

Discourse 3

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

Delivered on the 2nd day of Sukkot, 5721¹²⁶

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

1.

It states,¹²⁷ “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*)] with flaming torches in their hands etc.” Rashi comments and explains that “they would throw them upward and catch them, and there were experts who could do so with four torches or with eight, and they would throw one and catch one etc.”

We must therefore understand¹²⁸ the relationship between the dancing and juggling of flaming torches and the matter of the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*). We also must understand why Rashi specified the number of torches, either four or eight. We also must understand that based on the words of the Talmud

¹²⁶ This discourse is a continuation of the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of the second day of Rosh HaShanah of this year, 5721, Discourse 1 (Sefer HaMaamarim 5721, p. 3 and on).

¹²⁷ Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

¹²⁸ See the discourse entitled “*Chassidim v’Anshei Ma’aseh*” 5670 & 5704.

there,¹²⁹ it seems to indicate that the dancing and the juggling with flaming torches are one matter, though at first glance, they seem to be two matters that are separate unto themselves. For, dancing is one matter, and juggling is an additional matter, in that there [also] were experts at juggling the torches etc. This being so, why are they included together as one?

2.

In order to understand this, we must preface with what was previously explained¹³⁰ on the verse,¹³¹ “Sound the Shofar at the moon’s renewal, at the time appointed (*BaKeseh*-בכסה) for our festive day.” Namely, it was explained that the covering (*Kisuy*-כיסוי) and hiddenness of Rosh HaShanah is drawn down and comes into revelation on the Holiday of Sukkot. The matter of the covering (*Kisuy*-כיסוי) of Rosh HaShanah is that “the *Aleph*-א is covered-*Keis Aleph*-א'כס,” meaning that the aspect indicated by the *Aleph*-א is covered and concealed.¹³²

To elucidate, it is explained in the Siddur, in the devotional intentions (*Kavanot*) of the sounding of the Shofar,¹³³ that the aspect of the *Aleph*-א is the intermediary medium between the voice (*Kol*) and speech (*Dibur*). The likeness to this above in *HaShem*’s יהו"ה Godliness is the matter

¹²⁹ Talmud Bavli, Sukkah 53a

¹³⁰ In the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1 ibid.

¹³¹ Psalms 81:4

¹³² See the end of the discourse entitled “*Teekoo*” 5629 (Sefer HaMaamarim 5628 p. 178).

¹³³ Siddur Im Divrei Elohi”m Chayim, discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono LiBrachah*,” p. 244c and on.

of the intermediary medium between the Emanator and the world of Emanation (*Atzilut*).

Lower than this, it is the intermediary medium between the Creator and the creations. For, the general matter of the intermediary medium between the Emanator and the world of Emanation (*Atzilut*) is the Crown-*Keter*. However, more specifically,¹³⁴ the intermediary medium is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*). For, the Crown-*Keter* is not the true matter of an intermediary medium. This is because the aspect of the Ancient One-*Atik*-עתיק within it, is in a state of transcendent removal (*Ne'etak*-נעתק).

Moreover, even the aspect of the Long Patient One-*Arich* is similar to the desire (*Ratzon*), which is in an encompassing and transcendent state (*Makif*). Therefore, the true matter of the intermediary medium is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*).

This is hinted in the form of the letter *Aleph*-א, which has an upper thorn, a line, and a lower thorn. The upper thorn is the root of the Concealed Wisdom (*Chochmah Stima'ah*).¹³⁵ The likeness to this is the human soul is that it refers to the root of the power to conceptualize (*Ko'ach HaMaskeel*), this being the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzmee*) within the soul, which is utterly removed from the matter of intellect (*Sechel*) altogether.

¹³⁴ See the discourse entitled “*Kol HaMa'arich b'Echad*” 5678 (Sefer HaMaamarim 5678 p. 386); Also see Imrei Binah, Shaar HaKriyat Shema, Ch. 62.

¹³⁵ This was explained in the prior discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1 *ibid.*, of which this section is a short summary.

In other words, it is not similar to the power of conceptualization (*Ko'ach HaMaskeel*) which is only divested and removed from the existence of tangible intellect (*Sechel*) yet is still within the category of intellect (*Sechel*). Thus, because of the utter distance of relative comparison between the power of conceptualization (*Ko'ach HaMaskeel*) and the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyuli HaAtzmee*), it therefore is drawn down through a restraint of *Tzimtzum*.

In other words, the drawing down of the power of conceptualization (*Ko'ach HaMaskeel*) from the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyuli HaAtzmee*) is only from the most final aspect within it, and this is the matter of the upper thorn of the *Aleph-א*. The line-*Kav* indicates the drawing down (*Hamshachah*) itself, whereas the lower thorn indicates the power of conceptualization (*Ko'ach HaMaskeel*) itself.

Now, the reason that the power of conceptualization (*Ko'ach HaMaskeel*) is hinted in the thorn, which is like the letter *Yod-י*, is because the wisdom-*Chochmah* of the power of conceptualization (*Ko'ach HaMaskeel*) is similar to the revealed wisdom-*Chochmah*, and the aspect of Wisdom-*Chochmah* is hinted in the letter *Yod-י* (as explained in Torah Ohr).¹³⁶ This then, is the explanation of how the *Aleph-א* refers to the aspect of the Concealed Wisdom (*Chochmah Stima'ah*) which is the intermediary medium between the Emanator and the world of Emanation (*Atzilut*).

¹³⁶ Torah Ohr, Vayeitzei 21b

Below this, the *Aleph-א* refers to the aspect of the revealed Wisdom-*Chochmah*, which likewise is hinted in the letter *Aleph-א*. This is because the drawing down of the revealed Wisdom-*Chochmah* from the Concealed Wisdom (*Chochmah Stima'ah*) is by means of the “hairs” (*Sa'arot*), as in the teaching “the father-*Abba* [revealed wisdom-*Chochmah*] suckles from the *Mazal*.”¹³⁷

This is hinted in the form of the letter *Aleph-א*. That is, the upper thorn is the source from which the “hair” suckles vitality, the line-*Kav* is the drawing down of the “hair” itself, and the lower thorn is the revealed Wisdom-*Chochmah*. (This is as explained before, that the revealed Wisdom-*Chochmah* is hinted in the letter *Yod-י*.)

