

Discourse 4

“Lehavin Inyan HaSukkot - To understand the matter of Sukkot”

Delivered on the 2nd day of Sukkot, 5729²³³

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

1.

To better understand the matter of Sukkot, in that it states in Zohar²³⁴ and explained in various places in Chassidus²³⁵ that the three festivals of Pesach, Shavuot, and Sukkot, correspond to Avraham, Yitzchak and Yaakov. Pesach corresponds to Avraham who said,²³⁶ “[Hurry...] knead and make cakes.” Shavuot is the time of the giving of the Torah and corresponds to Yitzchak, being that at the giving of the Torah there was the sound of the Shofar of the ram of Yitzchak.²³⁷ Sukkot corresponds to Yaakov, as the verse states,²³⁸ “Yaakov journeyed to Sukkot.”

We therefore must understand the relationship between Sukkot and Yaakov, for on Pesach is the matter of “let all who are hungry come and eat,”²³⁹ this being the matter of welcoming

²³³ The Rebbe made some corrections to the original discourse.

²³⁴ Zohar III 257b

²³⁵ Likkutei Torah, Bamidbar 14c; Drushim L’Rosh HaShanah 58a, and elsewhere.

²³⁶ Genesis 18:6

²³⁷ Rashi to Exodus 19:13

²³⁸ Genesis 33:17

²³⁹ Pesach Haggadah, section beginning “*Hei Lachma Anya*”

guests, which is the quality of Avraham. Likewise on Shavuot, the binding of Yitzchak is the matter of self-sacrifice (*Mesirat Nefesh*) and the acceptance of the Torah was through “we will do and we will hear,” and by giving precedence to “we will do” over “we will hear,” which is the matter of giving up the desire to the Master over the desire and even higher,²⁴⁰ this is the matter of self-sacrifice (*Mesirat Nefesh*). However, at first glance, the relationship between Sukkot and Yaakov is not understood.

2.

Now, to understand this, we must preface with what was explained previously²⁴¹ about the verse,²⁴² “He was like an eagle rousing His nest... carrying them upon His pinions,” prior to which the verse states,²⁴³ “He encircled him, He granted him discernment, He preserved him like the pupil of his eye.” For, as known from the discourse of the Alter Rebbe entitled “*Yesovevenhoo*,”²⁴⁴ [the word] “He encircled him-*Yesovevenhoo*-סובבנהו” refers to Sukkot, being that the Sukkah encircles and encompasses over a person. This is especially so

²⁴⁰ See Torah Ohr, Megillat Esther 91a; *Hemshech* 5672, Vol. 1, p. 597; Sefer HaMaamarim 5709 p. 148 and on.

²⁴¹ In the discourse entitled “*K’Nesher Ya’eer Keeno* – He was like an eagle arousing its nest” of the 13th of Tishrei, Shabbat Parshat Ha’azinu of this year, 5729, Discourse 3 (Sefer HaMaamarim 5729 p. 19 and on).

²⁴² Deuteronomy 32:11

²⁴³ Deuteronomy 32:10

²⁴⁴ Maamarei Admor HaZaken 5566 p. 364; p. 397; See Likkutei Torah, Drushim L’Rosh HaShanah 63b

considering the explanation in Kabbalah and Chassidus,²⁴⁵ that the Sukkah is the aspect of the encompassing light (*Makif*).

Thus, from the continuation of the verses, “He encircled him... He was like an eagle etc.,” it is understood that the two matters of “He encircled him” (Sukkot) and “He was like an eagle,” are interdependent. Additionally, even though “He encircled him” refers to the Holy One, blessed is He, “He was like an eagle” also refers to the Holy One, blessed is He. From this it is understood that the matter of the Sukkah, “He encircled him,” is one and the same matter as “He was like an eagle.”

