

Discourse 3

“Ha’Oseh Sukkato Tachat Hallan... - One who makes his Sukkah under a tree...”

Delivered on the 2nd day of Sukkot, 5728

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

1.

It states in Mishnah,²³⁸ “One who makes his Sukkah under a tree, is as though he made it in a house.” This indicates that the law about one who made his Sukkah in a house is so obvious that it requires no explanation, and that the novelty introduced here is only in regard to one who makes his Sukkah under a tree, that it is as though he made it in a house.

Now, this must be better understood.²³⁹ For, this is derived from the fact that [the verse states], “In Sukkot (בסכת) [you shall reside],” (in which the word “*Sukkot*-סכת” is written missing the letter *Vav*-ו), “to exclude a Sukkah that is under a tree and to exclude a Sukkah that is in a house.”²⁴⁰ That is, both derivations emerge from a single verse.

This being so, how is “one who makes his Sukkah in a house” more obvious, such that it needs no explanation, and the

²³⁸ Mishnah Sukkah 1:2; Talmud Bavli, Sukkah 9b (in the Mishnah).

²³⁹ With respect to the coming section see the discourses of the holiday of Sukkot of the year 5633 (Sefer HaMaamarim 5632 Vol. 2, p. 581 and on, and the citations there). Also see the discourse by the same title as this of the year 5635 (Sefer HaMaamarim 5634 p. 339 and on).

²⁴⁰ Talmud Bavli, Sukkah 9b *ibid*.

law must only be explicitly stated about “one who makes his Sukkah under a tree”?

However, the explanation is that it states in Midrash,²⁴¹ “The Holy One, blessed is He, said to our forefather Avraham: You said,²⁴² ‘Recline under the tree.’ By your life, I will repay your descendants in the desert, in the settlement, and in the coming future.

In the desert, as the verse states,²⁴³ ‘He spread out a cloud for a shelter.’ In the settlement, as the verse states,²⁴⁴ ‘You shall dwell in booths (*Sukkot*) for a seven-day period; every native in Israel shall dwell in booths (*Sukkot*).’ In the coming future, as the verse states,²⁴⁵ ‘It will be a shelter (*Sukkah*) for shade by day etc.’”

Now, since the *mitzvah* of Sukkah is because Avraham told the angels, “Recline under the tree,” it should have also been appropriate to make the Sukkah under a tree, similar to the shelter (*Sukkah*) that Avraham made for the angels.

We should add to this based on what the Rav, the Maggid of Mezhritch, explained²⁴⁶ on [the verse], “Recline under the tree,” that this tree refers to [the tree] about which the verse states,²⁴⁷ “The Tree of Life within the Garden,” meaning, “within (*Toch*-תוך) the innerness (*Pnimityut*-פנימיות) of the ‘Garden-*Gan*-גן-53,’ referring to 53 the portions of the Torah

²⁴¹ Midrash Kohelet Rabba 11:1

²⁴² Genesis 18:4

²⁴³ Psalms 105:39

²⁴⁴ Leviticus 23:42

²⁴⁵ Isaiah 4:6

²⁴⁶ Ohr Torah, beginning of Vayera (8a) – cited in Sefer HaMaamarim 5632 p.

585.

²⁴⁷ Genesis 2:9

[read on Shabbat].”²⁴⁸ That is, this refers to the innerness (*Pnimityut*) of the Torah which has a superiority over the revealed aspects of the Torah in that “there are no questions there, nor disputes etc.,” (as stated in Ra’aya Mehemna²⁴⁹ and explained in Iggeret HaKodesh).²⁵⁰

For, as known, the revealed aspects of Torah manifested in physical things²⁵¹ which are limited to the six directions [up, down, east, west, south, north]. In contrast, the innerness (*Pnimityut*) of Torah transcends the limitations of the six directions, and is the matter of “the world of freedom” (*Alma d’Cheirut*), the matter of which in the *Sefirot*, is the *Sefirah* of Understanding-*Binah*,²⁵² which is the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Likewise, the matter of the Sukkah is that it is the aspect of the encompassing light (*Makif*) of Understanding-*Binah*.²⁵³ Thus, because of this, it would have been appropriate for the Sukkah to specifically be “under the tree.”²⁵⁴

The [Mishnah] therefore teaches us that “one who makes his Sukkah under a tree, it is as though he made it inside a house.” That is, just as it is not possible for a Sukkah that is

²⁴⁸ The last Torah portion, *V’Zot BaBrachah*, is read on Simchat Torah, which generally falls on a weekday in the land of Israel, and always falls on a weekday outside the land of Israel.

