

Discourse 5

*“BaYom HaShemini Atzeret Tihiyeh Lachem -
The eighth day shall be restricted for you”*

Delivered on Simchat Torah, 5722

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

1.

The verse states,²⁶⁷ “The eighth day shall be restricted for you.” That is, the verse specifies that it specifically must be “for you-*Lachem*-לכם.” As Midrash states,²⁶⁸ “This is the meaning of the verse,²⁶⁹ ‘They will be yours alone, strangers will not share them with you.’” Now, for there to be the matter of “for you-*Lachem*-לכם,” there must first be the matter of “the eighth-*Shemini*-שמיני,” through which there thereby is the “restriction-*Atzeret*-עצרת,” thus causing it to be “for you-*Lachem*-לכם.” We therefore must understand the matter of “the eighth day shall be restricted-*Shemini Atzeret*-עצרת-שמיני,” since specifically through this it becomes “for you-*Lachem*-לכם.”

²⁶⁷ Numbers 29:35

²⁶⁸ Midrash Shemot Rabba 15:23; See the beginning and end of the discourses by this same title in Sefer HaMaamarim 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82; Also see the discourse by this title of the year 5720, translated in The Teachings of The Rebbe 5720, Discourse 3 (Sefer HaMaamarim 5720, p. 19).

²⁶⁹ Proverbs 5:17; See Midrash Shemot Rabba 15:23

Now, the additional joy (*Simchah*) of Simchat Torah was established to be on Shemini Atzeret. That is, after all the festivals, all of which are called “times appointed for joy (*Mo’adim l’Simchah*),”²⁷⁰ they established that on Shemini Atzeret there should be additional joy with the rejoicing of the Torah – Simchat Torah. The custom (*Minhag*) of the Jewish people (which itself is Torah)²⁷¹ is that the joy of Shemini Atzeret and Simchat Torah is **much greater** than the joy of all [other] festivals.

Thus, since this joy was specifically established on Shemini Atzeret, the substance of which is that it is “for you-*Lachem*-לכם,” [as stated], “They will be yours alone, strangers will not share them with you,” it also is understood that the matter of this joy specifically applies “for you-*Lachem*-לכם.” This is as we recite in the prayers [of the festivals], “And may all Israel who sanctify Your Name rejoice in You,” meaning that this joy (*Simchah*) specifically applies to Jews, since they are the ones who “sanctify Your Name.” In other words, it is they who draw sanctity down in the aspect of the Name *HaShem*-יהוה, blessed is He. This is brought about through joy (*Simchah*), in that through joy (*Simchah*) they “sanctify Your Name.”

²⁷⁰ See the liturgy of the Amidah prayer and Kiddush of the holidays.

²⁷¹ See Talmud Yerushlami, Pesachim 4:1; Tosefot entitled “*Nifsal*” to Talmud Bavli, Menachot 20b; Also see Minhagim Yeshanim M’Dura p. 153; Maharil cited in Rama to Shulchan Aruch, Yore De’ah 376:4, and elsewhere.

2.

Now, to understand that through this joy (*Simchah*) the Jewish people become those “who sanctify Your Name,” we first must explain the matter of a name. The explanation²⁷² is as generally known²⁷³ that a name (*Shem*-שם) is the expression of only a glimmer of radiance from the essential self the one [who bears the name] and is for the sake of others. This is because when one is alone by himself, he does not need a name altogether, in that being called by name is of no benefit to himself, but only to one who calls him, through which he can draw his [attention].

This likewise may be understood in regard to how it is Above in *HaShem*’s-יהו"ה Godliness, that the ten *Sefirot* of the world of Emanation (*Atzilut*) are only the aspect of the spreading forth of radiance and glimmer from the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator, blessed is He, like the matter of a name. This is explained in *Likkutei Torah*²⁷⁴ on the verse,²⁷⁵ “He who called out the generations from the beginning.”