Now, it was previously explained²⁴⁶ about the verse,²⁴⁷ “There are three that are beyond me and a fourth that I do not know: The way of the eagle in the heavens,” that the superiority of the eagle (*Nesher* - נֶשֶׁר) - the middle line (*Kav HaEmtza’ee*), over the other lines, is that when it comes to the “eagle-*Nesher*-נֶשֶׁר,” even that which “dropped-*Nashar*-נִשָּׁר” and “fell-*Nafal*-נָפַל” is still “in the heavens,” in the Supernal Chariot (*Mekavah*) and still higher.²⁴⁸ This is the matter that through repentance (*Teshuvah*), “willful sins are made to be as merits for him.”²⁴⁹

²⁴⁵ Maamarei Admor HaZaken 5566 *ibid.* p. 364; p. 397; See Likkutei Torah, Drushim L’Rosh HaShanah *ibid.* 63b; Also see the discourse entitled “*Lehavin Inyan Chag HaSukkot*” in Maamarei Admor HaEmtza’ee, Devarim Vol. 4 p. 1,228 and on; Ohr HaTorah, Sukkot p. 1,724 and on; Discourse entitled “*Sukkah SheChamatah Merubah* – A Sukkah whose sunlight is greater than its shade” 5724, translated in The Teachings of The Rebbe 5714, Discourse 2 (Sefer HaMaamarim 5714 p. 11 and on).

²⁴⁶ In the discourse entitled “*K’Nesher Ya’eer Keeno* – He was like an eagle rousing its nest” of the 13th of Tishrei, Shabbat Parshat Ha’azinu of this year, 5729, Discourse 3 (Sefer HaMaamarim 5729 p. 22 and on).

²⁴⁷ Proverbs 30:18-19

²⁴⁸ Ohr HaTorah, Ha’azinu p. 1,689 and on; Discourse entitled “*K’Nesher Ya’eer Keeno*” 5678 (Sefer HaMaamarim 5678 p. 30).

²⁴⁹ Talmud Bavli, Yoma 86b

That is, even willful sins,” which are in a way of “dropping” and “falling” etc., are made to be as merits, and even higher. For, in the place that those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.²⁵⁰

In other words, through repentance (*Teshuvah*) we ascend to an aspect that even transcends the beginning of the entire order of the chaining down of the worlds (*Seder Hishtalshehut*). For, the consultation regarding the entire chaining down of the worlds (*Seder Hishtalshehut*) is as our sages, of blessed memory, taught,²⁵¹ “In whom did He consult? In the souls of the righteous (*Tzaddikim*).” However, since repentance (*Teshuvah*) is higher than the service of Him of the righteous (*Tzaddikim*), it therefore transcends the entire chaining down of the worlds (*Seder Hishtalshehut*).

This then, is the meaning of, “He was like an eagle rousing His nest” (which specifically states “an eagle-*Nesher*-נשר”) even though all four animal angels (*Chayot*) of the Chariot (*Merkavah*) are rooted in the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*)²⁵² - the thirteen attributes of mercy. For, within the thirteen attributes of mercy themselves, the aspect of the eagle (*Nesher*-נשר), which is the middle line (*Kav HaEmtza'ee*) reaches even higher. This is because in mercy (*Rachamim*) there are various levels, and the

²⁵⁰ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

²⁵¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

²⁵² See Zohar I 18b; Ramaz to Zohar III end of Parshat Eikev, cited in Ohr HaTorah ibid. p. 1,685; Also see the beginning of the aforementioned discourse of the year 5678 (Sefer HaMaamarim 5678 p. 23 and on); And the beginning of the aforementioned discourse of the year 5682 (Sefer HaMaamarim 5682 p. 33).

aspect of the eagle (*Nesher*-נשר) - the middle line (*Kav HaEmtza'ee*), reaches the aspect of abundant mercies (*Rachamim Rabim*), this being the highest aspect. This is why even in regard to the lower eagle, although it is an impure animal it nevertheless is merciful, as explained in the Midrashic teachings of our sages, of blessed memory.²⁵³

This is because, as known²⁵⁴ the middle line is the “inner beam (*Breyach HaTichon*)” that runs through from the uppermost end to the lowermost end, and the reason it reaches the lowermost end is because it takes from the uppermost end. In other words, when it comes to the two [other lines] of right and left, “one is long and one is short,”²⁵⁵ and they only reach the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, the middle line (*Kav HaEmtza'ee*) which is the “one [that] is intermediate,”²⁵⁶ reaches the innerness (*Pnimityut*) of the Crown-*Keter*,²⁵⁷ and because of this, it is drawn all the way to the lowest end below.

