

Discourse 4

“Chassidim v’Anshei Ma’aseh - The Pious and Men of Action”

Delivered on the 2nd day of Sukkot, 5719

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

1.

It states,³¹⁸ “The Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*) would dance before [those attending the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*), saying passages of song and praise before them etc. [Our sages taught], some would say, ‘Happy is our youth that [we did not sin and] did not shame our old age.’ Some would say, ‘Happy is our old age that atoned for [the sins of] our youth.’ These are those who returned in repentance (*Ba’alei Teshuvah*). Both these and those would say, ‘Happy is he who did not sin; and whoever sinned should repent and be forgiven.’”

That is, the matter of repenting and returning to *HaShem*-יהו"ה (*Teshuvah*) is emphasized in the joy of the House of drawing water (*Simchat Beit HaSho’evah*). This goes without saying about those who repent and return (*Ba’alei Teshuvah*), but also applies to “the Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*).” For, their words, “Happy is he

³¹⁸ Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

who did not sin,” itself commits them not to sin in the future (this being a matter that relates to repenting-*Teshuvah*). Also, in their words, “Happy is our youth that we [did not sin and] did not shame our old age,” shame too is a matter that relates to repenting (*Teshuvah*).

This being said, we must understand the relation between repentance (*Teshuvah*) and the holiday of Sukkot. For, at first glance, when we come to the first day [of Sukkot],³¹⁹ having served *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, the ten days of repentance (*Aseret Yemei Teshuvah*) and Yom HaKippurim, at which time “one’s willful sins became like merits,”³²⁰ at this point we serve *HaShem*-יהו"ה, blessed is He, with great joy. This being so, at this point, how is the matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה relevant? It therefore must be said that this return and repentance (*Teshuvah*) to *HaShem*-יהו"ה specifically relates to joy (*Simchah*).

Generally, this is as explained before³²¹ about the upper repentance (*Teshuvah Ila'ah*), which is not over actual sins, nor is it over “sins-*Chata'im*” חטאים meaning “lackings-*Chisaron*” חסרון,³²² but is as indicated by the verse,³²³ “The spirit returns to God who gave it.” In other words, even as the soul is in the physical body, which covers and conceals, [such that even our teacher Moshe for whom “the Indwelling Presence of *HaShem*-

³¹⁹ Leviticus 23:40

³²⁰ Talmud Bavli, Yoma 86b

³²¹ In the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 6.

³²² Kings I 1:21 and Rashi there. Also see Likkutei Torah, Matot 82a; Netzavim 51a, and elsewhere.

³²³ Ecclesiastes 12:7; Also see Likkutei Torah, Ha'azinu.

יהו"ה, blessed is He, [the *Shechinah*] spoke through his throat,³²⁴ – in that not only did his physical body not obstruct the revelation of prophecy, but was a receptacle for the revelation of *HaShem's* יהו"ה Godliness, even so, when he ascended above, he left his body in the world of Formation-*Yetzirah*],³²⁵ – there nevertheless must be the aspect of the upper repentance (*Teshuvah Ila'ah*), in that the soul should be in the state it was before its descent into the body, and even beyond that. For, since its descent is for the purpose of ascent,³²⁶ it therefore must reach higher than its root.

To explain, the souls of the Jewish people arose in *HaShem's* יהו"ה Supernal thought (*Machshavah*).³²⁷ Moreover, [in contrast to all other beings, who were brought about by *HaShem's* יהו"ה Supernal speech (*Dibur*), which is to another],³²⁸ His Supernal thought (*Machshavah*) is to Himself etc.

Moreover, within thought (*Machshavah*) they are in the highest aspect of His Supernal thought (*Machshavah*), (in that “they **arose** in His Supernal thought”), in the primordial

³²⁴ See Zohar III 232a (Ra'aya Mehemna); Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro 18:19; Likkutei Sichot, Vol. 4, p. 1,087.

³²⁵ See the discourse entitled “*Kanesh*” 5641 (*Hemshech “Yonati”* 5640 p. 44); Sefer HaMaamarim 5640 Vol. 2 p. 554 and on; *Hemshech “v’Kachah”* Ch. 88 (Sefer HaMaamarim 5637 Vol. 2); Sefer HaMaamarim 5698 p. 214. Also see the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 3.

³²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה"י ז"ח ט"י ל"נ correspond to the twelve tribes of Israel”; Also see Likkutei Torah, Re'eh 27a; Drushim L'Yom HaKippurim 69a, and elsewhere.

