

Discourse 5

“BaYom HaShemini... - The Eighth Day...”

Delivered on Simchat Torah, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁰⁴ “The eighth day shall be restricted for you.” About the verse stating, “for you-*Lachem*-לכם,” it states in Midrash,⁴⁰⁵ “This is the meaning of the verse,⁴⁰⁶ “They will be yours alone, strangers not sharing them with you,” or as the Zohar says it,⁴⁰⁷ “Israel and the King alone.”⁴⁰⁸

This is also as Midrash states,⁴⁰⁹ “This is analogous to a king who made a feast for seven days and invited all the people of the province. When the seven days of the feast were over, he said to his close friend, ‘We have satisfied our obligation to all the residents of the province. Come, let you and I improvise with what you find etc.’ So likewise the Holy One, blessed is He, said to Israel, [since the Holy One, blessed is He, loves Israel, as the verse states,⁴¹⁰ “When Israel was a lad I loved

⁴⁰⁴ Numbers 29:35

⁴⁰⁵ Midrash Shemot Rabba 15:23

⁴⁰⁶ Proverbs 5:17

⁴⁰⁷ Zohar III 32a; Zohar I 64a-b; 208b

⁴⁰⁸ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁴⁰⁹ Midrash Bamidbar Rabba 21:24

⁴¹⁰ Hosea 11:1

him,” and the Jewish people likewise love the Holy One, blessed is He, as the verse states,⁴¹¹ “You shall love *HaShem*-יהוה your God with all your heart and with all your soul and with all your more”], ‘The eighth day shall be restricted for you’ – improvise with what you find, ‘with one bull, one ram.’” That is, throughout all the seven days of the holiday, seventy bulls are offered, corresponding to the seventy nations. However, on Shemini Atzeret one bull is offered corresponding to the Jewish people alone.

Now, this must be better understood. For, as his honorable holiness, my father-in-law, the Rebbe, points out in the discourse by this title of the year 5708,⁴¹² the language of the Midrash is understood to indicate that the bestowal to the souls of the Jewish people on Shemini Atzeret is from the very same level that was drawn to the seventy ministers, being that He said, “Let you and I improvise with what you find.”

That is, just as in the analogy it refers to that which is already found to be available, this likewise so in the analogue, that from that very same level, there is a drawing down of bestowal to the souls of the Jewish people. However, this is not understood. For, is it not certainly so that the bestowal to the souls of the Jewish people is from a much higher and more elevated level? [This is as explained before about the words, “restricted for you-*Lachem*-לכם,” that this is as [indicated by the verse], “They will be yours alone, strangers not sharing them with you.”

⁴¹¹ Deuteronomy 6:5

⁴¹² Sefer HaMaamarim 5708 p. 43

Additionally, we must understand the meaning of the words, “Let you and I improvise with what you find.” What is the meaning of the word “improvise-*Negalgel*-נגלגל”?

We should add and point out something about the descent of the rains that we begin mentioning on Shemini Atzeret. That is,⁴¹³ it states in Midrash,⁴¹⁴ “A certain idolator once asked etc., ‘You have holidays and we have holidays; when you are rejoicing we are not rejoicing, [This is because the holiday of Pesach is in remembrance of the exodus from Egypt, which was “healing to Israel and affliction to Egypt,”⁴¹⁵ and on the holiday of Shavuot the Torah was given on Mount Sinai, which is called “Sinai-סיני” being that “hatred-*Sin’ah*-שנאה for the idolatrous nations descended upon it,”⁴¹⁶ and about the holiday of Sukkot it states,⁴¹⁷ “So that your generations will know that I caused the children of Israel to dwell in booths when I took them out of the land of Egypt,” this knowledge being a part of the *mitzvah*,⁴¹⁸ meaning that the holiday of Sukkot is connected to the remembrance of the exodus from Egypt, which was “healing to Israel and affliction to Egypt,” as mentioned above] and when we are rejoicing, you are not rejoicing. [This is because the joyous days of the idolatrous nations are called⁴¹⁹

⁴¹³ See the beginning of the discourse entitled “*b’Midrash Rabba*” Parshat Tavo 5628, (Sefer HaMaamarim 5627 p. 478 and on); Discourse entitled “*Hallelu et HaShem*” 5634 (Sefer HaMaamarim 5633 Vol. 2 p. 547 and on).