²⁷² See the discourse entitled “*BaYom HaShemini Atzeret*” in Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 2, p. 685 and on (and with minor amendments in Sefer HaMaamarim 5630 p. 325 and on); Maamarei Admor HaEmtza’ee, Devarim Vol. 4, p. 1,268 and on; Sefer HaMaamarim 5651 p. 64 and on; Discourse entitled “*BaSukot Teishvu*” 5734 (Sefer HaMaamarim 5734 p. 18 and on); Also see the beginning of the Sichah talk of Shabbat Parshat Chayei Sarah of this year, 5722 (Torat Menachem, Vol. 32, p. 198).

²⁷³ See Torah Ohr, beginning of Terumah; Likkutei Torah, Behar 41c; Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 1, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on.

²⁷⁴ Likkutei Torah, Masei 95b

²⁷⁵ Isaiah 41:4

That is, the word “generations-*Dorot*-דורות” refers to the ten *Sefirot*, and their being drawn down from the limitless light of the Unlimited One, *HaShem*-יהוה, the Emanator, blessed is He, is the matter of being “called out from the beginning,” which is the aspect of Primordial Man (*Adam Kadmon*), so that they should be drawn down and revealed below, like one who calls his fellow etc.

However, even in regard to the aspect of “the Emanator-*Ma’atzeel*-מאציל,” being that it already is called “the Emanator-*Ma’atzeel*-מאציל,” at the very least, it too is the aspect of a name (*Shem*-שם), only that it is not the aspect of the expression of the name, but refers to the essence of the name (*Etzem HaShem*-השם עצם) before being called out.

At this point the name (*Shem*-שם) is not openly revealed but only is present in a concealed way. About this it states,²⁷⁶ “Before the creation (which also applies to before the emanation)²⁷⁷ of the world, there was Him and His Name alone.” That is, even before the restraint of the [first] *Tzimtzum* there already was the presence and inclusion of the light (*Ohr*) that relates to the emanations and the world, which is only from its lowest aspect.

This is the aspect of the essence of the Name (*Etzem HaShem*-השם עצם), from which there subsequently is a drawing down of the expression of the Name (*Hitpashtut HaShem*-התפשטות השם), which generally includes the aspect of

²⁷⁶ Pirke d’Rabbi Eliezer, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²⁷⁷ *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, *Chelek HaYichud*, Ch. 2.

the Line and Thread (*Kav v'Chut*) that is drawn down after the restraint of *Tzimtzum* until the ten *Sefirot* of the world of Emanation (*Atzilut*) are drawn down.

However, in addition, there also is the aspect of “the Bearer of the Name” (*Baal HaShem*-בעל השם), who in and of Himself, utterly transcends the matter of a name, (and even transcends the essence of the Name (*Etzem HaShem*-עצם השם)). This is like the essential self of the person himself (the bearer of the name), such that even the essence of the name (*Etzem HaShem*) does not [truly] relate to him.

The likeness to this, as it is Above in *HaShem*'s-יהו"ה's Godliness, is that this refers to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who utterly transcends the aspect of a name (*Shem*-שם).

We thus find that the matter of holiness (*Kedushah*) is the diametric opposite of the matter of the Name (*Shem*-שם). This is because the Name (*Shem*-שם) is the matter of revelation that relates to the worlds, in a way of being drawn down. In contrast, holiness (*Kedushah*) is the matter of separateness (*Havdalah*) [and transcendence] etc.

Thus, the matter of “Israel who sanctify Your Name” is that the Jewish people are the ones who affect a drawing down from the holiness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, to the aspect of The Name-*HaShem*-השם. We therefore must understand how it is possible to reach the aspect of the holiness of the Essential Self of the Singular

Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, and be amongst those who “sanctify Your Name.”

3.

