

Discourse 4

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

Delivered on the 2nd day of Sukkot, 5727

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

1.

The verse states,²⁶³ “You shall take for yourselves on the first day, the fruit of a citron tree, the branches of date palms, twigs of a myrtle tree, and brook willows etc.” The question about this is well known.²⁶⁴ Namely, what is the meaning of taking these specific four species, given that they differ from each other, such that they even are opposites of each other from one extreme to the other extreme. This is as Midrash states,²⁶⁵ that the fruit of the citron tree has both flavor and scent, whereas brook willows have neither flavor nor scent. Even so, they all must be taken together, and moreover, if any of them is missing the *mitzvah* has not been fulfilled.²⁶⁶ That is, they constitute a single *mitzvah*.²⁶⁷

²⁶³ Leviticus 23:40

²⁶⁴ See Maamarei Admor HaZaken 5568 Vol. 1, p. 447; Siddur Im Da”Ch, Shaar HaLulav 264d and on; *Hemshech* “*v’Kachah*” 5637, Ch. 87 and on; Ch. 93 and on (Sefer HaMaamarim 5637 Vol. 2, p. 612 and on; p. 625 and on).

²⁶⁵ Midrash Vayikra Rabba 30:12

²⁶⁶ Mishneh Torah, Hilchot Lulav 7:5

²⁶⁷ Mishneh Torah *ibid.*; Sefer HaMitzvot of the Rambam, Shores 11

Now, we must understand this matter further as it is brought in Kabbalah²⁶⁸ and explained at length in Chassidus.²⁶⁹ That is, the *mitzvah* of waving the four species is the matter of drawing down the aspect of Knowledge-*Da'at* to *Nukva* of *Zeir Anpin*, which is positioned in the chest of *Zeir Anpin*.

Now,²⁷⁰ though at first glance, it would appear that this drawing down should be through spiritual rather than physical matters, it nonetheless is done through physical matters, the substance of which bears a similarity and likeness to the spiritual matter being drawn down.

For example, on the holiday of Matzot (Pesach), the drawing down of faith (*Emunah*), which transcends reason and intellect, is through eating “unleavened cakes, for they could not be leavened,”²⁷¹ in that *matzot* have no elevation and exaltation and have no flavor, indicating the matter of nullification of self etc.²⁷²

In contrast, on the holiday of Sukkot, the drawing down of Knowledge-*Da'at* comes through the *mitzvah* of the four species, which also include brook willows, and since brook willows have neither flavor nor scent, they are very opposite of Knowledge-*Da'at*, and yet, to do the *mitzvah*, one must take and wave them [together with the other three species]. Moreover, without them the *mitzvah* cannot be fulfilled.

²⁶⁸ Pri Etz Chayim, Shaar HaLulav, Ch. 1 and on; Mishnat Chassidim, Mesechet Yemei Mitzvah v'Sukkah 5:3

²⁶⁹ See Maamarei Admor HaZaken ibid. p. 442 and on; Siddur ibid. p. 263c and on; *Hemshech “v'Kachah”* ibid. Ch. 84 and on, Ch. 87 and on (Sefer HaMaamarim 5637 Vol. 2 ibid. p. 604 and on, p. 612 and on).

²⁷⁰ See the beginning of the discourse entitled “*u'LeKachtem Lachem*” 5634 (Sefer HaMaamarim 5633 Vol. 2, p. 534).

²⁷¹ Exodus 12:39

²⁷² See Torah Ohr, Vayakhel 89c; Likkutei Torah Tzav 12b; Shir HaShirim 14d

We also must understand the meaning of the verse, “You shall take for yourselves,” as in the statement in Midrash,²⁷³ “I do not caution... only you... Lulav is for you, as the verse states, ‘You shall take for **yourselves**’ etc. This is the meaning of the verse,²⁷⁴ ‘They shall be yours alone, strangers not sharing them with you.’” However, at first glance, what is uniquely special about the *mitzvah* of waving the four species is that about this it states, “They shall be yours alone, strangers not sharing them with you”?

2.

