

Discourse 5

“Lehavin Inyan Simchat Torah... - To understand the matter of Simchat Torah...”

Delivered on Simchat Torah, 5730
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of Simchat Torah, a special day of the year (from which there is a drawing down to the entire year),³⁹⁰ the primary substance of which – as its name indicates – is “the joy of the Torah,” from which it is understood that it primarily is the matter of joy in the Torah.

That is, in addition to the joy of all the holidays, which are called “appointed times for joy” (*Mo’adim l’Simchah*),³⁹¹ and in addition to the uniqueness of the matter of “the time of our rejoicing” which takes place on Shemini Atzeret and Simchat Torah (and from the fact that there is a differentiation and separation between these days and all the other days of the holiday of Sukkot, it is understood that the joy of “the time of our rejoicing” during these days, is joy that is in addition to “the time of our rejoicing” of the holiday of Sukkot).

However, in addition to all this, on Simchat Torah there is a special joy that is not shared with the joy of the holiday of

³⁹⁰ See Maamarei Admor HaZaken 5566 Vol. 2, p. 748; 5569 p. 286; Ohr HaTorah, Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5656 p. 278; 5702 p. 49.

³⁹¹ In the liturgy of the Amidah and Kiddush of Yom Tom.

Sukkot. (Moreover, it is unlike the joy of Shemini Atzeret, which only is an additional joy in the general matter of “the time of our rejoicing” of the holiday of Sukkot). This is why [this day] is called “Simchat Torah.” As stated in Zohar on the Torah portion of Pinchas,³⁹² “The Jewish people have the custom to rejoice with it [the Torah] and it is called Simchat Torah etc.”

From the fact that it states that they “have the **custom** etc.,” this demonstrates that this joy is not in a way of a continuation of and connection to the joy of the holiday of Sukkot. For, about the joy of Sukkot, the Torah expressly commands us, “you shall rejoice in your holiday.”³⁹³ This is such that this joy also stems from the nature of man. For, since Sukkot is the time of harvest, [as the verse states],³⁹⁴ “When you gather in from your threshing floor and from your wine cellar,” at which time the blessing of *HaShem*-יהו"ה is openly revealed, this brings to much greater joy.

As stated in Yalkut,³⁹⁵ that this is why about Sukkot you find joy mentioned three times (three times being the presumptive establishment of the matter (*Chazakah*)), unlike Pesach, about which we do not find “joy” mentioned even once, and also unlike Shavuot, about which we find “joy” mentioned once.

[Now, it can be said that the difference between Pesach and Shavuot, is that Pesach only relates to barley³⁹⁶ which is

³⁹² Zohar III 256b

³⁹³ Deuteronomy 16:14; See Shulchan Aruch of the Alter Rebbe, Orach Chayim 529:6

³⁹⁴ Deuteronomy 16:13

³⁹⁵ Yalkut Shimoni, Emor, Remez 654

³⁹⁶ Leviticus 23:11; See Likkutei Torah in the next note.

animal fodder,³⁹⁷ and therefore the joy is not so great. In contrast, on Shavuot, when there also is the matter of wheat,³⁹⁸ which is the food of man, the joy is greater, for as demonstrated from Tractate Pesachim,³⁹⁹ the matter of wheat is much higher than the matter of barley.] This is because the holiday of Sukkot is the time of harvest, when the grains and fruits of the trees are gathered in. This is why “joy” is written three times about it.

From this it is understood that in regard to what Zohar states, “The Jewish people have the custom to rejoice with it etc.,” this is a special joy that is unrelated to the harvest festival, and as the Zohar continues there stating that it has a special name, “It is called Simchat Torah.”

2.

Now, from the statement in Zohar, “The Jewish people have the **custom** to rejoice with it, and it is called Simchat Torah,” it is understood that this joy is not out of reading the Torah. This is because the joy that comes through reading and studying Torah is a natural outcome, as the verse states,⁴⁰⁰ “The directives of *HaShem*-יהו"ה are upright, gladdening the heart.”

That is, it is the nature of every Jew (who goes in the straight path etc.) that the study and reading of Torah brings him to joy. This being so, about this it does not apply to say that they “have the custom etc.” It therefore must be said that the

³⁹⁷ Talmud Bavli, Sotah 14a (in the Mishnah), explained in Likkutei Torah, Emor 36a and on, and elsewhere.

³⁹⁸ See Talmud Bavli, Bava Batra 147a

³⁹⁹ Talmud Bavli, Pesachim 3b

⁴⁰⁰ Psalms 19:9; See Shulchan Aruch, Orach Chayim, Section 554

joy of Simchat Torah (about which it states, they “have the custom etc.”) stems from something special present on the day of Simchat Torah (which is even higher than reading the Torah). This refers to the matter of [making] the circuits (*Hakafot*) and dancing with the Torah as it is wrapped in its mantle etc.⁴⁰¹ As in the known teaching of our Rebbes, our leaders,⁴⁰² this is the primary joy of Simchat Torah.

