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## Succos - 006 Where Heaven and Earth Kiss

*Two Ways In Avodas Hashem – Beginning From Below, or Beginning From Above*

Let us first begin with a brief introduction.[\[1\]](#) <sup>[1]</sup>

Generally speaking, there are two approaches towards the festivals. One way to approach the festivals is to work our way upwards, from the lower realm to the higher realm. A person ascends to the upper realms, through the festival. In this path, the festival serves as a gateway to rise higher to the spiritual realms. There is also an opposite approach towards the festivals: to work our way downwards, starting from the higher realm and ending at our lower realm. In this path, we draw light from the heavenly realms, onto this lower realm.

The festivals were determined by the date of the new month, which was determined by the *Beis Din*, who sanctified the new moon.[\[2\]](#) <sup>[2]</sup> Thus, the *Beis Din*, who are here on this lower realm, have the power to draw down the heavenly realm, which is above time, onto this world, which is within the bounds of time. The rest of the nation, however, has a different task: to ascend from this time-bound dimension, into the higher dimension, which is above the bounds of time.

This is a general introduction, for each person to know how he can fulfill his *avodah* of receiving the spiritual light of the festival, on his own current level. That was the general rule, and now we will speak about the details in this *avodah*.

*Succos: Beginning From Below and Ascending To Above*

On Succos, there are two different groups of people who enter the *succah*. One group is the “seven shepherds”, who are also called the “*Ushpizin*”[\[3\]](#) <sup>[3]</sup> [Avraham, Yitzchok, Yaakov, Moshe, Aharon, Yosef, and Dovid]. The other group of people who enter the *succah* is the rest of the members of the holy nation *Yisrael*.

The seven shepherds\ *ushpizin* descend from the upper realms, from Heaven, as it were, to down here below. We, the nation *Yisrael*, who are found below on this world, ascend to Heaven, as it were - through the *succah*.

*Rashi*[\[4\]](#) <sup>[4]</sup> says that entering the *succah* is called *aliyah*, “ascension”, and this is because the *succah* has the status of sanctified ground, a place of ascending to the spiritual.

*Three Aspects of Succah – Protection From Evil, Shade, and Holiness*

For each thing in Creation, we can always find three aspects: it can be used for holiness, for a mitzvah; it can be used to protect from spiritual impurity; and it can be used for the mundane. When it comes to the *succah* as well, we can notice these three aspects.

The *succah* offers us a protection from evil, as it is written, “For He hides me in the *succah*, on a bad day He conceals me.” [5] [5]

It is also used for mundane purposes, in that the *succah* provides shade from the sun.[6] [6] Shade from the sun is not holy, nor is impure - it is just mundane. A *succah* built for the purpose of providing shade, and not for the purpose of the festival, is still kosher for *succah* use.

Finally, the *succah* provides holiness. The Gemara says “In the future, Hashem will make a *succah* for the *tzaddikim*, from the skin of the leviathan.”[7] [7] The holiness of the *succah* that we have today stems from the *succah* of the future - the *succah* made from “the skin of the leviathan” - which will be entirely holy.

### *Succah - Where Heaven and Earth Kiss*

Even more than this, though, is that we find a statement in Chazal: “In the future, the nations of the world will enter Eretz Yisrael and make a war with them [with the Jewish people], for it says, “And I will gather all of the nations to Jerusalem, for war.” And what will Hashem do, He will go out and wage war with the nations, for it says, “And Hashem will go out and wage war with those nations”....and what will He do? He will cover the heads of Yisrael, as it says, “A *succah* for my head, on the day of cavalry”. What is this cavalry (*neshek*)? Rebbi Shmuel bar Nachman says: “On this day, the two worlds will kiss each other.”[8] [8]

Thus, from the verse “A *succah* for my head, on the day of cavalry” we learn that in the *succah*, there are two aspects - the *succah* of now, and the *succah* of the future.

However, the Sages taught that the mitzvos will cease in the future, and they did not exclude the mitzvah of *succah* from this [which implies that there will be no *succah* in the future]. But it was mentioned earlier that even in the *succah* which we have nowadays, there is no law requiring the *succah* to be made for the purpose of the festival, for a *succah* is kosher even if it is made for the purpose of shade. So in depth, even the *succah* of nowadays does not have a requirement to be made for the sake of the festival.