This may be understood by prefacing with what the Rebbe Maharash explains in the discourse entitled “*Eileh Mo’adei HaShem*,” said in the first month of Tishrei upon his assuming leadership one hundred years ago.²⁷⁵ That is, we must understand the verse,²⁷⁶ “These are the appointed festivals of *HaShem*-יהוה... these are My appointed festivals.” That is, the verse seems to be redundant in stating, “the appointed festivals of *HaShem*-יהוה” and “My appointed festivals.” We also must

²⁷³ Midrash Shemot Rabba 15:23

²⁷⁴ Proverbs 5:17

²⁷⁵ In the year 5627 – Printed at the end of Sefer HaMaamarim 5626 (p. 273 and on); Also see the discourse entitled “*Vayedaber... Eileh Mo’adei*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 159 and on; Ohr HaTorah, Emor, Vol. 3 p. 837 and on; Sefer HaMaamarim 5638 p. 332 and on (and the redaction of the Rebbe Rashab, p. 516 and on); 5656 p. 271 and on; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Vayikra p. 231 and on; Also see the discourse entitled “*VaEheyeh Etzlo Amon* – I was with Him as His nursling” of the 1st night of the holiday of Shavuot 5724, translated in The Teachings of The Rebbe 5724, Discourse 34 (Sefer HaMaamarim 5724 p. 222 and on).

²⁷⁶ Leviticus 23:2

understand why in various places in Torah it states,²⁷⁷ “The commandments of *HaShem*-יהו”ה,” and in other places it states, “My commandments,”²⁷⁸ and what the difference is between them.²⁷⁹

We also must understand²⁸⁰ why at the conclusion of some Torah portions it states, “I am *HaShem*-יהו”ה.” This is like someone saying about himself, “I am that known person,” which only applies to say about one who is known and seen. That is, the aspect of *HaShem*-יהו”ה is more known than the aspect of “I-*Ani*-אני.” However, this must be understood, being that even the Name *HaShem*-יהו”ה is hidden and unknown. This being so, why does He say, “I am *HaShem*-יהו”ה,” in which He informs us that the one indicated by “I-*Ani*-אני” is *HaShem*-יהו”ה.

3.

Now, we should first preface with two known questions about the style in which the Torah was written. The first [question] is: Why is it that the whole Torah was stated in the form of a narrative and story. For example, [it states], “*HaShem*-יהו”ה spoke to Moshe saying, ‘Speak to the children of Israel, and you shall say to them etc.,’” this being a narrative and story about what *HaShem*-יהו”ה said , to tell the children of

²⁷⁷ Leviticus 4:2; Numbers 15:39 and elsewhere.

²⁷⁸ Genesis 26:5; Numbers 15:40 and elsewhere.

²⁷⁹ Also see Likkutei Torah, Bamidbar 9b; *Hemshech* 5672 Vol. 3, p. 1,441, and elsewhere.

²⁸⁰ Also see Ohr HaTorah, Yitro p. 914; p. 938 and on.

Israel to do such and such. Why was the Torah not [simply] stated in the form of commands?

The second [question] is: Throughout the Torah it states, “*HaShem*-יהו"ה spoke to Moshe,” without telling us who the speaker and narrator relating this is. That is, if Moshe is the narrator, it should have said, “*HaShem*-יהו"ה spoke to me,” and if the Holy One, blessed is He, is the narrator, it should have said “I spoke to Moshe.” Why then does it state, “*HaShem*-יהו"ה spoke to Moshe,” as if a third person is speaking, without telling us who he is?²⁸¹

4.

The may be understood by prefacing with an explanation of the general difference between Torah and *mitzvot*. That is, our sages, of blessed memory, stated²⁸² that a *mitzvah* that can be done by others, is nullified in the face of Torah study. Moreover, in Talmud Yerushalmi²⁸³ it states that even if it is a *mitzvah* that cannot be done by others, it is nullified in the face of Torah study. However, this must be better understood. For, is it not so that the entire matter of Torah is – like its name (*Torah*-תורה) – a word that means “instruction-*Hora'ah*-הוראה,”²⁸⁴ [and does it not state],²⁸⁵ “Study is greater because it leads to action”? This being so,

²⁸¹ See the introduction of the Ramban to his commentary on Torah.

²⁸² Talmud Bavli, Mo'ed Katan 9b

²⁸³ Talmud Yerushalmi, Pe'ah 1:1

²⁸⁴ See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “*Yarah*-ירה”; Also see Zohar III 53b.