[It can be said that, at first, the dancing comes from the joy, meaning that the joy is expressed through dancing, and subsequently the dancing itself adds to the joy. This can also be understood from the matter of speech (which is compared to the *Sefirah* of Kingship-*Malchut*), in that at first, speech is the vessel for understanding the intellect and feelings of the heart, meaning that the understanding and feelings are expressed and revealed in the letters of speech, but that the speech itself then adds to the intellect and feelings. The same is understood about the matter of dancing on Simchat Torah, that at first, the dancing comes from the joy, but the dancing itself then adds to the joy.]

This matter primarily relates to Simchat Torah. (In contrast, this is not so of the joy connected to reading the Torah, which also is present on Shemini Atzeret.) This is also understood from what the Alter Rebbe wrote in his Siddur,⁴⁰³ that “it is an old custom to also make the day of Shemini Atzeret

⁴⁰¹ See the discourse entitled “*BaYom HaShemini Atzeret*” 5689 (Sefer HaMaamarim 5689 p. 66); Discourse entitled “*Lehavin Inyan Simchat Torah*” 5705, 5706 (Sefer HaMaamarim 5705 p. 69; 5706 p. 40); 5738 (Torat Menachem, Sefer HaMaamarim Tishrei p. 210).

⁴⁰² See Sefer HaSichot 5703 p. 8; 5705 p. 58; Also see the discourse entitled “*Lech Lecha*” 5738 Ch. 3 (Torat Menachem, Sefer HaMaamarim ibid. p. 252).

⁴⁰³ In “*Seder HaKafot b'Simchat Torah*.”

similar to Simchat Torah, and to circle etc., seven circuits with the Torah scrolls etc., and to dance before them etc.” In other words, the primary aspect of this is on Simchat Torah, only that on Shemini Atzeret we **also** do so, in a way that is **like** Simchat Torah.

This likewise is the meaning of the precise wording of the Zohar, “The Jewish people have the custom to rejoice with it, and it is called Simchat Torah,” even though it comes to explain the verse,⁴⁰⁴ “The eighth day shall be restricted (*Shemini Atzeret*) to you etc.,” [about which Zohar states], “What is ‘a restriction-*Atzeret*’ עֲצֵרֶת etc.” This is because the primary matter of the joy in a way of [making the] circuits and dancing is (not due to the matter of Atzeret, but) due to the **custom** of the Jewish people on Simchat Torah.⁴⁰⁵

Now, the explanation that the joy of Simchat Torah in a way of [making the] circuits and dancing, which is a very great joy, such that it even is drawn down and penetrates the feet, comes because there is an additional novel matter in Simchat Torah that transcends the Torah itself. This is as stated in the continuation of the teaching of the Zohar (in that after stating that “The Jewish people have the custom to rejoice with it, and it is called Simchat Torah”) it states, “and they crown the Torah Scroll with its crown.”

That is, the Jewish people draw a novel matter into the Torah that is higher beyond all comparison to the Torah itself, such that in comparison to it, it is called a Crown-*Keter* (meaning that even in relation to the Torah it is called a Crown-

⁴⁰⁴ Numbers 29:35

⁴⁰⁵ Also see Likkutei Sichot Vol. 9, p. 226 in the first gloss to note 12.

Keter). This is like the crown of the king, which is even higher than the head.

This is also the explanation of Simchat Torah. For, as known,⁴⁰⁶ in addition to the explanation that the Jewish people rejoice in the Torah (and as we recite,⁴⁰⁷ “Avraham rejoiced on Simchat Torah, Yitzchak rejoiced on Simchat Torah,” such that even “Tzemach,” who is Moshiach,⁴⁰⁸ “rejoiced on Simchat Torah”) there also is the explanation that the Torah **itself** rejoices. This is because on Simchat Torah (the Jewish people) “crown the Torah Scroll with its crown,” drawing an even higher aspect into it, this being the aspect of the Crown-*Keter*, the aspect of the encompassing light (*Makif*).

This is also why the joy of Simchat Torah is higher than the joy stemming from reading the Torah. This is because reading the Torah is included in the *mitzvah* of studying the Torah (which is why we recite the blessings of the Torah even upon reading the Torah, and this is especially so of Simchat Torah, when each and every individual ascends to the Torah and makes the blessings on the Torah),⁴⁰⁹ this being a matter that is internalized (*b’Pnimiyyut*).

This is as stated,⁴¹⁰ “Go and partake of my bread,” in that bread (food) indicates the matter of that which manifests inwardly (*Pnimiyyut*). In this itself there are various levels, as in the teaching of our sages, of blessed memory,⁴¹¹ “Eat the fatty

⁴⁰⁶ See Likkutei Sichot Vol. 14, p. 16.

⁴⁰⁷ In the liturgical hymn (*Piyut*) “*Ageel v’Esmach b’Simchat Torah*” – which is recited on the day of Simchat Torah after the Torah reading.

⁴⁰⁸ Talmud Yerushalmi, Brachot 2:4

⁴⁰⁹ See Rama to Shulchan Aruch, Orach Chayim 669:1; Levush 1 there.

⁴¹⁰ Proverbs 9:5; See Zohar I 260a; Likkutei Torah, Vayikra 5d

⁴¹¹ Talmud Bavli, Bava Batra 22a; See Likkutei Torah *ibid*.

meat of the school of Rava.” In other words, there is an aspect of Torah called “fatty meat,” which is higher than the aspect of “bread.”