³²⁷ Midrash Bereishit Rabba 1:4; Sefer HaMaamarim 5700 p. 17;

³²⁸ See the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 5.

thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*)³²⁹ and beyond that, in the power to think itself (*Ko'ach HaMachshavah*).

Nevertheless, by the soul descending below, it can ascend even higher, this being the matter of “becoming subsumed in the body of the King,”³³⁰ referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, this being the true matter of returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

This is why this return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is with great joy. For, since one reaches the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, who is utterly limitless, being that it is unlimited, the joy in this is very great.

Now, based on the explanation before,³³¹ that all matters are present both generally and particularly,³³² in particular this repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, takes place in the month of Tishrei, particularly during Rosh HaShanah and the ten days of repentance (*Aseret Yemei Teshuvah*), except that it is “covered (*BaKeseh*-בכסה),”³³³ whereas its revelation takes place on “the day of our Festival

³²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 17 & Ch. 44, and elsewhere.

³³⁰ Zohar I 217b

³³¹ In the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 2.

³³² See Maamarei Admor HaEmtza'ee, *Devarim* Vol. 1, p. 267 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

³³³ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da'Ch 235b and on.

(*Yom Chageinu*-יום הגינו).³³⁴ However, generally, on every day of the year there is an element of the toil in serving *HaShem*-יהו"ה, blessed is He, like Yom HaKippurim.

2.

This may be understood³³⁵ by first explaining the verse,³³⁶ “I am black but beautiful, O’ daughters of Yerushalayim; Like the tents of Kedar, like the curtains of Shlomo.” About this Midrash states,³³⁷ “The words, ‘I am black,’ refer to Chorev³³⁸ as it states,³³⁹ ‘They made a calf at Chorev,’ and the words, ‘I am beautiful’ [also] refer to Chorev, as it states,³⁴⁰ ‘Everything that *HaShem*-יהו"ה spoke we will do and we will listen.’ The words, ‘I am black’ refer to the spies... and the words, ‘I am beautiful’ refer to Yehoshua and Calev. The words, ‘I am black’ refer to all the days of the year, and the words, ‘I am beautiful’ refer to Yom HaKippurim.”

The verse concludes with the words, “Like the curtains (*Yeriyot*-יריעות) of Shlomo.” About this, his honorable holiness, the Rebbe Maharash explained³⁴¹ that the “curtains” (*Yeriyot*-יריעות), which are an encompassing aspect (*Makif*), refer to the encompassing aspect (*Makif*) of the Sukkah, as expressed in the

³³⁴ Psalms 81:4 *ibid*.

³³⁵ See the discourse entitled “*Ha’Oseh Sukkato*” 5635 (Sefer HaMaamarim 5634 p. 340 and on); See Ohr HaTorah, Drushim L’Sukkot p. 1,710 and on.

³³⁶ Song of Songs 1:5

³³⁷ Midrash Shir HaShirim Rabba to Song of Songs 1:5

³³⁸ Mount Sinai

³³⁹ Psalms 106:19

³⁴⁰ Exodus 24:7

³⁴¹ Sefer HaMaamarim 5634 p. 343

words,³⁴² “And spread the shelter (*Sukkah*) of Your peace over us.”

Now, on the words, “I am black but beautiful, O’ daughters of Yerushalayim,” we must understand who the “daughters of Yerushalayim” are, to whom it is said, “I am black but beautiful.” Moreover, we must understand who is saying about herself (to the “daughters of Yerushalayim”) “I am black but beautiful.”

3.

The explanation is that we recite daily,³⁴³ “The soul You have given within me, she is pure (*Tehorah*). You created her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me, and You preserve her within me.” The words, “You created her (*Baratah*-בראתה)” refer to the soul as it is in the world of creation (*Briyah*-בריאה), in which there is the inception of independent existence. In contrast, the words “She is pure (*Tehorah Hee*-טהורה היא)” refer to the soul as it transcends the aspect of “You created her (*Baratah*-בראתה),” and is not yet in a state of independent existence. This is the matter of purity (*Taharah*-טהרה) itself, that not only is the soul not sullied or dirtied, but it is utterly inapplicable for it to be so.

This is as we find in the *Schach*-covering [of the *Sukkah*], that it is not enough for the *Schach*-covering to not have contracted impurity, but it must be made in such a way

³⁴² At the end of the blessings of the *Shema* recital of the evening prayers.