This then, is the explanation of how the *Aleph-א* indicates the aspect of the revealed Wisdom-*Chochmah*, which includes the general matter of the world of Emanation (*Atzilut*), since “the upper Father-*Abba Ila'ah* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”¹³⁸ The world of Emanation (*Atzilut*) is itself the intermediary medium between the Creator and the created.¹³⁹

Now, on Rosh HaShanah, all things revert to their initial state. This is the meaning of [*“BaKeseh-בכסא,”* which divides into] “the *Aleph-א* is covered-*Keis Aleph-א* כס א.” For, the *Aleph-א*, which is the beginning of the intermediary medium, is in a state of concealment and hiddenness. It is therefore necessary

¹³⁷ See Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

¹³⁸ Torah Ohr 75a and elsewhere; Also see Sefer HaMaamarim 5696 p. 119.

¹³⁹ See Sefer HaMaamarim 5678 p. 296 and on; 5696 p. 79, p. 104 and on.

to draw down an aspect that is higher than the intermediary and beginning of the chaining down of the worlds (*Hishtalshelut*). This is brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, indicated by the verse,¹⁴⁰ "Seek My face (*Panai*-פני), through which we reach the innermost aspect (*Pnimityut*-פנימיות) above, and thereby draw down the revelation of the *Aleph*-א, which is the intermediary medium.

This is as explained before about the matter of the aspect of "One-*Echad*-אחד,"¹⁴¹ that it is the intermediary medium from which the aspect of "forever-*Va'ed*-ועד" is drawn down. The *Aleph*-א is the first letter of the word "One-*Echad*-אחד," and it is from it that there also is a drawing down to the aspect of "forever-*Va'ed*-ועד," which is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

Now, just as this is so on Rosh HaShanah, so is this the case on the Holiday of Sukkot, at which time there is the revelation of [that which is drawn down on] Rosh HaShanah. (This is as explained before regarding the [continuing] words [of the verse,¹⁴² "Sound the Shofar at the moon's renewal], at the time appointed (*BaKeseh*-בכסה) for our festive day.") That is, on Sukkot there also must be service of *HaShem*-יהו"ה, blessed is He, with the aspect of the innerness (*Pnimityut*-פנימיות) [of the soul].

It is for this reason that that "the Pious (*Chassidim*) and Men of Action (*Anshei Ma'aseh*) would dance before them (*Bifneihem*-בפניהם)." The explanation of the word "before

¹⁴⁰ Psalms 27:8

¹⁴¹ See the preceding discourse entitled "*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon's renewal" of this year, 5721, Discourse 1.

¹⁴² Psalms 81:4

them-*Bifneiheim* בְּפְנֵיהֶם” is that it refers to the aspect of the innerness (*Pnimityut* פְּנִימִיּוּת) [of the soul]. This likewise is the explanation of the torches of fire (*Avukot Shel Or* אֲבוֹקוֹת שֶׁל אוֹר). For, a torch indicates a large light and illumination (*Ohr* אוֹר), and hints at the strength and force of the light (*Ohr* אוֹר).¹⁴³

In other words, at that time, there is a drawing down of the innerness (*Pnimityut*) of the light, up to and even including the inner aspect (*Pnimityut*) and essence of the light of *HaShem* יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. This drawing down is specifically brought about through dancing. For, just as we explained before that the drawing down of the innerness (*Pnimityut*) on Rosh HaShanah is through serving *HaShem* יהו"ה, blessed is He, with the sounding of the Shofar specifically in physical deed (*Ma'aseh*), and it is not enough to merely recite the verses, but there specifically must be the physical blowing of the Shofar in action (*Ma'aseh*), and specifically through this we reach the inner aspect (*Pnimityut*) of the soul and the inner aspect (*Pnimityut*) above in *HaShem*'s-יהו"ה Godliness, so likewise, is this so of dancing on Sukkot, which is with the feet, and is specifically the aspect of action (*Ma'aseh*).

3.

In order to understand all this in greater detail,¹⁴⁴ the verse states,¹⁴⁵ “He preserves kindness for thousands [of

¹⁴³ See the discourse entitled “*Chassidim v'Anshei Ma'aseh*” 5670 and 5704 *ibid*.

¹⁴⁴ See the discourse entitled “*Kol HaMa'arich b'Echad*” 5678 (Sefer HaMaamarim 5678 p. 388 and on).

¹⁴⁵ Exodus 34:7

generations] (*Alaphim*-אלפים),” in which the word “thousands-*Alaphim*-אלפים” in the plural, indicates the two above-mentioned aspects of the *Aleph*-א, these being the Concealed Wisdom (*Chochmah Stima'ah*) and the revealed Wisdom-*Chochmah*.

These two *Aleph*'s-א (“*Alaphim*-אלפים”) are drawn down from the aspect of “He preserves kindness-*Notzer Chessed*-נוצר חסד.” The aspect of Kindness-*Chessed*-חסד here refers to the Essential Kindness (*Chessed HaAtzmi*) of *HaShem*-יהוה, blessed is He, about which the verse states,¹⁴⁶ “For He desires kindness.”

The word “preserves-*Notzer*-נוצר” shares the same letters as “pipe-*Tzinor*-צנור,”¹⁴⁷ which indicates the constriction of the bestowal of the kindness-*Chessed*, so that it will be drawn down by way of a thin “pipe-*Tzinor*-צנור.” This is analogous to a person who pours water from a large barrel into smaller vessels, which is specifically done by means of a pipe (*Tzinor*-צנור).