This is similar to how it is physically, in that bread is food necessary to sustain the body, which is not so of meat, especially fatty meat, this being something that is more elevated and is not a necessity etc. The same is so of Torah (being that all the analogies in the Torah are true and aligned in all their details, being that these analogies chain down from the analogue,⁴¹² and as in the language of Tanya,⁴¹³ “They chained down from them”). That is, the aspect of the “fatty meat” of the Torah is higher than the aspect of “Go and partake of my bread.”

Nevertheless, even the aspect of the “fatty meat” of the Torah is the aspect of that which is manifest inwardly (*Pnimiyut*). However, the aspect of the Crown of Torah (*Keter Torah*) drawn down on Simchat Torah, is even higher than this, in that it is the aspect of the encompassing light (*Makif*).

However, we must better understand what the power of the Jewish people is, such that they are capable of adding a novel matter in Torah and crowning it with the aspect of the Crown-*Keter*. We also must understand why after [making] the circuits (*Hakafot*) we read the Torah. For, at first glance, since the primary matter of Simchat Torah is the joy of [making] the circuits (*Hakafot*) and dancing, this being a much higher matter than the joy stemming from reading the Torah (as

⁴¹² See Sefer HaMaamarim 5660 p. 22 and elsewhere.

⁴¹³ Tanya, Likkutei Amarim, Ch. 3.

mentioned above), this being so, what is the matter of reading the Torah after [making the] circuits (*Hakafot*)?

3.

Now, this may be understood by prefacing with the explanation in the discourse of Shemini Atzeret of the year 5630,⁴¹⁴ (said by the Rebbe Maharash one-hundred years ago), on the verse,⁴¹⁵ “They gathered before King Shlomo – every man of Israel – for the festival [of Sukkot], in the month of Eitanim, which is the seventh month.”

He explains that “the month of Eitanim-אֵיתָנִים” is the month of Tishrei, since there is an illumination of the aspect of “Strength-*Eitan*-אֵיתָן” in it. [Elsewhere.⁴¹⁶ the greatness of the aspect of “*Eitan*-אֵיתָן” is explained, in that it is a word meaning “strength” and “hardness,” and in regard to the matter of time, it means “ancient,” this being [the meaning] of the “month of Eitanim-אֵיתָנִים” according to Targum, that it is “the month of the Ancients-*Atikaya*-עֲתִיקָיָא,” meaning of the earliest times.]

Now, the letters of [the word] “*Eitan*-אֵיתָן” are [the prefix] letters that indicate the future tense,⁴¹⁷ meaning that in the coming future there will be the revelation of the aspect of

⁴¹⁴ Printed in Sefer HaMaamarim 5629 p. 375 and on.

⁴¹⁵ Kings I 8:2

⁴¹⁶ See Likkutei Torah, beginning of Re'eh; Sefer HaMaamarim 5679 p. 611 and on; 5681 p. 330 and on; 5698 p. 67 and on; 5703 p. 72 and on; Kuntres Limud HaChassidus Ch. 3 [also printed in Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 335], and elsewhere.

⁴¹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh*, and elsewhere.

“Strength-*Eitan*-איתן.” This is the meaning of [the verse],⁴¹⁸ “A *Maskil*, by Eitan-איתן the Ezrachite-האזרחי.” That is, in the coming future “there will be a dawning-*Yizrach*-יזרח” for the Jewish people of the aspect of “Strength-*Eitan*-איתן.”⁴¹⁹

It similarly is written,⁴²⁰ “Every native-*Ezrach*-אזרח in Israel shall dwell in Sukkot (booths).” That is, everything that is destined to dawn-*L’Hazriyach*-להזריח for the Jewish people, currently “dwells in Sukkot,” meaning that the radiance of this is revealed on the holiday of Sukkot.⁴²¹

This then, is the meaning of “the month of Eitanim-איתנים for the festival” in that on the holiday of Sukkot there is an illumination of the aspect of “Strength-*Eitan*-איתן” which will dawn in the coming future.

[It can be said that what currently illuminates on the holiday of Sukkot is only the aspect of the encompassing light (*Makif*) (except that even the encompassing light (*Makif*) is in a way of being settled (*Hityashvut*-התיישבות), [as the verse states], “[they] shall dwell (*Yeishvu*-ישבו) in Sukkot”).⁴²² Therefore, this does not contradict the verse, “A *Maskil*, by Eitan-איתן the Ezrachite-האזרחי,” indicating that this aspect “will dawn-*Yizrach*-יזרח” in the coming future.]

⁴¹⁸ Psalms 89:1

⁴¹⁹ Also see Likkutei Torah *ibid*.

⁴²⁰ Leviticus 23:42

⁴²¹ Also see the discourse entitled “*Kol HaEzrach*” 5637 (Sefer HaMaamarim 5636 Vol. 2, p. 369); See the end of the discourse entitled “*BaSukkot Teishvu*” 5664; 5670; 5673; 5680; 5694 (Sefer HaMaamarim 5711 p. 58) and elsewhere.