Therefore, even in the future, the *succah* will not cease. If the *succah* of nowadays would have to be built for the purpose of the festival, then the mitzvah of *succah* would cease in the future, because it would be in the category of mitzvah. But since even now the *succah* is not made for the purpose of the festival, the *succah* of nowadays contains the light of the *succah* of the future.

The above is also depth behind the well-known words of Chazal that in the future, when Hashem will reward the Jewish people, the nations will come and demand reward, and they will say that they deserve reward because they will keep mitzvos in the future. Hashem will tell them that reward cannot be given before they have done the mitzvos. Hashem will offer them an easy mitzvah to keep, and will agree to reward them if they keep this mitzvah. He will give them the mitzvah of *succah*, to which they will agree to keep [and later they will rebel and kick the *succah*]. [9] [9] From this Gemara, we see that there is a level of *succah* even in the Next World.

This is because, as implied earlier, the *succah* is the point where This World and the Next World “kiss” [meet]. Thus, only through the *succah* will the souls be joined with the bodies. The bodies are the Jewish nation, who are of This World of action, and they will join with the seven shepherds who are in heavenly realm, who are souls without bodies. Meaning, even now, our level of *succah* is the point

where the two worlds meet. There is a *succah* where the souls are contained in bodies, and there is a *succah* where the souls are without bodies. This is the point where the lower world and higher world “kiss” – it is where they join together.

### *Heaven and Earth Are Joined Together In The Six Dimensions of the Succah*

In a *succah*, there are the *s’chach*, the ground, and the four walls. As it is known, and as is the halachah, there do not have to be four walls in a *succah*.<sup>[10]</sup> <sup>[10]</sup> However, a *succah* is invalid without *s’chach*, and it cannot be a *succah* without the ground. The *Poskim* discuss what defines the ground of a *succah*, and if it is part of the *succah* or not.<sup>[11]</sup> <sup>[11]</sup> According to mystical tradition, one should think of all six directions of the *succah*<sup>[12]</sup> <sup>[12]</sup> [when shaking the Four Species in it, as is the custom of the *Arizal*], which includes the ground. According to the Sage Rebbi Eliezer, we can add on a seventh direction to the *succah*, the Clouds of Glory, for Rebbi Eliezer derives the laws of *succah* from the Clouds of Glory<sup>[13]</sup> <sup>[13]</sup>, which surrounded the Jewish people from seven directions – there were Clouds of Glory in all six directions surrounding them, and a seventh in front of them.<sup>[14]</sup> <sup>[14]</sup> Thus, the ground and *s’chach* of the *succah* represent Heaven and earth. Through the walls of the *succah*, the “Heaven” and “earth” of the *succah* “kiss” each other.

There is one perspective in which Heaven and earth are separated from each other, in which Heaven represents the soul without the body and the earth represents the soul in the body, but there is also another perspective, in which Heaven and earth kiss. This is represented by the *s’chach* and ground of the *succah*. That is why it is only in the *succah* do the souls from on High (our holy forefathers) come down, without being clothed in a physical body, and they unite with the holy Jewish nation, whose souls are contained in a body.

There is a dispute between Rebbi Eliezer and Rebbi Akiva if the “*succos*” which Hashem placed the Jewish people in the desert in, if they were Clouds of Glory or if they are actual *succos*\huts, but now we can understand that they are both the same idea. The Clouds of Glory represent a *succah* on a purely spiritual level, with no garment in the physical, whereas the actual *succah* on This World is the physical level of *succah*, and therefore, both views are correct.

### *The Connection Between Succos and Aharon HaKohen*

As is well-known, there were three constant miracles which escorted the Jewish people in the Desert: The manna, the Clouds of Glory, and the Well. The manna was in the merit of Moshe, the Clouds of Glory were in the merit of Aharon, and the Well was in the merit of Miriam.<sup>[15]</sup> <sup>[15]</sup> What was the connection between Aharon and the Clouds of Glory?

Since the Clouds of Glory represent the concept of the *succah*, and of the *succah* which Hashem will build it says, “And spread upon us, the *succah* of Your peace”, therefore the *succah* represents the trait of shalom (peace). Peace is the idea of Heaven and earth kissing each other. The Sages state that Aharon loved and pursued peace and drew them close to Torah. He loved peace by making harmony between man and his friend, which is a degree of unity that exists on this physical world. But his trait of drawing others close to Torah represents a higher level, where Heaven becomes unified with earth, the place where Heaven and earth kiss – the point where the Jewish nation “kiss” with their Father in Heaven.

In summary of the above, *succah* is the idea of the *achdus* (unity) of all of Creation.