⁴¹⁴ Midrash Bereishit Rabba 13:6; Yalkut Shimoni Tehillim, Remez 790; Also see Devarim Rabba 7:7

⁴¹⁵ Isaiah 19:22; Zohar II 36a

⁴¹⁶ Talmud Bavli, Shabbat 89a and on

⁴¹⁷ Leviticus 23:43

⁴¹⁸ See Ba”Ch to Tur, Orach Chayim 625

⁴¹⁹ Mishnah Avodah Zarah 1:1; Talmud Bavli, Avodah Zarah 2a, and elsewhere.

“*Yemei Eideihen*-ימי אידיהן” which is a [derogatory]⁴²⁰ term meaning⁴²¹ “calamity-*Eid*-איד” indicating “destruction-*Shivron*-שברון.”] When do you and we both rejoice?’ (He replied to him), ‘When the rain falls. What is the source for this? [The verse],⁴²² ‘The meadows don sheep and the valleys cloak themselves with fodder; they shout joyfully, they even sing.’ What is written after this? ‘Shout joyfully to God all the earth.’”⁴²³

However, we must better understand this. For, how can it be said that on the day the rain falls, both we and you are joyous? For, there is certainly a difference in how the rains are drawn to the Jewish people and how they are drawn to the world (especially to idolaters). This is also emphasized by the fact that the general drawing down for the descent of the rains is on the holiday of Shemini Atzeret, about which the verse states, “for you-*Lachem*-לכם,” indicating a drawing down that specifically is to the Jewish people.

2.

Now, to understand this, we must preface with the known teaching,⁴²⁴ “The Holy One, blessed is He, gazed into the Torah and created the world.” From this it is understood

⁴²⁰ See Rambam and other commentators to Avodah Zarah ibid.

⁴²¹ See Dover Tzeddek of Rabbi Tzadok HaKohen of Lublin, Avodah Zarah, Section 3 (Bnei Brak 5733 p. 84); Also see Deuteronomy 32:35; Proverbs 17:5

⁴²² Psalms 65:14

⁴²³ Psalms 66:1

⁴²⁴ Zohar II 161a and on

that through understanding these matters as they are in Torah, we can also understand them as they relate to the world.

Now, about the Torah, we find three terms that are opposites of each other.⁴²⁵ For, it is written,⁴²⁶ “The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov,” specifying an “inheritance-*Morashah*-מורשה,” meaning that the Torah is an inheritance (*Yerushah*-ירושה).

Now, an inheritance is something that comes automatically, and does not depend on the knowledge of the heir. For, if the [father] wants to make a change in the inheritance, such as stipulating that his daughter should inherit, though he has a son, his stipulation is contrary to Torah and is null and void.⁴²⁷

On the other hand, our sages, of blessed memory, stated,⁴²⁸ “Make yourself fit to study Torah for it is not yours by inheritance (*Yerushah*-ירושה).” That is, Torah is not a matter of “inheritance,” but depends on the toil of “making yourself fit,” such that the Torah that will be drawn down to him will be commensurate to his toil.

This matter of toil is the opposite of inheritance, which does not depend on toil altogether, as in the words of the Alter Rebbe in Tanya,⁴²⁹ “An immense fortune falls into his possession by inheritance, through no toil of his own,” (and moreover, toil causes no increase in this). We thus find that the

⁴²⁵ In regard to the coming section, see the discourse entitled “*Torah Tzivah*” 5634 & 5654 (Sefer HaMaamarim 5633 Vol. 2 p. 551 and on; 5654 p. 26 and on).

⁴²⁶ Deuteronomy 33:4

⁴²⁷ Talmud Bavli, Bava Batra 126b

⁴²⁸ Mishnah Avot 2:12

⁴²⁹ Tanya, Likkutei Amarim, Ch. 33 (42b)

matter of “inheritance-*Yerushah*-ירושה” and the matter of “toil-*Avodah*-עבודה” (“make yourself fit”) are diametric opposites.