²⁴⁹ Zohar III 124b

²⁵⁰ Tanya, Iggeret HaKodesh, Epistle 26

²⁵¹ See Kuntres Etz HaChayim, Ch. 11 in explanation of Ra’aya Mehemna and Iggeret HaKodesh *ibid*.

²⁵² See Zohar II 183a; Likkutei Torah, Drushim L’Rosh HaShanah 57c

²⁵³ Me’orei Ohr, Ot Samech 15; Likkutei Sichot, Vol. 29 p. 211

²⁵⁴ Also see the beginning of the discourse by this title of the year 5674 (*Hemshech* 5672 Vol. 1, p. 413).

made inside a house to be fit based on the Sukkah of the angels, so likewise a Sukkah made under a tree is unfit.

However, we still must understand this better. That is, why is a Sukkah made under a tree unfit? For, at first glance, based on the above explanation that the matter of a Sukkah is connected to the verse, “Recline under the tree,” the Sukkah should specifically be made under a tree.

2.

Now, to understand this we must preface with [an explanation of] the *mitzvah* of Sukkah, which is drawn from the service of *HaShem*-יהו"ה, blessed is He, of repentance (*Teshuvah*) on Yom HaKippurim. This is because the primary matter of the Sukkah is the shade covering (*Schach*) of the Sukkah-סוכה, which is called this because of its “shade-covering-*Schachah*-סככה,”²⁵⁵ and most of the particulars in the laws of the Sukkah are in regard to the shade-covering (*Schach*-סכך).

Additionally, as known,²⁵⁶ the shade-covering (*Schach*) of the Sukkah is drawn from the cloud of incense on Yom HaKippurim in the Holy of Holies, in which it was necessary that “the whole chamber in its entirety would fill with

²⁵⁵ See Rashi to Talmud Bavli, Sukkah 12a entitled “כשרין-*Ksheirin*” and 2a there entitled “ו' *Shechamatah*-ושחמתה”; Shulchan Aruch of the Alter Rebbe, Orach Chayim 638:1

²⁵⁶ 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 5657 p. 162 and on.

smoke,”²⁵⁷ and it is from this smoke that the shade-covering (*Schach*) of the Sukkah is drawn.

3.

The explanation²⁵⁸ is that the verse states,²⁵⁹ “I am black but beautiful, O’ daughters of Yerushalayim; Like the tents of Kedar, like the curtains of Shlomo.” About this Midrash states,²⁶⁰ “The words, ‘I am black,’ refer to Chorev²⁶¹ as the verse states,²⁶² ‘They made a calf at Chorev,’ and the words, ‘I am beautiful’ [also] refer to Chorev, as the verse states,²⁶³ ‘All that *HaShem*-יהוה has spoken we will do and we will listen’ etc. The words, ‘I am black’ refer to all the days of the year, and the words, ‘I am beautiful’ refer to Yom HaKippurim.” Now, we must understand who the “daughters of Yerushalayim” are, and who is saying to the “daughters of Yerushalayim” about herself, “I am black but beautiful.”

The explanation²⁶⁴ is that we recite,²⁶⁵ “The soul that You have given within me, she is pure (*Tehorah*), You created

²⁵⁷ Mishnah Yoma 5:1; Talmud Bavli, Yoma 52b

²⁵⁸ In regard to the coming section, also see the discourse entitled “*Chassidim v’Anshei Ma’aseh*—The Pious and Men of Action” 5719, translated in The Teachings of The Rebbe 5719, Discourse 4, Ch. 2 and on (Sefer HaMaamarim 5719 p. 31 and on).