⁴²² See the discourse entitled “*BaSukkot Teishvu*” 5694 (Sefer HaMaamarim *ibid*. p. 57 and on).

4.

Now, to explain the superiority of the revelation that is destined to dawn in the coming future, a radiance of this being revealed on the holiday of Sukkot, he continues in the discourse⁴²³ and brings what our sages, of blessed memory, stated,⁴²⁴ “In the coming world (*Olam HaBa*) there is no eating and no drinking.”

He explains that we cannot say that “the coming world” (*Olam HaBa*) here refers to the world of souls, for if this is so, what is added by stating that there is no eating and no drinking there? It thus must be said that “the coming world” (*Olam HaBa*) here refers to the world of the resurrection of the dead (*Olam HaTechiyah*), in which the souls will specifically be within bodies, and that even so, there will be no eating and drinking.

We can add that from this it is understood that about what was stated before, that on the holiday of Sukkot there is an illumination of the aspect that will dawn in the coming future, this does not only refer to the aspect that will illuminate in the days of Moshiach, but also refers to the aspect that will illuminate upon the resurrection of the dead (*Techiyat HaMeitim*), at which time the primary receipt of reward will be (as stated in Tanya).⁴²⁵ That is, even this aspect currently illuminates on the holiday of Sukkot.

⁴²³ Sefer HaMaamarim 5629 ibid. p. 376.

⁴²⁴ Talmud Bavli, Brachot 17a

⁴²⁵ Tanya, Likkutei Amarim, Ch. 36 in the authors note.

Now, in the discourse he points out that, at first glance, it is not understood how the body could possibly live without eating and drinking. This is because even in the coming future there will be the physical body, and as known, the bodies that will arise upon the resurrection will not be different bodies, but will be the same bodies as there presently are, except that they will be in the ultimate state of perfection. This is as stated in Tractate Sanhedrin⁴²⁶ on the verse,⁴²⁷ “And with them the blind and the lame etc.,” that at first, the bodies will rise with their defects and will only be healed afterwards.

Moreover, the body will then be much stronger than it presently is, as the verse states,⁴²⁸ “He will strengthen your bones.” This is to such an extent that about the verse,⁴²⁹ “I will lead you upright-*Komemiyut*-קוממיות,” our sages, of blessed memory, stated,⁴³⁰ that the stature-*Komah*-קומה of man will be like the stature of Adam, the first man, or twice his stature.

Thus, since it is so, that then too there will be a physical body, how then does it apply that it will not need to eat and drink? This is because even for Adam, the first man, as he was in the Garden of Eden (before the sin) there was the matter of eating and drinking, as the verse states,⁴³¹ “Of every tree of the garden you may freely eat.”

Even Moshe, who immediately upon birth (had an effect on the world, in that) the house became entirely filled with

⁴²⁶ Talmud Bavli, Sanhedrin 91b

⁴²⁷ Jeremiah 31:7

⁴²⁸ Isaiah 58:11

⁴²⁹ Leviticus 26:13

⁴³⁰ Midrash Bereishit Rabba 12:6; Also see Talmud Bavli, Bava Batra 75a; Sanhedrin 100a

⁴³¹ Genesis 2:16

light,⁴³² and [about whom the verse] states, “Moshe Moshe”⁴³³ without a pause in the cantillation between them,⁴³⁴ nevertheless had to eat and drink, and when he ascended the mountain and remained there for forty days, in which “he did not eat bread and did not drink water,”⁴³⁵ he suffered from this (as stated in Midrash).⁴³⁶

This being so, how is it possible that in the coming future the body will live without eating and drinking, and will not even suffer from the lack of eating and drinking? (This is because about the coming future, when “I will remove the spirit of impurity from the land,”⁴³⁷ the verse states,⁴³⁸ “The Lord *HaShem* God-*Adona*”y *HaShem/Elohi*”m-יהוה”m will erase the tears from all faces,” and this being so, it does not apply that there then will be a matter of suffering, which [only applies when] the aspect of [evil is only] “half killed.”)⁴³⁹

5.

He continues in the discourse⁴⁴⁰ stating that to understand this, we first must preface with an explanation of

⁴³² Rashi to Exodus 2:2

⁴³³ Exodus 3:4

⁴³⁴ Zohar III (Idra Rabba) 138a; 187b; See Torah Ohr, Mishpatim 75c; 76c

⁴³⁵ Exodus 34:28

⁴³⁶ Midrash Shemot Rabba 47:7; Also see the discourse entitled “*Lehavin Inyan Simchat Torah*” 5679 & 5705; Ohr HaTorah, Shir HaShirim Vol. 2, p. 775; p. 791; *Hemshech* “v’*Kachah*” 5637, Ch. 88 and on (Sefer HaMaamarim 5637 Vol. 2, p. 616 and on); Sefer HaMaamarim 5698 p. 214.