Moreover, about Torah the verse states,⁴³⁰ “When He finished speaking to him on Mount Sinai, He **gave** (*VaYitein*-ויתן) Moshe,” in that “it was given to him as a gift (*Matanah*-מתנה),”⁴³¹ and likewise was given to all the Jewish people as a gift. This is the reason for the precise wording, “The **giving** of the Torah-*Matan Torah*-מתן תורה,” in that it was given as a “gift-*Matanah*-מתנה.”

Now, a “gift” (*Matanah*-מתנה) is the intermediary between an “inheritance” (*Morashah*-מורשה) and “toil” (“make yourself fit”). This is because on the one hand, a gift is unlike “toil” for which one can come and demand his payment, and beyond that, he can demand that his wages be given as [expressed in the verse],⁴³² “A worker’s wage shall not remain with you overnight until morning etc.” This is because a gift accords to the desire of the giver, such that if he wants to give, he gives, and if he does not want to give, he does not give. That is, it is not given to a person commensurate to his toil, which is why he cannot demand it. On the other hand, a gift also depends on the recipient, for “if he was not pleasing to him, he would not give him a gift.”⁴³³

⁴³⁰ Exodus 31:18

⁴³¹ Talmud Bavli, Nedarim 38a; Midrash Shemot Rabba 41:6; Also see the discourse entitled “*VaYitein el Moshe k’Khaloto*” in Ohr HaTorah, Tisa p. 1,966 and on.

⁴³² Leviticus 19:13

⁴³³ See Bava Metziya 16a; Bava Batra 156a

We must therefore understand the meaning of the three matters of “inheritance,” “toil” (make yourself fit), and a “gift” as they relate to Torah.

3.

The explanation is that about the flying scroll of Zechariah the verse states,⁴³⁴ “It was inscribed front (*Panim*-פנים) and back (*Achor*-אחור).” That is,⁴³⁵ in the Torah there are aspects of “front” (*Panim*-פנים) and aspects of “back” (*Achor*-אחור). That is, the “front” (*Panim*) of Torah is as the Torah is with Him, blessed is He, as the verse states,⁴³⁶ “I was with Him... as His delight etc.,” this being the matter of “the delight of the King in His Essential Self” (*Sha’ashu’ey HaMelech b’Atzmuto*).⁴³⁷

About this the verse states,⁴³⁸ “It is hidden from the eyes of all living things,” in that it transcends relation to worlds. This is the matter of the first Tablets (*Luchot*), which were in a way that “they were entirely front [on both sides]”⁴³⁹ (even as they were placed in the Ark together with the final Tablets (*Luchot*)).⁴⁴⁰

⁴³⁴ See Zachariah 5:2; Ezekiel 2:9-10; See Talmud Bavli, Eruvin 21a

⁴³⁵ See Tanya, Kuntres Acharon 161a; Sefer HaMitzvot of the Tzemach Tzedek 41a and on; See the glosses to the discourse entitled “*Patach Eliyahu*” 5658 p. 2 and on in the notes; Sefer HaMaamarim 5653 p. 181 and on; p. 236; *Hemshech* 5666 p. 87; Sefer HaSichot 5689 p. 50.

⁴³⁶ Proverbs 8:30

⁴³⁷ Elucidated in Emek HaMelech, Shaar 1. See Likkutei Torah, Shir HaShirim 27a.

⁴³⁸ Job 28:21

⁴³⁹ See Kuntres Acharon *ibid.*; Sefer HaMitzvot of the Tzemach Tzedek *ibid.* Sefer HaMaamarim 5658, 5653 and 5666 *ibid.*, and elsewhere.

⁴⁴⁰ There is a small portion of the discourse missing here.

Now, the aspect of the “back” (*Achor*-אָחור) is as Torah relates to worlds, in that it was drawn down to manifest in worldly matters. For, although about the Torah the verse states,⁴⁴¹ “Behold, My word is like fire,” about which our sages, of blessed memory, explained,⁴⁴² “Just as fire does not become ritually impure, so too, the words of Torah do not become ritually impure,” nevertheless, the Torah manifested in worldly matters etc.

