sages and understands that there is a source for the Power to Conceptualize (*Ko'ach HaMaskeel*), which itself is the source for Revealed Intellect (*Sechel HaGaluy*).

4.

From this example we can understand the matter as it is Above in *HaShem*'s-יהו"ה Godliness, that there are three aspects in the general matter of revelations (*Giluyim*). There is the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that manifests in the worlds in an inner way (*Pnimityut*). There is the encompassing light (*Makif*) of *HaShem*-יהו"ה, that is in the category of being drawn down (*Hamshachah*). This is the encompassing light of the direct light (*Makif d'Ohr Yashar*), which is in the category of being drawn down and revealed, only that the worlds are not receptacles (*Keilim*) that are capable of receiving this light (*Ohr*). And then there is the rebounding light (*Ohr Chozer*) of *HaShem*-יהו"ה, meaning that because of the essence of what it is by nature (to the degree that "nature" is applicable Above), it is in a state of ascent and inclusion, in a state of elevation after elevation.

This likewise is the meaning of the verse,¹²⁷ “Like the precious oil upon the head, running down the beard etc.” The Zohar states¹²⁸ that the “oil-*Shemen*-שמן” is the aspect referred to as “balsam-*Afarsemon*-אפרסמון,”¹²⁹ with the letters *Mem*-מ and *Samech*-ס, both of which indicate the encompassing aspects (*Makifim*). Nevertheless, there is a difference between them, in that the closed *Mem*-מ is square, meaning [that it is not all equidistant from the center] and one can have some grasp of it in an inner, settled way. In contrast, the *Samech*-ס is round [and is therefore all equidistant from the center], meaning that he has no grasp of it and it is not at all settled. These are the two encompassing aspects (*Makifim*) of the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*).¹³⁰

The explanation is that the general revelation in the worlds is from the aspect of the [lower] Name *HaShem*-יהו"ה, which has four letters, the substance of which is constriction-*Tzimtzum* [with the letter *Yod*-י], expansion-*Hitpashtoot* [with the first letter *Hey*-ה], drawing down-*Hamshachah* [with the letter *Vav*-ו], and expression-*Hitpashtoot* [with the final letter *Hey*-ה].¹³¹

However, there are various aspects in the Name *HaShem*-יהו"ה itself. That is, there is the Name *HaShem*-יהו"ה as it is within the chaining down of the worlds

¹²⁷ Psalms 133:2

¹²⁸ Zohar II 127a and on

¹²⁹ The aspect of Understanding-*Binah*. (See commentaries to Zohar II 127a)

¹³⁰ Also see Torat Chayim Beshalach 341b and on (Vol. 1, p. 234d in the new edition); Ateret Rosh, Drush L'Aseret Yemei Teshuvah 64b; Sefer HaMaamarim 5650 p. 361 and on; 5657 p. 166; 5664 p. 142 and on; *Hemshech* 5666 p. 358, and elsewhere.

¹³¹ See Likkutei Torah, Beshalach 1a and elsewhere.

(*Hishtalshelut*),¹³² and there is the Name *HaShem*-יהו"ה as it is in the aspect of "He and His Name alone,"¹³³ (which transcends and precedes the creation of the world).¹³⁴ Then there is the aspect of the Name *HaShem*-יהו"ה as it is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which there altogether are no letters.¹³⁵

This is the matter of the verse,¹³⁶ "He made darkness His concealment." In other words, the Holy One, blessed is He, conceals and hides Himself in the matter of darkness (*Choshech*-חושך). Now, there are two explanations and matters in this. The first is that the aspect of darkness (*Choshech*-חושך) refers to the general matter of restraints (*Tzimtzumim*), including the first restraint of *Tzimtzum*, which is in a way of complete withdrawal [of His light] and is the true matter of darkness (*Choshech*-חושך).

However, since the restraint of *Tzimtzum* is for the purpose of revelation,¹³⁷ it is not yet true darkness and

¹³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹³³ "Before the creation of the world there was Him and His Name alone." Pirke d'Rabbi Eliezer, Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁴ Also see Sefer HaMaamarim 5696 p. 73; Sefer HaArachim Chabad Vol. 4, p. 453 and on and the citations there.