⁴³⁷ Zachariah 13:2

⁴³⁸ Isaiah 25:8

⁴³⁹ See Talmud Bavli, Bava Kamma 65a

⁴⁴⁰ Sefer HaMaamarim 5629 *ibid.* p. 376.

eating and drinking as it is spiritually. This is as in the verse,⁴⁴¹ “I have come to My garden, My sister, My bride, I have eaten My sugarcane with My honey.” About this it states in Zohar, “I have eaten My sugarcane’ – this refers to the blessings of the *Shema* recital, and ‘My honey’ refers to the *Shema* recital itself.” This is because the prayers were established corresponding to the sacrificial offerings (*Korbanot*)⁴⁴² and about the sacrifices the verse states,⁴⁴³ “My offering, My food (*Lachmi*-לחמי) for My fires,” in that they are called “bread-*Lechem*-לחם.” The same is so of prayer (the blessings of the *Shema* recital and the *Shema* recital) that they are called “eating,” “I have eaten My sugarcane etc.,” through which the matter of “eating” is brought about Above.

In other words, even though Above in Godliness, at first glance, how does it apply for there be a matter of “eating,” and as it states at the end of Tractate Menachot,⁴⁴⁴ “Does He need to eat?” Nevertheless, our sages, of blessed memory, stated,⁴⁴⁵ “The Jewish people provide sustenance to their Father in Heaven.” Similarly, regarding the commandment about the matter of sacrifices, our sages, of blessed memory, stated,⁴⁴⁶ “Instead of giving Me a command in regard to My children, command My children in regard to Me.” In other words, through the sacrifices, the children provide the sustenance of the Holy One, blessed is He, so to speak.

⁴⁴¹ Song of Songs 5:1

⁴⁴² See Talmud Bavli, Brachot 26a-b

⁴⁴³ Numbers 28:2

⁴⁴⁴ Talmud Bavli, Menachot 110a

⁴⁴⁵ Zohar III 7b; Yalkut Shimoni, Pekudei, Remez 418

⁴⁴⁶ Midrash Shir HaShirim Rabba 1:10:3; Rashi to Numbers 28:2 *ibid*.

He explains in the discourse⁴⁴⁷ that just as it is below, that eating causes the bond between the soul and the body, being that the body is of no comparison to the soul and they are in a state of ultimate distance from each other, and thus, for there to be a bond between the body and the soul there must be the matter of eating, the same is understood Above.

That is, for there to be a bond between the spirituality of Godliness and the physicality of the world, as in the teaching of our sages, of blessed memory,⁴⁴⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world,” this is brought about through the matter of the sacrifices (*Korbanot*), which are called “eating.”

The explanation is that below, the act of eating, which causes the bond between the soul and the body, is through the spark of holiness within the bread (about which the verse states,⁴⁴⁹ “Not by bread alone does man live... but by everything that emanates from the mouth of *HaShem*-יהוה etc.), the root of which is higher than that of man, since it is from the aspect of the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*.⁴⁵⁰ That is, it is higher than the two aspects which it bonds, and it therefore is in its power to affect their bonding.

The same is so of the matter of “eating” Above, brought about through the sacrificial offerings (*Korbanot*) (and presently, when we do not have the sacrificial offerings

⁴⁴⁷ Sefer HaMaamarim 5629 ibid. p. 377

⁴⁴⁸ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a.

⁴⁴⁹ Deuteronomy 8:3; See Likkutei Torah, Tzav 13b

⁴⁵⁰ See Likkutei Torah, Tzav 13b and on.

(*Korbanot*) this is brought about through prayer, about which the verse states, “I have eaten My sugarcane with My honey”). That is, through them offering a physical animal upon the altar, it would become subsumed in its root in the world of Chaos-*Tohu* (where the lights are in great abundance etc.),⁴⁵¹ and would ascend to the mystery of the Unlimited One (*Ein Sof*). (For, as known,⁴⁵² “the mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).”) Through this, there is caused to be a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) to bond with the world, so that “the Holy One, blessed is He, fills the world.”

However, all this is [how it is] presently, when “I have come to My garden,” at which time the matter of “eating” applies, as in the verse, “I have eaten My sugarcane etc.” However, “In His place, it is not His way to eat,”⁴⁵³ meaning that this is a matter that even transcends the world of Chaos-*Tohu*. For, even though the lights of the world of Chaos-*Tohu* are in abundance, not only in quantity but also in quality, nevertheless, the matter of “eating” applies there.

In contrast, this is not so “in His place,” which utterly transcends the matter of “eating.” This is because, just as below, the matter of eating only is necessary to affect the **bond** between the soul and the body, but is of utterly no comparison to the soul, and for the powers of the soul to be unified with the essential self of the soul, the matter of eating is not necessary.

⁴⁵¹ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5.

⁴⁵² See Zohar II 239a; Zohar III 26b

⁴⁵³ See Zohar III 241b-242a

In the discourse he explains⁴⁵⁴ that this is the difference between “He and His life force are one” and “He and His organs are one.”⁴⁵⁵ That is, the matter of “eating” only applies in the aspect of “He and His organs,” being that the “organs” refer to the aspect of the vessels (*Keilim*) - the aspect of the body. Therefore, for there to be the bond between the limitless light of the Unlimited One (*Ohr Ein Sof*) and the aspect of “His organs,” the matter of “eating” is necessary. In contrast, in the aspect of “He and His life force are one” the matter of “eating” is unnecessary.

6.