Additionally, to wherever it is drawn, it is equal and absent of any change. This is as previously explained with the example of the form of the body of man, which is in the image and likeness of that which is Above, as the verse states,²⁵⁸ “Let Us make man in our image and in our likeness,” in which there

²⁵³ Midrash Tanchuma Eikev 2; Rashi to Deuteronomy 32:11

²⁵⁴ See Zohar II 175b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

²⁵⁵ Introduction to Tikkunei Zohar 17a

²⁵⁶ Introduction to Tikkunei Zohar 17a *ibid*.

²⁵⁷ See Torat Chayim, No'ach 65b; *Hemshech* 5672 Vol. 1, p. 220 and on; Vol. 2 p. 742 and on; Sefer HaMaamarim 5683 p. 107 and on; 5707 p. 152 and on, and elsewhere.

²⁵⁸ Genesis 1:26

are three lines. There is the right arm and right leg, which are the right line, and the left arm and left leg which are the left line, and the head, torso, and Foundation-*Yesod* which are the middle line. Now, in the right and left lines there are changes between the hands and the feet, up to and including the nails. In contrast, this is not so in the middle line of the head, torso, and Foundation-*Yesod*, in which there are no changes.

3.

Now, we must better understand this. For, even in the middle line (*Kav HaEmtza'ee*) there is change between the head and the torso, and likewise, between the torso and the reproductive organ. That is, the head and torso are not comparable to each other, and because of this, the bond between them is specifically through the narrowness of the neck (*Meitzar HaGaron*). The same is so of the body and the three lower [*Sefirot*] (one being the Foundation-*Yesod*), in that they are of no comparison to each other.

We thus find that the Foundation-*Yesod* is of no comparison to the torso and is certainly of no comparison to the head. For example, in the physical body the head is above the torso, and the torso is above the reproductive organ (Foundation-*Yesod*). The same is so of the levels of the middle line (*Kav HaEmtza'ee*) Above, that they divide into upper and lower. For, even in the middle line, its levels chain down one from the other. This being so, they are in a state of [having] an

upper and lower, as explained by Rambam²⁵⁹ about the matter of “upper” and “lower” as it is in the angels.

This may be better understood from the ten *Sefirot* as they are in the quality of Mercy-*Rachamim* - the middle line (*Kav HaEmtza'ee*). For, as known,²⁶⁰ for each quality to be fitting to [be called by] its name, it must consist of *ChaBa”D*,²⁶¹ *ChaGa”T*,²⁶² and *NeHi”Y*.²⁶³ For example, in the quality of love (*Ahavah*) there first must be the contemplation of how that which is loved is good for him, or the contemplation of the elevation of that which is essentially loved. This contemplation awakens the [emotional] quality of love (*Ahavah*), which then comes to be bestowed in action.

For example, in the [emotional] quality of love (*Ahavah*) as it is in holiness, there first is the contemplation of how “closeness to God is good for me,”²⁶⁴ or that Godliness is essentially good. From this contemplation one comes to “you shall love *HaShem*-יהוה your God,”²⁶⁵ or “you shall love your fellow as yourself.”²⁶⁶ From this one then comes to the aspects lower than this, which are the aspects of *NeHi”Y* etc.

Now the intellect (*Mochin*) and the emotions (*Midot*) are in opposition to each other. For, at the time that one is engaged in intellect and contemplation, an arousal of the

²⁵⁹ Mishneh Torah, Hilchot Yesodei HaTorah 2:6

²⁶⁰ Also see the aforementioned discourse entitled “*K’Nesher*” (Sefer HaMaamarim 5678 p. 24 and on; 5682 p. 35 and on).