³⁴³ In the “*Elohai Neshamah*” liturgy of the morning blessings (Talmud Bavli, Brachot 60b).

that contracting impurity becomes entirely inapplicable to it.³⁴⁴ The same is so of the words, “She is pure (*Tehorah Hee*-טהורה היא),” that it is entirely inapplicable for the aspect of the soul as it is before it comes into independent existence to be sullied or dirtied. That is, when the soul is in the world of Creation (*Briyah*), there already is the possibility for independent existence, meaning that the matter of independent existence conceals the aspect that is “like the essence of the heaven in purity.”³⁴⁵ In contrast, when the soul is in the state indicated by the words, “She is pure (*Tehorah Hee*-טהורה היא),” even the possibility of existing independent of *HaShem*-יהו"ה is non-existent.

Now, the soul descended into the aspects indicated by the words, “You have created her (*Baratah*-בראתה) etc.,” until it manifested in the physical body (by the power of He who does wonders, blessed is He).³⁴⁶ Each of these consecutive descents is indicated by the teaching,³⁴⁷ “Against your will you live.” This is because,³⁴⁸ “There is no man so wholly righteous on earth that he [only] does good and never sins.” This is so whether “sin” is understood literally, or whether “sin-*Cheit*-חטא” means a “lacking-*Chisaron*-חסרון,” as in the verse,³⁴⁹ “I and my son Shlomo will be deemed sinners-*Chata'im*-חטאים,” which Rashi explains to mean “lacking-*Chaserim*-חסרים.”

³⁴⁴ Mishnah Sukkah 11a; Ta”Z to Shulchan Aruch, Orach Chaim 629, section 2.

³⁴⁵ Exodus 24:10; Also see Likkutei Torah, Re’eh 27a; Drushim L’Yom HaKippurim 69a, and elsewhere.

³⁴⁶ See Rama to Orach Chaim 6:1

³⁴⁷ Mishnah Avot 4:22; Also see Tanya, Iggeret HaKodesh, Epistle 11

³⁴⁸ Ecclesiastes 7:20

³⁴⁹ Kings I 1:21

Nevertheless, through this descent the soul can ascend to a much higher state than before its descent.

This then, is the meaning of “I am black but beautiful, O’ daughters of Yerushalayim.” That is, the “daughters of Yerushalayim” refer to the souls of the Jewish people as they are above, where the soul is called “the daughter-*Bat*-בת” of the Holy One, blessed is He. The name Yerushalayim-ירושלים is as stated by Tosefot³⁵⁰ citing Midrash,³⁵¹ that the name “Yerushalayim-ירושלים” is comprised of two words, “complete fear-*Yirah Shalem*-יראה שלם.”

Therefore, the meaning of “daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים” is that as the souls are Above in *HaShem*’s-יהו”ה Godliness, they are in a state of completion (*Shleimut*-שלמות) in their fear of *HaShem*-יהו”ה and nullification to Him, as in the verse,³⁵² “As *HaShem*-יהו”ה, before Whom I stood, lives,” in which the term “standing-*Amidah*-עמידה” always refers to nullification (*Bittul*) to *HaShem*-יהו”ה, blessed is He.³⁵³

Even so, it is the soul below that says to the daughters of Yerushalayim, “I am black but beautiful.” That is, there is a beauty and superiority to the soul as it is below, over and above the souls above, and this beauty is brought about by the very fact that “I am black-*Shechorah Ani*-שחורה אני.”³⁵⁴

³⁵⁰ Talmud Bavli, Taanit 16a, section entitled “*Har*-הר.”

³⁵¹ Midrash Bereishit Rabba 56:10; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the Explicit Name-*Shem HaMeforash* is ע”ב-72 and יר”ו-216.

³⁵² Kings II 5:16

³⁵³ Talmud Bavli, Brachot 6b, 26b; Midrash Bereishit Rabba 68:9; See Torah Ohr, Vayeishev 29b and elsewhere.