The explanation is that the sanctification of the Name, (as in, “Those who sanctify Your Name,” comes about through [fulfilling] His *mitzvot*. The Jewish people are therefore called those who “sanctify Your Name,” since they are the ones who fulfill His *mitzvot*, by which they reach the matter of sanctity (*Kedushah*), as in the blessings [said before performing a *mitzvah*, “Blessed are You, *HaShem*-יהו"ה our God...] who has sanctified us with His commandments-*mitzvot*,” to be amongst those who “sanctify Your Name.”

The explanation is that, as known, the *mitzvot* are called “the paths (*Orchot*-אֲרָחוֹת) of *HaShem*-יהו"ה.”²⁷⁸ That is, an “*Orach*-אֹרֶחַ” is a path or road for man to walk on. In the same way, the *mitzvot* are the path and road to walk on by which to [reach] the Essential Self of the Singular Preexistent Intrinsic Being, the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the Name (*HaShem*-השם).

Now, at first glance, this is not understood. For, as known, the matter of *mitzvot* is that through them there is a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, into various vessels

²⁷⁸ Psalms 25:10; Zohar III 129a (Idra Rabba), explained in Sefer HaMaamarim 5672-5676 p. 1 and on; 5689 p. 6 and on.

(*Keilim*). That is, without vessels (*Keilim*), the light (*Ohr*) would withdraw to the aspect of His Essential Self.

This is because, as it is, in and of itself, it is the nature of light (*Ohr*) to ascend,²⁷⁹ whereas by means of the vessels (*Keilim*) the lights (*Orot*) are drawn down and held below. This is true of all aspects of lights (*Orot*) and vessels (*Keilim*), all the way to the highest heights. This is as Etz Chayim states²⁸⁰ about the lights (*Orot*) of the world of *Akudim*-Bound-עקודים,²⁸¹ that they are “bound” (*Ne’ekadim*-נעקדים) through the vessels etc.

Now, the very fact that the vessels (*Keilim*) can affect the lights (*Orot*), demonstrates that these are lights (*Orot*) that relate to vessels (*Keilim*). In other words, even before their

²⁷⁹ See Likkutei Torah, Acharei 25c and on; Sefer HaMaamarim 5672-5676 p. 12; 5696 p. 26, and elsewhere.

²⁸⁰ Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 1

²⁸¹ The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other (*Akudim*). They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system (*Nekudim*). The large splotches (*Berudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

manifestation in the vessel (*Kli*), they already relate to vessels (*Keilim*), which is why the vessels (*Keilim*) can have an effect on them.

Now, since the *mitzvot* are the “paths of *HaShem*-יהוה,” to draw down the lights (*Orot*) into the vessels (*Keilim*), it is understood that the light (*Ohr*) drawn down through fulfilling the *mitzvot* is only light (*Ohr*) that relates to vessels (*Keilim*), and is not a matter of holiness (*Kedushah*) and separate transcendence (*Havdalah*). It is with the above in mind that we must understand the above-mentioned matter, that through fulfilling the *mitzvot* the Jewish people reach the aspect of the sanctity and [transcendent] holiness of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, the Unlimited One Himself, blessed is He, to be amongst those who “sanctify Your Name.”

However, the explanation is that the drawing down brought about through the *mitzvot* occurs specifically when the Jewish people (“*Yisroel*”) do the *mitzvot*. An example is the *mitzvah* of Tefillin. Even though the writing of the Torah portion, “Sanctify (*Kadesh*-קדש) to Me”²⁸² with letters and ink on parchment, is the receptacle within which the light of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) rests, similar to the matter of drawing down lights (*Orot*) into vessels (*Keilim*), in that the physical parchment is like vessels (*Keilim*) to which the light (*Ohr*) of Wisdom-*Chochmah* is drawn, nonetheless, if one does not actually don the Tefillin on his head, the *mitzvah* has not at all been done.