²⁶¹ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

²⁶² An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

²⁶³ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²⁶⁴ Psalms 73:28

²⁶⁵ Deuteronomy 6:5

²⁶⁶ Leviticus 19:18

emotions is not possible in him. Only once the intellect becomes concealed through the “narrowness of the neck” (*Meitzar HaGaron*), at which point they illuminate upon him in a way of force, is there then caused to be the arousal of the emotions (*Midot*) in him.

The same is so in the reverse, that when the emotions (*Midot*) are revealed, they confuse the intellect (*Mochin*), as in the matter of “a bribe will blind [the eyes of the wise etc.],”²⁶⁷ in that the emotions (*Midot*) cause the intellect to lean [one way or another], such that he becomes incapable of coming to the true [and proper] conclusion that he should have come to. We thus find that the intellect and the emotions (*ChaBa”D* and *ChaGa”T*) are incomparable to each other.

The same is so of the bestowal in actuality (the aspects of *NeHi”Y*), which comes about from the emotions (*ChaGa”T*). That is, this only comes about after the constriction of the emotion. For, when the [emotion of] love is in its full strength, the other is incapable of receiving the bestowal of the kindness, and even if he does receive it, he will not understand or sense the kindness in it.

Now, just as this is so of the quality of kindness-*Chessed* and love, this likewise is so of the quality of Might-*Gevurah*, and of the quality of Mercy-*Rachamim*. That is, it too includes all ten *Sefirot*, *ChaBa”D*, *ChaGa”T*, and *NeHi”Y*. In other words, there first must be the contemplation that brings to the emotion of Mercy-*Rachamim*, as explained elsewhere about the particulars of this contemplation. He then will come to the

²⁶⁷ Exodus 23:8; Deuteronomy 16:19

arousal of the emotion, and from this he will come to the bestowal in action.

Now, the contemplation (*Hitbonenut*) that brings to the emotion of Mercy-*Rachamim*, and the emotion itself, are opposites of each other, and thus while he is engaged in the contemplation (*Hitbonenut*) it is not possible for the emotion to be aroused etc. Rather, the arousal of the emotion only comes after the concealment of the intellect (*Mochin*). The same applies to bestowal to another stemming from the quality of Mercy-*Rachamim*, in that it only comes specifically after the concealment of the emotion, and when the emotion is in its strength and dominance, it is not possible for the other to receive the bestowal.

This is because of one of two reasons; either because through the abundance of the bestowal he will become confused to the point of becoming nullified of his existence, or alternately, he will not receive the bestowal altogether, being that he is of no relative comparison to the bestower.

From all this it is understood that even in regard to the quality of Mercy-*Rachamim*, which is in the middle line (*Kav HaEmtza'ee*) there is division and change. This being so, the explanation before that the middle line (*Kav HaEmtza'ee*) is equal from beginning to end is not understood.

4.

However, the explanation of the matter is that it indeed is true that even the middle line (*Kav HaEmtza'ee*), being that it is the aspect of a line-*Kav* (and is called “the middle line-*Kav*

HaEmtza'ee-קו האמצעי," is as its name implies), it therefore has the matter of chaining down (*Hishtalshelut*) in that it chains from above to below, and as a result, it too has divisions of levels above and below, as previously explained.

Nevertheless, it also has another matter, this being that it is drawn from the innerness (*Pnimiyut*) of the Crown-*Keter* which transcends the entire chaining down of the worlds (*Seder Hishtalshelut*). Thus, because of the innerness (*Pnimiyut*) of the Crown-*Keter* within it, it is equal from its beginning to its end. This is because the innerness (*Pnimiyut*) of the Crown-*Keter* transcends the matter of change, and is therefore the same wherever it is drawn.