²⁸⁵ Talmud Bavli, Kiddushin 40b

how can it be said that he should engage in the study of Torah, the matter of which is the explanation and elucidation of how to do the *mitzvah*, but he himself does not do the *mitzvah*, but rather someone else does it.

In the discourse he brings an example for this from the *mitzvah* to separation the Terumah, which can be done by others, but they nevertheless said, “It is preferable that the *mitzvah* be done by him rather than by his agent.”²⁸⁶ How is it possible that he himself only studies how to separate the Terumah and how much to separate, and yet the *mitzvah* itself is done by his emissary? As the Rebbe Rashab, whose soul is in Eden, adds,²⁸⁷ this is especially so, considering that there are *mitzvot* that when done by others and not by him, he does not acquire the *mitzvah*, and this being so, how can these *mitzvot* be nullified etc.?

However, the explanation is that there is a well-known difference between Torah and *mitzvot*,²⁸⁸ which is that the *mitzvot* depend on time and space. An example is the holidays, which depend on time, such that the holiday of Pesach is on the 15th of Nissan, and fifty days later is the holiday of Shavuot, and the holiday of Sukkot is on the 15th of Tishrei. In other words, they are confined to the limitations of time.

The same is so of the limitations of space. For example, the sacrifices (*Korbanot*) must specifically be offered in the Holy Temple, “the place where *HaShem*-יהוה your God shall choose.” The same is so of all other limitations within them,

²⁸⁶ Talmud Bavli, Kiddushin 41a and on.

²⁸⁷ *Hemshech* 5672 Vol. 1, p. 342

²⁸⁸ See Likkutei Torah, Bamidbar 13a

such that they must specifically be offered at daytime,²⁸⁹ and specifically by a priest (*Kohen*), and must follow the known preparations, and be done specifically with the known service vessels.

In contrast, Torah transcends time and space. This is why our sages, of blessed memory, stated,²⁹⁰ “Whosoever engages in [studying the] Torah of the burnt offering (*Olah*), it is as though he has offered a burnt offering (*Olah*).” In other words, even if the person engaged in the study is not a priest, but is an outsider, and he is outside of the land of Israel, and studies at night, nonetheless, it is as though he has offered a burnt offering. The reason is because Torah transcends the aspect of the world.

To further explain, there are 248-ה"ה [positive] *mitzvot* corresponding to the 248-ה"ה limbs of man,²⁹¹ this being because they are the 248-ה"ה limbs of the Supernal Man. This is as in the teaching,²⁹² “The 248-ה"ה commandments are the 248-ה"ה limbs of the King.” About this the verse states,²⁹³ “You shall actualize them-*v'Asitem Otam* אתם, וְעִשִּׂיתֶם,” about which our sages, of blessed memory, stated,²⁹⁴ “It is written ‘You shall actualize them-*v'Asitem Atem* אתם, וְעִשִּׂיתֶם’ to teach that, ‘I consider it is though you have actualized Me.’” That is, through fulfilling the *mitzvot*, “the 248-ה"ה limbs of the King,” are actualized.²⁹⁵

²⁸⁹ Mishneh Torah, Hilchot Ma'aseh Korbanot 4:1

²⁹⁰ See Likkutei Sichot, Vol. 18 p. 413 and on.

²⁹¹ Zohar I 170b

²⁹² See Tikkunei Zohar, Tikkun 30 (74a)

²⁹³ Leviticus 26:3

²⁹⁴ Zohar III 113a

²⁹⁵ Also see Sefer HaMaamarim 5629 p. 148

This refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), which totals 248-ה"ח in number. That is,²⁹⁶ *Zeir Anpin* of the world of Emanation (*Atzilut*) has nine *Sefirot*, and nine times nine (in that each *Sefirah* includes all the others) is eighty one, and since each aspect has the beginning, middle, and end [of the vessels], this equals two-hundred and forty-three, which together with the five powers of kindness (*Hey Chassadim*) that bring about growth, they come to the number 248-ה"ח, this being the root of “the 248-ה"ח commandments [which] are the 248-ה"ח limbs of the King.” They then are drawn down through the aspect of Kingship-*Malchut*, which is why they are called “the commandments of the King.”²⁹⁷

This is why the *mitzvot* manifest within time and space, being that their root is in the aspect of *Zeir Anpin*, in which there already is the order of the times (*Seder HaZemanim*).²⁹⁸ This is especially so regarding how they are drawn down in the aspect of Kingship-*Malchut*, which is the root and source of time and space.²⁹⁹