Now, it should be added that this matter is bound to and comes in continuation of what was explained in the discourse that precedes it,⁴⁵⁶ that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*), whereas in Understanding-*Binah* it illuminates in a way of “distance” (*Richuk Makom*).⁴⁵⁷

This also is the difference between “His life force” and “His organs.” For, as known,⁴⁵⁸ the vessels (*Keilim*) of Wisdom-*Chochmah* are called “His life force.” That is, since

⁴⁵⁴ Sefer HaMaamarim ibid. p. 378

⁴⁵⁵ Introduction to Tikkunei Zohar 3b

⁴⁵⁶ The discourse entitled “*Lehavin Shoreshei Inyan Makifim d'Binah*” 5630 (Sefer HaMaamarim p. 369 and on); Also see the discourse of the second day of Sukkot of this year, 5730, entitled “*uVaChamishah Asar Yom – On the fifteenth day*,” Discourse 4, Ch. 3 and on (Sefer HaMaamarim 5730 p. 33 and on).

⁴⁵⁷ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 13-14; Shaar 47 (Shaar Sefer ABY”A), Ch. 1.

⁴⁵⁸ See Likkutei Torah, Matot 87d; Sefer HaMaamarim 5708 p. 161

the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within the *Sefirah* of Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*), therefore the vessels (*Keilim*) are few. In contrast, in the *Sefirah* of Understanding-*Binah*, in which the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “distance” (*Richuk Makom*), the primary matter of the vessels (*Keilim*) begins,⁴⁵⁹ “His organs.”

[This does not contradict the explanation in various places, that Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate,”⁴⁶⁰ from which it is understood that even in Understanding-*Binah* there is an illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “close proximity” (*Kiruv Makom*) like it is in Wisdom-*Chochmah*. This is because this matter is only in regard to how Understanding-*Binah* is included in the letters *Vav-Dalet*-ו"ו which are the expansion (*Miluy*) of the letter *Yod*-י"י of Wisdom-*Chochmah*, where it is in a way of proximity. However, when it is drawn into the letter *Hey*-ה, which then is the aspect of *Yisroel Sabba* and *Tevunah*, which are called the “lower Father-*Abba* and mother-*Imma*,”⁴⁶¹ it then is caused to be in a state of “distance” (*Richuk Makom*).]⁴⁶²

The explanation is that it was previously explained that “close proximity” (*Kiruv Makom*) does not refer to physical space, but to elevation in level. Therefore, in a place where

⁴⁵⁹ See *Hemshech* 5666 p. 666 and on.

⁴⁶⁰ See Zohar II 56a; Zohar III 4a; Likkutei Torah, Re'eh 18b and elsewhere.

⁴⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3, and elsewhere.

⁴⁶² See *Ohr HaTorah*, Inyanim p. 184.

there is greater illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*), it is called “close proximity” (*Kiruv Makom*).

This may be understood from the manifestation of the intellect (*Sechel*) within thought (*Machshavah*), which is in a state of closeness. That is, even though the matter of the intellect (*Sechel*) transcends the letters (*Otiyot*) of the thought (*Machshavah*), and how much more so is this so as it is in the power of conceptualization (*Ko'ach HaMaskeel*), and how much more is this so in the essential Heyulie power,⁴⁶³ where it is utterly beyond all comparison to the letters of thought (*Machshavah*), nevertheless, the manifestation of the intellect (*Sechel*) within the letters of thought (*Machshavah*) is in a way that the intellect (*Sechel*) is revealed in a way of close proximity. The same is so Above, that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*).

However, we still must understand this better. For, how does it apply to say about the limitless light of the Unlimited One (*Ohr Ein Sof*) that it illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*)? This is because the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) entirely transcends the aspect of the ten *Sefirot*, as in the teaching,⁴⁶⁴ “He is not of any of these qualities at all.”

⁴⁶³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁴⁶⁴ Introduction to Tikkunei Zohar 17a-b (*Patach Eliyahu*).

We can add that, it makes sense in regard to Wisdom-*Chochmah*, that since its matter is nullification (*Bittul*), it therefore is possible to use the term “close proximity” (*Kiruv Makom*) in relation to it. However, in relation to the Crown-*Keter*, even though “it is dark before the Cause of all causes,”⁴⁶⁵ nevertheless, this is not its matter.

We similarly must understand how it is possible for there to be a bond of the essential self of the soul with the powers [of the soul]. For, is it not explained in various places⁴⁶⁶ how great the distance is between the powers of the soul and the essential self of the soul “which is not of any of these qualities at all,” and is beyond any comparison to the revealed powers? Even though the matter of the desire (*Ratzon*) which reigns over all the powers is present, nevertheless, this does not necessitate that it is in a state of “proximity” to the essence.

However, the explanation⁴⁶⁷ is that since the entire matter of desire is that it only is the leaning and pull of the soul,⁴⁶⁸ and has no existence unto itself, it therefore is in a state of closeness to the essential self of the soul, and through it the bond between the soul and the powers is caused.

⁴⁶⁵ Tikkunei Zohar, toward the end of Tikkun 70 (135b); See Sefer HaArachim Chabad, Vol. 2, section on “*Ohr – b’Yachas l’Choshech*” p. 543 and on.