For, without the pipe (*Tzinor*-צנור), the waters will not be drawn into the vessels, but rather, the waters will completely overflow and pour outside. Rather, it is specifically by means of the pipe (*Tzinor*-צנור) that the waters are drawn into the vessels, to the point that all the waters in the large barrel can be drawn into the [smaller] vessels.

¹⁴⁶ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 & Ch. 25.

¹⁴⁷ Likkutei Torah and Sefer HaLikkutim of the Arizal, Parshat Toldot and Parshat Ki Tisa; Pri Etz Chayim, Shaar HaSelichot, Ch. 8; Torah Ohr, Yitro 69d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 ibid.; Also see Igrot Kodesh, Vol. 2, p. 119.

The likeness to this analogy may be understood regarding how it is above in *HaShem*'s יהו"ה Godliness. Namely, in order for there to be the drawing into the aspect of the [two] *Aleph*'s א- ("אלפים-*Alaphim*"), which are the matter of the intermediary medium and the beginning of the chaining down of the worlds (*Hishtalshelut*) mentioned before, this is specifically through the "pipe-*Tzinor*-צנור."

For, without the "pipe-*Tzinor*-צנור," the light (*Ohr*) will not be drawn into vessels (*Keilim*) and moreover, it will be drawn to an inappropriate place. However, through the "pipe-*Tzinor*-צנור" which is the general matter of the Line-*Kav*, and through the inner aspect (*Pnimityut*) of the Line-*Kav*, there thereby is caused to be a drawing down of the entire inner aspect (*Pnimityut*) of the Essence of the light of the Unlimited One, *HaShem* יהו"ה, blessed is He, which transcends and precedes the restraint of the *Tzimtzum*, into the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and through them, also into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

The reason for the restraint of *Tzimtzum* of the "pipe-*Tzinor*-צנור" is because of *HaShem*'s יהו"ה Supernal desire for the light (*Ohr*) to be drawn down below. This is why the word "preserves-*Notzer*-נוצר (kindness)" shares the same letters as "desire-*Ratzon*-רצון." That is, it is because of *HaShem*'s יהו"ה Supernal desire (*Ratzon*-רצון), blessed is He,¹⁴⁸ in that "He desires kindness," that the restraint of the "pipe-*Tzinor*-צנור" is made to be, and by means of this, there is a drawing down of the light (*Ohr*) into the [two] *Aleph*'s א- ("אלפים-*Alaphim*"),

¹⁴⁸ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 & Ch. 25.

these being the Concealed Wisdom (*Chochmah Stima'ah*) and the revealed Wisdom-*Chochmah*.

4.

Now, sometimes the verse states,¹⁴⁹ “He does (*Oseh*-עשה) kindness for thousands [of generations] (*Alaphim*-אלפים).” This verse also states, “kindness for thousands (*Alaphim*-אלפים),” but does not use the term “preserves-*Notzer*-נוצר,” but instead uses the term “does-*Oseh*-עושה.” We therefore must understand this, being that the word “preserves-*Notzer*-נוצר” and the word “does-*Oseh*-עושה” are two different matters.

Moreover, not only are they different, but they are opposites. That is, the word “does-*Oseh*-עושה” indicates the conclusion of the repair,¹⁵⁰ as in the verse,¹⁵¹ “She shall do (*Asetah*-עשתה) her nails.” In contrast, the word “preserves-*Notzer*-נוצר” shares the same letters as “pipe-*Tzinor*-צנור,” referring to the matter of the constriction of *Tzimtzum*, which is the opposite of revelation.

Even the explanation of the word “*Notzer*-נוצר” as it is a term meaning “waiting” and “withholding,” are the opposite of revelation (*Giluy*). In other words, there is a waiting for some revelation, whereas currently, there is no revelation here at all. This being so, how are these two matters indicated by the word

¹⁴⁹ Exodus 20:6; Deuteronomy 5:10

¹⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and elsewhere.

¹⁵¹ Deuteronomy 21:12 and Targum Onkelus there; Also see the lengthy note and citations in Sefer HaMaamarim 5697 p. 214, note 13.

“He preserves-*Notzer*-נוצר” and the word “He does-*Oseh*-עושה” aligned?

This may be understood by prefacing with an explanation of the statement in Talmud, Tractate Shabbat,¹⁵² “*Aleph*-א *Beit*-ב [means] learn understanding-*Aleph Binah*-אלף בינה.” That is, the letter *Aleph*-א not only hints at the aspect of Wisdom-*Chochmah*, but also hints to the aspect of Understanding-*Binah*. To explain, Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate.”¹⁵³ This is because the point (*Nekudah*) of the Wisdom-*Chochmah* must necessarily be revealed in the comprehension and grasp of Understanding-*Binah*.

Though elsewhere¹⁵⁴ it is explained that there is an aspect of Wisdom-*Chochmah* that does not come to be grasped or comprehended, this relates to the aspect of the sight (*Re'iyah*-ראיה) of Wisdom-*Chochmah*. This is similar to the matter of “Rav kept silent,” but, “did not retract [his view],”¹⁵⁵ which stems from seeing the self-evident axiom of Wisdom-*Chochmah* which entirely transcends the matter of intellect (*Sechel*).¹⁵⁶

However, in regard to the intellectual insight of Wisdom-*Chochmah*, which is the matter of the point (*Nekudah*) of Wisdom-*Chochmah*, it necessarily must come into revelation

¹⁵² Talmud Bavli, Shabbat 104a

¹⁵³ See Zohar II 56a; Zohar III 4a

¹⁵⁴ See Imrei Binah, Shaar HaKriyat Shema, Ch. 56 and on; Sefer HaMaamarim 5654 p. 286 and on.

