

Discourse 5

“*U’She’avtem Mayim b’Sasson... -
You shall draw water with joy...*”

Delivered on Shabbat, Chol HaMo’ed Sukkot, 5727

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

1.

The verse states,³⁴⁷ “You shall draw water with joy from the wellsprings of salvation.” Now, about the verse specifically stating, “with joy-*b’Sasson*-בְּשִׂשׂוֹן,” this means that the drawing of the water must be with joy. This is to such an extent that our sages, of blessed memory, stated,³⁴⁸ “One who did not see the Celebration of the Place of the Drawing (*Simchat Beit HaSho’evah*) never saw celebration in his days.”

Now, we must understand the matter of the special unique joy of the Celebration of the Place of the Drawing (*Simchat Beit HaSho’evah*). For, are not all the holidays called “appointed festivals of joy (*Mo’adim L’Simchah*)”?³⁴⁹ This is especially so of the holiday of Sukkot, in that amongst the holidays themselves, it is specifically called “the time of our joy” (*Zman Simchateinu*).³⁵⁰ That is, even without the Celebration of the Place of the Drawing (*Simchat Beit*

³⁴⁷ Isaiah 12:3

³⁴⁸ Talmud Bavli, Sukkah 51a-b

³⁴⁹ See the prayer and Kiddush liturgy of the holidays.

³⁵⁰ In the prayer and Kiddush liturgy of the holidays.

HaSho'evah), there is a special unique joy on Sukkot to a greater degree than all the other holidays.

This being so, what is the special superiority of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*), such that it is greater, both in quantity and in quality, over and above the joy of the holiday of Sukkot in general, such that “one who did not see the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*) never saw celebration in his days”?

2.

The explanation is that it is written,³⁵¹ “Sound the Shofar at the renewal of the moon, at the covering (*BaKeseh*-בכסה) for our festive day (*L'Yom Chageinu*-ליום חגינו).” That is, all matters that were concealed (“at the covering-*BaKeseh*-בכסה”) on Rosh HaShanah, come into revelation on the holiday of Sukkot (“for our festive day-*L'Yom Chageinu*-ליום חגינו”). The same is so of the matters of Yom HaKippurim (which is the conclusion and signet of Rosh HaShanah and all ten days of repentance), that on the holiday of Sukkot they are revealed.

To explain, the *mitzvah* of the Sukkah is similar to the clouds of glory. This is as stated by the Alter Rebbe in Shulchan Aruch,³⁵² that the verse,³⁵³ “So that your generations will know that I caused the children of Israel to dwell in booths when I took them from the land of Egypt,” refers to the clouds of glory

³⁵¹ Psalms 81:4

³⁵² Shulchan Aruch of the Alter Rebbe, Orach Chayim 625:1

³⁵³ Leviticus 23:43

etc., and it is in likeness to this that we were commanded to make the Sukkah booths etc.

Similarly, as known³⁵⁴ the *Schach* covering of the Sukkah is similar to the clouds of glory that are drawn from the cloud of incense (*Ketoret*) that the high priest would burn in the Holy of Holies on Yom HaKippurim. Thus, due to the revelation of the matters of Yom HaKippurim, on the holiday of Sukkot the matter of joy is caused, “the time of our joy” (*Zman Simchateinu*), being that joy (*Simchah*) is a matter of revelation (*Giluy*).³⁵⁵

The same is so of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*) (in addition to the quality and quantity of joy of the holiday of Sukkot, in and of itself), it itself relates to the joy of the holiday of Sukkot (which is why the water libations are at the time of the wine libations),³⁵⁶ this joy also being due to the revelation of the matters of Yom HaKippurim.

We therefore should first explain the matter of Yom HaKippurim, the day of pardon, forgiveness, and atonement, brought about through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). To explain, repentance (*Teshuvah*) is a matter that must happen every day. This is as our sages, of blessed memory, stated,³⁵⁷ that to fulfill the

³⁵⁴ See Ateret Rosh, Shaar Yom HaKippurim 36a and on; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech* “v'Kachah” 5637, Ch. 84 (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on); Sefer HaMaamarim 5657 p. 162.

³⁵⁵ Sefer HaMaamarim 5657 p. 174 and elsewhere.

³⁵⁶ See Talmud Bavli, Sukkah 48b

³⁵⁷ Talmud Bavli, Shabbat 153a

requirement of “repent one day before your death,” one must “spend all your days in repentance.”

Nonetheless, we observe that there is a difference between the repentance (*Teshuvah*) throughout the rest of the year and the service of repenting (*Teshuvah*) on Yom HaKippurim. This is as stated in Mishnah,³⁵⁸ “There are three kinds of atonement, and repentance accompanies each of them. If a person neglects a positive commandment and repents, he is immediately forgiven. If a person violates a prohibition and repents, his repentance is tentative and Yom HaKippurim atones.” We therefore must understand the novelty of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim, compared to serving Him with repentance (*Teshuvah*) throughout the rest of the year.

3.