¹³⁵ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Vol. 4 (The Vowels of Creation); Also see series of discourses in The Teachings of The Rebbe – 5717, Vol. 2, "*HaShem Lee b'Ozrai*" through "*Baruch HaGomel*," Discourses 28-30; Also see the discourse entitled "*Shiviti HaShem* – I have set *HaShem*-יהו"ה before me," of later this year, 5720, Discourse 21, and the citations there.

¹³⁶ Psalms 18:12

¹³⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

concealment, being that it only conceals relative to the recipients. This then, is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*).

Therefore, even after the restraint of the *Tzimtzum* there is the presence of the drawing down of light, which touches and adheres to the Great Circle (*Iggul HaGadol*) that precedes the restraint of *Tzimtzum*. This is because the restraint of *Tzimtzum* is not a true cessation, since it is for the purpose of revelation.

However, there is another explanation of the matter of “He made darkness His concealment,” which is the matter of darkness (*Choshech*) and constriction (*Tzimtzum*), in and of itself. In other words, this is not for the purpose of revelation, but its matter is rather to be included and concealed in its Source, as discussed before about the matter of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

However, in truth, even in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends and precedes the restraint of *Tzimtzum* there are these two aspects. This is as known and explained in the continuum of discourses (*Hemshech*) entitled “*Yom Tov Shel Rosh HaShanah*” of the year 5666,¹³⁸ that in the light (*Ohr*) of *HaShem*-יהו"ה that transcends and precedes the restraint of *Tzimtzum*, there are the roots for the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

In general, these are the expression of the light (*Hitpashtoot HaOhr*) and the essence of the light (*Etzem*

¹³⁸ *Hemshech* 5666, p. 182 and on; p. 188 and on.

HaOhr), which are the matter of the encompassing light of the direct light (*Makif d'Ohr Yashar*), and the matter of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

On an even deeper level, even the essence of the light (*Etzem HaOhr*) is still an aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), being that it too is in the category of light (*Ohr*), except that it is the essence of the light, and is separate from the expression (*Hitpashtoot*). In contrast, the true matter of rebounding light (*Ohr Chozer*) is the aspect of the light (*Ohr*) as it is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is the matter of His [unlimited] ability (*Yecholet*-יכולת).

The general matter of these two encompassing aspects (*Makifim*) is that they are like the two aspects of His exaltedness and rulership, that He is exalted and rules over worlds, and that He is exalted and rules in and of Himself, blessed is He, (as explained before in the discourse of Rosh HaShanah [of this year]).¹³⁹

This likewise is the meaning of the verse,¹⁴⁰ “Like the precious oil upon the head running down the beard, the beard of Aharon.” The aspect of “the beard, the beard of Aharon,” refers to the matter of the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*),¹⁴¹ which are the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*) that are drawn down

¹³⁹ See the preceding discourse of this year, 5720, entitled “*Shema Yisroel* – Listen Israel,” Discourse 1, Ch. 3 (Sefer HaMaamarim 5720, p. 5).

¹⁴⁰ Psalms 133:2

¹⁴¹ See Likkutei Torah, Beha'alotcha 30c; Korach 55a and elsewhere.

through the service of Aharon, the High Priest (*Kohen Gadol*) with the matter of the incense (*Ketoret*).

This is as stated,¹⁴² “For in a cloud I will appear upon the Ark-cover,” in which it simply states, “I will appear-*Eira'eh*-אֵרָאֶה,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself,¹⁴³ meaning, the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

It is from this aspect that there is a drawing down of atonement for all blemishes and transgressions of Torah and *mitzvot*, which are rooted in the “Skull” (*Galgalta*). The forgiveness comes from the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, which, as discussed before, transcends the aspect of the “Skull” (*Galgalta*).

This is brought about through the aspect of the “precious oil,” which is the matter of the Concealed Wisdom (*Chochmah Stima'ah*), in which there are two encompassing lights (*Makifim*), the *Mem*-מ and the *Samech*-ס, these being the encompassing light of the direct light (*Makif d'Ohr Yashar*), and the encompassing light of the rebounding light (*Makif d'Ohr Chozar*).