⁴⁶⁶ Also see Torat Chayim, Bereishit 18a; Sefer HaMaamarim 5669 p. 52.

⁴⁶⁷ Also see Sefer HaMaamarim 5677 p. 190

⁴⁶⁸ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

Now, about the aspects of the Crown-*Keter* and Wisdom-*Chochmah* it states, “In His place it is not His way to eat.” For, even though they are of no comparison to the limitless light of the Unlimited One (*Ohr Ein Sof*), nevertheless, since the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within them in a way of close proximity (*Kiruv Makom*), there thus is no need for the matter of “eating.”

That is, the matter of “eating” begins with Understanding-*Binah*, in which there is the matter of the vessels (*Keilim*) that are in a state of unrecognized adhesion (*Dveikut Bilti Nikeret*) [to their source]. In contrast, in the aspect of the light (*Ohr*) there is no need for the matter of “eating.” This is because the light (*Ohr*) is in a state of recognizable adhesion (*Dveikut Nikeret*) [to its source], which is why it is in a state of “close proximity” (*Kiruv Makom*) etc.

As known, the analogy for this⁴⁶⁹ is from a very great intellectual who lowers himself to one who is not such a great intellectual, through which there thereby is caused to be a relationship between them, such that despite the fact that he could speak with him by way of great brevity, he nonetheless speaks with him at length etc., through which he comes to be in a state of “close proximity” (*Kiruv Makom*) with him.

This also is why in the coming world (in the world of the resurrection of the dead – *Olam HaTechiyah*) there is no eating or drinking. This is because in the coming future there

⁴⁶⁹ Sefer HaMaamarim ibid. p. 188 and on; Also see *Hemshech* 5672 Vol. 1, Ch. 43.

will be an abundance of light, such that every place will be in a state of “close proximity” (*Kiruv Makom*). It thus will be as it is “in His place,” where “it is not His way to eat,” and [will be] as it is in the bond of the essential self of the soul and the powers [of the soul], in which the matter of “eating” is unnecessary (as explained above). This is how it likewise will be in the coming future in regard the physical body, in that it will be sustained by Godliness and will not require eating.

Moreover, this will be in a way that there will be no suffering from the lack of eating, not as it was for Moshe when he was on the mountain and suffered from the lack of eating (as explained in chapter four). This was because he was one born of woman, and his body was therefore incapable of receiving the awesome strength of the revelation etc. In contrast, in the coming future, when the bodies will be refined, as the verse states,⁴⁷⁰ “He will strengthen your bones,” the body will then be sustained by the radiance of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, and will not at all suffer from the lack of eating. On the contrary, this will be out of great pleasure.⁴⁷¹

8.

Now, it can be said that this is also the difference between Sukkot and Shemini Atzeret. For, about Sukkot the verse states,⁴⁷² “Every native in Israel shall dwell in Sukkot

⁴⁷⁰ Isaiah 58:11

⁴⁷¹ Also see the discourse entitled “*Lehavin Inyan Simchat Torah*” 5679; 5705 (Sefer HaMaamarim 5679 p. 33; 5705 p. 71).

⁴⁷² Leviticus 23:42

(booths),” and the matter of eating is necessary in the Sukkah, just as there is an obligation to eat and drink on every holiday.⁴⁷³ (That is, this is unlike the coming future in the coming world (*Olam HaBa*) when there will be no eating and drinking.)

Furthermore, on the holiday of Sukkot there is the matter of abundant sacrifices (“My food for My fires”) in that they would offer seventy bulls. In contrast, on Shemini Atzeret only one bull was offered. This is as in the teaching of our sages, of blessed memory,⁴⁷⁴ “This is analogous to a king of flesh and blood who said to his servants, ‘Prepare a great feast for me,’ and on the last day [of feasting] he said to his beloved friend, ‘Prepare a small feast for me, so that I can have pleasure from you [alone]’” (“let us make due, you and me, with what we find”),⁴⁷⁵ specifying “a small feast,” meaning that it cannot possibly be any smaller (for if it can be smaller, it is not so small) meaning, [it is small] to a point (*Nekudah*).

In other words, compared to the great feast of the seventy bulls of the holiday of Sukkot, this is like the lack of eating, similar to the coming future when there will be no eating and drinking. Only that in the coming future there will not be the matter of eating altogether, whereas on Shemini Atzeret as it presently is, when we have yet to come to the revelations of the coming future, at the very least there must be a “small feast,” which is why we offer one bull.

⁴⁷³ See Tur and Shulchan Aruch, Orach Chayim 629; Shulchan Aruch of the Alter Rebbe 629:2

⁴⁷⁴ Talmud Bavli, Sukkah 55b; Rashi to Numbers 29:36

⁴⁷⁵ Midrash Bamidbar Rabba 21:24

Now, in Torah there also are the two above-mentioned matters. This is because there is the matter of “bread” and “food” (“eating”) of the Torah. However, there also is the aspect of Torah as it is unified with the Holy One, blessed is He, in a way of “close proximity” (*Kiruv Makom*) (in which there is no need for the matter of “eating,” as mentioned above, that “in His place it is not His way to eat”).