This may be understood by prefacing with the discourse of his honorable holiness, the Rebbe Maharash, entitled “*Ki BaYom HaZeh Yechaper Aleichem... BaSukkot Teishvu Shivat Yamim, BaYom HaShemini Atzeret Tihiyeh Lachem*,”³⁵⁹ (which is founded on the discourse of the Alter Rebbe),³⁶⁰ where he explains the difference between the repentance (*Teshuvah*) of the other days of the year and the repentance (*Teshuvah*) of Yom HaKippurim.

³⁵⁸ Talmud Bavli, Yoma 86a; Also see Tanya, Iggeret HaTeshuvah, Ch. 1

³⁵⁹ Of the year 5627 (printed in Sefer HaMaamarim 5626 p. 256 and on).

³⁶⁰ In the discourse by the same title of the year 5562 Vol. 1, p. 35 and on.

He begins by explaining that, as known, Kingship-*Malchut* is called “the Throne-*Kiseh*-כסא,” since it is the matter of “covering-*Kisui*-כסוי” and hiddenness, in that it covers over and conceals the intellect. About this the verse states,³⁶¹ “The hand is on the throne (*Keis*-כס) of *Ya”H-ה”י*.” The meaning of “the throne (*Keis*-כס) of *Ya”H-ה”י*” is that Kingship-*Malchut* (“the throne-*Keis*-כס”) receives from the aspect of Wisdom-*Chochmah*, (as known about the teaching,³⁶² “The father-*Abba* [Wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*]”). This is the aspect of *Ya”H-ה”י*, which refers to the aspect of Wisdom-*Chochmah*.³⁶³ For, even though it (not only has the letter *Yod*-י, but) also the letter *Hey*-ה, nonetheless, Wisdom-*Chochmah*, which is the *Yod*-י, includes Understanding-*Binah* in it, which is the *Hey*-ה, and this is why Wisdom-*Chochmah* is called *Ya”H-ה”י*.³⁶⁴

An additional explanation about why Wisdom-*Chochmah* is called *Ya”H-ה”י*³⁶⁵ is because the *Hey*-ה of *Ya”H-ה”י* is the matter of “be understanding in wisdom.”³⁶⁶ Another explanation is that the first letter [of any permutation] is always the dominant letter.³⁶⁷ Therefore, Wisdom-*Chochmah*, which

³⁶¹ Exodus 17:16

³⁶² Zohar III 248a (Raaya Mehemna); 256b; 258a; Tikkunei Zohar, Tikkun 21 (61b); Tanya, Iggeret HaKodesh, Epistle 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42, Ch. 50.

³⁶³ Zohar III 10b

³⁶⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

³⁶⁵ See Mikdash Melech to Zohar *ibid*.

³⁶⁶ Sefer Yetzirah 1:4; Also see Biurei HaZohar of the Mittler Rebbe, Va’era 39b and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 26.

³⁶⁷ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12

is the *Yod-ו*, is the primary aspect of the name *Ya''H-ה*, which is why the name *Ya''H-ה* is associated with Wisdom-*Chochmah*.

Now, even though Wisdom-*Chochmah* is drawn into Kingship-*Malchut*, (“the father [Wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*]”), nevertheless, this is in a way of concealment and hiddenness (“the **covering-*Keis-כס*** of *Ya''H-ה*”). This is like the drawing down and revelation of Wisdom-*Chochmah* into speech (Kingship-*Malchut*), in that although the speech (*Dibur*) reveals the Wisdom-*Chochmah*, it nonetheless, it is not in the ability of man to reveal the reasoning and intellect to his fellow in the way that he will understand and comprehends it in his own mind.

For example, in the case of a teacher and his student, since the student receives from his teacher by way of the teacher’s speech, he therefore does not receive the intellect as it is in the mind of the teacher himself, but only in a way that is covered and concealed. Moreover, even when the student grasps the depth of his teacher’s intention after forty years,³⁶⁸ he still does not grasp the essential point of the intellect, as it is in the teacher, for this is entirely beyond the student.

[This is the element of superiority in the relation of a father and his son relative to a teacher and his student, in that in the relationship between a father and son, there is a drawing down of his essence through the physical seminal drop, which although it becomes completely physical, nevertheless is literally as it spiritually was when still in the brain of the father.]

³⁶⁸ Talmud Bavli, Avodah Zarah 5b

The same is so Above, in that Kingship-*Malchut* is called His speech and “the breath of His mouth,” blessed is He, and is the aspect of “the covering-*Keis* כס of *Ya”H* יה”א,” in which there is a drawing down and revelation of the aspect of Wisdom-*Chochmah* in a covered and concealed way.

This is why the revelation brought about through Kingship-*Malchut* is in a way of division and multiplicity. This is as explained before³⁶⁹ in explanation of the verses,³⁷⁰ “Of the glory of Your kingdom they will speak, and of Your might they will tell,” and,³⁷¹ “To inform mankind of His mighty deeds, and the glorious splendor of His kingdom.”