### *Eemunah – The Point Where Heaven and Earth Unify*

As it is known from the holy Zohar, the *succah* is called *tzila d’mehemenusa*, “shade of faith”,<sup>[16]</sup> <sup>[16]</sup> it is a place where one sits underneath the “shade of *emunah*\faith.” What is the connection between

*emunah* and the *succah*?

The *succah* is where This World and the Next World kiss. This “kissing” point is through *emunah*, for This World and the Next World are opposites of each other. Chazal state that Yaakov and Esav were fighting over both worlds, and in the end, Yaakov took the Next World and Esav took This World.<sup>[17]</sup> [17] Just as Yaakov and Esav were total opposites of each other, for Yaakov was the “wholesome man, who dwells in the tents” while Esav is a “hunter and man of the field”, so are the two worlds opposite of each other, in direct contradiction to each other.

This World is like a temporary dwelling, while the Next World is a permanent dwelling, for it is eternal. As is well-known, there is a dispute between the Sages if the *succah* needs to resemble a permanent dwelling or a temporary dwelling.<sup>[18]</sup> [18] There is a rule that when it comes to any dispute between the Sages, “Their words and their words are the words of the living G-d”<sup>[19]</sup> [19] [so there is a way to understand that both views in the Sages are correct].

As it has been explained here, the *succah* is the point where Heaven and earth kiss. From the viewpoint of Heaven, the *succah* is a permanent dwelling, and from the viewpoint of This World, the *succah* is a temporary dwelling. *Succah* on a Heavenly level is permanent, while the *succah* on a physical level is temporary. The point where the *Succah* of the Clouds of Glory (the Heavenly *succah*) and where the physical *succah* “kiss” with each other - that is the point of *emunah*. That is the “shade of *emunah*” which is the *succah* - it is the power which unifies all of existence, hence it is the point where Heaven and earth kiss.

#### *Succos Unifies the Physical With the Spiritual*

There are many different designs in which a *succah* may be kosher for use. A *succah* can have four walls shaped in the letter  $\aleph$  as well as *succah* with three walls that is shaped like a letter  $\beth$ . A *succah* is also kosher with two walls when it is in the shape of the letter  $\daleth$ . So there are many different forms of *tzurah*, physical formation, that a *succah* may take on, even though all of these designs are opposite from each other.

*Succos* is the time of *simchah* (joy), and one of the reasons for this, as explained in the *Rishonim*, is because it is the time of the year when the grain is harvested.<sup>[20]</sup> [20] This is perplexing! Is this the entire *simchah* of *Succos*?! Is it a joy over something materialistic as gathering together the grain? Furthermore, the Sages state the *Succos* is the time to make an accounting for sins. This means that *Succos* is a continuation of Yom Kippur. Yom Kippur is entirely spiritual, a day with no physicality in it. How, then, can the joy of *Succos*, a continuation of the sublime Yom Kippur, be about something physical and material?

The answer to this is contained in what has been explained until now. *Succos* is the point where Heaven and earth kiss. It is a festival which continues Yom Kippur. The revelation of the *succah* is that it unifies Heaven with earth. It is really impossible for one to be found on this world and always be bound to the *tzurah* of this world, for This World and the Next World are like fire and water to each other, and opposite designs cannot integrate. But when one’s connection to This World is not always in the same *tzurah* (physical form), and instead he can contain many different designs - just as a *succah* can be four walls, or three walls, or even two walls - a person then has the ability to connect to This World and the Next World simultaneously.

As long as a person dwells in one place consistently, with the same four walls and roof and floor, his World To Come cannot fuse together with his physical world. But through *Succos*, when one lives in a temporary dwelling, which has many different possible designs that are each kosher for *succah* use, one nullifies the concept of *tzurah* (physical form) and then it becomes possible for his physical world

to fuse with his World To Come.

The *Midrash* states that the Four Species of Succos is really a deeper allusion to *HaKadosh Baruch Hu*.<sup>[21]</sup> This is explained in *sefarim hakedoshim*<sup>[22]</sup> that the Four Species are different than all other trees, grass, and vegetables. All other plants are given an appointed angel to oversee their growth process, and the angel tells it to grow<sup>[23]</sup>, but the Four Species of Succos are not given over to the hands of an angel. Rather, they grow entirely from Hashem's Divine Providence. That is why Hashem commands us to take these four species specifically, on Succos. The depth of this matter is that an angel has a *tzurah*, a certain design, and therefore all other plants are governed by means of *tzurah*, whereas the four species are not governed by any angel, so there is no *tzurah* that makes them grow. Instead, they grow directly from the Creator.

