

Discourse 4

*“uVaChamishah Asar Yom LaChodesh HaShevi’i... -
On the fifteenth day of the seventh month...”*

Delivered on the 2nd day of Sukkot, 5730

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

1.

The verse states,³¹⁵ “On the fifteenth day of the seventh month etc.” The Torah then explains the matter of the holiday [of Sukkot] and the particulars of the sacrificial offerings that take place on it. Now, in Zohar it states,³¹⁶ “Rabbi Yossi asked Rabbi Abba: ‘What do these fifteen days refer to?’ He replied; ‘Come and see, whether Above or below, each goes in its way and dwells in its way, and is awakened according to its way, and does what it does.’” (He then begins explaining the verse, “On the fifteenth day of the seventh month etc.,” as will be explained later.)

That is, there is a path and order to the matter of ascent from below to Above (“each goes in its way”) and there is a path and order to the matter of the drawing down from Above to below (“[each] dwells in its way”) both in the ten Supernal *Sefirot* in the Supernal Man (*Adam HaElyon*-אדם העליון) (“Above”) as well as in the ten powers of the soul of man

³¹⁵ Numbers 29:12

³¹⁶ Zohar III 102b, explained in Siddur Im Da”Ch, Shaar HaSukkot 258c and on.

(*Adam-אדם*) below (“below”) who is called thus because “I am likened-*Adameh-אדמה* to the Supernal One.”³¹⁷

There also is a way and order to the general matter of the arousal from Above brought about through the arousal from below (“and is awakened according to its way etc.”). For, as known,³¹⁸ the ten Supernal *Sefirot* are awakened through the ten lower *Sefirot* in man below, “for in the image of God He made man.”³¹⁹ This is such that it is in man’s power to affect an awakening Above according to the manner of his awakening below.

[In general, the explanation is as in the known³²⁰ explanation of the Baal Shem Tov³²¹ on the verse,³²² “*HaShem* is your shade-*HaShem Tzeelcha-יהו"ה צלך*,” that the Holy One, blessed is He, is your “shadow-*Tzeil-צל*,” so to speak, just as man’s shadow turns to where he turns etc.³²³ Thus, all matters Above are awakened through man’s deeds below.

The same is so of the drawing down from Above to below. This is as in the known teaching of the Rav, the Maggid of Mezhritch,³²⁴ on the verse,³²⁵ “You shall observe My decrees... which man shall carry out and by which he shall

³¹⁷ Asarah Maamarot to Rabbi Menachem Azariya de Fano, Maamar Eim Kol Chai 2:33; Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere.

³¹⁸ Siddur Im Da”Ch ibid. p. 259d

³¹⁹ Genesis 9:6

³²⁰ See Hagahot of the Tzemach Tzedek to the Siddur ibid. – Ohr HaTorah, Drushei Sukkot p. 1,750.

³²¹ Brought in Kedushat Levi, Parshat Beshalach (39c; 40b); Naso (70c).

³²² Psalms 121:5

³²³ Torah Ohr, discourse entitled “*Rani v’Simchee*” (36c) cited in Ohr HaTorah ibid.

³²⁴ Likkutei Amarim, Section 227; Ohr Torah, Section 110.

³²⁵ Leviticus 18:5

live,” in that through the deeds of the *mitzvot* man draws vitality into the *mitzvot*.

This is also understood from the teaching of the Alter Rebbe,³²⁶ that he heard from the Rav, the Maggid of Mezhritch,³²⁷ on the teaching of the Mishnah,³²⁸ “Know what is above you (*Da Ma Lema’ala Mimcha*-מה למעלה ממך),” meaning that, “All matters that are Above (*Lema’ala*-למעלה) are from you (*Mimcha*-ממך),” meaning, from man below.]

Now, after this preface, he begins explaining the matter of [the verse], “On the fifteenth day etc.” The essential point of the explanation is that the fifteenth day of the seventh month comes after the tenth day of the month (Yom HaKippurim), the matter of which is the ascent of Kingship (the tenth *Sefirah* from Above to below) to the Crown-*Keter* (the tenth *Sefirah* from below to Above).

This was established below specifically on the tenth day of the month, so that there thereby is the arousal Above of the tenth *Sefirah*. There then is the construct of Kingship-*Malchut* with the five powers of kindness (*Hey Chassadim*) of *Zeir Anpin* that are drawn to her in the aspect of encompassing lights (*Makifim*) etc., as explained at length in Siddur Im Divrei Elokim Chayim,³²⁹ in explanation of the continuation of the teaching [of the Zohar], “These five other days are of the queen etc.”

³²⁶ Sefer HaSichot 5704, p. 23; “HaYom Yom” 13th of Iyyar, and elsewhere.