²⁸² Exodus 13:1-10

This is because *HaShem* 's-יהו"ה inner desire, blessed is He, is specifically for a Jew to take the Tefillin and don them on his head. On the other hand, if he instead puts them on the table, *HaShem* 's-יהו"ה inner desire does not at all manifest in them. For, even though the Torah portion "Sanctify (*Kadesh*-קדש) to Me" written in the Tefillin hints at the manifestation of the light (*Ohr*) of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), nonetheless, the light (*Ohr*) does not manifest in the vessel (*Kli*) except when a Jew specifically dons them on his head.²⁸³

In other words, in and of themselves, the *mitzvot* are only the drawing down of lights (*Orot*) into vessels (*Keilim*), whereas through the Jewish people fulfilling the *mitzvot*, they affect the *mitzvot*, so that through performing them the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is also drawn down.

Moreover, the very fact of a bond is affected between the lights (*Orot*) and vessels (*Keilim*) specifically comes about through the Jewish people fulfilling the *mitzvot*, in that they have the power to bring about a bond between the lights (*Orot*) and the vessels (*Keilim*). That is, lights (*Orot*) and vessels (*Keilim*) are opposites of each other. Therefore, to affect a bond between the lights (*Orot*) and the vessels (*Keilim*), there necessarily must be a matter that transcends both.

²⁸³ Also see Torah Ohr, Shemot 53d; Sefer HaMaamarim 5635 Vol. 2, p. 367

This matter is brought about by the Jewish people, in that they reach the sanctity and holiness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, because of the drawing forth of His Essential Self, a bond of the lights (*Orot*) and the vessels (*Keilim*) is possible.

This then, is the meaning of [the blessings, “Blessed are You, *HaShem*-יהו"ה our God...] who has sanctified us with His commandments,” that through actually performing the *mitzvot*, the Jewish people reach the sanctity (*Kedushah*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, the Bearer of the Name (*Baal HaShem*-בעל השם). This causes the general union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.

In other words, even the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) (His Indwelling Presence, the *Shechinah*), called “The Emanator” (*Ma'atzeel*-מאצ"ל), is the root of all the emanated and is only the aspect of His Name (*Shem*-שם) and expression, that there should be a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the “Bearer of the Name” (*Baal HaShem*-בעל השם).

This then, is the matter of those “who sanctify Your Name.” That is, they draw down the aspect of His Essential Self, blessed is He, into the aspect of the Name (*HaShem*-השם), and from there the aspect of the Line and Thread (*Kav*

v'Chut) etc., is drawn down until a bond and adhesion between the lights (*Orot*) and vessels (*Keilim*) comes about.

About this we recite,²⁸⁴ “And may all Israel who sanctify Your Name rejoice in You (*Becha*-בך),” specifying, “In **You**-*Becha*-בך,” (unlike,²⁸⁵ “Rejoice in *HaShem*-יהוה,” which is the language usually used). This is because “In You-*Becha*-בך” means, “In Your Essential Self and Being,” this being the matter of the holiness and sanctity of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

4.

However, we still must better understand this. For, at first glance, since the *mitzvot* are performed by the Jewish people as they are manifest in the body and animalistic soul, how is it possible that through this, they can reach the sanctity of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He?

However, the explanation is that what empowers the souls of the Jewish people to be able to sanctify His Name, blessed is He, is joy (*Simchah*). About this it states, “And may all Israel who sanctify Your Name rejoice in You.” That is, it is through joy (*Simchah*) that they “sanctify Your Name.”

²⁸⁴ Of the festivals.

²⁸⁵ Psalms 32:11

For, as known,²⁸⁶ joy (*Simchah*) breaks all boundaries and nullifies all constraints and limitations.

The explanation is that joy (*Simchah*) is the matter of the rebounding light (*Ohr Chozer*) that returns to its source. In other words, the powers of the soul ascend in a way of rebounding light (*Ohr Chozer*) that returns to its source and root. This is clearly observable, that when one is in a state of joy (*Simchah*) all the powers of his soul are moved from their [regular] state to an elevated state. This is so much so, that it could be that because of the great strength of one's joy, the whole essence of his soul can be moved to the point expiring, in that it cannot at all be contained and held in the body.