This refers to the matters of the powers of Might-*Gevurot* and constrictions of Kingship-*Malchut*, by which there is caused to be the coming into being of creations in great multiplicity, this being the great multiplicity of particular creatures [within the categories] of the inanimate (*Domem*), the vegetative (*Tzome’ach*) and the animal (*Chai*), and much more so the wondrously great multiplicity of angels etc. All this is because of the concealment and constriction of Kingship-*Malchut*.

This³⁷² is also why the aspect of Kingship-*Malchut* is the matter of numeration (*Cheshbon* חשבון),³⁷³ as the verse

³⁶⁹ In the previous discourse of this year 5727 entitled “*Teekoo* – Sound the Shofar at the renewal of the moon,” Discourse 1, Ch. 4 (Sefer HaMaamarim 5727, p. 5).

³⁷⁰ Psalms 145:11

³⁷¹ Psalms 145:12

³⁷² In regard to some of the matters discussed in this section, also see the discourse entitled “*Vayikach Min HaBa B’Yado*” 5680; 5700 (Sefer HaMaamarim 5680 p. 176 and on; 5700 p. 54 and on).

³⁷³ Also see Likkutei Torah, Chukat 66d and on.

states,³⁷⁴ “Your eyes [are] like pools in *Cheshbon*.” (That is, even though Kingship-*Malchut* receives from the aspect of Wisdom-*Chochmah*, this being the matter indicated by “Your eyes,” nonetheless, since this is drawn into Kingship-*Malchut* by way of covering and concealing, it therefore is in a way of measure and limitation etc.) In other words, this refers to the “numeration-*Cheshbon*-חשבון” of the divisions of vitality for there to be a great multiplicity of creations etc.

Now, as this matter is in our service of *HaShem*-יהו"ה, blessed is He, is that even service of Him in repentance (*Teshuvah*) throughout the rest of year only stems from the aspect of Kingship-*Malchut*, which is the aspect of “numeration-*Cheshbon*-חשבון,” this being the matter of measure and limitation.

In other words, even though serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) is higher than all the other *mitzvot*, which is why it has the power to rectify and repair all blemishes and deficiencies in fulfilling Torah and *mitzvot*,³⁷⁵ nonetheless, throughout the rest of year even serving Him with repentance (*Teshuvah*) stems from the aspect of Kingship-*Malchut*, and is therefore with measure and limitation.

This is because repentance (*Teshuvah*) throughout the rest of year is only in relation to sins that are in the aspect of numeration (*Cheshbon*-חשבון), meaning that they only are combinations of the letters of thought, speech, and action, but did not blemish the singular-*Yechidah* essence of the soul,

³⁷⁴ Song of Songs 7:5

³⁷⁵ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Vidui u'Teshuvah and elsewhere.

causing it to be cut off from its root, such as severe sins that cause the soul to be cut off (*Karet*), or that are liable for death by the hands of the court etc. That is, in regard to severe sins, the repentance (*Teshuvah*) of the rest of year is ineffective, but only specifically the repentance (*Teshuvah*) of Yom HaKippurim is [effective], (as will soon be explained in chapter four).

The general explanation is that in serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), there are two levels. There is repentance out of fear (*Teshuvah MeYirah*) the result of which is that "his intentional sins are made to be like unintentional sins for him," and there is repentance out of love (*Teshuvah MeAhavah*), the result of which is that "his intentional sins are made to be like merits for him."³⁷⁶

The difference between them is that willful sins and merits are diametric opposites of each other. Therefore, for "willful sins to be made like merits for him," there must be repentance (*Teshuvah*) that transcends measure and limitation. However, for "willful sins to be made to be like unintentional sins for him," which are not opposites of each other, it is enough for his repentance (*Teshuvah*) to be with measure and limitation.

This then, is the difference between the repentance (*Teshuvah*) of the rest of the year, which is with measure and limitation, by which willful sins become like unintentional sins, and the repentance of Yom HaKippurim, which transcends measure and limitation, by which willful sins become like merits.

³⁷⁶ Talmud Bavli, Yoma 86b

Now, to understand the superiority of the repentance of Yom HaKippurim, we should preface with the verse,³⁷⁷ “Great is our Lord and abundant in strength; His understanding is beyond numeration (*Mispar*-מספר).” Now, at first glance, it is not understood how it applies to use the word numeration (*Mispar*-מספר) here - that “there is no number-*Ein Mispar*- אין מספר” to His Understanding-*Tevunah*? At first glance, the verse should have said, “beyond inquiry-*Cheker*-חקר,” (as stated elsewhere in Scripture).³⁷⁸

To further explain, there are several levels in the matter of number (*Mispar*-מספר) [such as units of] ones, tens, hundreds, thousands, and tens of thousands. That is, even though ten thousand (*Revavah*) is the highest of these levels, it still in the category of numbers (*Mispar*-מספר). To explain, though there also is an interpretation that the word “*Revavah*-רַבְבָּה” is of the root “abundance-*Ribui*-רבוּי,”³⁷⁹ nonetheless, the simple meaning of “*Revavah*-רַבְבָּה” is ten times one thousand.³⁸⁰ This being so, it is in the category of numeration (*Mispar*-מספר).