Along the same lines, when one sits in the *succah*, which is the meeting point between Heaven and earth, it is a point where there is no clearly defined *tzurah*. The Sages state 40 days before a fetus is formed, before it receives its *tzurah*, an announcement in Heaven goes out and declares who he or she is destined to marry.<sup>[24]</sup> Before the first 40 days, though, it has no *tzurah* - it is not yet in formation. In a *succah*, we leave our permanent dwelling and enter a temporary dwelling, meaning that we return to a point where there is no *tzurah* - for we leave our regular *tzurah*, and we get used to a place that is able to take on many different forms.

Thus, the lesson of the *succah*, on a deeper level, is for a person to get used to living a life where he is like *ayin*, like "nothing", in the sense that he is not bound to any one design, and instead he can take on many different *tzuras* - different forms. When one eventually takes leave of This World and he enters the Next World, a "world which is entirely good", it is easier for him to receive a new *tzurah*. In contrast, one who didn't get used to this on This World will have difficulty with forgetting about his old *tzurah* from This World and connecting to a higher, more sublime *tzurah* in the Next World.

#### *The Connection Between Water and Succos*

Based upon the above, we can also have a deeper understanding now of the connection between the festival of Succos and the concept of water.

An *esrog* is not like all other fruit trees, and it needs as much water as vegetables do, in order to grow. The *aravah* branches are called "willow branches of the stream". The *nisuch hamayim*, the water libation, was offered on the Altar only on Succos. On Succos, the world is judged on its waters.

As is well-known, water can change its shape, depending on whatever is put into it. It is like *ayin*, nothingness, which has no shape of its own, and which can become any shape.

With this, we can also understand the depth of banging the *hoshanos* on *Hoshanah Rabbah*. During the days of Succos, we take the Four Species, and we carefully observe the halachos pertaining to the Four Species, and we carefully preserve the species so that they stay intact and kosher. When we bang the *hoshanos* on *Hoshanah Rabbah*, though, we nullify the physical form of the Four Species. The depth of banging the *hoshanos* is to take away the *tzurah*. The *aravos*, which grow alongside the water, which has no shape of its own, is returned to 'water' at the end of the festival, because when we bang them on the ground on *Hoshanah Rabbah*, the *aravos* lose their form, and instead they become like water which has no exact form.

Soon after Succos ends, we begin to pray for water, and the depth of this is because receiving water is a way to receive the kind of Heavenly light in which there is no *tzurah*.

#### *Emunah - The Intangible*

It is said of the Kotzker that he was told of one of the *tzaddikim* who was able to see the *Ushpizin*<sup>[25]</sup><sub>[25]</sub> coming to his *succah*. The Kotzker responded to this: "He sees them. I believe in them - and *emunah*, believing, is better than seeing." This is because it says, "And Yisrael saw, and they believed."<sup>[26]</sup><sub>[26]</sub>

The depth of his words is that "seeing" depends on *tzurah*, whereas *emunah* is not dependent on viewing any *tzurah*. *Emunah* is entirely to believe in the intangible. If something is tangible, it is unnecessary to employ *emunah* to believe in its existence. If something can be grasped, it always has a *tzurah*. The *succah* is called *tzila d'mehemenusa*, shade or faith, and reveals the dimension where there is no *tzurah*.

There are two levels - *emunah*, and *tsel emunah*, the "shadow" of faith. To give a parable that explains the difference between these two levels, in the physical world, one cannot stare into the sun, and if he tries to, his eyes will be blinded. Therefore, in the practical sense, the sun has no form which we can see. But if the sun is blocked by a window, a shadow is formed, and when we look at the sun's shadow, we can see that the sun has a certain shape.

Parallel to this concept, there is HaKadosh Baruch Hu and man. We believe in the reality of the Creator, and this is our *emunah*, our faith in a Reality which no thought can grasp. Therefore it is not possible to equate any sort of *tzurah*\form to this Reality. In contrast, it says of man that he is created "In our form, and in our likeness." Man is a *tzelem Elokim*, which is also from the word *tsel*, as explained in the *Arizal*.<sup>[27]</sup><sub>[27]</sub> Thus, in a sense, man is the *tsel*, the shadow, of the Infinite. The Infinite has no *tzurah*, whereas man, who is the 'shadow' of the Creator, does have a *tzurah*.