³²⁷ Likkutei Amarim, Section 198; Ohr Torah, Section 480; Also see Tzava’at HaRivash, translated as The Way of the Baal Shem Tov, Section 142 (from the Maggid).

³²⁸ Mishnah Avot 2:1

³²⁹ Siddur Im Da”Ch ibid. p. 259d

This then, is the substance of the holiday of Sukkot which specifically was established below on the fifteenth day of the seventh month, so that through the service of *HaShem*-יהו"ה, blessed is He, below, there will be the arousal of all those matters in the aspect of the "queen" etc.

2.

However, we still must understand the general matter that the arousal Above is brought about through man below, (and likewise in the reverse, that as the matter is Above, is how it also is established below). For, at first glance, this is not understood, since the true matter of "above" and "below" (or in the language of the Zohar "*l'Eilah*-לעילא" and "*l'Tata*-לתתא") is such that they are utterly distant from each other. This being so, what is the connection between them?

What even is more difficult to understand is based on what is known, that even about the Supernal *Sefirot* they stated, "The limitless light of the Unlimited One is not of any of these qualities at all,"³³⁰ and they thus said,³³¹ "[Pray] to Him and not to His qualities." In other words, the limitless light of the Unlimited One (*Ohr Ein Sof*) manifest within the *Sefirot* is beyond all relative comparison to the *Sefirot*.

³³⁰ Introduction to Tikkunei Zohar 17b

³³¹ Sifri cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2; See Siddur Im Da"Ch 85b; Ohr HaTorah, Drushim L'Shabbat Shuvah p. 1,463; HaYom Yom for the 11th of Tishrei.

This is likewise understood from the teaching of Etz Chayim,³³² that the limitless light of the Unlimited (*Ohr Ein Sof*) illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of proximity, and in Understanding-*Binah* in a way of distance, and in *Zeir Anpin* through a “window,” and in Kingship-*Malchut* through an “aperture,” and from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) through a partition (*Parsa*). That is, since the limitless light of the Unlimited One (*Ohr Ein Sof*) “is not of any of these qualities at all,” it therefore is necessary for the drawing down to be by way of a “window” and an “aperture” etc.

From this it is understood how much more there certainly is a distance of all comparison between the lower and the Upper. This being so, what is the connection and relationship between them, such that regarding the holiday of Sukkot, through the court below establishing the fifteenth day of the seventh month, there thereby is caused to be an arousal Above of all matters of the holiday of Sukkot and they are drawn to below.

For example, with the shade-covering (*Schach*) of the Sukkah there is a drawing down and revelation of the matter of the cloud of incense (*Ketoret*) of Yom HaKippurim,³³³ about which the verse states,³³⁴ “For in a cloud I will appear upon the

³³² Etz Chayim, Shaar 42 (Drushei ABY”A) Ch. 13-14; Shaar 47 (Shaar Seder ABY”A) Ch. 1.

³³³ See Ateret Rosh of the Mittler Rebbe, Shaar Yom HaKippurim 29a and on; 36a and on; *Hemshech* “v’Kachah” 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2, p. 606).

³³⁴ Leviticus 16:2

Ark cover,” in which “I will appear” means, “with My Essential Self,”³³⁵ meaning the revelation of His Essential Self.³³⁶ This is then drawn down inwardly (*bPnimitiyut*) through the *mitzvah* of waving the four species,³³⁷ which causes the revelation of joy during “the time of our rejoicing” up to and including Shemini Atzeret and Simchat Torah.

3.

This may be understood based on the explanation in the discourse of the holiday of Sukkot of the year 5630 (said by the Rebbe Maharash one-hundred years ago),³³⁸ entitled “*Lehavin Shoresh Inyan Makifim d’Binah SheNimshachim Al Yedei HaSukkah.*” There he brings the above-mentioned teaching of Etz Chayim, that the limitless light of the Unlimited (*Ohr Ein Sof*) illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of proximity, and in Understanding-*Binah* in a way of distance, and in *Zeir Anpin* through a “window,” and in Kingship-*Malchut* through an “aperture,” and from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through a partition (*Parsa*).

He explains that to understand this we must understand how the matters of “closeness” and “distance” apply [in

³³⁵ Sefer HaMaamarim 5670 p. 34; 5679 p. 76; 5704 p. 42; Also see Ateret Rosh, Shaar Yom HaKippurim 37b.

³³⁶ Sefer HaMaamarim 5704 *ibid.*

³³⁷ See *Hemshech “v’Kachah”* *ibid.*, Ch. 87.

³³⁸ Sefer HaMaamarim 5629 p. 369 and on.

Godliness] Above. For, at first glance, in Godliness Above the parameters of space do not apply etc.

However, the explanation is that the meaning of “space” here is only in relation to elevation and level,³³⁹ the aspects of “upper” and “lower” etc. In other words, that which is of greater level is called “upper.”