¹⁵⁵ See Talmud Bavli, Sukkah 7a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹⁵⁶ See Imrei Binah and Sefer HaMaamarim 5654 *ibid.*; Sefer HaMaamarim 5659 p. 74 and on; Also see Shaar HaYichud (The Gate of Unity), Ch. 26 *ibid.*

in the comprehension and grasp of Understanding-*Binah*. This is like a spring, from which the river will necessarily be drawn out.

This demonstrates that there necessarily is an inter-inclusion of Understanding-*Binah* within Wisdom-*Chochmah*. In other words, from the particulars of Understanding-*Binah* as they are included in the point (*Nekudah*) of Wisdom-*Chochmah*, they subsequently come into the revelation of comprehension and grasp. This explains the matter of Wisdom-*Chochmah* and Understanding-*Binah* being “two lovers who never separate” as it is from the angle of the point (*Nekudah*) of Wisdom-*Chochmah*.

The same is so from the angle of the Understanding-*Binah*. That is, every grasp and comprehension of Understanding-*Binah* must necessarily have some point (*Nekudah*) within it, and from this point (*Nekudah*) there is made to be a spreading forth and expansiveness of the Understanding-*Binah*.

This does not contradict the explanation elsewhere,¹⁵⁷ that Understanding-*Binah* receives from the essence of the power of conceptualization (*Ko'ach HaMaskeel*) which transcends Wisdom-*Chochmah*, as it states,¹⁵⁸ “The river is blessed from its riverbed.” For, this matter stems from the elevated superiority of Understanding-*Binah*, which is rooted in

¹⁵⁷ See Imrei Binah, Shaar HaKriyat Shema, Ch. 59; Sefer HaMaamarim 5654 ibid.; Sefer HaMaamarim 5659 p. 74 and on; 5679 p. 613 and on; 5689 p. 179 and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 ibid.

¹⁵⁸ Talmud Bavli, Shabbat 65b

the power of conceptualization (*Ko'ach HaMaskeel*), (as will be explained).

This is why it is possible for it to have a much greater expansion and additional intellectual light beyond the luminary of the point (*Nekudah*) of Wisdom-*Chochmah*. Nevertheless, all this is specifically brought about by the point (*Nekudah*) of the Wisdom-*Chochmah*. That is, when there is the point (*Nekudah*) of Wisdom-*Chochmah*, the Understanding-*Binah* then receives from its root in the power of conceptualization (*Ko'ach HaMaskeel*). In other words, the revelation of the root of Understanding-*Binah* is specifically brought about by the Wisdom-*Chochmah*.

About this Zohar states,¹⁵⁹ “This Wisdom-*Chochmah* spreads forth and Understanding-*Binah* comes out of it.” In other words, the revelation of Understanding-*Binah* is brought about through Wisdom-*Chochmah*. This then, is the explanation of why Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate” as it is both from the angle of the Wisdom-*Chochmah*, as well as from the angle of the Understanding-*Binah*.

Now, even though Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate,” they nevertheless individually have unique roots in the power of conceptualization (*Ko'ach HaMaskeel*). For, the root of Understanding-*Binah* is not from Wisdom-*Chochmah*, but it rather possesses an individually unique root in the power of conceptualization (*Ko'ach HaMaskeel*).

¹⁵⁹ Zohar III 290a (Idra Zuta)

Proof of this is from the fact that we observe that there could be a person who has the power of insight, but is not a person of grasp and comprehension. In other words, though he indeed discovers the insight and point of the concept, he nonetheless does not have the power to explain it to someone else, so much so, that he even has trouble understanding it properly himself.

On the other hand, another person could have the power to grasp and comprehend, but is not capable of discovering a novel insight. That is, if he is told a novel insight, it is in his power to explain it to himself and even to explain it to others, including those who are of a much lesser intellectual capacity than himself. This demonstrates that Understanding-*Binah* has a unique root in the power of conceptualization (*Ko'ach HaMaskeel*) in and of itself.

This then, explains the teaching of Talmud, “Learn Understanding-*Aleph Binah* בִּינָה-אֵלֶּף.” That is, Understanding-*Binah* too is hinted in the letter *Aleph*-א. For, since the Understanding-*Binah* is drawn from the power of conceptualization (*Ko'ach HaMaskeel*), it therefore is also called an “*Aleph*-אֵלֶּף.”

This is to say that in addition to the fact that it is unified with Wisdom-*Chochmah*, and Wisdom-*Chochmah* is called “*Aleph*-אֵלֶּף,” the Understanding-*Binah* itself also is drawn from the power of conceptualization (*Ko'ach HaMaskeel*), and the way it is drawn from the power of conceptualization (*Ko'ach HaMaskeel*) also is by way of the constriction (*Tzimtzum*) of the “hairs” (*Sa'arot*).

This is as in the teaching,¹⁶⁰ “The father-*Abba* [Wisdom-*Chochmah*] and mother-*Imma* [Understanding-*Binah*] are included in the *Mazal*.” Therefore, it too is hinted at in the letter *Aleph*-א, since the upper thorn is the source from where the “hairs” (*Sa’arot*) suckle etc., as explained before.

This then, explains the words, “He does (*Oseh*-עשה) kindness for thousands [of generations] (*Alaphim*-אלפים).” Namely, this refers to the Understanding-*Binah*. For, “doing” (*Oseh*-עשה) refers to the completion of the drawing down and revelation. This is as known regarding the explanation of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).¹⁶¹

That is, the matter of the world of Creation (*Briyah*) is that it is the possibility for the existence, whereas the world of Formation (*Yetzirah*) is the general form [of the existence], and the world of Action (*Asiyah*) is the completion of its repair. Thus, since the aspect of the *Aleph*-א of the Understanding-*Binah* is the drawing down with expansiveness and abundant details, the verse thus states about it, “He does (*Oseh*-עשה) kindness.”