With this in mind, we can understand the teaching of our sages, of blessed memory,⁴⁴³ “Dovid, you call them songs?” That is, he called the words of Torah “songs” (*Zemirot*) when he said,⁴⁴⁴ “Your statutes were songs to me,” and was punished for this etc.

The explanation⁴⁴⁵ is that Dovid was joyously singing the praises of the Torah in order to arouse his heart with joy in his time of trouble. In other words, through contemplating the greatness of the Torah, in that all the worlds depend on a single precision in the words of Torah, such as the matter of the sacrifices, in that through offering a single fowl or a handful of meal upon the altar, ascent is caused in all the worlds,⁴⁴⁶ but if he deviated [from the way that they must be offered] etc., the ascent of the worlds is nullified etc., and this being so, what room is there for his anguish in physical matters, compared to his occupation in the study of Torah, since in comparison to the

⁴⁴¹ Jeremiah 23:29

⁴⁴² Talmud Bavli, Brachot 22a

⁴⁴³ Talmud Bavli, Sotah 35a

⁴⁴⁴ Psalms 119:54

⁴⁴⁵ See Tanya *ibid.* p. 160a and on; Sefer HaMitzvot of the Tzemach Tzedek *ibid.*

⁴⁴⁶ Also see Tanya, end of Iggeret HaTeshuvah

study of Torah, the entire world and everything therein is as nothing, given that the entire vitality and sustainment of the world depends on a single precision in Torah.

However, even so, Dovid was punished for this. This is because this exaltedness of Torah, that all the worlds depend on even a single precision in Torah, is only the **externality** of the Torah, which is called the “back” (*Achor*-אָחור), this being Torah as it relates to worlds. However, the innerness (*Pnimityut*) of the Torah is not to be praised by praising the vitality of all the worlds, being that it is beyond all comparison to worlds, in that it is the delight of the King in His Essential Self (*Sha'shu'ey HaMelech b'Atzmuto*).

4.

Now, based on the above, we can explain the particulars of “inheritance,” “labor,” and “gift,” as they are in relation to the Torah. For, the “inheritance” of the Torah, (“the inheritance of the congregation of Yaakov”) is the aspect of the “back” (*Achor*) of Torah, meaning, as Torah relates to the worlds. This is because the matter of the “inheritance” (*Yerushah*) of Torah is that through it, the refinement of the sparks of holiness that fell into worldly matters through the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* is caused. About this the verse states,⁴⁴⁷ “He reigned, and he died,” in that they fell from their level as they were in a state of holiness, and

⁴⁴⁷ Genesis 36:31 and on; See Etz Chayim, Shaar HaKlallim, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

as known, “one who falls from his level is called dead.”⁴⁴⁸ By refining them through Torah study, we thus inherit the lights of the world of Chaos-*Tohu*.

However, the refinement of the sparks (through which we inherit the lights of the world of Chaos-*Tohu*) is even done without any toil at all (like an inheritance). This is as known from the teaching of the Baal Shem Tov,⁴⁴⁹ that the Jewish people were scattered in all places of the earth and distant islands, and even when they err and go in forests in their journeys, this is to purify the air of the nations, since their air is impure.

However, since every Jew has simple faith in his heart, though this may be in a state of slumber, they nevertheless purify the lands of the nation’s etc. In other words when a Jew goes on his way, [even] in crooked paths, to the point of even going where there is no path, even if he does not think about the letters of the Torah, he nevertheless affects a refinement of the sparks by passing through that place.

This is because of the matter of inheritance (*Yerushah*-ירושה) which does not depend on one’s toil at all. He only needs to be a proper heir. Thus, this applies to every single Jew. This is as explained in Tanya,⁴⁵⁰ that every Jew inherits love and fear of *HaShem*-יהו"ה, blessed is He, from our forefathers, and love and fear are the root of the 248-רמ"ח positive action *mitzvot* and the 365-שס"ה negative prohibitive *mitzvot*,⁴⁵¹ through which the

⁴⁴⁸ See Likkutei Torah, Chukat 56d and elsewhere; See Zohar III 135b, cited in Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2.