²⁵⁹ Song of Songs 1:5

²⁶⁰ Midrash Shir HaShirim Rabba to Song of Songs 1:5

²⁶¹ Mount Sinai

²⁶² Psalms 106:19

²⁶³ Exodus 24:7

²⁶⁴ See Likkutei Torah, Shir HaShirim, discourse entitled “*Shechorah Ani v’Na’avah*” (6c and on; 7b and on).

²⁶⁵ In the “*Elohai Neshamah*” liturgy of the morning blessings (Talmud Bavli, Brachot 60b).

her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me, and You preserve her within me.” However, at first glance, this is not understood. For, how does it apply to say, “The soul... she is pure” before saying “You created her,” given that creation (*Briyah*-בריא) is the matter of bringing something into being out of nothing (*Yesh MeAyin*)? For, as known,²⁶⁶ “In the Holy language (*LaShon HaKodesh*), bringing something out of nothing (*Yesh Me'Ayin*) is solely expressed with the word ‘created-*Bara*’.” This being so, how does it apply to say “she is pure” before she was created?

However, the explanation is that “she is pure (*Tehorah Hee*-טהורה היא)” refers to the soul as it is in the world of Emanation (*Atzilut*), where it is in the ultimate state of nullification (*Bittul*), such that it has no relation to existence altogether. After this there is the matter of “You created her (*Atah Baratah*-אתה בראת),” whereupon the matter of existence was newly introduced to her. It is in this regard that the word “creation-*Briyah*” it used, indicating [the coming into being of] something from nothing (*Yesh MeAyin*). After this, “You formed her (*Yatzartah*) and You blew her (*Nafachtah*) into me,” in that she came into the world of Action (*Asiyah*) to manifest within the body.

Now, when the soul is below, she says to the souls of the world of Emanation (*Atzilut*) – who are called the “daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים” being that they are in the state of “perfect fear-*Yirah Sheleimah*-יראה שלימה”²⁶⁷ – “I am black but beautiful.” In other words, “I

²⁶⁶ Ramban to beginning of Genesis

²⁶⁷ Likkutei Torah ibid. 6c

am black” as a result of the descent to below, which is a very great descent “from a high peak to a deep pit.”²⁶⁸

This is because as the soul is below, she is in a state in which “there is no man so wholly righteous on earth that he [always] does good and never sins.”²⁶⁹ This includes both meanings of the word “sin-*Cheit*-חטא,” both “sin-*Cheit*-חטא” in the literal sense, or “*Cheit*-חטא” as a term meaning a “lacking,” as in Rashi’s explanation on the verse,²⁷⁰ “I and my son Shlomo will be deemed as sinners-*Chata'im*-חטאים,” [meaning] “lacking-*Chaseirim*-חסרים.”²⁷¹

This is because, at the very least, there is the lacking from the essential matter of descending below, by which the soul came to the aspect of being a “something” (*Yesh*) and an [independent] existence. This is as the Alter Rebbe stated in Tanya,²⁷² “For the soul of man, even if he is a perfectly righteous *Tzaddik* (a *Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear and with love of delight [in Him], is nevertheless not utterly nullified of its existence... and will therefore not attain the same quality of adhesion to *HaShem*-יהו"ה with fear and love [of Him], that it had before its descent into this corporeal world, nor even a fraction of it... in that the body could not bear this etc.”

However, even though “I am black,” nevertheless, “I am beautiful,” being that the descent is for the sake of ascent etc. This ascent comes about through serving *HaShem*-יהו"ה, blessed

²⁶⁸ See Talmud Bavli, Chagigah 5b

²⁶⁹ Ecclesiastes 7:20

²⁷⁰ Kings I 1:21

²⁷¹ Likkutei Torah, Matot 82a; Nitzavim 51a

²⁷² Tanya, Likkutei Amarim, Ch. 35 (44a and on); Ch. 37 (48a and on)

is He, with repentance and return to Him (*Teshuvah*). This is because there are two ways in repentance (*Teshuvah*-תשובה); repentance in the literal sense, for sins and transgressions in the literal sense, as well as returning (*Teshuvah*-תשובה) in a way that “the spirit returns (*Tashuv*-תשוב) to God who gave it.”²⁷³

There is another matter in explaining the words “I am black,” that it refers to man’s service below, which is in a state of “blackness.” To explain, since the work must be in a way that “from the forest comes the [handle] of the axe [that fells it],”²⁷⁴ therefore when the soul is below in a state of “I am black,” its work must also be in a state of “blackness.”