For example, if a person sees someone he dearly loves, such as his child, who has fallen into great danger to the point of hopelessness, when he then is saved from that danger and his father [first] sees him alive [and well], in his heart a sudden joy will come upon him, to the point that his soul could leave him. This is similar to the [passing of] Sarah, in that her soul flew out of her²⁸⁷ when she was suddenly informed of [the binding of] Yitzchak and that he was alive etc.²⁸⁸

This matter is understood in the same way about the joy (*Simchah*) expressed in the words, "And may all Israel who sanctify Your Name rejoice in You." That is, this joy follows after the great [sense of] distance during the toil in

²⁸⁶ See Sefer HaMaamarim 5657 p. 224 and on.

²⁸⁷ See Rashi to Genesis 23:2

²⁸⁸ See the commentary of Riva to Genesis 23:2

serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul and the ten days of repentance, especially during the High Holidays.

This is as stated,²⁸⁹ “Let us describe the great holiness of this day, for it is awesome and frightening,” being that,²⁹⁰ “even the heavens are not meritorious in His eyes etc.” For, though it is true that the Jewish people have certitude that they will be meritorious in judgment etc.,²⁹¹ nevertheless, this is from their perspective. However, because of the elevated exaltedness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “even the heavens are not meritorious in His eyes etc.” It therefore is comparable to the analogy of a state of danger and hopelessness etc.

However, after this, (meaning after having gone through this), there then is much greater joy in the aspect of the rebounding light (*Ohr Chozer*) from below to Above, so that [we go] much higher, reaching the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. We thus say about this, “[And may all Israel who sanctify Your Name] rejoice in You.”

²⁸⁹ See the “*U’Netaneh Tokef*” prayer of Rosh HaShanah and Yom HaKippurim.

²⁹⁰ Job 15:15

²⁹¹ Tur, Orach Chayim 581 citing Talmud Yerushalmi, Rosh HaShanah 1:32; Yalkut Shimoni, Remez 825

We do not say, “with You,” like the verse,²⁹² “For with You is the source of life.” In other words, the aspect of the “source of life” is only “with You,” meaning that it is secondary and nullified to You,²⁹³ this being the aspect of the Name (*HaShem*-השם). We rather specify, “in You-*Becha*-בך,” meaning “In Your Essential Self and Being.” This is why it is in the power of their joy to draw down the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to the aspect of the Name (*HaShem*-השם), this being the matter of those “who sanctify Your Name.”

5.

However, in regard to the joy (*Simchah*) of the holiday of Sukkot, which follows the [sense of] distance of the High Holidays, since it is the aspect of a rebounding light (*Ohr Chozer*) that returns to the Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends the aspect of revelation, it therefore is not of any relative comparison to the created beings and cannot be revealed in them in an inner manifest way.

This is as understood from the analogy of a person who has sudden joy [in seeing] the salvation of his child, that the joy transcends his grasp and comprehension, and does not manifest in him in a settled way, such as [Sarah's] soul flying

²⁹² Psalms 36:10

²⁹³ Likkutei Torah, Emor 31d

out of her, as explained above. Thus, for the joy to be revealed in an encompassing and transcendent (*Makif*) way, at the very least there must be the matter of the shade covering (*Schach*) of the Sukkah, which is the aspect of a shade and covering that conceals and hides the essence of the light of the Supernal joy in the Essential Self of *HaShem*-יהו"ה, blessed is He, so that it can illuminate in a transcendent and encompassing (*Makif*) way.