In other words, when it states, “He preserves (*Notzer*-נוצר) kindness,” this refers to Wisdom-*Chochmah*, which is solely the point (*Nekudah*). This is why the verse uses the word “preserves-*Notzer*-נוצר,” which shares the same letters as “pipe-*Tzinor*-צנור,” referring to and indicating the constraint of the *Tzimtzum*, as explained before. In contrast, about the

¹⁶⁰ Zohar III 292a

¹⁶¹ See Sefer HaMaamarim 5662 p. 357; 5686 p. 29 and on; 5699 p. 221 and elsewhere.

Understanding-*Binah*, which is in a way of expansiveness, it uses the word “He does (*Oseh*-עושה).”

This likewise is the meaning of the explanation elsewhere,¹⁶² that the root of Wisdom-*Chochmah* is the aspect of the *Mazal* called “*Notzer*-נוצר” and the root the Understanding-*Binah* is the aspect of the *Mazal* called “*Nakeh*-נקה.” That is, the matter of the words “He preserves-*Notzer*-נוצר” and “He does-*Oseh*-עושה” is similar to the matter of [the two *Mazalot*] “*Notzer*-נוצר” and “*Nakeh*-נקה.”

However, more specifically, the aspect of “*Notzer*-נוצר” also refers to Understanding-*Binah*, and the aspect of “*Oseh*-עושה” also refers to Wisdom-*Chochmah*. This is due to the inter-inclusion of Wisdom-*Chochmah* and Understanding-*Binah* with each other.¹⁶³ However, in general, “*Notzer*-נוצר” refers to Wisdom-*Chochmah*, and “*Oseh*-עושה” refers to Understanding-*Binah*.

This is similar to what is explained elsewhere about the matter of *Ya''h*-יה"ה of the Name *HaShem*-יהו"ה, that in general the *Yod*-י refers to Wisdom-*Chochmah* and the *Hey*-ה refers to Understanding-*Binah*. However, more specifically, due to the inter-inclusion of Wisdom-*Chochmah* and Understanding-*Binah*, the lower thorn of the *Yod*-י is in the Understanding-*Binah*, and the *Hey*-ה also hints to Wisdom-*Chochmah*.

¹⁶² Imrei Binah, Shaar HaKriyat Shema, Ch. 58-59; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 25.

¹⁶³ See Imrei Binah, Shaar HaKriyat Shema *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

We must now explain the matter of the letter *Chet*-ח and the letter *Dalet*-ד of the word “One-*Echad*-אחד.” To explain, since the word “wisdom-*Chochmah*-חכמה” begins with the letter *Chet*-ח, the letter *Chet*-ח also hints at the aspect of Wisdom-*Chochmah*. However, we must understand the difference between the *Aleph*-א and the *Chet*-ח.

This may be understood from the teaching of our sages, of blessed memory, about the devotional intentions (*Kavanot*) of the word “One-*Echad*-אחד,” that one must “crown Him above and below and in the four directions.”¹⁶⁴ In other words, the letter *Chet*-ח hints at “above and below” (which includes the seven firmaments and the earth). This then, is the difference between the *Aleph*-א and the *Chet*-ח. Namely, although they both hint at Wisdom-*Chochmah*, nevertheless, the letter *Chet*-ח hints at “above and below,” which is not so of the *Aleph*-א.

The explanation is that in Wisdom-*Chochmah* there are two levels. There is the beginning of the revelation of Wisdom-*Chochmah*, and the conclusion of its revelation. By way of analogy this may be understood by how it is in man below. That is, when a person toils in a question of particular subject, after toiling with it there begins to be illumination in his brain and he thus senses the matter becoming settled (that is, he senses the truth of it). Nonetheless, he does not yet know or grasp the matter at all. In other words, not only does he not yet understand and grasp the matter in all its particulars in the

¹⁶⁴ Talmud Bavli, Brachot 13b

comprehension of Understanding-*Binah*, but moreover, he also does not yet grasp the point (*Nekudah*) of Wisdom-*Chochmah*.

He rather only senses the self-evident axiom of the matter (that is, he senses the truth of it), which is the matter of departing from darkness and concealment. This is because, at first, the matter was in a state of darkness and concealment for him, whereas now the light of the intellect illuminates.

Now, this revelation is not the revelation of the power to conceptualize itself (*Ko'ach HaMaskeel*). This is the power of conceptualization (*Ko'ach HaMaskeel*) completely divested from the tangible existence of the intellect (*Sechel*). Though it is a *Heyulie* power for intellect (*Sechel*), (but is unlike the essential *Heyulie* power of intellect – *Ko'ach Sechel Heyulie HaAtzme*), nevertheless, since it is a *Heyulie* power, it is divested from tangible existence.

This itself is the difference between a general principle (*Klal*) and a *Heyulie* power. That is, the general principle (*Klal*) possesses particulars (*Pratim*), but as they are included in the general principle (*Klal*) they are in a loftier state there. (An example is the particulars (*Pratim*) of Understanding-*Binah* as they are included in the point (*Nekudah*) of Wisdom-*Chochmah*). In contrast, being that it is the *Heyulie* for every type of intellectual matter, the *Heyulie* power is utterly divested of the particulars (*Pratim*), for if it was in a state of tangible existence, it could not be the *Heyulie* for all the particulars.

It must therefore be said that the revelation of the light, in that he senses the self-evident (truth) of it, is the revelation of the light of a particular intellect, and is not the revelation of

the power of conceptualization (*Ko'ach HaMaskeel*). It rather is the aspect of the revealed Wisdom-*Chochmah*.

However, this revelation is only the beginning of the drawing down of Wisdom-*Chochmah*. Afterwards, there is a drawing down of the revelation of the Wisdom-*Chochmah* of the point (*Nekudah*) of the concept, in which the point (*Nekudah*) already has a complete intellectual form according to the form of the Wisdom-*Chochmah*.

This is like the explanation¹⁶⁵ about the matter of Hillel and Shammai, that although both received [the same teachings] from Shemayah and Avtalyon,¹⁶⁶ nevertheless, Hillel leans toward leniency etc. This is because the explanation they received from their teachers was in a state of simplicity, and this being so, it can lean toward every form. Thus, only when the explanation was received in the vessels of their intellect it then took on form according to each of their vessels.