This is as explained by the Alter Rebbe in Likkutei Torah,²⁷⁵ that this is the meaning of the words,²⁷⁶ “[His locks are curled and] black as a raven,” that the black locks of hair refer to those Torah laws drawn down as negative prohibitive *mitzvot* (within which the light does not come by way of revelation as it does with the positive action *mitzvot*, but only in a way of “you shall not”).²⁷⁷

The matter [of the prohibitive *mitzvot*] is to separate the evil from the good and expel it from holiness. About this the verse states, “black as a raven.” That is, just as a raven is cruel (as stated in Talmud),²⁷⁸ so likewise there is an element of cruelty in these locks. This is because, even something that is forbidden and unfit etc., also has a spark of Godly vitality drawn

²⁷³ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha’azinu

²⁷⁴ Talmud Bavli, Sanhedrin 39b; See Tanya, Likkutei Amarim, Ch. 31

²⁷⁵ Likkutei Torah, Shir HaShirim 6d and on

²⁷⁶ Song of Songs 5:11

²⁷⁷ Likkutei Torah ibid. 10c

²⁷⁸ Talmud Bavli, Eruvin 22a

into it [for otherwise it could not exist] etc. However, even so, [by desisting from it] the Godly spark within it will not ascend to be included in His light and holiness, blessed is He, and instead is pushed out, and for the spark of Godliness within it, this is a cruelty.

In the same way, within his soul a person must conduct himself with the quality of cruelty by turning away from evil. That is, in and of himself, he desires it etc., but he forces himself to desist. This is like the teaching of our sages, of blessed memory,²⁷⁹ “I desire it, but what can I do? My Father in heaven has imposed these decrees upon me.” Moreover, he must force himself to [fulfill] the many precautions, safeguards, and enactments of our sages, of blessed memory, to “sanctify yourself in what is permissible to you,”²⁸⁰ all of which are a matter of cruelty – “black as a raven.”

In addition, in regard to the positive action *mitzvot* there also is a matter of cruelty, such as the *mitzvah* of charity, which is greater than all the *mitzvot*²⁸¹ and equated to all the *mitzvot*,²⁸² all the *mitzvot* being on the right line, which generally is the matter of charity and acts of lovingkindness. [Nonetheless] there is a matter of “blackness” and cruelty in them too.

This is as the verse states about Avraham,²⁸³ “Because he commands his children and his household after him to keep the way of *HaShem*-יהוה, doing charity and justice.” About this

²⁷⁹ Torat Kohanim and Rashi to Leviticus 20:26

²⁸⁰ Talmud Bavli, Yevamot 20a; Sifri and Rashi to Deuteronomy 14:21; See Tanya, end of Ch. 27, Ch. 30 (39a).

²⁸¹ Tanya, Iggeret HaKodesh, Epistle 3

²⁸² Talmud Bavli, Bava Batra 9a; Talmud Yerushalmi Pe’ah 1:1

²⁸³ Genesis 18:19

the Alter Rebbe explains²⁸⁴ that charity (*Tzedakah*) is the introduction to justice (*Mishpat*). In other words, the judgment that a person makes in his soul about the excesses of the life of his body, which are in opposition to giving charity, in that a person judges within himself what his needs are and gives the rest to charity. Thus, in regard to what he judges in himself and withholds himself from the excesses of the body, this is a matter of cruelty.

There also is a matter of “blackness” and cruelty in regard to prayer and the study of Torah. This is because when a person eats and drinks and then studies and prays with the vitality of that food, he thereby elevates the spark of Godliness within the food to holiness. However, when he compels himself not to eat, he does not refine the spark in the food through studying Torah and praying, and this being so, this is a cruelty to the spark of Godliness within it.

This then, is the meaning of “I am black but beautiful.” That is, even though in the descent to below the soul is caused to be in a state of “blackness,” nevertheless, through its toil below in a way of “blackness,” “black as a raven,” this being the cruelty of the negative prohibitive *mitzvot*, as well as positive *mitzvot*, as explained above, there thereby is caused to be the ascent, to be in the aspect of “[I am] beautiful.”