By way of analogy to intellect and emotions, the intellect is called “upper” in comparison to the emotions, being that it is greater in level than the emotions. Similarly, one who is a great sage and has greater intellect than his fellow is called a great [and elevated] person, being that he has an advantage over his fellow etc.

[This is further explained by what Rambam writes in the second chapter of Laws of the Foundations of the Torah (*Hilchot Yesodei HaTorah*)³⁴⁰ about the terms “above” and “below” in relation to the angels (the separate intellects – *Sichliyim Nivdalim*) that, “the expression ‘below the level of the other’ does not refer to height in a spatial sense... for example, when speaking about two sages, one of whom is greater than the other, we say, ‘one is above the level of the other,’ and similarly, a cause is referred to as being ‘above’ its effect.”

This aligns with the two examples given in the discourse, the first being the [relationship between] intellect (*Sechel*) and emotions (*Midot*), in that the intellect is called “higher” in relation to the emotions (*Midot*), since it has an advantage over the emotions, and thus the intellect is the cause

³³⁹ Moreh Nevuchim 1:8, explained in Sefer HaChakirah of the Tzemach Tzedek 74b.

³⁴⁰ Mishneh Torah, Hilchot Yesodei HaTorah 2:6

from which the emotions come, in that they are the effect. The second is of a person who is a great sage etc.]

With the above in mind, we can also understand the matters of closeness and distance in Godliness Above. That is, when the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates to a greater degree, this is called “proximity” or “closeness.”

He then adds in explanation to the matters of “proximity” and “distance” etc., based on what we observe below. That is, when it is necessary to lower the intellect (*Sechel*) in speech (*Dibur*) (this being the ultimate end of all matters, that there should be a drawing down into the aspect of Kingship-*Malchut*) - the intellect (*Sechel*) first manifests within thought (*Machshavah*) and then from thought (*Machshavah*) into the emotions (*Midot*).

(This is because for one’s words to have an effect on his fellow, they must come from the heart, as known,³⁴¹ that “words that come from the heart, enter the heart of the listener.”) There then [must be the descent] from the emotions (*Midot*) into speech (*Dibur*). Thus, in speech (*Dibur*) the intellect (*Sechel*) illuminates in a way of “distance,” being that the intellect must chain down from level to level until it manifests in the aspect of speech (*Dibur*).

In contrast, the manifestation of the intellect (*Sechel*) within thought (*Machshavah*) is in a way of “close proximity,” since it is not possible to grasp the intellect without the letters of thought (*Machshavah*) and this does not require a chaining

³⁴¹ See Sefer HaYashar of Rabbeinu Tam, Shaar 13 – cited in Shnei Luchot HaBrit 69a

down and descent from level to level. Rather, thought (*Machshavah*) is the first garment of the intellect (*Sechel*) and thus is the aspect of “close proximity.” (In other words, in thought (*Machshavah*) the intellect is fully present in its complete wholeness and perfection, which is not so of speech (*Dibur*).)

With this in mind, it is understood 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,” in that they are the first levels within which there is the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*).

4.

He continues to explain how it applies to say that the limitless light of the Unlimited One illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity.” For, at first glance, the Essential Self of the limitless light of the Unlimited One transcends the aspect of the ten *Sefirot*, as in the teaching, “He is not of any of these qualities at all.” This being so, how does it apply to say that He illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity”?

However, the explanation is that, as known, the Crown-*Keter* is the intermediary medium between the Emanator and the emanated.³⁴² This is because the Crown-*Keter* is the aspect

³⁴² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1.

of desire (*Ratzon*),³⁴³ and as we observe below, desire (*Ratzon*) is the intermediary medium between the essential self of the soul and the powers of the soul.³⁴⁴ This is because the soul itself transcends the powers, in that “it is not of any of these qualities at all.” Rather its manifestation in the powers is through there first being a drawing down of the desire (*Ratzon*), which is the intermediary medium by which the soul manifests in all the powers.

Now, as known, an intermediary medium has an aspect of both things between which it is an intermediary. The same is so of desire (*Ratzon*). That is, besides its relation to the source, in that it is the leaning of the soul, it also relates to all the powers, as he explains in the discourse,³⁴⁵ that the desire (*Ratzon*) reigns and rules over all the limbs.

By way of analogy, if a person is desirous and studious by nature, he then will be able to grasp even if he does not have a great intellect. This is as our sages, of blessed memory, stated,³⁴⁶ “[One who says] ‘I have toiled and found’ is to be believed.” This is also understood from the teaching of our sages, of blessed memory,³⁴⁷ “A person should always study from the place that his heart desires.” In other words, even though the study is through the power of the intellect (*Sechel*), nevertheless, when his heart desires to study this [particular]

³⁴³ See Pardes Rimonim, Shaar 4 (Shaar Atzmut v’Keilim) Ch. 8; Tanya, Iggeret HaKodesh, Epistle 29 (149b and on), and elsewhere.

³⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Shemot 36d and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

³⁴⁵ Sefer HaMaamarim ibid. p. 371.

³⁴⁶ Talmud Bavli, Megillah 6b

³⁴⁷ Talmud Bavli, Avodah Zarah 19a

matter, this activates the desire (*Ratzon*) over the power of intellect (*Sechel*) etc.

From this analogy we may understand the matter as it is Above in the aspect of the Crown-*Keter* - the aspect of the desire (*Ratzon*), this being the intermediary between the limitless light of the Unlimited One (*Ohr Ein Sof*) and the emanated. This is because the limitless light of the Unlimited One (*Ohr Ein Sof*) is beyond the parameters of worlds, and thus, for worlds to be brought into being, this only is through the fact that “it arose in His **desire** etc.”³⁴⁸

It thus is in this regard that the limitless light of the Unlimited One illuminates within the Crown-*Keter* in a way of close proximity. For, since the Crown-*Keter* is the intermediary between the limitless light of the Unlimited One and the emanated, it thus is the first matter, of which there is no closer matter etc., and therefore the illumination of the limitless light of the Unlimited One within it is in a way of “close proximity.”

He continues in the discourse and explains that even in Wisdom-*Chochmah*, the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “close proximity.” The explanation of this, being that at first glance, Wisdom-*Chochmah* is unlike the Crown-*Keter* which is an intermediary and is the first matter etc., but [wisdom] is rather the head of the emanations, creations, formed, and actualized, this being so, why does the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminate within it in a way of “close proximity”?

³⁴⁸ See Etz Chayim, Shaar HaKlallim, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

About this he explains that this is because Wisdom-*Chochmah*-חכמה is the “power of What-Ko’ach Ma”H-מה”ח,” which is the aspect of nullification (*Bittul*) within which the limitless light of the Unlimited One (*Ohr Ein Sof*) rests. This is as explained in Tanya,³⁴⁹ “The Unlimited One (*Ein Sof*) is the True One (*Echad*-אחד), meaning that He alone exists and there is nothing besides Him, and in fact, this is the level of Wisdom-*Chochmah*.”

Thus, due to the nullification (*Bittul*) of Wisdom-*Chochmah*, its entire matter being the limitless light of the Unlimited One (*Ohr Ein Sof*) which rests within it, such that it does not apply to distinguish between them, it thus is in close proximity to the limitless light of the Unlimited One (*Ohr Ein Sof*).

Now, it can be said that the matter of the “close proximity” of the Crown-*Keter* and Wisdom-*Chochmah* is in two manners; from the aspect of the Emanator and from the aspect of the emanated - from Above to below, and from below to Above. That is, the Crown-*Keter* is in close proximity because of the limitless light of the Unlimited One (the Emanator) that rests within it, this being from Above to below. In contrast, Wisdom-*Chochmah*, which is the root and head of the emanated, created, formed, and actualized, is close in proximity because of its nullification (*Bittul*), this being from below to Above.

³⁴⁹ Tanya, Likkutei Amarim, Ch. 35 in the authors note.

Now, in Understanding-*Binah* the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “distance.” In the discourse³⁵⁰ he explains that this is because Understanding-*Binah* is the aspect of comprehension and understanding by way of grasp, whereas about the limitless light of the Unlimited One (*Ohr Ein Sof*) it states, “No thought can grasp Him at all.” That is, even though it arose in His will for there to be the matter of Understanding-*Binah*, and the desire (*Ratzon*) is for there to be the matter of comprehension and understanding, however, being that “no thought can grasp Him at all,” therefore, for there to be the existence of Understanding-*Binah*, it must be in a way of “distance,” being that from “close proximity” the matter of grasp does not apply etc.

This is also why Wisdom-*Chochmah* and Understanding-*Binah* correspond to the aspects of seeing (*Re'iyah*-ראייה) and hearing (*Shemiyah*-שמיעה).³⁵¹ The difference between seeing and hearing is that seeing is in a way of close proximity, whereas hearing is in a way of distance. This is why they stated,³⁵² “Hearing cannot compare to seeing.” For, even though a person hears something and believes it to be true, this cannot compare to seeing it, since seeing is in a way

³⁵⁰ Sefer HaMaamarim ibid. p. 371

³⁵¹ Also see Torah Ohr, beginning of Parshat Mishpatim 75a; *Hemshech* “v'Kachah” 5637 Ch. 33 & Ch. 57, and elsewhere (Sefer HaMaamarim 5637 Vol. 2, p. 459 and on; p. 523 and on).