In contrast, Torah transcends time and space. This is because it is from the aspect of the intellectual qualities (*Mochin*) that do not relate to the worlds. For, as known, the emotional qualities (*Midot*) relate to the worlds, as the verse

²⁹⁶ See Likkutei Torah, Bamidbar 17b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

²⁹⁷ See Zohar III 175b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 13, section on “*Mitzvah*-מצוה”; Likkutei Torah, Bamidbar 9c, 17b; See Tosefta, Nega'im 3:7; Talmud Bavli, Bava Batra 159a

²⁹⁸ See Midrash Bereishit Rabba 3:7; Sefer HaMitzvot of the Tzemach Tzedek 59a; 151a

²⁹⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7.

states,³⁰⁰ “For I have said, the world (*Olam*-עולם) shall be built of kindness-*Chessed*.” In other words, the existence of the world comes about through the quality of Kindness-*Chessed*, as well as the other emotional qualities (*Midot*). This is because the entire matter of emotions (*Midot*) specifically applies when there is the existence of another to bestow kindness to, and the like.

In contrast, intellect (*Mochin*) can be present even without another. This is because a person can sit in solitude and conceive intellectual concepts. The same is so of the aspect of the Supernal Wisdom (*Chochmah Ila’ah*), which does not at all relate to the worlds. Likewise, “Torah, which came forth from Wisdom-*Chochmah*,”³⁰¹ transcends time and space.

This is why we nullify a *mitzvah* to Torah study when it can be fulfilled by someone else, because of the greatness of Torah study over and above the *mitzvot*. This is because the *mitzvot* are within the aspect of time and space, whereas the Torah transcends time and space.

5.

Now, based on this, we also can understand why Torah as a whole, was not said in the form of a command, but in the form of a narrative and story. This is because a command only applies when there is another to command, who will fulfill the command. However, since the Torah precedes the world, it does not apply for it have the matter of a command, since there

³⁰⁰ Psalms 89:3; See Sefer HaMaamarim 5708 p. 272 and on, and elsewhere.

³⁰¹ See Zohar II 62a; 85a; 121a (Ra’aya Mehemna); Zohar III 81a; 182a; 261a

is no one to receive the command. This is why it only is in a way of a narrative and story.

This is analogous to a homeowner who arranges his belongings and furnishings in his house, placing this here and that there. He does not command anything at all, but only arranges that this thing is positioned here and that thing is positioned there. The same is so of the Torah, in that it states the particulars of the *mitzvot*, such that the Tzitzit should be in this specific way, without which it will not affect the drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through it.

The same is so of the Tefillin and the particulars of all the other *mitzvot*. All this is solely in a way of arrangement and order, that He arranges that the Tefillin should be in such a way and that the Tzitzit should be in such a way, and the same applies to all the *mitzvot*.

Based on this, we also can understand why the Torah does not say who the narrator is. This is because the narrator of the Torah is the aspect of the Essential Self of the Emanator, who even transcends the aspect of the Name *HaShem*-יהו"ה. This is because the Name *HaShem*-יהו"ה is the matter of the totality of the ten *Sefirot*.³⁰² More specifically, it is the matter of Wisdom-*HaChochmah*-החכמה, as the verse states,³⁰³ “*HaShem*-יהו"ה founded the earth with Wisdom-*Chochmah*.” In contrast, the narrator of the Torah transcends Wisdom-*Chochmah*, meaning, the aspect of the Crown-*Keter*, [that is]

³⁰² See Zohar III 17a (Ra'aya Mehemna); Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Shaar 42 (Shaar Drushei ABY" A) Ch. 1-2, and elsewhere.

³⁰³ Proverbs 3:19

the desire (*Ratzon*) and pleasure (*Taanug*),³⁰⁴ which is the matter of “delights” (*Sha’ashu’im*), and it is He who relates the way that the order of the chaining down of the worlds (*Seder Hishtalshelut*) is drawn down.