Now, two things are understood from this. The first is that the explanation they received from their teachers was still in a state of simplicity. The second is that, even so, it already was in the category and parameters of being drawn down (rather than its state before being drawn down), and this is why it subsequently came into form.

This may be better understood through the analogy of childbirth.¹⁶⁷ That is, during the first forty days of gestation, a

¹⁶⁵ See *Hemshech* 5672 Vol. 1, p. 20; Vol. 3 p. 1,233 and elsewhere.

¹⁶⁶ Mishnah Avot 1:12

¹⁶⁷ See Siddur Im Divrei Elo'him Chayim 70a and on; Sefer HaMaamarim 5635 Vol. 2 p. 454 and on; 5638 p. 143 and on; 5644 p. 196 and on; 5651 p. 57 and on.

prayer for the child to be a male is [a valid] and effective prayer, but not after the first forty days.¹⁶⁸

From this it is understood that there are three levels in the formation of the fetus. The first is as it still is included in the seminal drop of the father, which entirely transcends the category of being drawn down (*Hamshachah*). The second is as the seminal drop is already drawn into the womb of the mother, but still transcends form, and it therefore is possible for it to be changed. Nonetheless, at the very least, it already is in the category of being drawn down (*Hamshachah*), which is why it necessarily will then come to take on form. This itself is the third level, which takes place after the first forty days of gestation.

From this example we may understand the way Wisdom-*Chochmah* is drawn down. That is, as it is in the power of conceptualization (*Ko'ach HaMaskeel*) it utterly transcends the category of being drawn down (*Hamshachah*). There then comes about the beginning of drawing down the Wisdom-*Chochmah*, and later it comes to be drawn into form, in that it takes on the form of the point (*Nekudah*) of intellect, from which the particulars (*Pratim*) of Understanding-*Binah* then come forth.

This is analogous to the bestowal of intellect from a teacher to his student, who are of no relative comparison to each other. At first, the teacher must restraint all the light of his own intellect, so that all that remains is the point (*Nekudah*) as it relates to the grasp of the student. Then, after the restraint and

¹⁶⁸ Talmud Bavli, Brachot 60a

constriction (*Tzimtzum*), the teacher bestows the intellect to his student.

However, the order of bestowal also has three levels. There is the intellect as it is in the teacher himself, in that even after he constricted his intellect, it still remains above the category of being drawn down. Following this, there is the bestowal of the intellect as it is before being grasped and absorbed in the intellect of the student, in that he has not yet even absorbed it in his own Wisdom-*Chochmah* as it is a point (*Nekudah*). This is followed by the intellect as it is absorbed and takes on form in the vessel of [the mind] of the student, first as a point (*Nekudah*), and then with all the particulars of the grasp and comprehension of Understanding-*Binah*.

Based on the above, we can understand the difference between the *Aleph-א* and the *Chet-ח*. For, the *Aleph-א* indicates the beginning of the appearance of Wisdom-*Chochmah*, whereas the *Chet-ח* indicates the Wisdom-*Chochmah* as it already has come into the form of the aspect of the point (*Nekudah*). This is also why the letter *Chet-ח* has the form of “above” and “below,” which is not so of the letter *Aleph-א*.

This may be better understood from the matter of the birth of the emotions (*Midot*) from the intellect (*Sechel*). That is, here too there are these three levels. For, at first, there is the essential grasp and comprehension, which entirely transcends the matter of emotions (*Midot*). In other words, not only is there no arousal of intellect (*Sechel*) there, but beyond this, there is not even the leanings [of the intellect] toward the emotions (*Midot*). This is followed by the leaning of the intellect (*Sechel*)

toward the emotions (*Midot*), until the actual birth of the emotions (*Midot*) comes about.

Now, the leaning of the emotions (*Midot*) only applies once there is the aspect of the point (*Nekudah*) of the Wisdom-*Chochmah*. In contrast, at the beginning of the appearance of the Wisdom-*Chochmah*, emotional leanings are not yet applicable at all. This is why the letter *Aleph-א* does not hint at the aspects of “above” and “below,” because the beginning of the appearance of the Wisdom-*Chochmah* is not yet a matter of [emotional] leanings at all. (As explained in Biurei HaZohar¹⁶⁹ on the verse,¹⁷⁰ “*Ki MeiRosh Tzurim Erenu*,” though in essence Wisdom-*Chochmah* also possesses emotions (*Midot*), nonetheless, these emotions (*Midot*) are not yet in a state of having form (*Tziyur*).)

Now, the letter *Dalet-ד* is the aspect of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*). In general, this refers to the matter of Kingship-*Malchut* of the aspect of Wisdom-*Chochmah*. For, “the upper Father-*Abba Ila’ah* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”

This is why [the *Dalet-ד* of the word “One-*Echad-אחד*”] is a large letter *Dalet-ד*. This also is the general matter of the word “One-*Echad-אחד*,” which refers to the world of Emanation (*Atzilut*) and is the World of Oneness (*Olam HaAchdut*), which is the aspect indicated by the word “One-*Echad-אחד*.” It is the intermediary medium from which there subsequently is the

¹⁶⁹ Biurei HaZohar of the Mittler Rebbe, Balak 103a and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 993 and on

¹⁷⁰ Numbers 23:9

drawing down of the aspect of “forever-*Va’ed*-וְעַד” in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

6.