This is as explained elsewhere about the emotion of *Mercy-Rachamim*, that it is a feeling [that comes from] sensing one's own self, and through the feeling of sensing his own self, he therefore senses his fellow (and has compassion for him). Now, the feeling of sensing one's own self transcends the intellect (*Sechel*) and emotions (*Midot*) within him (and is rather the aspect of essential sensitivity), and moreover, in this sensitivity the matter of change is not applicable. Therefore, the sense of self in the *mercy-Rachamim* is equal in all its aspects of *ChaBa"D*, *ChaGa"T*, and *NeHi"Y*.

The same is so of the general matter of the middle line (*Kav HaEmtza'ee*) as it is in the head, the torso and the Foundation-*Yesod*. That is, its true essence, (meaning that it has the essential self within it) is in all places equally. This is as

explained previously²⁶⁸ about the matter of “one cannot have an erection without knowledge-*Da’at*.”²⁶⁹ That is, the arousal of the Knowledge-*Da’at* in the mind and in the Foundation-*Yesod* - the sign of the holy covenant, is simultaneous and with the same strength etc.

This is why about Yaakov we find that “his bed was perfect.”²⁷⁰ For, since Yaakov, “the perfection of the forefathers,”²⁷¹ is of the middle line (*Kav HaEmtza’ee*), which is rooted in the innerness (*Pnimiyut*) of the Crown-*Keter*, therefore, even though in the middle line there also are different levels of higher and lower, *ChaBa”D*, *ChaGa”T*, and *NeHi”Y*, nonetheless, even as he is below, in the aspect of “his bed,” he is in the ultimate state of perfection.

Beyond this, because of the innerness (*Pnimiyut*) of the Crown-*Keter* present in the middle line (*Kav HaEmtza’ee*), it also brings perfection to the right and left lines. This is as known about the second explanation of [the words], “the perfection of the forefathers,” namely, that Yaakov brought about perfection in all the forefathers.²⁷²

This likewise is the meaning of the verse, “There are three that are beyond me... The way of the eagle in the heavens.” That is, the word “beyond me-*Nifle’u*-נפלאו” refers to the aspect of the Ancient One-*Atik* - the innerness (*Pnimiyut*)

²⁶⁸ In the preceding discourse entitled “*K’Nesher Ya’eer Keeno* – He was like an eagle arousing its nest” of the 13th of Tishrei, Shabbat Parshat Ha’azinu of this year, 5729, Discourse 3 (Sefer HaMaamarim 5729 p. 19 and on).

²⁶⁹ Talmud Bavli, Yavamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

²⁷⁰ Torat Kohanim to Leviticus 26:42; Midrash Vayikra Rabba 36:5

²⁷¹ Zohar I 147b (Sitrei Torah); Zohar I ibid. 149b

²⁷² See Torah Ohr, No’ach 11a; Torat Chayim Toldot 148a

of the Crown-*Keter*. This is as explained by his honorable holiness, the Tzemach Tzeddek,²⁷³ that “beyond me-*Nifle’u-*נפלא” is like [the usage in the verse],²⁷⁴ “It is not beyond-*Nifleit*נפלאת you,” referring to the aspect of the Ancient One-*Atik*,²⁷⁵ as previously explained.²⁷⁶

It thus is because of the innerness (*Pnimityut*) of the Crown-*Keter*, which is in the middle line (*Kav HaEmtza’ee*) that even the aspect of the “eagle-*Nesher*נשר,” meaning that which comes in a way of “dropping-*Neshirah*נשירה” and falling, is “in the heavens.” This is as explained before about the matter of repentance (*Teshuvah*), that even willful sins are made to be like merits.

This then, is the meaning of [the verse], “He was like an eagle rousing His nest... carrying them upon His pinions,” (which specifies “**upon-*Al***על”) meaning **higher** than the aspect of “His pinions,” which refer to the 248-ה-רמ” “limbs of the King,”²⁷⁷ these being the matter of the *mitzvot*.

5.