The explanation is that, as known, in the chaining down (*Seder Hishtalshelut*) of the ten *Sefirot* one from the other, the lowest aspect is called the tenth portion of the aspect above it.

³⁷⁷ Psalms 147:5

³⁷⁸ Isaiah 40:28

³⁷⁹ See Ezekiel 16:7 and the commentary of Rabbi Avraham Ibn Ezra to Numbers 10:36

³⁸⁰ Chizkuni to Leviticus 26:8

That is, the aspect of *Zeir Anpin* - called “hundreds-*Me’ot*-מאות,” is the tenth portion of the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, called “thousands-*Alaphim*-אלפים.” Likewise, the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, are the tenth portion of the aspect of the Long Patient One-*Arich*, which is the externality (*Chitzoniyut*) of the Crown-*Keter*, and is called “ten thousands-*Revavot*-רבבות.” This is as the verse states,³⁸¹ “He came from *Revavot*-רבבות to *Kodesh*-קדש.”

[This likewise is the explanation of the two meanings of “*Revavah*-רבבה,” that it is a word meaning “abundance-*Ribui*-רבו,” and a word meaning ten times one-thousand. This is because the aspect of the Crown-*Keter*, including the externality (*Chitzoniyut*) of the Crown-*Keter*, is beyond all comparison to the chaining down of the worlds (*Seder Hishtalshelut*) (“*Revavah*-רבבה” as a term of “abundance-*Ribui*-רבו”) but even so, since it is the root and source of the emanated, it therefore has a relation to the order of the chaining down of the worlds (*Seder Hishtalshelut*) (ten times one thousand).]

It is with this in mind that it is understood how the term “number-*Mispar*-מספר” has relation to Understanding-*Tevunah*. This is because Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) are ten times the Wisdom-*Chochmah* in the emotions (*Midot*), and are one tenth of the Wisdom-*Chochmah* of the Long Patient One-*Arich*. Thus,

³⁸¹ Deuteronomy 33:2; Also see Likkutei Torah, Zot HaBrachah; Sefer HaMaamarim 5643 p. 26; 5680 p. 177.

about this it states, “His understanding is beyond numeration (Mispar-מספר).”

That is, this refers to the innerness (*Pnimiyut*) of the Crown-*Keter*, which is the lowest aspect of the Emanator (the Understanding-*Binah* of the Emanator), this being the aspect of the Ancient One-*Atik*-עתיק, which is transcendently removed-*Ne’etak*-נעתק from the order of the chaining down of the worlds (*Seder Hishtalshelut*), such that He is beyond number (*Mispar*-מספר) altogether.

In other words, there is no measure of comparison between the Emanator and the emanated whatsoever, that it should be any portion of Him altogether, such that even Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) are not even like one in a million or one in a billion in comparison to Him. About this it states,³⁸² “You are He who is One, but not in numeration.”

The explanation as it is in our service of *HaShem*-יהו"ה, blessed is He, is that there is a form of serving Him in the aspect of ones, tens, hundreds, and even thousands, this being the matter of the Torah, as our sages, of blessed memory, taught,³⁸³ “The Torah preceded the world by two-thousand years,” (as discussed in a previous discourse).³⁸⁴ There even is service of Him in the aspect of a myriad (*Revavah*-רבבה), this being the matter of serving Him with repentance (*Teshuvah*).

³⁸² Introduction to Tikkunei Zohar 17a; See Torah Ohr, Vayera 14a

³⁸³ See Midrash Tehillim 90d; Midrash Bereishit Rabba 8:2; Midrash Tanchuma, Vayeishev 4; Zohar II 49a

³⁸⁴ See the discourse entitled “*U’Lekachtem Lachem* – You shall take for yourselves” of the 2nd day of Sukkot, Discourse 4, Ch. 2 (Sefer HaMaamarim 5727, p. 32).

Now, the verse states,³⁸⁵ “God made this opposite that.” That is, for there to be the matter of free choice (*Bechirah*), as the verse states,³⁸⁶ “See, I have placed before you... and you shall choose life,” it therefore is so, that on the side opposite holiness there is a matter of sin as it is in thought (*Machshavah*), sin as it is in speech (*Dibur*) and sin as it is in action (*Ma’aseh*).

There also is [sin] such that one becomes entrenched in it even because of the emotions (*Midot*), and even because of the intellect (*Sechel*), and even because of the desire (*Ratzon*), Heaven forbid. Even so, this is not in a way that the essence of the soul becomes entrenched in this. However, at times it even is possible for a person to cause blemish in the very essence of his soul, thus causing it to be drawn into the external husks (*Kelipot*) etc.