This aspect is called the Crown of Torah (*Keter Torah*-כתר תורה). This is because⁴⁷⁶ all the Crowns (*Ketarim*) chain down one from the other,⁴⁷⁷ up to the aspect of the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav*. This is why the Crown-*Keter* is in a state of “close proximity” (*Kiruv Makom*), unlike the Line-*Kav* which is in a state of “distance” (*Richuk Makom*).⁴⁷⁸

This is also understood by the fact that it [the Line-*Kav*] has the aspects of “above” and “below.”⁴⁷⁹ That is, the light that does not have the division of “above” and “below” is in a state of “close proximity” (*Kiruv Makom*). In contrast, regarding the Line-*Kav* which does have the aspects of “above” and “below,” it only “touches” [the higher aspect] on its upper

⁴⁷⁶ In regard to the coming section see Sefer HaMaamarim 5677 p. 189 and on.

⁴⁷⁷ See Likkutei Torah, Korach 52c; Sefer HaMaamarim 5643 p. 115; 5659 p. 14 and on; 5665 p. 260 and on; *Hemshech* 5672 Vol. 1, Ch. 79; Vol. 2, Ch. 340; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7-8.

⁴⁷⁸ Also see Ohr HaTorah Inyanim, p. 180.

⁴⁷⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14, and elsewhere.

end, but not on its lower end,⁴⁸⁰ since it only “touches” [the higher aspect] in a way of “distance” (*Richuk Makom*).

(This is analogous to a very great intellectual who speaks to someone who is not such a great intellectual, [and only speaks to him] by way of great brevity etc.)⁴⁸¹ Thus, only the aspect of the Crown-*Keter* is in a state of “close proximity” (*Kiruv Makom*), being that it is rooted in the limitless light of the Unlimited One (*Ohr Ein Sof*) which precedes the constriction-*Tzimtzum*, meaning in the aspect of the Great Circle (*Iggul HaGadol*) which only was “touched” by the constriction-*Tzimtzum*, (unlike the Line-*Kav*, upon which the *Tzimtzum* had an effect, which is why it is in a state of “distance” (*Richuk Makom*)).

10.

With the above in mind, we can understand the matter of Simchat Torah, on which “the Jewish people have the custom to rejoice with it, and it is called Simchat Torah... and they crown the Torah scroll with its Crown-*Keter*.” That is, this joy (*Simchah*) is not connected to the matter of eating, not even in a way of only a “small feast,” - “one bull.”

Rather, this joy is connected with drawing down the aspect of the Crown of Torah (*Keter Torah*-כתר תורה). This is also the reason for the precise wording that they “have the custom etc.” For, as explained in the teachings of Chassidus⁴⁸²

⁴⁸⁰ Etz Chayim, Drush Iggulim v’Yosher, Anaf 2.

⁴⁸¹ Sefer HaMaamarim 5677 *ibid.* p. 188 and on; Also see *Hemshech* 5672 Vol. 1, Ch. 43.

⁴⁸² Likkutei Torah, Drushim L’Sukkot 80c

about the custom of [making the] circuits (*Hakafot*), this matter transcends [both] the Written Torah and the Oral Torah etc., and is drawn down (not by reading the Torah, but) specifically by dancing with the Torah scroll (wrapped in its mantle) with great joy, as in the custom of Jews everywhere.

However, *HaShem's* יהו"ה ultimate Supernal intent is for even the encompassing lights (*Makifim*) to be drawn down and have an effect, up to and including in an inwardly manifest (*Pnimiym*) way. Therefore, even after the dancing etc., there also is the matter of reading the Torah.

In other words, the encompassing lights (*Makifim*) drawn down through the dancing become internalized (*b'Pnimityut*) through reading the Torah with the blessing-*Brachah*-ברכה, which is of the same root as “one who draws down-*HaMavreech*-המבריך the vine,”⁴⁸³ this being the matter of drawing down,⁴⁸⁴ up to and including that this should be drawn down into all parts of the world.

This is because the Torah scroll is written with ink upon parchment and includes within it all classes of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), as well as the class of the speaker (*Medaber*), this being the person who reads the Torah.

Then, from Simchat Torah we draw this matter down throughout the entire year. In other words, the drawing down of the Crown of Torah (*Keter Torah*-כתר תורה) should also be revealed in the understanding and comprehension of the study of Torah.

⁴⁸³ Mishnah Kilayim 7:1

⁴⁸⁴ Torah Ohr 37c

Now, since “study brings to action,”⁴⁸⁵ this also is drawn down into the scrupulous fulfillment of the *mitzvot*, up to and including “know Him in all your ways,”⁴⁸⁶ this being “a small Torah portion upon which the entire body of Torah depends.”⁴⁸⁷ Through this we shall merit a year of light, a year of blessing, and a year of success, up to and including a year of redemption, the true and complete redemption with the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy, “I shall lead you upright,”⁴⁸⁸ very soon and in the most literal sense!

⁴⁸⁵ Talmud Bavli, Bava Kamma 17a

⁴⁸⁶ Proverbs 3:6

⁴⁸⁷ Talmud Bavli, Brachot 63a

⁴⁸⁸ Leviticus 26:13