Thus, when Torah states, “יהו"ה-*HaShem* spoke to Moshe saying, speak to the children of Israel,” this means that when a drawing down is necessary in the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the matter of “He spoke-*Vayedaber* וידבר” or “He said-*Vayomer* ואמר,” which are terms of drawing down,³⁰⁵ then the drawing down is from *HaShem*-יהו"ה, the aspect of Wisdom-*Chochmah*, until “saying-*Leimor* לאמר,” which refers to the aspect of Kingship-*Malchut*,³⁰⁶ into “the word of the King reigns,”³⁰⁷ through which there will be revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The way of the drawing down is³⁰⁸ from *HaShem*-יהו"ה (“*HaShem*-יהו"ה spoke”) to Moshe who is the aspect of Foundation-*Yesod* of Wisdom-*Chochmah*.³⁰⁹ This is because every bestowal must specifically be through the aspect of the Foundation-*Yesod*, as the verse states³¹⁰ about Yosef (the *Sefirah* of Foundation-*Yesod*),³¹¹ “He was the provider etc.”

³⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

³⁰⁵ See Torah Ohr, Shemot 52d and elsewhere.

³⁰⁶ Also see Sefer HaMaamarim 5629 p. 265

³⁰⁷ See Ecclesiastes 8:4

³⁰⁸ Also see *Hemshech* 5672 *ibid.* p. 345

³⁰⁹ See Torah Ohr, Shemot 52d *ibid.*, and elsewhere.

³¹⁰ Genesis 42:6

³¹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and elsewhere.

It then is drawn to the children of Israel (“speak to the children of Israel”), meaning, the aspects of Victory-*Netzach* and Majesty-*Hod*.³¹² This is because Yisroel-ישראל is the aspect of Splendor-*Tiferet*,³¹³ and the children of Yisroel are the aspects of Victory-*Netzach* and Majesty-*Hod*. Then from Victory-*Netzach* and Majesty-*Hod* it is drawn down into Kingship-*Malchut*, for as known, the aspects of *NeHi”Y*³¹⁴ of the upper, become the inner aspect (*Pnimiyut*) of the lower.

6.

Now, we should add and explain the aspect that transcends the [Name] *HaShem*-יהו"ה, this being the Narrator who says, “*HaShem*-יהו"ה spoke etc.,” for even higher than the Name *HaShem*-יהו"ה (which is the aspect of Wisdom-*Chochmah*) there are several levels one above the other.

That is we find that in regard to Yom HaKippurim the verse states,³¹⁵ “For on this day He shall provide atonement for you... before *HaShem*-יהו"ה you shall be purified,” specifying, “before *HaShem*-יהו"ה,” meaning higher than the Name *HaShem*-יהו"ה.³¹⁶ However, even so, the verse does not use the word “I will atone-*Achaper*-אכפר” but “He will atone-

³¹² See Me’orei Ohr, Ma’arechet Beit, Section 52

³¹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Etz Chayim, Shaar 15 (Shaar HaZivugim), Ch. 1-2; Shaar 40 (Shaar Pnimiyut v’Chitzoniyut), Drush 8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35, and elsewhere.

³¹⁴ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

³¹⁵ Leviticus 16:30

³¹⁶ See Likkutei Torah, Acharei 27d; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*)].

Yechaper-יכפר,” as a third person narrating. It thus is evident that the aspect of the third person Narrator even transcends the aspect of “before *HaShem-Lifnei HaShem*-יהו"ה.”

This may be understood by prefacing with what we find, that, “a Sukkah that is more than twenty cubits high is disqualified”³¹⁷ since “the eye has no dominion over it.”³¹⁸ About this Zohar states,³¹⁹ “Not above twenty-*Esreem*-עשרים-620 refers to the Supernal Crown-*Keter*-כת"ר-620 in that ‘the eye has no dominion over it.’” That is, when it comes to the aspect of the Crown-*Keter*, “the eye has no dominion over it,” meaning that it transcends grasp. Nonetheless, up to twenty cubits is permissible, and it only is above twenty that it is disqualified.

About this, it is explained³²⁰ that this refers to two aspects of the Crown-*Keter*. The [aspect indicated by] “twenty cubits” refers to the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the aspect of the Long Patient One-*Arich*, the beginning and source of the emanations. This is why “the eye has dominion over it.” In contrast, “higher than twenty” refers to the innerness (*Pnimiyyut*) of the Crown-*Keter*, the aspect of the Ancient One-*Atik*-עתיק that is separately transcendent (*Ne'etak*-נעתק) and utterly removed etc.