In other words, severe sins, the punishment of which is being cut off (*Karet*) and death by the hands of the court, these [sins are] higher than the matter of numeration (*Cheshbon*), this being the matter of “without of numeration” of the side opposite holiness. This cannot be rectified through serving *HaShem*-יהוה, blessed is He, with the repentance (*Teshuvah*) of the rest of the year, which is the aspect of a myriad (*Revavah*-רבבה), which still in the category of numeration (*Mispar*-מספר).

However, to [repair] this, there is the repentance (*Teshuvah*) of Yom HaKippurim, such that the atonement stems from the fact that “the essence of the day atones,”³⁸⁷ which does not depend on man’s efforts. The explanation is that, as

³⁸⁵ Ecclesiastes 7:14

³⁸⁶ Deuteronomy 30:15; 30:19

³⁸⁷ See Mishneh Torah, Hilchot Teshuvah 1:3-4

known³⁸⁸ on Yom HaKippurim Kingship-*Malchut* ascends to the aspect of Understanding-*Binah*,³⁸⁹ in which the Ancient One-*Atik* is revealed.³⁹⁰ Thus, since “His understanding is beyond numeration,” (referring to the Understanding-*Binah* of the Emanator, this being the aspect of the Ancient One-*Atik*) there therefore is a drawing down of atonement to even repairs those matters that are “without numeration” of the side opposite holiness.

5.

This also is why in the Ne'ilah prayer (which is the conclusion and seal) of Yom HaKippurim, and is the fifth prayer service of the day, at which point there is the revelation of the aspect of “a fifth to Pharaoh-*פרעה*,”³⁹¹ in which “there is the revelation-*Itparee-oo*-*אתפריעו* of all the lights,”³⁹² this being the aspect of the Ancient One-*Atik*, at which time we recite, “You reach out Your hand to transgressors, and Your right hand is extended to receive those who repent.”

As explained in the discourse,³⁹³ this is like a physical hand, the only purpose of which is to either receive or give all things, and it did not need to be very long. The reason it was

³⁸⁸ See Pri Etz Chayim, Shaar Yom HaKippurim, Ch. 5; Ohr HaTorah, Acharei p. 89 and elsewhere.

³⁸⁹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

³⁹⁰ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

³⁹¹ Genesis 47:24

³⁹² See Zohar I 210a; Likkutei Torah, Shir HaShirim 6d

³⁹³ Sefer HaMaamarim 5626 p. 261

created to be long is to be able to stretch it out when necessary, such as if someone falls into a deep pit and he wants to pull him out from there. He will be incapable of reaching him unless he stretches his hand out etc.

The same is so above, that the quality of Kindness-*Chessed* is called the regular “hand-*Yad*-יד,” which is the matter of limited kindness etc. In contrast, the Kindness-*Chessed* of the Ancient One-*Atik* is called the “extended hand-*Yad Peshutah*-יד פשוטה,” and about this it states, “Your right hand is extended to receive those who repent.”

(As explained in the discourse,³⁹⁴ the aspect of the “extended hand-*Yad Peshutah*-יד פשוטה” is higher of the four “hands” [mentioned in the Torah] these being “the great hand-*Yad HaGedolah*-הגדולה-יד,”³⁹⁵ “the strong hand-*Yad HaChazakah*-החזקה-יד,”³⁹⁶ “the upraised hand-*Yad HaRamah*-זרוע-יד הרמה,”³⁹⁷ and “the outstretched arm-*Zero’ah Netuyah*-נטויה.”³⁹⁸ That is, it spreads out and descends further down to even receive a person who dwells in the bottom of the pit, that is, even one who is sunken “in the grave (*She’ol*),” (and as explained before, even the essence of his soul is entrenched in the external husks (*Kelipot*) etc.) in which “there is no calculation (*Cheshbon*).”³⁹⁹

All this is because on Yom HaKippurim there is a drawing down and revelation of the aspect of the Ancient One-

³⁹⁴ Sefer HaMaamarim 5626 p. 261

³⁹⁵ Exodus 14:31

³⁹⁶ Exodus 6:1

³⁹⁷ Exodus 14:8

³⁹⁸ Exodus 6:6

³⁹⁹ See Ecclesiastes 9:10

Atik, the aspect of “His understanding is beyond numeration.” Therefore atonement is caused even for those matters of the side opposite holiness that are without numeration, as explained above.

6.

With the above in mind, we can understand the greatness of the joy of the holiday of Sukkot, joy stemming from the complete atonement of Yom HaKippurim, at which time there even is atonement for matters that cannot be atoned for by repenting during the rest of the year, as explained above.

The explanation⁴⁰⁰ is that the general joy of the holiday of Sukkot stems from the closeness that follows the distance. As known, when there is closeness that comes after distance, the joy is much greater. An example is the joy of matrimony which is in away closeness that comes after distance. This is because as they are in their root, the groom and bride are of one root. This is as our sages, of blessed memory, stated,⁴⁰¹ “Forty days before the embryo is formed, a Heavenly Proclamation issues forth and says: The daughter of so-and-so is [destined] to [marry] so-and so,” because they are from one root. However, they then are distanced from each other, such that each one is born of different parents and grows up with them, each in his and her place etc. Therefore, when they return and come close to each other at the time of matrimony, the joy is much greater.