Now, in the word “forever-*Va’ed*-וְעַד,” the three letters of the word “One-*Echad*-אֶחָד” come by way of letter exchange (*Temurah*). In other words, the letter *Aleph*-א of the word “One-*Echad*-אֶחָד” becomes the *Vav*-ו of the word “forever-*Va’ed*-וְעַד,” being that the letter *Aleph*-א can be exchanged with the letter *Vav*-ו, as known about the verse,¹⁷¹ “In all their troubles He was (*Lo*-לֹא) troubled,” in which the word “He was” is written as “He was not-*Lo*-לֹא” with an *Aleph*-א, but is read “He was-*Lo*-לוֹ” with the letter *Vav*-ו.¹⁷² The *Vav*-ו of the word “forever-*Va’ed*-וְעַד” therefore refers to the aspect of Wisdom-*Chochmah* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The *Ayin*-ע of the word “forever-*Va’ed*-וְעַד” is drawn from the aspect of the *Chet*-ח of the word “One-*Echad*-אֶחָד,” being that the letter *Chet*-ח can be exchanged with the letter *Ayin*-ע.¹⁷³ It too is the aspect of Wisdom-*Chochmah*, for as known, the sages are called “the eyes-*Einei*-עֵינֵי of the congregation.”¹⁷⁴

¹⁷¹ Isaiah 63:9

¹⁷² Zohar I 120b

¹⁷³ The letter *Chet*-ח and the letter *Ayin*-ע are both guttural letters (אָהָהָע) that issue from the throat, and are thus closely related in their pronunciation, and exchange via the methodology of *Temurah*.

¹⁷⁴ Numbers 15:24; Midrash Shir HaShirim Rabba 1:15

This too is an aspect of Wisdom-*Chochmah*,¹⁷⁵ except that it is the externality (*Chitzoniyut*) of Wisdom-*Chochmah*. By way of analogy, this is like a teacher who teaches his student the wisdom of language, which is just a preface to studying the actual wisdom taught in that language. In other words, since the aspect of “forever-*Va’ed* וְעַד” is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), therefore, it is not possible for there to be a drawing down of the aspect of Wisdom-*Chochmah* in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in the same way that it is in the world of Emanation (*Atzilut*), but just its externality (*Chitzoniyut*).

However, we still must better understand this. For, the aspect of the *Vav*-ו drawn from the *Aleph*-א is not a matter of exchange (*Chiluf*), but rather the aspect of the *Aleph*-א itself is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is the explanation of the matter of the letter *Vav*-ו, which indicates drawing down,¹⁷⁶ meaning that the thing itself is drawn down. Thus, since as explained before, the *Aleph*-א is loftier than the *Chet*-ח, it is not understood why the aspect of the *Aleph*-א is itself drawn down as it is, whereas the *Chet*-ח is not drawn down as it is, but must be exchanged with the letter *Ayin*-ע.

The explanation is that this itself is the reason. For, the statement of Zohar¹⁷⁷ is well known, that “He grasps all worlds, but there is none who grasp Him.” In other words, the very

¹⁷⁵ Tanya, Iggeret HaKodesh, Epistle 14 (120b)

¹⁷⁶ Likkutei Torah, Drushim L’Rosh HaShanah 59a and elsewhere.

¹⁷⁷ Zohar III 225a (Ra’aya Mehemna)

same aspect about which it states “There is none who grasps Him,” is the very same aspect about which it states “He grasps all worlds.”

As known, there is a distinction between the explanation of the word “grasps” as it relates to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and the explanation of the word “grasps” as it relates to the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

For, the meaning of the word “grasps,” as it relates to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is that it is in a way of grasp and inner manifestation within the worlds, each world according to its capacity. This is why there are many differentiations of levels within the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

That is, in the upper worlds there is an illumination of the essence of the light (*Etzem HaOhr*), whereas lower than this, there only is an illumination of a radiance (*Ha'arah*), and below this, there only is a radiance of a radiance (*Ha'arah d'Ha'arah*), and lower than this, there only is a radiance of a radiance (*Ha'arah d'Ha'arah d'Ha'arah*).

In contrast, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) is not in the category of being grasped at all. Rather, it is found just as it is in the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, it is like how the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is found in all

worlds equally, as the verse states,¹⁷⁸ “Do I not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” in that the aspect of “I-*Ani*-אני,” which literally refers to the Essential Self of *HaShem*-יהו"ה, blessed is He, is equally present in the heavens and the earth. The same is so of the statement, “He grasps all worlds.” That is, since the aspect indicated by “He” transcends the category of “grasp,” since “there is no thought that grasps Him,” therefore, He Himself grasps all worlds equally, just as He is Essentially.

With this in mind, we can understand why there is a differentiation between the *Aleph*-א and the *Chet*-ח. For, in the aspect of the *Chet*-ח, since it is in the form of a point (*Nekudah*), it therefore takes on form and becomes limited and in the category of grasp, and it therefore is not possible for it to be drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as it is in its innerness (*Pnimiyut*).

All that is drawn forth is its externality (*Chitzoniyut*). This is why the *Chet*-ח exchanges with the letter *Ayin*-ע. In contrast, this is not so of the aspect of the *Aleph*-א, which transcends the category of form and grasp, and therefore, it itself is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is the matter of the letter *Vav*-ו.

Now, the *Dalet*-ד of the word “One-*Echad*-אחד” does not become exchanged in the word “forever-*Va'ed*-וְעַד.” The only difference is that in the word “One-*Echad*-אחד” which is the aspect of the world of Emanation (*Atzilut*), it is a large

¹⁷⁸ Jeremiah 23:24

Dalet-7. In contrast, in the word “forever-*Va’ed*-וַעַד,” which is the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is a regular *Dalet-7*.

The reason is because the *Dalet-7* hints at Kingship-*Malchut*, as explained before. Since the aspect of Kingship-*Malchut* has the power of novel creation, which is rooted in the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and it solely is in His power and ability to bring forth existence from nothing to something, since there is no cause or reason that precedes Him, God forbid to think so,¹⁷⁹ the truth of this aspect specifically becomes revealed in the aspect of “forever-*Va’ed*-וַעַד,” meaning, in the novel creation of something from nothing in actuality.