⁴⁴⁹ See Keter Shem Tov, Hosafot, Section 164.

⁴⁵⁰ Tanya, Likkutei Amarim, Ch. 18

⁴⁵¹ Tanya, Likkutei Amarim, Ch. 4

refinement of the sparks of physical things in which the *mitzvot* manifest is caused, by which we inherit the lights of the world of Chaos-*Tohu*.

From this it is understood that every Jew is an heir who inherits and stands in place of the one who bequeathed the inheritance, as the verse states,⁴⁵² “succeeding your fathers will be your sons.”

This itself is the difference between a buyer and seller, and an inheritor and heir. That is, in the case of a buyer and seller, the buyer does not stand in place of the seller. It is only in the case of an inheritor and an heir that the heir stands in place of the inheritor (as explained in the Talmudic passages of Tractate Bava Batra).⁴⁵³ However, since the matter of “inheriting” the Torah is that through Torah the refinement of the worlds is caused, this is something that relates to the aspect of the “back” (*Achor*) of the Torah, this being the level of Torah that relates to the world.

Now, in addition to the matter of inheritance in the Torah, there also is the aspect of Torah about which the sages stated, “Make yourself fit to study Torah for it is not yours by inheritance.” This is the aspect of Torah that is specifically attained through toil (*Avodah*-עבודה). That is, one toils in the study of Torah and thereby reveals and affects novel and deeper matters in it etc.

However, since this is the level of Torah that is attained through man’s toil, this too is still the aspect of the “back”

⁴⁵² Psalms 45:17

⁴⁵³ Talmud Bavli, Bava Batra 149a; See Shaalot uTeshuvot Tzafnat Pane’ach Dvinsk, Vol. 1, Section 118; Warsaw, Vol. 2, Section 118, and elsewhere.

(*Achor*-אָחור) of Torah. In other words, even though through his toil there is a drawing down to him from Above in the form of an arousal from Above, in that “a spirit awakens a spirit and draws forth a spirit,”⁴⁵⁴ nevertheless, even this drawing down of the arousal from Above is only from the level that arousal from below reaches, this being that which relates to the worlds and is the aspect of the “back” (*Achor*) of Torah.

However, the aspect of the “gift” (*Matanah*-מתנה) of Torah, about which it states, “When He finished speaking to him on Mount Sinai, He gave (*VaYitein*-וַיִּתֵּן),” this is from the aspect of the “front” (*Panim*-פָּנִים) of Torah, which is the aspect of Torah as it is in His Essential Self, blessed is He.

This aspect was given to the souls of the Jewish people, being that the root of their souls is also in His Essential Self, blessed is He, as the verse states,⁴⁵⁵ “He will choose our heritage for us, the pride of Yaakov that He loves always!”

On the contrary, the root of the souls is even higher than the root of the Torah. This is as stated in Midrash Rabbah at the beginning of the Torah portion of Bereishit,⁴⁵⁶ “Seven things preceded the creation of the world. The Torah... Israel... and the thought of Israel preceded everything.” In Tanna d’Bei Eliyahu⁴⁵⁷ it states, “Two things preceded the creation of the world, the Torah and Israel, and I do not know which preceded which. I say that Israel preceded, since it states in Torah,

⁴⁵⁴ See Zohar II 162b; Zohar I 99b

⁴⁵⁵ Psalms 47:5; See the end of the discourse entitled “*Yivchar Lanu*” 5703.

⁴⁵⁶ Midrash Bereishit Rabba 1:4 – In Midrash Rabba there it states “six things”; See also Talmud Bavli, Pesachim 54a; Midrash Tanchuma, Naso 11, and elsewhere, and the long commentary of the Maharzu to Bereishit Rabba *ibid*.

⁴⁵⁷ Tanna d’Bei Eliyahu, Ch. 14; See Likkutei Sichot, Vol. 34, p. 222, note 48.