³⁵⁴ Also see Numbers 12:1 and Onkelos there, cited in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part

The explanation is that the matter of blackness is like the verse,³⁵⁵ “[His locks are curled and] black (*Shechorot*-שחורות) as a raven,” and as known, a raven is cruel.³⁵⁶ As this relates to our serving *HaShem*-יהו"ה, blessed is He, a person's Godly soul must be cruel to his body and animalistic soul, in that he must reject the desires of his body and animalistic soul. The same is so of the general matter of fulfilling Torah and *mitzvot*, which must be done in a way of, “I issued a decree and commanded an edict,”³⁵⁷ in that it is called “the yoke of Torah,”³⁵⁸ and “the yoke of *mitzvot*.”³⁵⁹

This is as stated in *Zohar*³⁶⁰ and cited in *Tanya*,³⁶¹ “[You shall serve Him] like an ox upon which one first places a yoke etc.” The ox refers to the body and animalistic soul, upon which one must place a yoke, this being the matter of cruelty (*Achzariyut*-אכזריות) toward the body and animalistic soul.

More particularly, the matter of cruelty primarily relates to transgressing the negative commandments, in that one must reject this, which requires serving *HaShem*-יהו"ה, blessed is He, with might (*Gevurah*). This is the difference between the positive *mitzvot* and the negative, prohibitive *mitzvot*. That is,

1), Section entitled “The twelve letters ה"ו ז"ח ט"י ט"ז ט"ח ט"ט צ"ק correspond to the twelve tribes of Israel”

³⁵⁵ Song of Songs 5:11

³⁵⁶ Talmud Bavli, Eruvin 22a; Ketubot 49a

³⁵⁷ Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

³⁵⁸ Mishnah Avot 3:5

³⁵⁹ Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a

³⁶⁰ *Zohar* III 108a

³⁶¹ *Tanya*, Ch. 41 (57a)

the positive *mitzvot* are the aspect of “the upper white hairs,” in that the color white indicates the line and mode of kindness and mercy. In contrast, the negative *mitzvot* are “the upper black hairs.”³⁶²

However, in reality, even the positive *mitzvot* have the element of cruelty (*Achzariyut*-אכזריות). An example is charity, which is inclusive of all the commandments. However, Tanya explains³⁶³ that our sages, of blessed memory, only said, “your life takes precedence over the life of others” in a circumstance such as [two people who are in a desert and] “one of them has a canteen of water, but if they both drink, both will die.”³⁶⁴ That is, under these conditions, they equally need to revive their souls from thirst [to survive].

However, the sages never meant that a person should delight in food, drink, and fine garments, while his fellow dies of hunger, Heaven forbid. Therefore, charity requires judgment (*Mishpat b' Tzedakah*-משפט בצדקה), in that a person must judge what is necessary for his own needs and give the remainder to charity.³⁶⁵ This matter, that on behalf of those who are destitute he restrains the life of his own soul, is a matter of cruelty (*Achzariyut*-אכזריות).

³⁶² See Likkutei Torah, Shir HaShirim 6:4; 7:3

³⁶³ Tanya, Iggeret HaKodesh, Epistle 16; Also see the discourse of the preceding year, 5718, entitled “*Peezar Natan LaEvyonim* – He distributed widely to the destitute,” translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 9, Ch. 7.

³⁶⁴ Talmud Bavli, Bava Metziya 62a

³⁶⁵ See Torah Ohr, Beshalach 63b; Sefer HaMaamarim 5643 p. 46-47; 5689 p. 133; Also see the discourse of the preceding year, 5718, entitled “*Peezar Natan LaEvyonim* – He distributed widely to the destitute,” translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 9, Ch. 7 *ibid*.

The same is so of all the *mitzvot*, that there is a matter of cruelty to one's body and animalistic soul. This is especially so of the various decrees and safeguards which accompany the positive *mitzvot*. Moreover, as explained before, the fulfillment of all *mitzvot* must be by way of accepting the yoke (*Kabbalat Ol*), that is "the yoke of *mitzvot*."³⁶⁶ We thus find that even in fulfilling the positive *mitzvot* there is the "blackness (*Shechorot*-שחורות) of a raven."

This then, is the matter of "I am black-*Shechorah Ani*-שחורה אני, but beautiful." That is, through blackness and cruelty to one's body and animalistic soul, which cover over and conceal *HaShem*'s-יהו"ה Godliness, to the point that they oppose serving *HaShem*-יהו"ה, blessed is He, he thereby comes to "[I am] beautiful-נא'avaה-נאה," by which he comes to an elevation that is even higher than "the daughters of Yerushalayim."