The *succah*, which is the *tzila d'mehemenusa*, the shade of *emunah*, represents the *emunah* that just as no thought can comprehend the Infinite and He has no *tzurah*, so too, man, when he is in the shadow of Hashem, he has no *tzurah*.

#### *Living In Hashem's Shadow: Above The Enemy's Grasp*

It has been explained here that the *succah* is the point where Heaven and earth kiss.

When one [considers himself to mainly be living on This World, he] is bound to *tzurah*, and he will be vulnerable to the attack of the *yetzer hora*, the evil inclination, who opposes him. But when one lives with the understanding that "For I will hide in the *succah*, on a day of bad, I will be concealed",<sup>[28]</sup><sub>[28]</sub> he lives with the revelation of the "tzila d'mehemenusa" [living in 'Hashem's shadow'] represented by the *succah* - where there is no *tzurah*. When one lives in the shadow of *emunah*, there is no *tzurah*, so the enemy loses its *tzurah* as well. To the degree that one has *emunah* in the Creator, there is no *tzurah*, where one is above the grasp of the *yetzer hora*.

Ultimately, though, man does have a *tzurah*, so he will inevitably have to struggle against the evil inclination, who can attack a person on this world of *tzurah*. One will certainly have to wage war against the evil inclination. But the more a person lives in the point where there is no *tzurah* - which is the *tzila d'mehemenusa* [to live as if he is residing in the Hashem's shadow], the less vulnerable he will be to the evil inclination. That is exactly how one can break the enemy's hold.

#### *In The Succah, One's Entire Soul Becomes Nullified*

There is a rule in the Torah that "There is no inclusion after an inclusion, except to exclude."<sup>[29]</sup><sub>[29]</sub> The *succah* enables a self-nullification of man<sup>[30]</sup><sub>[30]</sub>, and the *succah* is also a revelation of this concept of "there is no inclusion after an inclusion except to exclude." The *succah* comes to "exclude", to nullify, the *tzurah*\form of man. The soul of man contains 70 forces, as explained by the Vilna Gaon.<sup>[31]</sup><sub>[31]</sub> There were 70 *korbonos* were brought throughout the 7 days of Succos, and, on a

simple level, this corresponds to the 70 nations<sup>[32]</sup> <sup>[32]</sup>, but on a deeper level, the 70 *korbonos* correspond to the 70 forces in the soul, and the burning of the *korbonos* represents a cessation of the 70 forces in the soul. Thus, nullifying the 70 forces of the soul represents a nullification of the entire *tzurah* \form of man, and to instead reveal [the point where there is no *tzurah*, the nothingness which has no shape or form], the “water” of Succos – the *tzila d’mehemenusa* [living within “Hashem’s shadow”].

Therefore, on a deeper level, the concept of the festival of Succos is to leave our permanent dwelling go to a temporary dwelling, is a way for man to leave behind *tzurah* and enter into the point where there is no *tzurah*.

### *The Connection Between Simchas Torah & the Torah Written From Moshe’s Tears*

After Succos comes the finishing of the Torah, on *Simchas Torah*, where we read the *parshah* of *V’zos HaBerachah*. Concerning the last eight verses of this *parshah*, there is a dispute in the Sages if they written by Yehoshua or if they were written with Moshe’s tears.<sup>[33]</sup> <sup>[33]</sup>

On Succos we take the Four Species, which have a *tzurah* \form, and at the end of Succos we bang the *aravos* on the ground, where we nullify their *tzurah*. The more complete level of this nullification of *tzurah* is reached on *Simchas Torah*, upon reading the last eight verses of the Torah, which were written through Moshe’s tears (according to one opinion), for tears are water [which have no specific *tzurah*]. It is if Moshe wrote the end of the Torah with water, and not with ink. This is a total level of nullifying the *tzurah*. “Hashem looked into the Torah, and created the world”<sup>[34]</sup> <sup>[34]</sup>, and therefore all forms of *tzurah* are rooted in the Torah. Moshe’s writing of the end of the Torah with tears is a nullification of *tzurah* at its root.

This is the level of spiritual light that is revealed, at the end of *Simchas Torah*. The entire path from *Rosh HaShanah* through *Simchas Torah* is essentially a preparation of the union between *Yisrael* and *HaKadosh Baruch Hu*, and the purpose of this union is this point that is revealed on *Simchas Torah*, when we reach the total level of *bittul* (nullification), of nullifying all *tzurah*, when we reach the part of the Torah that Moshe wrote with tears: “*And Moshe died there, the servant of Hashem*”.<sup>[35]</sup> <sup>[35]</sup>

The *avodah* of these days, on one hand, is to build for ourselves the spiritual containers to hold our *tzurah* - and, simultaneously, to shine the spiritual light that comes from above our *tzurah*, until the End of Days, when there will be a total nullification of *tzurah*, which will be the complete union between the Jewish people and their Father in Heaven.