However, the primary revelation of the joy (*Simchah*) is on Shemini Atzeret. This is because the word “*Atzeret*-עצרת” means “gathering,” as Targum translates the words,²⁹⁴ “[The eighth day] shall be restricted (*Atzeret*-עצרת) for you,” as “shall be a **gathering** for you,” which is the matter of collecting and gathering the joy (*Simchah*) so that it will be in a state of inner (*Pnimiyyut*) manifest revelation in the aspect of Kingship-*Malchut*. For, this is the matter of the eighth-*Shemini*, meaning that it refers to Kingship-*Malchut*, which is the eighth *Sefirah* in the order of the *Sefirot* from Above to below.²⁹⁵

The explanation is that the word “*Atzeret*-עצרת” also means “withholding” and “restricting,”²⁹⁶ indicating the restriction and lack of drawing down. In other words, there first must be the restraint and withholding of the essential light, and specifically through this, there subsequently is the

²⁹⁴ Numbers 29:35

²⁹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), and Gate Eighth (*Binah*); Also see Me'orei Ohr 300, 61, and elsewhere; Also see the citations in Sefer HaMaamarim 5651 ibid. p. 65.

²⁹⁶ See Ohr HaTorah, Drushim L'Shemini Atzeret p. 1,776.

revelation of the light. This is analogous to the absorption of the seminal drop in the womb of the female, in which it is restrained and withheld for nine months. Even though the absorption obstructs the birth for nine months, nonetheless this itself is the chief reason for the birth that takes place after nine months. For, if it is not absorbed and restrained etc., there will be no birth.

The same is so of the bestowal of intellect from a teacher to his student, in which they are of no comparison to each other. That is, the teacher must first constrict and restrain the intellect in his own essential self, and specifically by doing so, the birth of intellect that relates to the student's capacity to comprehend becomes possible. If this is the case with the bestowal of intellect, which only is a glimmer of radiance, that it necessarily must first be restrained, how much more is this so in the case of bestowing the seminal drop, which is a bestowal of the essence, that for there to be birth, the fetus must first be restrained and withheld [for nine months in the womb].

The same is so in the matter of the birth of souls, that there first must be the absorption and restraint of the light (*Ohr*) in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), through which there then will be the matter of birth and revelation.

An example is the soul of Moshe, about whom the verse states,²⁹⁷ "For I drew him from the water," referring to the upper masculine waters. For, his soul was from the aspect

²⁹⁷ Exodus 2:10

of Foundation-*Yesod* of *Zeir Anpin* as the aspects of *NeHi"Y*²⁹⁸ of the Father-*Abba* (Wisdom-*Chochmah* of the world of Emanation-*Atzilut*) manifest within it. However, even so, it first was necessary [for his soul] to be withheld and restrained in a state of gestation (*Ibur*) in the “womb” of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

Similarly, a soul of the world of Creation (*Briyah*) must be restrained and absorbed in the “womb” of Kingship-*Malchut* of the world of Creation (*Briyah*). Likewise, a soul of the world of Formation (*Yetzirah*) must be restrained and absorbed in the “womb” of Kingship-*Malchut* of the world of Formation (*Yetzirah*).

Eliyahu similarly stated,²⁹⁹ “As *HaShem*-יהוה, the God of Israel lives, before whom I stood,” meaning before he was restrained and absorbed in the aspect of Kingship-*Malchut*. [This refers to the matter of Eliyahu’s gestation (*Ibur*) [in his mother’s womb] which lasted twelve months.³⁰⁰

In contrast, King David was [meant to be] a miscarriage,³⁰¹ since he lacked the matter of gestation (*Ibur*) in the aspect of Kingship-*Malchut*.] It was then that he stood

²⁹⁸ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²⁹⁹ Kings I 17:1

³⁰⁰ See Ohr HaTorah, Bereishit Vol. 1 64b and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 22 and on; Sefer HaMaamarim 5698 p. 214; Also see *Hemshech* 5666 p. 157 and on; Sefer HaMaamarim 5698 p. 253 and on, and elsewhere.