This is because through the concealment, and particularly through the opposition, a much stronger thirst and self-nullification (*Bittul*) to *HaShem*-יהו"ה comes about. For, as the nullification (*Bittul*) of the soul to *HaShem*-יהו"ה is above, even though it is like the verse,³⁶⁷ "As *HaShem*-יהו"ה, before Whom I stood, lives," it nevertheless is limited. It is specifically because of the concealment and blackness that the thirst and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is limitless, comes about.

³⁶⁶ Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a

³⁶⁷ Kings I 17:1

This is like the known³⁶⁸ analogy of a stream, that when there is some obstruction to the flow of its waters, specifically because of the obstruction, the water pressure becomes all the more powerful, until even the obstruction itself is washed away. The same is so of the body and animalistic soul. They are like an obstruction that stops the flow of the soul, and through this, the strength of thirst for *HaShem*-יהו"ה comes about.

Now, in reality, the matter of "[I am] beautiful-*v'Na'avah*-ונאווה" is present throughout the year, only that throughout the year the matter indicated by the verse,³⁶⁹ "There is no man so wholly righteous on earth that he [only] does good and never sins," is also present. This is why the matter of "[I am] beautiful-*v'Na'avah*-ונאווה" brought about by the descent, is not recognizable. However, on Yom HaKippurim, "this day of fasting and atonement that You have given in Your great mercy upon us, this day of pardoning iniquity, this day of holy convocation," there is a revelation of the aspect of "[I am] beautiful-*v'Na'avah*-ונאווה" brought about by the descent of the soul below.

To explain, even the movement to repent (*Teshuvah*) on Yom HaKippurim is in an aspect of "[I am] beautiful-*v'Na'avah*-ונאווה." This is because the movement to repent and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is the dominance of the thirst and yearning for *HaShem*'s-יהו"ה Godliness brought about by the concealment. This is the

³⁶⁸ See Likkutei Torah, Masei 91c; Talmud Bavli, Rosh HaShanah 55c; Sefer HaMaamarim 5697 p. 244 and on.

³⁶⁹ Ecclesiastes 7:20

meaning of the [above-mentioned] Midrash that,³⁷⁰ “[I am] beautiful-*נ’Na’avah*-ונאה” refers to Yom HaKippurim.”

However, there are two matters in this. The first is that through the atonement of Yom HaKippurim there is a revelation of the aspect of “[I am] beautiful-*נ’Na’avah*-ונאה” throughout the year. The second stems from the movement to repent and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, of Yom HaKippurim itself.

Now, according to the above explanation, that all matters are present both in general and in particular, therefore throughout all the days of the year there also is an element of Yom HaKippurim. This refers to times of prayer, during which it is forbidden to eat and drink, in that prayer has a similarity to Yom HaKippurim. Therefore, even then, there is the aspect of “[I am] beautiful-*נ’Na’avah*-ונאה.”

5.

The verse continues,³⁷¹ “Like the tents of Kedar, like the curtains of Shlomo.” The “curtains” (*Yeriyot*-יריעות) refer to the encompassing aspect (*Makif*) of the Sukkah (as mentioned in chapter two). These are drawn down by “the tents of Kedar,” about which Midrash states that,³⁷² “The tents of Kedar are repulsive, black, and in tatters.”

Even so, it is from them that “the curtains of Shlomo” are made. In other words, just as it was explained before that

³⁷⁰ Midrash Shir HaShirim Rabba to Song of Songs 1:5

³⁷¹ Song of Songs 1:5

³⁷² Midrash Shir HaShirim Rabba to Song of Songs 1:5

the matter of “[I am] beautiful-*v’Na’avah*-ונאווה” comes from the matter of “I am black-*Shechorah Ani*-שחורה אני,” so likewise, “the curtains of Shlomo” are made with the “tents of Kedar” which “are repulsive, black, and in tatters.”

The explanation is that the “tents of Kedar” refer to the side opposite holiness, (as our sages, of blessed memory, stated,³⁷³ “Yishmael came out from Avraham and Esav came out from Yitzchak”) and are the eleven princes of the side opposite holiness, corresponding to the eleven spices of the incense [of the Holy Temple].

Now, elsewhere³⁷⁴ it is explained why on the side of holiness the number is ten, as in the teaching,³⁷⁵ “Ten and not nine; Ten and not eleven,” whereas on the side opposite holiness the number is eleven. At first glance, how is it possible that the sinner is rewarded? However, the explanation is that there is Godly vitality in everything, as the verse states,³⁷⁶ “You enliven them all.”