‘Command the children of Israel,’ and ‘Speak to the children of Israel.’” We thus see that the Jewish people preceded the Torah.⁴⁵⁸ Thus, since the souls of the Jewish people are rooted in His Essential Self, blessed is He, they therefore receive the aspect of the gift of the Torah, this being the level of the Torah as it is rooted in His Essential Self, blessed is He.

5.

Now, even though the aspect of the “gift” (*Matanah*-מתנה) of Torah is from the aspect of the “front” (*Panim*-פנים) of Torah, and is higher than the aspects of the “toil” and “inheritance” of Torah, which are from the aspect of the “back” (*Achor*-אחור) of Torah, nevertheless, the aspect of the “gift” (*Matanah*) which is from the aspect of the “front” (*Panim*), has an effect on the aspects of the “toil” and “inheritance” that are from the aspect of the “back” (*Achor*).

This may be understood from what we find about Rosh HaShanah, as known⁴⁵⁹ that on Rosh HaShanah all things revert to their initial state, and it then is necessary to affect a new drawing down from the aspect of His Essential Exaltedness, this being the aspect of the innerness (*Pnimityut*) etc. This drawing down from the innerness (*Pnimityut*) has an effect on and even causes the renewal of the aspect of the externality (*Chitzoniyut*) that is drawn to the worlds, so that “all that has been made will know that You made it... and all that has been formed will

⁴⁵⁸ See Midrash Bereishit Rabba ibid.; Sefer HaMaamarim 5635 Vol. 2, p. 356 and on.

⁴⁵⁹ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and elsewhere.

understand that You formed it etc.,”⁴⁶⁰ such that “His Kingship reigns over all.”⁴⁶¹ As explained in the Siddur of the Arizal,⁴⁶² this even refers to the three completely impure husks of evil etc., that there too, the drawing down from the innerness (*Pnimityut*) has an effect etc.

The same is so of every drawing down, that the drawing down of the innerness (*Pnimityut*) also has an effect on the externality (*Chitzoniyut*).⁴⁶³ An example is the aspect of the Crown-*Keter*, in that the drawing down of the innerness (*Pnimityut*) of the Crown-*Keter* affects the externality (*Chitzoniyut*) of the Crown-*Keter* etc. The same is so of Torah, that from the aspect of the “gift” (*Matanah*) of Torah, which is from the aspect of the “front” (*Panim*), there also is an effect on the aspects of “toil” (*Avodah*) and “inheritance” (*Yerushah*) of Torah which are of the aspect of the “back” (*Achor*) and externality (*Chitzoniyut*).

To explain, the aspect of the “gift” (*Matanah*-מתנה) of Torah was drawn down at the giving of the Torah (*Matan Torah*-מתן תורה). However, even before the giving of the Torah there already was the matter of Torah as the aspect of an inheritance (*Yerushah*). This is as our sages, of blessed memory, taught,⁴⁶⁴ “Avraham was an elder and would sit in Yeshivah, and the same with Yitzchak and Yaakov... and from the days of our forefathers, Yeshivah never left them etc.”

⁴⁶⁰ See the liturgy of the Rosh HaShanah prayers.

⁴⁶¹ See the liturgy of the Rosh HaShanah prayers *ibid*.

⁴⁶² In the Rosh HaShanah prayers, (in the Siddur of Rabbi Shabtai of Rashkov (5555) it is in the “*Lu'ach HaTa'ur*”).

⁴⁶³ Also see the end of the discourse entitled “*BaYom HaShemini Atzeret*” 5666 (*Hemshech* 5666 p. 40).

⁴⁶⁴ Talmud Bavli, Yoma 28b

Thus, when there was a drawing down at the giving of the Torah of the aspect of the “gift” (*Matanah*) of Torah, this also had an effect on the aspect of Torah that preceded this.

6.

Based on this, we can also understand the teaching of the Midrash, that the day of rain fall is a day in which everyone (“both us and you”) are joyous. This is because though the general drawing down of rain fall is on Shemini Atzeret, about which the verse states, “for you-*Lachem*-לכם,” meaning, “for you alone,” that is, specifically for the Jewish people. Nonetheless, the drawing down to the Jewish people from the innerness (*Pnimitiyut*) also has an effect on the externality (*Chitzoniyut*), from which there also is a drawing down to the nations of the world.