³⁵² See Mechilta to Exodus 19:9 (Yitro).

of close proximity etc. In other words,³⁵³ through seeing, the truth of the matter is realized in a way that is irrefutable, for through seeing, the one who sees becomes unified with the thing seen, and thus, just as it is not possible to refute the existence of the one seeing, it likewise is not possible to refute the thing seen, that he has become unified to. This is the matter of the “close proximity” of Wisdom-*Chochmah* (seeing-*Re'iyah*-רֵאִיָּה).

In contrast, hearing is in a way that it is possible to refute that which was heard, being that it did not become unified with him. This is the matter of the “distance” in Understanding-*Binah* (hearing-*Shemiyah*-שְׁמִיעָה).

Now, from Understanding-*Binah* to *Zeir Anpin* the illumination is only by way of a “window.” To explain, we observe below in the light of the sun, that when it illuminates upon the earth, it does so in a way of expansiveness and spreading forth. However, when it illuminates in a house, it only illuminates by way of a window, such that the light is constricted and does not spread to all parts and corners of the house, but only to that which is opposite the window etc.

This also is understood from what we observe when a person studies a particular Torah law (*Halachah*), such as “these are rendered fit, and these are rendered unfit etc.”³⁵⁴ That is, in this law there is a spreading forth and expansiveness in the comprehension, such that in one way it is rendered fit and in another way it is rendered unfit. However, when one must render a legal ruling, he simply says “kosher” etc., without

³⁵³ Also see Likkutei Sichot, Vol. 6, p. 121 and on.

³⁵⁴ Mishnah Chullin, Ch. 3

[expressing] the reasoning, and the matter becomes constricted in comparison to how it was in his intellect, when it was in a state of expansive spreading forth.

The same is understood Above regarding how from the Understanding-*Binah* to *Zeir Anpin* there only is illumination by way of a “window,” such that the light is constricted compared to how it was in Understanding-*Binah*. That is, even though in Understanding-*Binah*, the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “distance,” nevertheless, the light is in a state of expansiveness etc. This is why Understanding-*Binah* is called³⁵⁵ “The Expanse of the River-*Rechovot HaNahar* רחובות הנהר,”³⁵⁶ up to and including the expansiveness of His Essential Self (*Merchav HaAtzmi*) in the Understanding-*Binah*.³⁵⁷

However, when there is a drawing down from Understanding-*Binah* to the six directions of *Zeir Anpin* (this being like the actual legal ruling, such as “fit,” “pure,” and “permitted,” and their [three] opposites), it only illuminates in a constricted way. This is why it is called “the Little Face-*Zeir Anpin* זעיר אפנין.”³⁵⁸ This then, is the matter of illumination by way of a “window,” so that the light does not spread forth to such a degree etc.

Then, from *Zeir Anpin* to Kingship-*Malchut* the illumination is only by way of an “aperture.” That is, there must

³⁵⁵ Genesis 36:7

³⁵⁶ See Zohar III 142a (Idra Rabba); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

³⁵⁷ Sefer HaMaamarim 5661 p. 203; 5677 p. 625; 5703 p. 55 and elsewhere.

³⁵⁸ See Likkutei Torah, Drushim L'Rosh HaShanah 57b; Maamarei Admor HaZaken 5568 Vol. 1, p. 565.

be even greater constriction from *Zeir Anpin* to Kingship-*Malchut*. This is as we observe below, that when a person is in a state of emotional arousal, he is incapable of speaking rationally etc., and only when the emotions are [diminished and] constricted, in that they do not radiate with such force, is he then able to speak rationally (with orderly speech). This, then, explains how the illumination from *Zeir Anpin* to Kingship-*Malchut* is only by way of an “aperture,” as mentioned above.

6.

Now, we should add and explain the precise wording in the discourse that, “from *Zeir Anpin* to Kingship-*Malchut* the illumination is only by way of an “aperture.” That is, from *Zeir Anpin* to Kingship-*Malchut* there must be an even greater constriction. His intention in this statement is to negate any room for error in thinking that the limitless light of the Unlimited One (*Ohr Ein Sof*) **itself** illuminates within Kingship-*Malchut* by way of an “aperture,” and therefore specifies that “from *Zeir Anpin* to Kingship-*Malchut*” there must be greater constriction. That is, it is the light **of *Zeir Anpin*** that constricts and illuminates within Kingship-*Malchut* by way of an “aperture.”

This is also why in the analogy he explains that this is like when a person who is in a state of emotional arousal cannot speak according to [ordered] intellect etc. This is unlike the explanation elsewhere,³⁵⁹ that during emotional arousal, a

³⁵⁹ Likkutei Torah, Kedoshim 29c and on, and elsewhere.

person is unable to speak at all. This is because here, we are not speaking about the coming into being of the speech itself (which is drawn from the soul by way of the emotions) but [here we are speaking about] after there already is the matter of speech, within which there is an illumination of the radiance of the emotions, and thus, because of the dominance of the emotions, orderly speech is not possible. In other words, the light **in the emotions** (rather than the light of the soul from which the speech itself is drawn) must be constricted for there to be orderly speech.