This being so, even all the way down, in the side opposite holiness, there is Godly vitality. However, the vitality in the side opposite holiness is inner, (since vitality is something that manifests in an inner way), as in the verse,³⁷⁷ “The flame

³⁷³ Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Also see Shaarei Orah of Rabbi Yosef Gikatilla *ibid.*, Gate Five (*Tiferet*); Mehutam Shel Yisroel translated as On The Essence of the Jewish People, by Rabbi Yoel HaKohen Kahan.

³⁷⁴ Torah Ohr, Toldot 20b and on; Also see Ohr HaTorah, Toldot 152a and on (with the glosses).

³⁷⁵ Sefer Yetzirah 1:4

³⁷⁶ Nehemiah 9:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

³⁷⁷ Proverbs 24:20

of the wicked shall die out,” in that the Godly light will be extinguished from them.

Nonetheless, there also is vitality from the side of holiness that surrounds them in a transcendent encompassing way (*Makif*), which is the matter of the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakah*-לבונה זכה.”³⁷⁸ It is called “pure-*Zakah*-זכה,” because it never actually mingles with them and is separate from them, and therefore remains in a state of refinement and purity. It is this aspect that is the aspect of the eleventh.

Now, all matters present on the side opposite holiness are also present on the side of holiness, only that on the side of holiness it is wondrously beyond the way things are on the side opposite holiness. Thus, there also is the encompassing aspect (*Makif*) on the side of holiness, only that it is not in the enumeration of the *Sefirot*.

This refers to the matter indicated by the teaching,³⁷⁹ “You are He who is One, but not in enumeration.” In other words, on the side opposite holiness the number is eleven, whereas on the side of holiness it states, “Ten and not eleven,” being that the encompassing aspect (*Makif*) is “You are He who is One, but not in enumeration.” That is, on the side of holiness it is not counted in the enumeration of the *Sefirot*, but He rather is wondrously beyond and separate from them.

We similarly find this in the matter of the High Priest (*Kohen Gadol*). That is, in addition to the fact that the Priests

³⁷⁸ Exodus 34:30

³⁷⁹ Introduction to Tikkunei Zohar 17a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

(*Kohanim*) are separate from the rest of the tribe of Levites,³⁸⁰ and that the Levites are the matter of purity (*Taharah*) whereas the Priests are the matter of holiness (*Kedushah*),³⁸¹ nonetheless, even within the caste of Priests itself, it states,³⁸² “Aharon was separated to sanctify him as Holy of Holies (*Kodesh Kodashim*).” That is, he is likened to the One of whom it states, “You are He who is One, but not in enumeration.”

Now, just as this is so in the matter of souls (*Nefesh*), it likewise is so in the matter of place. That is, within the Holy Temple itself, there was the place of the Holy of Holies (*Kodesh Kodashim*),” this being the most sanctified place in the Holy Temple. The same is so of time, [that in time, the Holy of Holies] is Yom HaKippurim.

Thus, this was the service of *HaShem*-יהו"ה done by Aharon, the High Priest (*Kohen Gadol*), in the Holy of Holies (*Kodesh HaKodashim*), on Yom HaKippurim.³⁸³ That is, through his offering the eleven spices of incense, in the aspect of eleven as it is on the side of holiness – meaning, in a way that “You are He who is One, but not in enumeration,” – this brought about the refinement and repair of the eleven princes of the side opposite holiness.

The same is so of service of *HaShem*-יהו"ה, blessed is He, in the soul of every single Jew. Through toiling in serving *HaShem*-יהו"ה, blessed is He, with the “High Priest” (*Kohen Gadol*) of one’s own soul, and in the Holy of Holies (*Kodesh*

³⁸⁰ Mishneh Torah, Hilchot Klei Mikdash, Ch. 4

³⁸¹ See Zohar III 176b; Biurei HaZohar of the Mittler Rebbe 69c and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 326 and on; Vol. 2 p. 904 and on.

³⁸² Chronicles I 23:13; Also see Likkutei Sichot Vol. 17 p. 36, note 23.

³⁸³ The holiest soul, in the holiest place, at the holiest time.

HaKodashim) of his soul on Yom HaKippurim, the holiest time, he can wage battle with the opposite of holiness and repair it.

That is, the toil in serving of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers of the soul are insufficient by themselves. This is because everything present in the side of holiness is also present in the side opposite holiness, as the verse states,³⁸⁴ "God has made this opposite that."