Now, just as the drawing drawn from Above through repentance (*Teshuvah*) is from that which transcends the order

²⁷³ Ohr HaTorah, Ha’azinu p. 1,690

²⁷⁴ Deuteronomy 30:11

²⁷⁵ See the explanation to the verse “*Ki HaMitzvah HaZot*” in Maamarei Admor HaZaken 5565 Vol. 2, p. 946 and on, and with the glosses etc., in Ohr HaTorah, Nitzavim p. 1,235 and on; Sefer HaMaamarim 5626 p. 249 and on; 5638 p. 324 and on.

²⁷⁶ In the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim, the 28th of Elul 5728, translated in The Teachings of The Rebbe 5728, Discourse 44.

²⁷⁷ Tikkunei Zohar, Tikkun 30 (74a)

of the chaining down of the worlds (*Seder Hishtalshelut*), “**upon** His pinions,” the same is so in man’s service of *HaShem*-יהו"ה, blessed is He. That is, service of Him with repentance (*Teshuvah*) comes from the essential self of the soul which transcends reason and knowledge-*Da'at*.

About this the verse states,²⁷⁸ “He discovered him in a desert land, in desolation, a howling wilderness,” in which “a desert” is “[a land] in which no man settled.”²⁷⁹ The reason no man settled there is because spiritually it also is that way, in that the aspect of the “desert” is a place in which the Supernal Man did not settle. Thus, to even affect the refinement and transformation of the aspect of the “desert, desolation, and howling wilderness,” this is through “He discovered him-*Yimtza'ei'hoo*-ימצאהו,” in that “a lost item is only found when one’s attention is diverted (*Hese'ach HaDa'at*).”²⁸⁰

This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) which comes from the essential self that transcends Knowledge-*Da'at*. This is because repentance (*Teshuvah*) is the matter of uprooting one’s desire and becoming a completely new existence, and this comes from that which transcends intellect and knowledge-*Da'at*.

²⁷⁸ Deuteronomy 32:10

²⁷⁹ Jeremiah 2:6

²⁸⁰ Talmud Bavli, Sanhedrin 97a

The verse continues, “He discovered him in a desert land, in desolation, a howling wilderness, He encircled him etc.” That is, through repentance (*Teshuvah*) (“He discovered him in a desert land”) we come to the aspect indicated by the word, “He encircled him-*Yesovevenhoo*-יְסֹבֵבנוּהוּ,” referring to the Sukkah, (as explained above), in that the matter of the Sukkah comes after the repentance of Yom HaKippurim.

With the above in mind, we can understand the relationship between the Sukkah and Yaakov - the middle line (*Kav HaEmtza’ee*). This is because the name Yaakov-עֵקֶב means, “the *Yod*-י [in the] heel-*Eikev*-עֵקֶב,”²⁸¹ in that he draws down all the way to the aspect of the “heel-*Eikev*-עֵקֶב,” as explained above about the matter of “his bed was perfect.” The same is so of the matter of the Sukkah, that it is a drawing down from the innerness (*Pnimityut*) of the Crown-*Keter* into all ten *Sefirot*, all the way down. For, the explanation in the books of Kabbalah is well known,²⁸² that all ten *Sefirot* are hinted in the Sukkah.

Now,²⁸³ even though the Sukkah is the aspect of the encompassing light (*Makif*) that transcends the *Sefirot*, which is

²⁸¹ Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim) section on Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2.

²⁸² Maggid Meisharim, Parshat Metzora (cited in Kehilat Yaakov, section on Sukkah); Shnei Luchot HaBrit, Mesechet Sukkah 249a

²⁸³ In regard to the coming section see the discourse entitled “*Lehavin Inyan Chag HaSukkot*” in Maamarei Admor HaEmtza’ee, Devarim Vol. 4 p. 1,228 and on; Ohr HaTorah, Sukkot p. 1,724 and on; Also see the discourse entitled “*Sukkah SheChamatah Merubah* – A Sukkah whose sunlight is greater than its shade” 5724, translated in The Teachings of The Rebbe 5714, Discourse 2 (Sefer HaMaamarim 5714 p. 11 and on).