In the analogue the likeness to this is that the light **in Zeir Anpin** (not the limitless light of the Unlimited One (*Ohr Ein Sof*) as it is unto itself) becomes constricted and illuminates within Kingship-*Malchut* by way of an “aperture.”

From this we also can understand the matter as it relates to the preceding levels. That is, the light that comes into *Zeir Anpin* by way of a “window” is (not the limitless light of the Unlimited One (*Ohr Ein Sof*) itself but is rather) the light of Understanding-*Binah*. Similarly, the light that comes into Understanding-*Binah* by way of “distance” is the light of Wisdom-*Chochmah*. Similarly, the light that illuminates in Wisdom-*Chochmah* by way of “proximity” is the light of the Crown-*Keter*.

7.

He continues and explains that from Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there only is an illumination by way of a

partition (*Parsa*) which separates between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).

To explain, the difference between a partition (*Parsa*) and an aperture (*Nekev*)³⁶⁰ is that with an “aperture” (*Nekev*), even though the illumination is constricted, there nevertheless is a radiance of the essential light (*Etzem HaOhr*). In contrast, this is not so as it is by way of a “partition” (*Parsa*), in which there only is an illumination of a [secondary] “offspring light” (*Ohr Shel Toldah*) rather than the essential light (*Etzem HaOhr*). This is as we observe, that if we hang a separating veil, the light [of the sun] does not illuminate as it is, but only as a [secondary] “offspring light” (*Ohr Shel Toldah*).

The same is understood Above, that in the world of Emanation (*Atzilut*), even the light that illuminates by way of “distance,” and even the light [that illuminates] by way of a “window” or an “aperture,” is nevertheless the limitless light of the Unlimited One (*Ohr Ein Sof*) **as it is**. This is why the world of Emanation (*Atzilut*) in its entirety is called “the World of Oneness” (*Olam HaAchdut*),³⁶¹ being that there “He and His life force are one, [and] He and His organs are one.”³⁶²

However, for there to be a drawing down into the world of Creation (*Briyah*), it only is by way of a “partition” (*Parsa*), being that in the world of Creation (*Briyah*) there is the introduction of the possibility for [a sense of independent] existence and a sense of self etc., (that previously was not present). Therefore, this is specifically by way of a “partition”

³⁶⁰ Also see the discourse entitled “*v’Heevdeelah HaParochet*” in Torah Ohr (Lech Lecha 12b), cited later in the discourse itself.

³⁶¹ See Avodat HaKodesh, Vol. 1, Ch. 2-4 and elsewhere.

³⁶² Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

(*Parsa*) which only is a [secondary] “offspring light” (*Ohr Shel Toldah*).

However, we must still understand this better.³⁶³ For, at first glance, even in the world of Emanation (*Atzilut*) there is (a comparison and likeness to) the matter of a partition (*Parsa*). This is as known about the thirteen curtains in the Holy Temple,³⁶⁴ as discussed in Torah Ohr in the discourse entitled “*v’Heevdeelah HaParochet*.”³⁶⁵ This being so, what is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)?

About this he explains that the partitions (*Parsa’ot*) of the world of Emanation (*Atzilut*) are like what our sages, of blessed memory, taught³⁶⁶ about “the man dressed in linen,”³⁶⁷ that it is “like this snail, whose garment is part and parcel of himself.” The explanation is that we observe that the intellect (*Sechel*) transcends the letters (*Otiyot*) and that the letters of thought (*Machshavah*) and speech (*Dibur*) are only garments (*Levushim*) for the intellect (*Sechel*). However, even so, this garment is not a garment that conceals, but on the contrary, the revelation of the intellect (*Sechel*) is primarily through the letters (*Otiyot*) etc. However, when the intellect (*Sechel*) becomes vested in an analogy (*Mashal*), the analogy then conceals the intellect.

³⁶³ Sefer HaMaamarim 5629 *ibid.* (p. 370 and on).

³⁶⁴ Talmud Bavli, Ketubot 106a

³⁶⁵ Torah Ohr 13c and on.

³⁶⁶ Midrash Bereishit Rabba 21:5

³⁶⁷ Daniel 10:5

The same is so of the difference between the partitions (*Parsa'ot*) in the world of Emanation (*Atzilut*) and the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, in the world of Emanation (*Atzilut*) this is like the letters that enclothe the intellect (*Sechel*), whereas from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is like the intellect (*Sechel*) being vested in an analogy (*Mashal*).