Therefore, something that only is present on the side of holiness is necessary, about which our sages, of blessed memory, said,³⁸⁵ "They [the side opposite holiness] do not have the shadow of a shadow," referring to the singular-*Yechidah* essence of the Godly soul. Thus, through the arousal of the singular-*Yechidah* essence of the Godly soul, which is our toil in serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, the refinement of the eleven princes of the side opposite holiness comes about.

This then, is the matter of "the tents of Kedar." For, Midrash states³⁸⁶ that though externally the tents of Kedar appear repulsive, black, and in tatters, nevertheless inside (internally) they are gems and pearls. In other words, through serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, with the singular-*Yechidah* essence of the soul, their innerness becomes revealed.

This then, is the meaning of the words, "Like the tents of Kedar, like the curtains of Shlomo." That is, through refining

³⁸⁴ Ecclesiastes 7:14

³⁸⁵ See Talmud Bavli, Gittin 66a

³⁸⁶ Midrash Shir HaShirim Rabba to Song of Songs 1:5

the side opposite holiness (“the tents of Kedar”), the encompassing aspect (*Makif*) of the side of holiness (“the curtains of Shlomo”) is drawn down and illuminates in a revealed way on the holiday of Sukkot. As explained before, on Yom HaKippurim it is “covered (*BaKeseh*-בכסה),”³⁸⁷ but on the holiday of Sukkot it is drawn down in the [protective] shade (*Tzeil*-צל) of the Sukkah, called “the shade of faith (*Tzila d'Mehemnuta*-צלל דמהימנותא).”³⁸⁸

This may be understood by what was explained above on the matter of “[I am] beautiful-*v'Na'avah* ונאוה” brought about by the blackness, that is, serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* with the inner manifest powers of one's soul. How much more is this so when serving Him on Yom HaKippurim, at which time “the Jewish people are like angels,”³⁸⁹ and serve Him with the self-sacrifice (*Mesirat Nefesh*) of setting oneself entirely aside. Through this, the encompassing aspect (*Makif*) of the side of holiness is drawn down and revealed, this being the greatest elevation.

This is further understood from what we find about the encompassing aspect (*Makif*) as it is on the side opposite holiness. That is, when the spies argued,³⁹⁰ “We cannot go up against the people [of Canaan] for they are stronger than us (*Mimmenu*-ממנו),” about which our sages, of blessed memory said,³⁹¹ “Do not only read it as ‘[stronger] than us-*Mimmenu*-

³⁸⁷ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da"Ch 235b and on.

³⁸⁸ See Zohar III 103a

³⁸⁹ Pirke d'Rabbi Eliezer Ch. 46; Midrash Devarim Rabba 2:36

³⁹⁰ Numbers 13:31

³⁹¹ Talmud Bavli, Sukkah 35a

ממנו,' but as '[stronger] than Him-*Mimmeno*-ממנו,' as if to say that even the Master of the House (*HaShem*-יהו"ה Himself, blessed is He), is incapable etc.,"

Yehoshua and Kalev responded,³⁹² "Their [protective] shade (*Tzilam*-צלם) has departed from them; *HaShem*-יהו"ה is with us. Do not fear them!" In other words, the Holy One, blessed is He, removed the encompassing aspect (*Makif*) from them, and they therefore have no power to act. What this demonstrates is that according to the error of the spies who thought that the [protective] "shade" (*Tzilam*-צלם) [of the Canaanites] had not departed from them, and that they indeed had the encompassing aspect (*Makif*) called "shade-*Tzeil*-צל," this encompassing aspect is so strong that even the generation of the desert – the generation of knowledge (*Dor De'ah*)³⁹³ – had room to be concerned that "they are stronger than us."

All this is due to the superiority of the transcendent encompassing aspect (*Makif*), even as it is on the side opposite holiness. Therefore, how much more is it certainly so on the side of holiness, regarding the aspect of "You are He who is One, but not in enumeration."

This then, is the matter of "the curtains of Shlomo," which refer to the encompassing aspect (*Makif*) of the Sukkah, which is "the [protective] shade of faith (*Tzila d'Mehemnuta*-צלל דמהימנותא)" that is revealed on Sukkot through serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, as indicated

³⁹² Numbers 14:9

³⁹³ See Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

by the verse,³⁹⁴ “*HaShem*-יהו"ה is your [protective] shade (*Tzeelcha*-צלך).”