The explanation⁴⁶⁵ is that our sages, of blessed memory, stated,⁴⁶⁶ “When the Jewish people do the will of the Ever Present One, the earth drinks from the upper waters (*Mayim Elyonim*).” From this it is understood that the primary matter of drawing down the rains is specifically to the Jewish people, in that they are the ones who do the will of the Ever Present One. This is because, “Your people are all righteous

⁴⁶⁵ See the end of the discourse entitled “*b’Midrash Rabba*” *ibid.* (Sefer HaMaamarim 5627 p. 480 and on); End of the discourse entitled “*Hallelu et HaShem*” *ibid.* (Sefer HaMaamarim 5633 Vol. 2, p. 550 and on).

⁴⁶⁶ This is as stated in various places in the teachings of Chassidus, citing Pirke d’Rabbi Eliezer. In the note of the Rebbe to *Hemshech “Mayim Rabim”* 5636, Ch. 128 it states, “Thus far I have not yet found this [citation]. See Pirke d’Rabbi Eliezer, end of Ch. 5 and [Talmud Bavli], Tractate Bava Batra 25b.”

(*Tzaddikim*),”⁴⁶⁷ [and even when, at times, it could be that due to reasons beyond one’s control, it can be that his conduct is not as it should be, nevertheless, this only is externally (*b’Chitzoniyyut*), whereas inwardly (*b’Pnimiyyut*) he is good etc. This accords with the Halachic ruling of the Rambam⁴⁶⁸ regarding a bill of divorce (*Get*) that is granted by compulsion of the rabbinical court (*Beit Din*).] They therefore receive the drawing down of the rains from the innerness (*Pnimiyyut*) and “drink from the upper waters (*Mayim Elyonim*).”

That is, even as this is drawn into the lower waters (*Mayim Tachtonim*), the drawing down is as it stems from the upper waters (*Mayim Elyonim*). Then, through the Jewish people, there also is a drawing down to the idolatrous nations, only that the drawing to the idolatrous nations is through the separation of veils, partitions, and constrictions etc., through which there is a drawing down to them of the lower waters (*Mayim Tachtonim*), meaning, only the externality (*Chitzoniyyut*).

This is also the meaning of what the Midrash states about Shemini Atzeret, “Let you and I improvise etc.” This is because on Shemini Atzeret there is a drawing down to the Jewish people from the innerness (*Pnimiyyut*) of the encompassing light (*Makif*), about which it states, “with what you find,” in that it is like a found object (*Metziyah*-מצִיָּאָה) that one does not know where it came from etc.

⁴⁶⁷ Isaiah 60:21; Mishnah Sanhedrin 10:1; Talmud Bavli, Sanhedrin 90a (Perek Chelek).

⁴⁶⁸ Mishneh Torah, Hilchot Geirushin

Now, it is through the drawing down of this innerness (*Pnimityut*) on Shemini Atzeret that there also is a drawing down in all matters throughout the entire year, at which time the order in serving *HaShem*-יהו"ה, blessed is He, is as expressed in the verse,⁴⁶⁹ “Yaakov went on his way,”⁴⁷⁰ and in a way that, “angels of God encountered him,” as in the explanation of Rashi, that this refers to the angels of outside the land of Israel and the angels of the land of Israel.

This refers to the assistance of the angels, who help the Jewish people in their service of *HaShem*-יהו"ה, blessed is He, in that “they hug them and kiss them etc.,”⁴⁷¹ and the angels likewise help the Jewish people in the toil of affecting refinements (*Birurim*), through which we bring about “a dwelling place for Him, blessed is He, in the lower worlds.”⁴⁷²

⁴⁶⁹ Genesis 32:2

⁴⁷⁰ See *Sefer HaSichot* 5696 p. 43

⁴⁷¹ See *Zohar* I 23b; *Zohar* II 201b; *Torah Ohr*, Mikeitz 43b and on.

⁴⁷² See *Tanya*, *Likkutei Amarim*, Ch. 36