⁴⁰⁰ In regard to the coming section, see *Hemshech* “v’Kachah” 5637 Ch. 97 (Sefer HaMaamarim 5637 Vol. 2, p. 636 and on).

⁴⁰¹ Talmud Bavli, Sotah 2a

From this we likewise can understand the matter as it relates to the great joy of the holiday of Sukkot, that as a result of the atonement of Yom HaKippurim, since this is closeness that comes after distance, the joy is much greater, as with the joy of matrimony.

Beyond this, to the degree of the distance, to that degree the joy in the closeness that follows the distance, will be all the greater. To explain, the distance of the groom and bride before their marriage was not so great, since both are of “Israel, the nation of the holy.”⁴⁰² In contrast, the distance stemming from sin (before the atonement of Yom HaKippurim), in which the spark of holiness is immersed in the side opposite holiness etc., is a distance that is beyond all measure. Therefore, the joy of the holiday of Sukkot, which stems from the closeness that follows such a great distance, is much greater even than the joy of a groom and bride.

Now, a further matter in this, is that there also is a difference between them in the closeness there was before the distance. That is, the closeness of the groom and bride is only because they are of one root. In contrast, the closeness of the souls of the Jewish people and the Holy One, blessed is He, is because their souls are rooted in His Essential Self in a way of being one with His Essential Self, as the verse states,⁴⁰³ “they resided there in the service of the King,” and our sages, of blessed memory, stated,⁴⁰⁴ “In whom did He consult [about creating the world]? In the souls of the righteous *Tzaddikim*.”

⁴⁰² See Seder Rav Amram prior to the “*Barchu*” in the morning prayers.

⁴⁰³ Chronicles I 4:23

⁴⁰⁴ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

Likewise, Tanna d'Bei Eliyahu states,⁴⁰⁵ “Two things preceded the world, the Torah and Israel, and I do not know which was first. I say that Israel was first, as it states [in Torah], “Command the children of Israel,” and, “Speak to the children of Israel.” That is, there first must be the existence of the children of Israel for whom to say the commands of the Torah. That is, the souls of the Jewish people are rooted in *HaShem's*-יהו"ה Essential Self in a way that even transcends the Torah, whereas the union of the Torah with His Essential Self is in a way of how intellect is unified to the thinker, which is “a most wondrous unity, and there is no unity similar or parallel to it etc.,” (as explained in Tanya).⁴⁰⁶ How much more is this so of the unity of the souls of the Jewish people with His Essential Self, blessed is He, which is much higher.

However, after this ultimate closeness to His Essential Self, by sinning etc., the ultimate distance is caused, in that one falls into the three completely impure husks etc., which is the ultimate distance, literally from one extreme to the other extreme. Therefore, when after the distance there is a return and closeness to one another, the joy is far greater.

This then, is the matter of the joy of the holiday of Sukkot in general, which comes after the complete repentance (*Teshuvah*) of Yom HaKippurim, in a way that “willful sins become like merits for him” (as explained above). That is, even when he was in the greatest state of distance, not just the distance that comes through unintentional sins, which come from the dominance of the shiny husk (*Nogah*) of the

⁴⁰⁵ Tanna d'Bei Eliyahu Rabba, Ch. 14; See Sefer HaMaamarim 5692 p. 205

⁴⁰⁶ Tanya, Likkutei Amarim, Ch. 5

animalistic soul,⁴⁰⁷ but even the distance brought about through intentional sins, which come from the three completely impure husks, not only are his willful sins nullified, but beyond this, they are transformed into merits. In other words, not only are they not in opposition etc., but on the contrary, through them additional light is caused in Torah and *mitzvot*, and through this one is granted even greater help in serving *HaShem*-יהו"ה, blessed is He.

This is like the explanation (in chapter two) that the *Schach* covering of the Sukkah, which is similar to the clouds of glory, is drawn from the cloud of the incense (*Ketoret*) of Yom HaKippurim, and as known,⁴⁰⁸ the matter of the eleven ingredients in the incense [of the Holy Temple] is in order to transform the eleven curses to blessings, and this matter is drawn down and revealed on the holiday of Sukkot, this being the matter of [the verse],⁴⁰⁹ “At the covering (*BaKeseh*-בכסה) for our festive day (*L'Yom Chageinu*-ליום הגינו).”

7.

However, the drawing down through the *Schach* covering of the Sukkah is still only in an encompassing transcendent way (*Makif*) and for there to be a drawing down in

⁴⁰⁷ Tanya, Iggeret HaKodesh, Epistle 28

⁴⁰⁸ See Torah Ohr, Toldot 20b and on; Ateret Rosh, Shaar Yom HaKippurim 36b and on.