(Now, it is explained elsewhere³⁶⁸ that the difference between the partitions (*Parsa'ot*) in the world of Emanation (*Atzilut*) and the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is similar to the difference between the letters of thought (*Machshavah*) and the letters of speech (*Dibur*). That is, the letters of thought (*Machshavah*) are not outside of the intellect, but are “like this snail, whose garment is part and parcel of himself,” meaning that which is unified with the intellect (*Sechel*) and reveals it. In contrast, the letters of speech (*Dibur*) conceal the intellect (*Sechel*.)

8.

Now, all this is from the perspective of the creation of the chaining down of the worlds (*Seder Hishtalshelut*), this being in a way that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in the Crown-*Keter* and Wisdom-*Chochmah* by way of “close proximity” (*Kiruv Makom*) and in

³⁶⁸ See Sefer HaMaamarim 5659 p. 29 and on.

Understanding-*Binah* by way of “distance” (*Richuk Makom*), and in *Zeir Anpin* by way of a “window” (*Chalon*), and in Kingship-*Malchut* by way of an “aperture” (*Nekev*) and in Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) by way of a “partition” (*Parsa*).

However, *HaShem*’s-יהו"ה ultimate Supernal intent in the creation is not for there to remain a state of hiddenness and concealment, Heaven forbid, but on the contrary, that there should be a drawing down of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) in every place in a way of “close proximity” (*Kiruv Makom*). This is brought about through Torah and *mitzvot*, by which we bring about that even below, there will be the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “close proximity” (*Kiruv Makom*).

In the discourse he explains³⁶⁹ that to understand how it is that through Torah and *mitzvot* we affect a drawing down in a way of closeness (*Kiruv*) etc., we first must understand the matter of the sacrifices (*Korbanot*) that they would offer upon the altar, being that, as known, the word “sacrifice-*Korban*-קרבן” is of the same root as “coming close-*Kiruv*-קירוב.”³⁷⁰ [That is, the matter of “sacrifices-*Korbanot*-קרבת” is as indicated by its name, being that the name of something is significant,³⁷¹ in that its entire substance is the matter of “coming close-*Kiruv*-קירוב” to the One Above.] In other words, by offering a physical animal upon the altar, we cause a drawing

³⁶⁹ Sefer HaMaamarim 5629 *ibid.* (p. 374).

³⁷⁰ Sefer HaBahir, Section 46 (109); Also see Zohar III 5a; Shnei Luchot HaBrit, Mesechet Taanit p. 211b; Pri Etz Chayim, Shaar HaTefilah, Ch. 5.

³⁷¹ See Talmud Bavli, Brachot 7b; Yoma 83b

down of the illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “coming close-*Kiruv*-קירוב” even in this world.

In the discourse he continues that to understand how it is that through offering a physical animal upon the altar we cause a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) etc., [because since the substance of Torah is understanding and comprehension, therefore all matters in it must be in a way of intellectual explanation] this is because the root of the animal is from the world of Chaos-*Tohu*, which is above the world of Repair-*Tikkun*.³⁷²

This is because in the world of Repair-*Tikkun* there is the aspect of few lights,³⁷³ and therefore the aspects of “closeness” and “distance” apply. In contrast, in the world of Chaos-*Tohu* there is the aspect of an abundance of light,³⁷⁴ [and as explained elsewhere,³⁷⁵ the abundance is not (just) in quantity but also in quality] and therefore the aspect of “distance” does not apply there, but it all is in a state of “closeness” (*Kiruv*).

Now, since the root of the animal is from the world of Chaos-*Tohu*, in which there was illumination in a state of “closeness” (*Kiruv*), except that with the shattering of the vessels (*Shevirat HaKeilim*) it fell (down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*))

³⁷² See Maamarei Admor HaZaken, Inyanim, p. 408 and elsewhere.

³⁷³ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torah Ohr, No’ach 9c and on; Torat Chayim Bereishit 9a; 12c and on, and elsewhere.

³⁷⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5 *ibid.*; Torah Ohr, No’ach 9c and on *ibid.*; Torat Chayim Bereishit 9a; 12c and on *ibid.*, and elsewhere.

³⁷⁵ See Sefer HaMaamarim 5626 p. 96 and on; 5696 p. 204 and on.

through the partition (*Parsa*) etc.), therefore, when we refine them and offer them upon the altar, they are elevated to their root in the world of Chaos-*Tohu*, thereby causing the drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) to below.