Based on this, it can be said that [the aspect indicated by] “before *HaShem*-יהו"ה” is the aspect of the Long Patient One-*Arich*, this being the externality of the Crown-*Keter* (that transcends the aspect of Wisdom-*Chochmah* which is the Name

³¹⁷ Mishnah Sukkah 1:1; Talmud Bavli, Sukkah 2a

³¹⁸ Talmud Bavli, Sukkah 2a ibid.

³¹⁹ Zohar III 255b (Ra'aya Mehemna)

³²⁰ See *Hemshech* 5672 ibid. p. 337; Ohr HaTorah, Drushim L'Sukkot p. 1,710.

HaShem-יהו"ה, [and is thus] “before *HaShem*-יהו"ה”). However, the third person Narrator who even transcends the aspect of “before *HaShem*-יהו"ה,” is the aspect of the Ancient One-*Atik*, this being the innerness(*Pnimityut*) of the Crown-*Keter*.

Now, on a deeper level, even [the aspect of] “before *HaShem-Lifnei HaShem*-יהו"ה לפני יהו"ה” is the aspect of the Ancient One-*Atik*. For, as known, on Yom HaKippurim the *Sefirah* of Kingship-*Malchut* ascends to the aspect of the Ancient One-*Atik*.³²¹ This is the meaning of “before *HaShem*-יהו"ה you shall be purified,” in that the atonement of Yom HaKippurim is from the aspect of the Ancient One-*Atik*, from the aspect of the Unknowable Head (*Reisha d’Lo Ityada [RaDL”A]*). This being so, the third person Narrator who says, “before *HaShem*-יהו"ה you shall be purified,” and even transcends the aspect of “before *HaShem*-יהו"ה” is the aspect of the Essential Self of the Emanator, who even transcends the aspect of the Unknowable Head (*Reisha d’Lo Ityada [RaDL”A]*).³²²

7.

Now, this is also the meaning of the statement in many places in Torah, “I am *HaShem-Ani HaShem*-אני יהו"ה.” That is, the word “I-*Ani*-אני” refers to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the Narrator of the Torah, in that He Himself transcends the [letters of His] Name

³²¹ See Siddur Im Da”Ch, Shaar Yom HaKippurim 249c

³²² Also see Likkutei Torah, Drushim L’Yom HaKippurim 71c-d

HaShem-יהו"ה,³²³ and "is not hinted in any letter or thorn of a letter whatsoever."³²⁴

About this it states, "I am *HaShem-Ani HaShem*-אני יהו"ה." That is, even though "I-*Ani*-אני," the Essential Self of the Emanator, am much higher than My Name *HaShem*-יהו"ה, nonetheless, "I am *HaShem-Ani HaShem*-יהו"ה-אני," in that [I] am drawn to manifest in My Name *HaShem*-יהו"ה, such that "I-*Ani*-אני" and "*HaShem*-יהו"ה" are utterly One.

Now, even though "I-*Ani*-אני" is higher than His Name *HaShem*-יהו"ה, nonetheless, [through His Name, He] is more readily known. For then, as explained in Torah Ohr,³²⁵ the Luminary is openly revealed, and this is why even children know that there is a God etc., this being the matter that "the Name of Heaven is frequent upon the mouths of all."³²⁶

Thus, when one meets a Jew and asks him [about this] etc., he will respond that what he means is the Essential Self of the Singular Preexistent Intrinsic Being (*Atzmut*), who is the True Existence. That is, he knows nothing of the matter of *Sefirot* and the order of the chaining down of the worlds (*Seder Hishtalshelut*). Rather, he means the Essential Self of the Singular Preexistent Intrinsic One (*Atzmut*), as in the words of our sages, of blessed memory,³²⁷ "[We call] to Him and not to His attributes."

³²³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

³²⁴ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar III 257b

³²⁵ Torah Ohr, Veyera 14b

³²⁶ See Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Inyanim p. 68; p. 70; Sefer HaMaamarim 5689 p. 23 and on.