4.

Now, all the above is when one’s toil in serving *HaShem*-יהוה, blessed is He, is in an orderly way [of ascent]

²⁸⁴ Torah Ohr, Beshalach 63b; Sefer HaMaamarim 5689 p. 133

from level to level, which generally the service of Him by the righteous (*Tzaddikim*). In such a case, it is enough for there to be the matter of “‘I am beautiful’ – this refers to Chorev,” when the Jewish people declared, “We will do (*Na’aseh*) and we will listen (*Nishma*).” This is as in the teaching of our sages, of blessed memory,²⁸⁵ “When the children of Israel stood at Mount Sinai, their contamination ceased,” (which also brought about that even when their contamination returned because of the sin of the [golden] calf,²⁸⁶ it did not return to the same degree as it was before, Heaven forbid).²⁸⁷

However, for one who has sinned, blemished, and left the path, it then is necessary for him to have the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). It is about this that it states, “‘I am beautiful’ – this refers to Yom HaKippurim.”

To explain, even though from the teaching of the Midrash that, “The words, ‘I am black,’ refer to Chorev, and the words, ‘I am beautiful’ [also] refer to Chorev,” which seems to indicate that the matter of “‘I am beautiful’” is always present, especially on Shabbat, as in the continuation of the teaching that, “‘I am black,’ refers to the mundane days of the week, and that ‘I am beautiful’ refers to Shabbat,” and as known, Shabbat is the matter of repentance (*Teshuvah*), in that the word “Shabbat-שבת” shares the same letters as the word “you shall

²⁸⁵ Talmud Bavli, Shabbat 146a

²⁸⁶ Zohar I 52b; Zohar II 193b

²⁸⁷ Nitzutzei Orot to Zohar III 14b

return-*Tasheiv*-תשב,"²⁸⁸ which is why there are three levels of Shabbat,²⁸⁹ these being the evening of Shabbat, the day of Shabbat, and [the time of] "the desire of all desires,"²⁹⁰ corresponding to the three levels of repentance (*Teshuvah*),²⁹¹ nevertheless, the primary matter of "I am beautiful" comes about through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim. This is as the Midrash concludes, that the words, 'I am black' refer to all the days of the year, and the words, 'I am beautiful' refer to Yom HaKippurim."

Although Shabbat also has a similarity to the matter of Yom HaKippurim, and as explained in *Hemshech* 5666,²⁹² the third meal of Shabbat, about which the verse states,²⁹³ "Today you shall not [find it in the field] etc.," bears a similarity to Yom HaKippurim, upon which eating and drinking is forbidden, and Yom HaKippurim is called "the Shabbat of Shabbats"²⁹⁴ because it bears a similarity to "the day that is entirely Shabbat and rest for eternal life,"²⁹⁵ this being the level of the coming world (*Olam HaBa*) in which there is no eating and no drinking,²⁹⁶ nevertheless, the primary matter is on Yom HaKippurim, rather than Shabbat.

²⁸⁸ Torat Nathan of Rabbi Nathan Shapiro [Safed 5645; Yerushalayim 5731 (52a)] toward the end; Tanya, Iggeret HaKodesh, end of Ch. 10; Also see Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 18.

²⁸⁹ See Likkutei Torah, Shir HaShirim 24b; Discourse entitled "*Et Shabtotai*" 5679; 5700, and elsewhere.

²⁹⁰ Also see *Hemshech* 5666 toward the end (p. 543 and on).

²⁹¹ See Likkutei Torah, Balak 73b and on.