³⁰¹ See Yalkut Shimoni, Bereishit, Remez 41; Zohar I 55a, 91b, 168a (and elsewhere); Megaleh Amukot, Parshat Vayeitzei 39b; Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Minuy Melech; Also see Midrash Bamidbar Rabba 14:12; Pirkei D'Rabbi Eliezer, Ch. 19; (Also see the note of the Rebbe to *Hemshech* “*Mayim Rabim*” 5636 p. 103, note 409.)

before Him, as in the teaching,³⁰² “Each and every creature stood before the Holy King in its image and form.” This refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). This is because even souls that stem from the feminine world, meaning souls of the Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה) require the power of birth that stems from the father, which is the aspect of *Zeir Anpin*.

The difference between the souls of *Zeir Anpin*, which are souls of the Name of *Ma”H*-מ”ה-45 (י”ד ה”א ו”ו ה”א) that are souls of the masculine [world], and souls of the Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה), that are souls of the feminine world,³⁰³ is only in regard to which aspect is dominant, the masculine aspect or the feminine aspect. However, both require both matters, and the souls of the Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה) are also rooted in *Zeir Anpin*, and likewise, the souls of the Name of *Ma”H*-מ”ה-45 (י”ד ה”א ו”ו ה”א) require gestation (*Ibur*) in the aspect of Kingship-*Malchut*, and it is specifically through this that the birth will take place.

Moreover, to the greater degree that there is restraint and absorption, [to that degree] the birth also will be even better. This is as understood from the above analogy of the teacher and student. That is, to the furthest degree that the teacher constricts his own intellect, to that degree there will be

³⁰² Note of the Rebbe to Sefer HaMaamarim 5696 p. 62: Cited to Zohar in various places in the teachings of Chassidut, but I have not yet found it stated in this language. See however, Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 97b, Zohar III 61b. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).]

³⁰³ Also see *Hemshech* 5666 p. 157 and on; Sefer HaMaamarim 5698 p. 253 and on.

a greater birth and bestowal of intellect relating to the student. This likewise is the matter of the restraint and absorption of Shemini Atzeret, through which there subsequently is caused to be the matter of birth on the seventh day of Pesach.³⁰⁴

6.

This then, is the meaning of the verse,³⁰⁵ “The eighth day shall be restricted (*Atzeret*-עצרת) for you.” The eighth (*Shemini*) is the aspect of Kingship-*Malchut*, in which there is the matter of restriction and absorption (*Ateret*-עצרת), through which the matter of birth will be, as discussed above. This is the matter of “for you-*Lachem*-לכם,” in that the absorption and restraint is for **your** sake, so that there will be a drawing down of the light (*Ohr*) into revelation.

This is also why Simchat Torah was established to be on Shemini Atzeret. This is because the joy (*Simchah*) of the rebounding light (*Ohr Chozer*) which comes after the High Holidays, comes on the holiday of Sukkot in an encompassing and transcendent (*Makif*) way, not in a settled way (*Hityashvut*). It rather is on Shemini Atzeret that the chief joy is drawn down in an inner manifest and settled way.

The way of this joy is that it is “for you-*Lachem*-לכם,” meaning,³⁰⁶ “They will be yours alone, strangers will not share them with you.” For, it is through joy (*Simchah*) that we reach

³⁰⁴ See Pri Etz Chayim, Shaar HaLulav, Ch. 8; Shaar Chag HaMatzot, Ch. 8; Tanya, Iggeret HaKodesh, Epistle 20 (130b).

³⁰⁵ Numbers 29:35

³⁰⁶ Proverbs 5:17; See Midrash Shemot Rabba 15:23

the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained above about the words, "They will rejoice in **You-Becha**-בך," specifically.

This matter is likewise connected to Shemini Atzeret, since it is then that there is the bestowal of the seminal drop, which is the matter of the essential drawing forth. It is for this reason that there thereby is caused to be the matter of actually giving birth to one who is similar to oneself, literally, which is the matter of "for you-*Lachem*-לכם," meaning, "They will be yours alone, strangers will not share them with you."