⁴⁰⁹ Psalms 81:4

an inner manifest way (*b'Pnimityut*) this comes about through the drawing of the water.⁴¹⁰

The explanation is that water is colorless, but even so, takes on all colors. In other words, when we place water into different colored vessels, the water takes on the color of the vessels. This is because of the simplicity of the water, which is drawn from the simplicity of His Essential Self. [This is similar to what we explained in the previous discourse⁴¹¹ about the brook willows [which are called “*Achwanah*-אָחְוָנָה,”⁴¹² since] they grow together in a way of “fraternity-*Achvah*-אָחְוָה,”⁴¹³ this being natural and innate to the essence of brook willows, not because of any element of superiority, since they have neither flavor nor scent.]⁴¹⁴

We thus find that water is in a way of simplicity that transcends form, similar to [the matter of], “His understanding is beyond numeration (*Mispar*-מִסְפָּר),” this being the aspect that transcends numeration (*Mispar*-מִסְפָּר), which is the aspect of the Ancient One-*Atik*, from which there is a drawing down of the atonement of Yom HaKippurim in a way that willful sins are made to be like merits for him, which in the *Schach* covering of the Sukkah is revealed in an encompassing transcendent way (*Makif*). Through drawing the water into vessels there is a

⁴¹⁰ Also see *Hemshech* “*v’Kachah*” 5637 Ch. 98 (Sefer HaMaamarim 5637 Vol. 2, p. 638 and on).

⁴¹¹ In the discourse entitled “*U’Lekachtem Lachem* – You shall take for yourselves,” Discourse 4, Ch. 8 (Sefer HaMaamarim 5727, p. 36).

⁴¹² Talmud Bavli, Shabbat 20a and Rashi there

⁴¹³ This is cited in Maamarei Admor HaZaken and Siddur Im Da’Ch, and elsewhere in Chassidus, to Rashi in Talmud Bavli, Shabbat 20a, not present in our editions.

⁴¹⁴ See Midrash Vayikra Rabba 30:12

drawing down of this simplicity into a state of being inwardly manifest (*b'Pnimityut*).

With the above in mind, we can understand the reason for the great joy of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*), which is such that,⁴¹⁵ “One who did not see the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*) never saw celebration in his days,” this being because of the drawing down in an inwardly manifest way (*b'Pnimityut*).

This is similar to the great joy of Shemini Atzeret and Simchat Torah, which even are greater than the joy of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*). For, in the joy of the Place of the Drawing (*Simchat Beit HaSho'evah*) not everyone who wished to participate could participate. Rather, only, “the pious (Chassidim) and men of deed (Anshei Ma'aseh) would dance etc.,”⁴¹⁶ whereas the rest of the people would only come to see and hear.⁴¹⁷

In contrast, this is not so of the joy of Shemini Atzeret and Simchat Torah, which are for all the people. The reason is because on Shemini Atzeret, all matters of the holiday of Sukkot are drawn down in an inwardly manifest way (*b'Pnimityut*). The same is so of the holiday of Sukkot itself, that because the drawing of the water caused the drawing down to be in an inwardly manifest way (*b'Pnimityut*), therefore the joy is much greater.

⁴¹⁵ Talmud Bavli, Sukkah 51a-b

⁴¹⁶ Mishnah and Talmud Bavli, Sukkah 51a and on.

⁴¹⁷ Mishneh Torah, Hilchot Lulav 8:14

To explain, Shemini Atzeret is also connected to water. This is because on Shemini Atzeret [in our prayers] we begin reciting, “He causes the wind to blow and the rain to fall.”⁴¹⁸ As known⁴¹⁹ about the matter of “the might of the rains (*Gevurot Geshamim*),”⁴²⁰ even though the rains come down in individual drops, similar to the matter of the division that occurs in Kingship-*Malchut* due to the powers of Might-*Gevurot*, (as mentioned in chapter three), nevertheless, this division is not in a way of Might-*Gevurah* and constriction (*Tzimtzum*) to the point that the light is diminishment and absent, but it rather is specifically due to its strength, in that every bestowal that comes from the strength and dominance of the Essential Self of *HaShem*-יהו"ה, blessed is He, specifically comes in a state of division.⁴²¹

8.

However, even though the matter of “the might of the rains (*Gevurot Geshamim*),” indicates the dominant strength of His Essential Self etc., nonetheless, the ultimate elevation is the drawing down of the light that even transcends the matter of “the might of the rains (*Gevurot Geshamim*).” About this our sages, of blessed memory, said,⁴²² “Do not say ‘water, water.’” This is because *HaShem* יהו"ה's ultimate Supernal intent is for

⁴¹⁸ Mishnah Taanit 1:1; Talmud Bavli, Taanit 2a

⁴¹⁹ See Sefer HaMaamarim 5678 p. 93; 5692 p. 269

⁴²⁰ Mishnah Taanit 1:1 *ibid.*; Talmud Bavli, Taanit 2a

⁴²¹ *Hemshech* 5672 Vol. 3, p. 1,335

⁴²² Talmud Bavli, Chagigah 14b; See Torah Ohr, Yitro 73d; Maamarei Admor HaZaken 5564 p. 96 and on; 5565 Vol. 2, p. 632.

there to be the drawing down of His Essential Self, blessed is He, which even transcends the aspect of “water, water.”