[This is because the matter of the sacrifice is that it is “a pleasing aroma-*Rei’ach Nicho’ach* נִיחֹחַ רִיחַ etc.”,³⁷⁶ meaning,³⁷⁷ “satisfaction of spirit-*Nachat Ru’ach* נַחַת רוּחַ,” in which the word “satisfaction-*Nachat* נַחַת” is of the same root as³⁷⁸ “descend-*Necheit* נָחִית a level.”] Moreover, this is in a way that even in this world, there is an illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “closeness” (*Kiruv*)

Presently, the same is so of prayer, which was established corresponding to the sacrifices (*Korbanot*).³⁷⁹ It is in this regard that we recite in the *Shema*, “Listen, Israel, *HaShem* is our God-*HaShem Elo’heinu* יהוה אלהינו etc.”,³⁸⁰ which is the matter of the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*.³⁸¹

The explanation is that even within Understanding-*Binah*, which in and of itself is in a state of “distance,” there should be the illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) within it, in a way of “closeness” (*Kiruv*),

³⁷⁶ Numbers 28:8 and elsewhere.

³⁷⁷ Sifri to Numbers 28:8 *ibid*.

³⁷⁸ Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d and elsewhere.

³⁷⁹ Talmud Bavli, Brachot 26a-b

³⁸⁰ Deuteronomy 6:4

³⁸¹ See Sefer HaLikkutim of the Chassidus of the Tzemach Tzedek, section on *HaShem* יהוה and *Elohi’em* אלהים, p. 289 and on.

just as it illuminates in Wisdom-*Chochmah*. This is so much so, that through the recital of the second paragraph of the *Shema*, in which we say, “And you shall gather your grain, your wine, and your oil,”³⁸² this is drawn down into physical matters below, so that even in them, there is an illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “closeness” (*Kiruv*).

The same is so of Torah and *mitzvot* in general. This is because Torah is the wisdom and will of the Holy One, blessed is He, and therefore through it the limitless light of the Unlimited One (*Ohr Ein Sof*) is drawn to below in a way of closeness, like it is in Wisdom-*Chochmah*.

This is as he explains in the discourse³⁸³ with the example of learning an intellectual matter (*Sechel*) in speech (*Dibur*). That is, it is not that the intellect (*Sechel*) descends in a way of a chaining down [as explained before (in chapter three) about the lowering of the intellect (*Sechel*) into speech (*Dibur*), in which the intellect first manifests in thought (*Machshavah*) and from thought (*Machshavah*) into the emotions (*Midot*) and from the emotions (*Midot*) into speech (*Dibur*). On the contrary, as explained before (in chapter five), when the emotions (*Midot*) dominate this causes confusion, so that orderly speech (*Dibur*) is not possible].

Rather, the speech (*Dibur*) receives directly from the intellect (*Sechel*), without the chaining down (*Hishtalshelut*) etc. The same is so of the study of Torah, in that through it, the

³⁸² Deuteronomy 11:14

³⁸³ Sefer HaMaamarim ibid. p. 375

limitless light of the Unlimited One (*Ohr Ein Sof*) is drawn down to below in a state of “close proximity” (*Kiruv Makom*).

The same is so of the *mitzvot*. This is because the word “commandment-*mitzvah*-מצוה” is of the same root as “bonding-*Tzavta*-צוותא” and connection.³⁸⁴ That is, through fulfilling the *mitzvot* a bond is caused with the One Above, and thereby there then is a drawing down to below, that even there, the limitless light of the Unlimited One will illuminate in a way of “close proximity” (*Kiruv Makom*).

9.

This then, is the meaning of the verse, “On the fifteenth day of the seventh month etc.” That is, through the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people below during this time, we affect all matters Above, and from there, there also is a drawing down to below.

This is especially so during the month of Tishrei, which is a general month,³⁸⁵ from which there is a drawing down to the entire year, and how much more so, during the holiday of Sukkot, “the day of our festival-*Yom Chagainu*-יום חגינו,”³⁸⁶ on which there is a revelation of all matters that were drawn down on Rosh HaShanah, in “the covering-*BaKeseh*-בכסה” (meaning in a concealed way),³⁸⁷ through the *mitzvah* of the Sukkah and

³⁸⁴ Likkutei Torah, Bechukotai 45c and elsewhere.

³⁸⁵ See Maamarei Admor HaZaken 5566 p. 379; Ohr HaTorah, Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5678 p. 278; 5702 p. 49 and elsewhere.

³⁸⁶ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on.

³⁸⁷ See Likkutei Torah Rosh HaShanah 54d; Siddur Im Da"Ch, Shaar Rosh HaShanah 235b; end of the discourse entitled “*Lulav v'Aravah*” 5666, and elsewhere.

the *mitzvot* of the four species (with which we do the act of waving them and then bringing them close to the heart etc.)³⁸⁸ Through this, we draw all the drawings down to below, so that there is a good and blessed year, both physically and spiritually, up to and including “eternal joy upon their heads,”³⁸⁹ with the true and complete redemption by our righteous Moshiach!

³⁸⁸ See Likkutei Torah, Drushim L'Shemini Atzeret 87b; Siddur Im Da"Ch, Shaar HaLulav 263c and on, and elsewhere.

³⁸⁹ Isaiah 35:10; 51:11