As long as there is *tzurah* in the Jewish people, there cannot be a complete union between *HaKadosh Baruch Hu* and with the creations, for the created beings have a *tzurah*, whereas *HaKadosh Baruch Hu* has no *tzurah*. Only when the Jewish people nullify themselves to Hashem completely will they be, so to speak, without a *tzurah*, and thereby resemble their Creator, Who has no *tzurah*.

The 22<sup>nd</sup> day of Tishrei [*Simchas Torah*] is the time when the Jewish people can be on this level, of transcending their *tzurah*. The number 22 corresponds to the 22 letters of the *Aleph beis*. The root of all *tzurah* is the letters of the *Aleph Beis* [from which Hashem designed all of Creation from], and the 22 days between *Rosh HaShanah* and *Simchas Torah* are days to integrate the *tzurah* of the letters of the *Aleph Beis* with their inner light - until all *tzuros* become integrated with the Infinite.

### *In Conclusion*

May Hashem merit all of us to build our *tzurah*, and then integrate it to above our *tzurah*, and to merit the total level of unifying with Hashem, completely.

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[1] [36] Editor's Note: The first few paragraphs of this translation have been slightly re-arranged from their original order in the Hebrew sefer, for the sake of flow and clarity.

[2] [37] Rosh HaShanah 24a

[3] [38] *Zohar parshas Emor 103b*

[4] [39] Rashi Shabbos 154b

[5] [40] Tehillim 27:5

[6] [41] Yeshayahu 4:6

[7] [42] Bava Basra 75a

[8] [43] Yalkut Shimeoni Emor 23 (653). See also Pesikta D'Rav Kahana: Nisfachim: 2, and Yerushalmi Yevamos 15:2

[9] [44] Avodah Zarah 3a

[10] [45] Shulchan Aruch: Orach Chaim: 630

[11] [46] See sefer V'Dorashta V'Chokarta, 4<sup>th</sup> edition, parshas V'Zos HaBeracha. See also Avnei Nezer Orach Chaim 459:15, Igros Moshe 1:181

[12] [47] Pri Etz Chaim: shaar chag haSuccos: 3

[13] [48] *Succah* 11b

[14] [49] Sifri, cited in Rashi Bamidbar 10:34

[15] [50] Bamidbar Rabbah 13:19, Zohar III Emor 102b

[16] [51] Zohar III Emor 103a

[17] [52] Rashi to Beraishis 25:22

[18] [53] Succah 7b

[19] [54] Gittin 6b

[20] [55] Rashbam parshas Emor (Bamidbar 23:43), Abarbanel ibid, Chizkuni parshas Re'eh (Devarim 16:15)

[21] [56] Vayikra Rabbah Emor 30:9, cited in Ramban parshas Emor 23:40

[22] [57] Seder HaYom: kavanas haLulav, Bnei Yissocher: Tishrei: 11

[23] [58] Beraishis Rabbah 10:6

[24] [59] Sotah 2a

[25] [60] The seven "Guests" who visit the succah on Succos: Avraham, Yitzchok, Yaakov, Yosef, Moshe, Aharon, and Dovid

[26] [61] cited in sefer M'Sod Siach Chassidim, p.42

[27] [62] Arizal: shaar haKavanos: Succos drush 7, Pri Etz Chaim shaar haLulav 4

[28] [63] Tehillim 27:5

[29] [64] Pesachim 23a

[30] [65] Refer to the Rav's first drasha on Succos, סוכות\_001\_אור\_וצל (Self-Nullification In The Succah)

[31] [66] Gra: Yeshayahu 11:1, also cited in Likkutim al peirush haGra l'Sefer Yetzirah. The 70 forces of the soul are explained in Kuntrus Shivim Kochos HaNefesh, cited in sefer Eitzos V'Hadrachos

[32] [67] Succah 55b

[33] [68] Bava Basra 16a

[34] [69] Zohar Terumah 161a

[35] [70] Devarim 35:5

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**Source:** <https://bilvavi.net/english/succos-006-where-heaven-and-earth-kiss>

**Links**

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