This will be revealed in the coming future with the complete redemption through our righteous Moshiach, at which time there will be the fulfillment of the prophecy that we read in the Haftorah of the holiday of Sukkot, “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name will be One.”

As our sages, of blessed memory, explained,⁴²³ “We then will always recite ‘He who is good and does good,’” and,⁴²⁴ “He then will be called as He is written.”⁴²⁵ There then will be the fulfillment of the statement in the Haftorah of Shabbat Chol HaMo’ed Sukkot,⁴²⁶ “It shall be on that day that... My raging anger will flare up... I will be exalted and I will be sanctified and I will make Myself known before the eyes of many nations etc.”

This especially includes those nations where there are Jews who want to fulfill Torah and *mitzvot* but cannot because they do not allow them to etc., as a result of which they are in a state of having neither flavor (Torah) nor scent (*mitzvot*).⁴²⁷ However, this is not their fault, since in and of themselves, they indeed have flavor and scent etc. Rather, it is because of *HaShem*’s-יהו"ה Supernal providence and due to the calculations of He who is of perfect knowledge, which completely transcends understanding and comprehension, in

⁴²³ Talmud Bavli, Pesachim 50a

⁴²⁴ Pesachim 50a *ibid*.

⁴²⁵ There is a small portion of the discourse missing at this juncture.

⁴²⁶ Ezekiel 38:18-23

⁴²⁷ Midrash Vayikra Rabba 30:12

that those singularly special individuals were chosen and placed in a state and standing that demands their complete self-sacrifice to fulfill Torah and *mitzvot*, all due to *HaShem* 's-יהו"ה Supernal will about the matter of self-sacrifice (*Mesirat Nefesh*).

However, there is an argument and complaint about this. This is as explained before⁴²⁸ about the matter of,⁴²⁹ “A prayer of the pauper when he swoons etc.” That is, the pauper argues that though it is true that from the angle of the chaining down of the worlds (*Seder Hishtalshehut*) the matter of bestower and recipient is indeed necessary, and that the recipient must be in the state of being an empty vessel (since it is then) that he can hold [what is placed into him],⁴³⁰ which is why it must be so below etc., nonetheless – the pauper argues – why must **he specifically** be the pauper? For, as mentioned above, it is not their fault etc., but only that *HaShem* 's-יהו"ה Supernal providence specifically chose them for this.

Now, it is through prayer (*Tefillah*-תפילה), which is a word that means connecting and bonding,⁴³¹ which also includes [the connecting and bonding] in loving one's fellow Jew (*Ahavat Yisroel*) (this being the matter of the brook willows, which grow in a way of “fraternity-*Achvah*-אהבה”) and as explained at length in many places about the greatness of

⁴²⁸ See the end of the discourse entitled “*Shir HaMaalot* – A song of ascents; From the depths I call to You,” Discourse 2 (Sefer HaMaamarim 5627, p. 24); Also see the end of the discourse entitled “*Teekoo* – Sound the Shofar at the renewal of the moon,” Discourse 1 (Sefer HaMaamarim 5727, p. 13 and on).

⁴²⁹ Psalms 102:1; See Keter Shem Tov, Section 97

⁴³⁰ Talmud Bavli, Sukkah 46a

⁴³¹ See Torah Ohr Terumah 79d and on.

loving of one's fellow Jew (*Ahavat Yisroel*),⁴³² and as the Alter Rebbe taught,⁴³³ that love of one's fellow Jew (*Ahavat Yisroel*) is the vessel for love of *HaShem*-יהו"ה, [about which the verse states],⁴³⁴ "You shall love *HaShem*-יהו"ה your God," and even love for the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the letters of His Name *HaShem*-יהו"ה,⁴³⁵ that we draw forth and actualize the nullification of all opposition etc., like all the particular matters enumerated in the Haftorah mentioned before, such that in the near future and in the most literal sense, there will be the fulfillment of the verse "with our youngsters and with our elders shall we go, with our sons and with our daughters... not a hoof will be left,"⁴³⁶ such that not a single Jew, nor a single spark of holiness, will remain in exile, and "a great congregation will return here,"⁴³⁷ "with eternal gladness on their heads."⁴³⁸

⁴³² See Tanya, Likkutei Amarim, Ch. 32; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ahavat Yisroel; Sefer HaArachim Chabad, section on "*Ahavat Yisroel*," and elsewhere.

⁴³³ See Sefer HaMaamarim 5691 p. 94; Sefer HaSichot 5689 p. 56; Igrot Kodesh of the Rebbe Rayatz Vol. 2, p. 134 and on; Vol. 3, p. 426 (copied in HaYom Yom for the 6th of Tishrei).

⁴³⁴ Deuteronomy 6:5

⁴³⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴³⁶ Exodus 10:9; 10:26

⁴³⁷ Jeremiah 31:7

⁴³⁸ Isaiah 35:10; 51:11