For, these are the two matters that are present in the Concealed Wisdom (*Chochmah Stima'ah*), namely, that it is the source for the revealed wisdom (*Chochmah HaGluyah*), which is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), and is the source of the thirteen qualities of

¹⁴² Leviticus 16:2

¹⁴³ See Ateret Rosh *ibid.*, p. 29a; Maamarei Admor HaEmtza'ee, Devarim Vol. 3, p. 1,134.

mercy (*Yod-Gimmel Midot HaRachamim*), which is the aspect of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

This is the matter of,¹⁴⁴ “The inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*.” In other words, in the “Skull” (*Galgalta*) there is only the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, in a transcendent encompassing way (*Makif*). In contrast, in the Concealed Wisdom (*Chochmah Stima'ah*) there is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, and it is present in an inner manifest way (*b'Pnimiyyut*), and because of this aspect it is the source for the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), as explained before.

5.

With the above in mind, we can also understand the matter of, “one who makes his Sukkah under a tree etc.” For, the matter of the “tree” (*Ilan*) is that it is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), as is explained in Kabbalah and Chassidus.¹⁴⁵ Therefore, this is not how the matter of the Sukkah must be.

For, the Sukkah is the revelation of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), which stem from the repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה of Yom HaKippurim, and as explained before, specifically stems

¹⁴⁴ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe ibid., and elsewhere.

¹⁴⁵ See *Hemshech* 5672 Vol. 1, p. 421

from the aspect of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

This then, is the meaning of the teaching, “One who makes his Sukkah under a tree, it is as though he has made it inside the house.” For the “house” refers to the matter of being settled (*Hityashvut*), which is the aspect of the chaining down of the worlds (*Hishtalshelut*). Thus, even though the “tree” (*Ilan*) is an encompassing aspect (*Makif*), nevertheless, since it is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), it therefore inadequate. Rather, there specifically must be the aspect of the Sukkah, which is the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

Now, though it is stated about Avraham [that he said to the angels],¹⁴⁶ “Recline under the tree,” nevertheless, this matter was stated in regard to angels, and also took place before the Torah was given. The difference between angels and souls, is like to the difference of before the Torah was given and after the Torah was given.

That is, before the Torah was given there was the decree that, “the citizens of Syria shall not ascend to Rome etc.”¹⁴⁷ meaning that it all was according to the order of the chaining down of the worlds (*Seder Hishtalshelut*). Thus, according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), it only is possible to reach the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), which is the aspect of the “tree” (*Ilan*).

¹⁴⁶ Genesis 18:4

¹⁴⁷ See Midrash Tanchuma, Va'era 15; Shemot Rabba 12:3

In contrast, this is not so after the Torah was given, in which a novelty was introduced, this being the “bond between Rome and Syria,” referring to revelation that transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*). Thus, currently there specifically must be the aspect of the encompassing light of the rebounding light (*Makif d’Ohr Chozer*). This is specifically brought about by souls serving *HaShem*-יהו"ה, blessed is He, being that they are the inner aspect of the vessels (*Pnimiyyut HaKeilim*) which are unified to the inner aspect of the light (*Pnimiyyut HaOhr*), even to the essence of the light (*Etzem HaOhr*) and even to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is the aspect indicated by the verse,¹⁴⁸ “He made darkness His concealment.”

For, it is specifically through this that the true matter of repentance, return, and atonement is possible, being that He is much higher than the aspect of the “Skull” (*Galgalta*). This drawing down takes place on Yom HaKippurim, and is revealed on the holiday of Sukkot, “for our festive day.” Nevertheless, even then, its revelation is still in a transcendent encompassing manner (*Makif*), and it is only later, on Shemini Atzeret, that it then is drawn down in an internalized inner way (*b’Pnimiyyut*), as indicated by the verse,¹⁴⁹ “They will be Yours alone, strangers not sharing them with You.”

¹⁴⁸ Psalms 18:12

¹⁴⁹ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5674 (*Hemshech* 5672 *ibid.* p. 435); 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82.