³²⁷ Sifrei cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

This also explains the matter of “the *mitzvot* of *HaShem*-יהוה” and “My *mitzvot-Mitzvotai*-מצוותי.” For, as known, it states in Zohar³²⁸ that the *mitzvot* are bound to the Name *HaShem*-יהוה “like grapes are bound to the cluster.” This is also brought in Iggeret HaTeshuvah,³²⁹ that there are *mitzvot* that are bound to the letter *Yod*-י of the Name *HaShem*-יהוה (the aspect of Wisdom-*Chochmah*), up to *mitzvot* that are bound to the final letter *Hey*-ה of the Name *HaShem*-יהוה (the aspect of Kingship-*Malchut*). Higher than this are “My *mitzvot-Mitzvotai*-מצוותי,” [meaning], “the *mitzvot* that are Mine,” meaning of His Essential Self, blessed is He.

This also explains the matter of “the appointed festivals of *HaShem*-*Mo’adei HaShem*-יהוה,” and “My appointed festivals-*Mo’adai*-מועדי.” That is, “My appointed festivals-*Mo’adai*-מועדי” are higher than “the appointed festivals of *HaShem*-*Mo’adei HaShem*-יהוה,” in that they are “the appointed festivals that are Mine,” meaning of His Essential Self, blessed is He.

In general, the elevation of “My appointed festivals-*Mo’adai*-מועדי” and “My commandments-*Mitzvotai*-מצוותי” is that being that they are rooted in the innerness (*Pnimiyut*) of the Crown-*Keter*, this being the aspect of the Ancient One-*Atik*, and even higher etc., therefore it does not apply for the forces of externality to derive any vitality at all.

That is, in the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the aspect of the Long Patient One-*Arich*, being that it is the head and source of the emanated, it therefore relates

³²⁸ Introduction to Tikkunei Zohar (2a)

³²⁹ Tanya, Iggeret HaTeshuvah, Ch. 7

to worlds, and it thus applies for the forces of externality to derive vitality from there. Only in the aspect of the Ancient One-*Atik*, who has no relation to worlds, is it not applicable for the forces of externality to derive vitality from there, which is the meaning of [the verse],³³⁰ “They shall be yours alone, strangers not sharing them with you.”

8.

Based on this, we can understand the statement about the *mitzvah* of the four species, “You shall take for yourselves,” that this is the matter of, “They shall be yours alone, strangers not sharing them with you.”

The explanation is that when the *mitzvot* are drawn from the aspect of “My commandments-*Mitzvotai*-מצוותי” to the aspect of “The *mitzvot* of *HaShem*-ה'”³³¹, until they are drawn into this world and manifest in physical things, it then applies for the forces of externality to derive vitality. About this the verse states,³³¹ “You shall guard His commandments.” As explained in Likkutei Torah,³³² the *mitzvot* require guarding, so that the forces of externality will not have any hold on them etc.

However, there are *mitzvot*, which even after being drawn below, the forces of externality derive no vitality from them, in that even as they are below, they are in the aspect of “My commandments-*Mitzvotai*-מצוותי.” This is the matter of

³³⁰ Proverbs 5:17

³³¹ Deuteronomy 13:5

³³² Likkutei Torah, Re'eh 20a

the *mitzvah* of waving the four species [on the Holiday of Sukkot]. This is because the matter of oneness (*Achdut*) is recognizable in these four species.³³³

An example is the Etrog, which is called “the fruit of the citron tree-*Pri Etz Hadar*-פרי עץ הדר.” It is called by this name because it is the fruit “that dwells-*Dar*-הדר” on the tree from one year to the next year,³³⁴ in that it withstands all the weather conditions of the four seasons of the year. Beyond this, as the Rebbe Maharash adds,³³⁵ it even is caused to grow by all the changes in weather. This is due to the nullification (*Bittul*) in it, as indicated by its the name Etrog-אתרג, which is an acronym for [the verse],³³⁶ “Let not the foot of arrogance come to me-*Al Tevo'eini Regel Ga'avah*-אל תבואני רגל גאוה.”³³⁷ However, together with this nullification (*Bittul*) and simplicity, it also has the perfection of flavor and scent.

The same is so of the Lulav, which is called “the branches of date palms-*Kapot Temarim*-כפות תמרִים,” [in the plural] in that “it must [naturally] be “bound-*Kafut*-כפות”³³⁸ with all the leaves bonding and adhering to each other, as though they are one. This also is hinted in the written Torah, in that the word “*Kapot*-כפת” is spelled without the letter *Vav*-ו and is thus in the singular.