²⁹² *Hemshech* 5666 *ibid.* p. 542

²⁹³ Exodus 16:25

²⁹⁴ Leviticus 16:31

²⁹⁵ Talmud Bavli, Tamid 33b

²⁹⁶ Talmud Bavli, Brachot 17a

The explanation is that Yom HaKippurim is called,²⁹⁷ “One [day] in the year-*Achat BaShanah*-אחת בשנה.” This refers to the matter of the singular-*Yechidah* essence that is called “One-*Achat*-אחת,”²⁹⁸ as it is in time (the year [*Shanah*]). The service of Yom HaKippurim is performed by the High Priest (*Kohen Gadol*) about whom the verse states,²⁹⁹ “Aharon was set apart, to sanctify him as holy of holies.” In other words, in addition to the general sanctity of the priests, about whom the verse states,³⁰⁰ “They shall be holy... they must remain holy,” in that they are greater in elevation than the entire tribe of Levi, who were set apart from the ways of the world “to serve *HaShem*-יהו"ה and minister unto Him etc.,”³⁰¹ and as known,³⁰² the tribe of Levi is only the matter of purity (*Taharah*), whereas in the priests (*Kohanim*) there also is the matter of sanctity (*Kedushah*), but beyond this, there is additional elevation to the high priest (*Kohen Gadol*), in that he is the aspect of the Holy of Holies, and is the matter of the aspect of “One-*Achat*-אחת” (the singular-*Yechidah* essence) of the soul as it is in the entire Jewish people.

Now, on Yom HaKippurim, the High Priest would perform the service in the Holy of Holies, inside the curtain (and in the second Holy Temple, inside the two curtains that hung on either side of the cubit space)³⁰³ that separated between the Holy

²⁹⁷ Exodus 30:10; Leviticus 16:34

²⁹⁸ Tosefot entitled “*Ad Achat*” – Talmud Bavli, Menachot 18a

²⁹⁹ Chronicles I 23:13; See Likkutei Sichot, Vol. 17 p. 36, note 23.

³⁰⁰ Leviticus 21:6

³⁰¹ Mishneh Torah, Hilchot Shemitah v’Yovel 13:12

³⁰² See Zohar III 176b; Biurei HaZohar of the Mittler Rebbe 69c and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 326 and on; Vol. 2, p. 904 and on, and elsewhere.

³⁰³ Mishneh Torah, Hilchot Beit HaBechirah 4:2

and the Holy of Holies, this being the aspect of “One-*Achat*-אחת” (the singular-*Yechidah* essence) as it is in the matter of World (*Olam*).

We thus find that the service of the High Priest (*Kohen Gadol*) in the Holy of Holies (*Kodesh HaKodashim*) on Yom HaKippurim was the matter of the combination (*Tziruf*) of the aspect of “One-*Achat*-אחת” (the singular-*Yechidah* essence) as it is in the World (*Olam*), the Year (*Shanah*) and the Soul (*Nefesh*).

In addition to this, the service of the High Priest (*Kohen Gadol*) in the Holy of Holies (*Kodesh HaKodashim*) on Yom HaKippurim, was done while wearing the linen garments,³⁰⁴ and as stated in Talmud,³⁰⁵ “Linen (*Bad*-בד) is something that grows from the ground, in which each stalk grows individually (*Bad Bevad*-בד בבוד),” about which Rashi explains, “A single stalk [grows] from each seed.” That is, even the linen (*Bad*-בד) indicates the matter of oneness.³⁰⁶ All this was for the unique service performed on Yom HaKippurim, this being the service with the incense (*Ketoret*), which was higher than the incense (*Ketoret*) of the rest of the year,³⁰⁷ being that it was the aspect of “the finest of the fine.”³⁰⁸

³⁰⁴ Leviticus 16:4

³⁰⁵ Talmud Bavli, Zevachim 18b

³⁰⁶ See Likkutei Torah, Acharei 28b and on; Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 (29a and on).

³⁰⁷ See *Hemshech* 5672 Vol. 1, p. 448; *Igrot Kodesh*, Vol. 12 p. 294 and on.

³⁰⁸ Mishnah Yoma 4:4; Talmud Bavli, Yoma 43b

The verse continues, “Like the tents of Kedar, like the curtains of Shlomo.” That is, just as from the aspect of “I am black” it comes to be that “I am beautiful,” so likewise, from “the tents of Kedar” (which are “ugly on the outside and nice on the inside”)³⁰⁹ “the curtains of Shlomo,” are cause, referring to the matter of the encompassing lights that are revealed on the holiday of Sukkot in the shade-covering (*Schach*) of the Sukkah, which is drawn from the cloud of the incense (*Ketoret*) of Yom HaKippurim.