6.

This likewise is the meaning of what our sages, of blessed memory, said³⁹⁵ on the verse,³⁹⁶ “For *HaShem*-יהו"ה your God, walks within your camp to rescue you and deliver your enemies before you.” They said, “What is the meaning of the word ‘to rescue you-*Lehatzeelcha*-להצילך’? One [Amora] said: It means ‘to protect you’ [as in the verse],³⁹⁷ ‘to be a [protective] shade-*Tzeil*-צל over his head.’ One [Amora] said: It means ‘to empty the nations of all their possessions and give them to you,’ as in the verse,³⁹⁸ ‘And you shall empty Egypt-*Vayenatzlu*-וינצילו.”

To explain, the first meaning of the word “to rescue you-*Lehatzeelcha*-להצילך” is of the root “shade-*Tzeil*-צל” indicating the encompassing aspect (*Makif*). This refers to service of *HaShem*-יהו"ה, blessed is He, stemming from the singular-*Yechidah* essence of the soul. Through this, there ultimately is a drawing even in the inner manifest powers of the soul, until one’s mind rules over his heart,³⁹⁹ in that his heart is under his control.⁴⁰⁰

³⁹⁴ Psalms 121:5; See Ohr HaTorah, Drushim L’Sukkot p. 1,710 and on; Also see Kedushat Levi, Beshalach (39c, 40b); Keter Shem Tov, Hosafot p. 8

³⁹⁵ Midrash Vayikra Rabba 24:7

³⁹⁶ Deuteronomy 23:15

³⁹⁷ Yona 4:6

³⁹⁸ Exodus 3:22

³⁹⁹ Zohar III 224a; Tanya, Likkutei Amarim, Ch. 12 (17a), Ch. 17 (23a)

⁴⁰⁰ Midrash Bereishit Rabba 34:10; 67:8; Tanya, Ch. 17 ibid.

The second meaning of “to rescue you-*Lehatzeelcha*-להצילך” then comes about, as in the verse, “And you shall empty-*Vayenatzlu*-וינצלו Egypt,” meaning, “to empty the nations of all their possessions,” in that all the nations are called by the title “Egypt-*Mitzrayim*-מצרים.”⁴⁰¹ That is, wherever a Jew comes, he must extract the sparks of holiness from there. However, the extraction of the sparks of holiness from the external husks of *Kelipah* is insufficient by itself. Rather, there also must be the continuation “and give them to you.” That is, through unifying with them, one refines, clarifies, and elevates them to holiness.

This then, is the matter of the “the curtains of Shlomo,” which are brought about through the refinement of “the tents of Kedar,” referring to the refinement (*Birur*) of the sparks from the external husks of *Kelipah* and their elevation to holiness, until “willful sins become like merits.”⁴⁰² There thereby is a drawing of revelation of the aspect of “the [protective] shade of faith (*Tzila d’Mehemnuta*-צלל דמהימנותא)” on Sukkot.

7.

This then, explains the teaching,⁴⁰³ “The Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*) would dance before [those attending the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*) and say passages of song and praise before them etc. [Our sages taught], some would say,

⁴⁰¹ Midrash Bereishit Rabba 16:4

⁴⁰² Talmud Bavli, Yoma 86b

⁴⁰³ Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

‘Happy is our youth that [we did not sin], and did not shame our old age.’ Some would say, ‘Happy is our old age, that atoned for [the sins] of our youth.’ These are those who returned in repentance (*Ba’alei Teshuvah*). Both these and those would say, ‘Happy is he who did not sin; and whoever sinned should repent and be forgiven.’”

This refers to the toil of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה with joy, because this repentance (*Teshuvah*) is the upper return (*Teshuvah Ila'ah*), as in the verse,⁴⁰⁴ “The spirit returns to God who gave it,” for it is the return of the soul to its state before its descent, and even beyond, until it unifies with the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as a result of which great joy comes about.

The joy of this form of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is also drawn into the inner manifest powers of the soul, so that all one's matters in all three modes of serving *HaShem*-יהו"ה, blessed is He, are full of joy and goodness of heart, and when it is with abundant joy, our service of Him is perfect and whole. This also causes all one's physical matters to be full of joy and goodness of heart, until the ultimate and complete joy that will be revealed in the coming future through the complete redemption, with the coming of our righteous Moshiach, may it be speedily in our days!

⁴⁰⁴ Ecclesiastes 12:7