why the shade of the Sukkah must be greater than its sunlight, whereas a Sukkah whose sunlight is greater than its shade is unfit,²⁸⁴ since the matter of the Sukkah is the shade (*Tzeil*-צל), this being the aspect of the “shade-*Tzeil*-צל” that transcends the “sun” which is the aspect of the sun of *HaShem*-יהוה (as it states,²⁸⁵ “*HaShem* God-*HaShem* Elohi”מ-אלהים יהוה is a sun and a shield”), this being the aspect of the encompassing light (*Makif*) that transcends the ten revealed *Sefirot*, nevertheless, the matter of the Sukkah is specifically to draw the encompassing light (*Makif*) inwardly (*b’Pnimityut*).

This is also why the stars must be visible from within the Sukkah,²⁸⁶ (visible in a revealed way). This is because even though the matter of the covering (*Schach*) is to cause shade and to conceal, nonetheless, there must be holes in it, such that the stars are visible from within it.

The matter of the stars is that they transcend the aspect of the sun. For, although they appear to be small, as known and explained in books of astronomy, this is because of their distance. However, in truth, there are stars that are greater than the earth,²⁸⁷ the moon, and the sun. The fact that they are physically greater is because the same is so as matters are spiritually. In other words, the aspect of the stars is higher than the aspect of the sun etc. It is because of this very matter itself that the way they are drawn forth must specifically be through

²⁸⁴ Mishnah Sukkah 1:1

²⁸⁵ Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

²⁸⁶ Talmud Yerushalmi, Sukkah 2:3; Mishneh Torah, Hilchot Sukkah 5:21

²⁸⁷ As it states in Maamarei Admor HaEmtza’ee and Ohr HaTorah ibid. However, see the note of the Tzemach Tzedek copied into Maamarei Admor HaEmtza’ee ibid. p. 1,231.

the shade, being that they cannot illuminate in a revealed way as they are in their true strength. We thus find that the matter of the covering (*Schach*) of the Sukkah is for there to even be an illumination through it of the aspect of the encompassing light (*Makif*) which transcends the chaining down of the worlds (*Hishtalshelut*).

This may be understood from how it is in the matter of repentance (*Teshuvah*). That is, even though its matter is self-sacrifice (*Mesirat Nefesh*) which transcends intellect, in that one uproots his desire, as mentioned above, nevertheless, “He did not create it for emptiness; He fashioned it to be inhabited.”²⁸⁸ Therefore, the self-sacrifice (*Mesirat Nefesh*) of repentance (*Teshuvah*) must be to illuminate all ten inner manifest powers [of the soul]. It only is that the inner manifest powers [of the soul] become entirely different than how they were before serving *HaShem*-יהוה in repentance (*Teshuvah*), blessed is He.

This then, is why repentance repairs all blemishes in Torah and *mitzvot*. For, although its matter is that it is “upon (*Al*-על) His pinions,” it nevertheless draws the aspect of the encompassing light (*Makif*) into the aspects of the chaining down of the worlds (*Hishtalshelut*). This matter, that repentance (*Teshuvah*) must also be drawn into the inner manifest powers, is not just in regard to repentance (*Teshuvah*) for a sin, as is the [common] error amongst the masses, but is rather even in the aspect of return (*Teshuvah*) [indicated by the

²⁸⁸ See Isaiah 45:18

verse],²⁸⁹ “And the spirit returns (*Tashuv*-תשוב) to God who gave it (*Netanah*-נתנה).”

To further explain,²⁹⁰ the superiority of giving (*Netinah*-נתינה) is that, presently [the soul] is in a state of “You blew it into me,”²⁹¹ and in the matter of “blowing-*Nefichah*-נפיקה” it applies for there to be cessation. In contrast, in the matter of “giving-*Netinah*-נתינה” it does not apply for there to be cessation, in that “one who gives, gives with a generous eye,”²⁹² this being the aspect of, “no eye has seen it, God, except for You,”²⁹³ this being “the open eye that does not slumber,”²⁹⁴ this being the aspect of the Ancient One-*Atik* which is completely right. This is why it does not apply for there to be cessation in this. For, because of the aspect of the Ancient One-*Atik*, even as it is drawn, there are no changes, as mentioned above.