It is about this that it states,³¹⁰ “Spread the shelter (*Sukkah*) of Your peace (*Shlomecha*-שלומיך) over us,” referring to the matter of “the curtains of Shlomo-שלמה,” which are the encompassing lights (*Makifim*), and “Shlomo-שלמה” refers to “the King to whom peace-*Shalom*-שלום belongs.”³¹¹ This is as stated,³¹² “O’ daughters of Tziyon, go out and see the king Shlomo, wearing the crown that His mother crowned Him with on His wedding day.” “His wedding day” refers to the giving of the Torah, which is Yom HaKippurim, on which the final Tablets (*Luchot*) were given.³¹³

That is, through serving *HaShem*-יהו"ה, blessed is He, with the repentance (*Teshuvah*) on Yom HaKippurim, this being the matter of “I am beautiful,” which refers to Yom HaKippurim (“His wedding day”), there is a revelation of the

³⁰⁹ Midrash Shemot Rabba ibid. 23:10; Shir HaShirim Rabba ibid.

³¹⁰ In the evening prayers.

³¹¹ See Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:11 (1).

³¹² Song of Songs 3:11

³¹³ Talmud Bavli, Taanit 26b (in the Mishnah) and Rashi there.

matter of King Shlomo, meaning, “the King to whom peace-*Shalom* שלום belongs,” through whom “peace is brought about in the upper entourage and peace is brought about in the lower entourage.”³¹⁴ This refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהוה, blessed is He, as a result of which it does not apply to say that there are two, such that it would be necessary to make peace between them,³¹⁵ being that “there is no left side in this Ancient One-*Atika*.”³¹⁶

6.

With the above in mind, we can understand the matter of “one who makes his Sukkah under a tree etc.” For, even though a Sukkah under a tree is like the Sukkah of the angels, about which [Avraham said], “Recline under the tree,” this being the Tree of Life, the world of freedom (*Alma d’Cheirut*), the *Sefirah* of Understanding-*Binah*, the aspect of the light of *HaShem* יהוה that surrounds and transcends the worlds (*Sovev Kol Almin*), still and all, this aspect is called “surrounding all worlds” (*Sovev Kol Almin*), meaning that it has some relation to worlds.

Even in regard to what was explained before, that the tree refers to, “the Tree of Life within the Garden,” that is, within (*Toch*-תוך), meaning the innerness (*Pnimitiyut*-פנימיות) of the ‘Garden-*Gan*-גן-53,’ this being the 53 portions of the Torah,

³¹⁴ Talmud Bavli, Sanhedrin 99b

³¹⁵ See Likkutei Torah, Shir HaShirim 11a

³¹⁶ Zohar III (Idra Rabba) 129a, and similarly 289a; Also see Torah Ohr, Yitro 72c.

nevertheless, the division of the “Garden-*Gan-גן*-53” into the 53 portions of the Torah is connected to the divisions of time, one Torah portion for each week, indicating its relation to worlds.

In contrast, the Sukkah, which is made from the cloud of the incense (*Ketoret*) of Yom HaKippurim transcends this, in that it is connected to serving *HaShem-יהוה*, blessed is He, with repentance (*Teshuvah*), and thus transcends the Tree of Life (*Etz HaChayim*) which is the matter of Torah. For even though the *mitzvah* of Sukkah is in reward for Avraham saying, “Recline under the tree,” nonetheless, the reward of the *mitzvah* is much higher than the *mitzvah* itself. Thus, the *mitzvah* of Sukkah is higher than the matter of “Recline under the tree.”³¹⁷

Now, there is another matter in this, which is that when Avraham said, “Recline under the tree,” this was before the giving of the Torah. In contrast, the *mitzvah* of Sukkah applies once the Torah was given, at which time the additional matter of “greater is one who is commanded and does, than one who has not been commanded and does,” came to apply.³¹⁸

³¹⁷ Also see the end of the discourse by this title of the year 5674 (*Hemshech* 5672 *ibid.* p. 421).

³¹⁸ The conclusion of this discourse is missing.