³³³ See Maamarei Admor HaZaken 5568 Vol. 1, p. 447; Siddur Im Da'Ch, Shaar HaLulav 264d and on; *Hemshech* “v'Kachah” 5637, Ch. 87 and on; Ch. 93 and on (Sefer HaMaamarim 5637 Vol. 2, p. 612 and on; p. 625 and on).

³³⁴ Talmud Bavli, Sukkah 35a

³³⁵ *Hemshech* “v'Kachah” ibid. Ch. 94

³³⁶ Psalms 36:12

³³⁷ Sefer HaLikkutim of the Arizal to Psalms 36:12; *Hemshech* “*Mayim Rabim*” 5636, Ch. 148; Likkutei Sichot, Vol. 4, p. 1,163; Torat Menachem, Vol. 35 p. 78.

³³⁸ Talmud Bavli, Sukkah 32a

Likewise, the myrtle branches (*Hadas*) must have [rows of] three leaves emerging from a single base.³³⁹ That is, even though there are three leaves, indicating separation, they nonetheless are unified in a single base.

The same is so of the brook willow (*Aravah*), which is called “*Achwanah*-אהוונא,”³⁴⁰ a word that means “fraternity-*Achvah*-אהוה,”³⁴¹ because this is innate to their nature, and is not because of any element of superiority, since they have neither flavor nor scent.

This then, is the special superiority of the *mitzvah* of the four species. That is, since these four species have a matter of oneness to them, we thereby recognize the simple oneness of the Holy One, blessed is He, and therefore, even as they are drawn below they are the aspect of “**My** commandments-*Mitzvotai*-מצוותי.” It is because of this, that it does not apply for the forces of externality to derive any vitality from them. This is the matter of “for yourselves-*Lachem*-לכם,” meaning, “They shall be yours alone, strangers not sharing them with you.”

This is also the meaning of the verse, “You shall take for yourselves on the first day.” For, “the first day-*BaYom HaRishon*-ביום הראשון-620” shares the same numerical value as “the Crown-*Keter*-כתר-620.”³⁴² In this, there are two aspects, from Above to below and from below to Above, this being the

³³⁹ Talmud Bavli, Sukkah 32b

³⁴⁰ Talmud Bavli, Shabbat 20a and Rashi there

³⁴¹ This is cited in Maamarei Admor HaZaken and Siddur ibid., (and elsewhere in Chassidus) citing Rashi to Shabbat 20a ibid., but in our edition of Rashi it is not present.

³⁴² Likkutei Torah, Drushim L'Shemini Atzeret 85d; Also see the end of the discourse entitled “*U'Lekachtem*” 5633 ibid. (Sefer HaMaamarim 5633 ibid. p. 539), and elsewhere.

matter of the Crown of Kingship-*Keter Malchut*. In other words, even when it is drawn down through Kingship-*Malchut* all the way below, it is recognized in it that it is the aspect of the Crown-*Keter*, the aspect of His simple oneness. This is why it is in a way of, “for yourselves-*Lachem*-לכם,” meaning, “They shall be yours alone, strangers not sharing them with you,” in that it does not apply for the forces of externality to derive any vitality from there..

This is also the matter of the holiday of Sukkot in general, which is called “the time of **our** joy” (*Zman Simchateinu*-זמן שמחתנו), in the plural.³⁴³ This is because two joys are bound here together as one, this being the joy from Above to below, [as the verse states],³⁴⁴ “Let *HaShem*-יהוה” rejoice in His works,” together with the joy from below to Above, [as the verse states],³⁴⁵ “Let **Israel** rejoice in its Maker,” and in a way that it does not apply for any stranger to mingle between them, Heaven forbid, but only, “Israel and the King alone.”³⁴⁶

Only that on the holiday of Sukkot this still is in a encompassing transcendent state (*Makif*), but it then is drawn down in an inner manifest way (*b’Pnimityut*) on Shemini Atzeret and Simchat Torah. From Shemini Atzeret and Simchat Torah it is drawn forth throughout the entire year, so that it will be a year of light, a year of blessing, a year of Torah, and in a way of being drawn down through fulfilling the *mitzvot* in a way of

³⁴³ Likkutei Torah ibid. 88d

³⁴⁴ Psalms 104:31

³⁴⁵ Psalms 149:2

³⁴⁶ See Zohar III 32a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

beautifying them, out of joy and gladness of heart, and out of true expansiveness and abundance!