Now, just as the matter of repentance (*Teshuvah*) is the drawing forth of the encompassing light (*Makif*) to be inwardly manifest (*b'Pnimityut*), the same is so of the matter of the Sukkah, as mentioned before. The explanation is that, as known, the clouds of glory (*Ananei HaKavod*) of Sukkot are drawn from the cloud of the incense (*Ketoret*) of Yom HaKippurim, and the incense was made of eleven ingredients, one of which was “myrrh-*Mor*-מור,” which comes from the blood of an impure animal.²⁹⁵ This is the matter of transforming

²⁸⁹ Ecclesiastes 12:7

²⁹⁰ In regard to this section see Likkutei Torah, Ha'azinu p. 72b

²⁹¹ See the liturgy of the “*Elo "hai Neshamah*” in the morning blessings.

²⁹² See Talmud Bavli, Bava Batra 53a

²⁹³ Isaiah 64:3

²⁹⁴ See Zohar III 129b and on (Idra Rabba)

²⁹⁵ See Mishneh Torah of the Rambam, Hilchot Klei HaMikdash 1:3; Torah Ohr, Megillat Esther 99a; Likkutei Torah, Naso 21a; 22d; Shir HaShirim 32a.

the side opposite holiness to holiness, about which the verse states, “He discovered him in a desert land etc.,” as discussed before, through which we come to the aspect of “He encircled him-*Yesovevenhoo*-יְסֻבֵּנָהוּ,” which is the matter of the clouds of glory (*Ananei HaKavod*) in the Sukkah.

7.

This then, is why Sukkot relates to Yaakov, the quality of mercy-*Rachamim* of the middle line (*Kav HaEmtza’ee*). For, the mercies of Yaakov are the aspect of the abundant mercies (*Rachamim Rabim*) which transcend the chaining down of the worlds (*Hishtalshelut*). This is as explained in Tanya²⁹⁶ on the verse,²⁹⁷ “He **lifted** his voice and wept,” meaning to above, to the source of the supernal mercies called the “Father of Mercies” (*Av HaRachamim*-אב הרחמים) which is their source.

It is due to the drawing forth of the abundant mercies that “the way of the eagle (*Nesher*-נֶשֶׁר) [is] in the heavens,” such that even that which “dropped-*Nashar*-נֶשֶׁר” and fell is “in the heavens,” such that even willful sins are transformed to be like merits, and still higher, that in the place that those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand, this being the aspect of the light that transcends the chaining down of the worlds (*Hishtalshelut*).

This likewise is the matter of the Sukkah, in that the stars are visible through it, meaning the stars that transcend the

²⁹⁶ Tanya, Likkutei Amarim, Ch. 45

²⁹⁷ Genesis 29:11

aspect of the sun of *HaShem*-ה' יהו"ה, as mentioned before. It only is that they appear to be small, being that they are the legions of the moon - "the small (*HaKatan*-הקטן) luminary,"²⁹⁸ the aspect of "how will Yaakov rise, for he is small (*Katan*-קטן),"²⁹⁹ [and the aspect of] "Dovid, he was the little one (*HaKatan*-הקטן)." ³⁰⁰ For, the coming redemption will be through Dovid, with the coming of our righteous Moshiach, speedily and in the most literal sense, as the verse states,³⁰¹ "My servant Dovid will be a leader for them forever."

²⁹⁸ Genesis 1:16

²⁹⁹ Amos 7:2; See Talmud Bavli, Chullin 60b

³⁰⁰ Samuel I 17:14; See Talmud Bavli, Chullin 60b *ibid*.

³⁰¹ Ezekiel 37:25