With the above in mind, we can better understand what was explained before¹⁸⁰ that the verse¹⁸¹ “Listen Israel-*Shema Yisroel*-שמע ישראל” is the concluding signet of the verses of Kingship (*Malchiyot*) [recited on Rosh HaShanah]. For, even though the verse “Listen Israel-*Shema Yisroel*-שמע ישראל” is the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He, nevertheless, the intention in the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He, is for it be drawn down into the Lower Unity (*Yichuda Tata’ah*).

¹⁷⁹ Mishneh Torah, Hilchot Yesodei HaTorah 1:1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Tanya, Iggeret HaKodesh, Epistle 20 (130b).

¹⁸⁰ See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1, Ch. 3.

¹⁸¹ Deuteronomy 6:4

In other words, the intention in the aspect indicated by the word “One-*Echad*-אחד” is for it to be drawn down into the aspect indicated by the word “forever-*Va’ed*-ועד.” The entire matter of the aspect indicated by the word “One-*Echad*-אחד” is for it to be an intermediary medium etc. This is especially so of the letters *Aleph*-א and *Dalet*-ד, which are not in a state of actual letter exchange (*Chiluf*), but are themselves drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), as explained before.

7.

Now, about Rosh HaShanah it states, “*BaKeseh*-בכסא,” which divides into “the *Aleph*-א is covered-*Keis Aleph*-א’-כס.”¹⁸² That is, the *Aleph*-א, which is the beginning of the intermediary medium, is in a state of being covered and concealed. However, through the service of *HaShem*-יהו"ה, blessed is He, of blowing the *Shofar* specifically in actual deed, the beginning of the drawing down is caused.

The root of the drawing down is in the innerness (*Pnimityut*) and Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Subsequently, on Yom HaKippurim, the light (*Ohr*) is drawn down in an inner way (*b’Pnimityut*), however it still is in a state of concealment. The beginning of its revelation is on the Holiday of Sukkot, for as

¹⁸² See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1.

known, the cloud of the incense [of Yom HaKippurim] is drawn into revelation in the *Schach* covering of the Sukkah.¹⁸³

This likewise is the matter of waving of the four species (*Netilat Lulav*). For, the devotional intention (*Kavanah*) in this is to affect a drawing down of the aspect of Knowledge-*Da'at* into the aspect of *Nukvah*, which is rooted and positioned in the chest of *Zeir Anpin* (as stated in *Mishnat Chassidim*).¹⁸⁴ In other words, this refers to drawing down all the way to the aspect of Kingship-*Malchut*. Thus, due to the drawing down brought about through waving of the four species, great joy is caused in the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*).

Now, the way of this joy is that they would juggle torches of fire (*Ohr*), which indicates the great strength and force of the light (*Ohr*-אור) of the innerness (*Pnimityut*) and essence of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

Now, the number of torches was either four or eight. The four indicate the four letters of the Name *HaShem*-יהו"ה, which includes the totality of the chaining down of the worlds (*Hishtalshelut*). The eight torches indicates eight times the Name *HaShem*-יהו"ה, which transcends the chaining down of the worlds.¹⁸⁵ Alternately, the eight torches hint at the aspect

¹⁸³ See Ateret Rosh, Shaar Yom HaKippurim 29a and on; 36a and on; *Hemshech* "v'Kachah" 5637, Ch. 84 (Sefer HaMaamarim 5637 Vol. 2 p. 604 and on).

¹⁸⁴ *Mishnat Chassidim*, Mesechet Yemei Sukkah, Ch. 4 and on; Also see *Hemshech* "v'Kachah" *ibid.*, Ch. 87; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37.

¹⁸⁵ See the discourse entitled "*Chassidim v'Anshei Ma'aseh*" 5670 & 5704 *ibid*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*).

of Wisdom-*Chochmah*, and even higher, the aspect of the eighth *Mazal*, which is “*Notzer*-נוצר,” (as explained in the continuum of discourses entitled “*v’Kachah*”).¹⁸⁶ All this is drawn down through the joy of dancing, specifically in actual [physical] action.

This then, is the meaning of [the teaching],¹⁸⁷ “The Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*) would dance etc.” For, the “Pious-*Chassidim*-חסידים” and “Men of Action-*Anshei Ma’aseh*-מעשה” correspond to the matter of lights (*Orot*) and vessels (*Keilim*), respectively.¹⁸⁸ That is, Rashi explains that “the Pious-*Chassidim*-חסידים” refers to “whoever is pious (*Chassid*-חסיד) is essentially pious (*Chassid*-חסיד) from his root [not having sinned from his youth].” In other words, he is a person who does not have an aspect of ego or sense of independent existence [from *HaShem*-יהו"ה] in the first place. This is the matter of the nullification (*Bittul*) of the lights (*Orot*) to *HaShem*-יהו"ה, blessed is He.

“Men of Action-*Anshei Ma’aseh*-מעשה” refers to the matter of service of *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata’ah*). Higher than this, it is the matter of the Lower Unity (*Yichuda Tata’ah*), as it is included in the world of Emanation (*Atzilut*), this being the matter of the vessels (*Keilim*) that are in a state of the existence of “something,” only that immediately upon their coming into being, they immediately are nullified (*Bittul*) to *HaShem*-יהו"ה,

¹⁸⁶ See *Hemshech* “*v’Kachah*” Ch. 103 (Sefer HaMaamarim 5637 Vol. 2 p. 652).

¹⁸⁷ Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

¹⁸⁸ See the discourse entitled “*Chassidim v’Anshei Ma’aseh*” 5670 & 5704 *ibid*.

blessed is He. This is like the example given before¹⁸⁹ of a person who makes an oath with the provision that “upon making the oath it becomes nullified,” [in which the applicability of the oath is solely that it be nullified].¹⁹⁰

Now, because of the drawing down of the light of the aspect of the “torch,” this being the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) which was drawn down in them, they therefore were joyous and danced. This is because the “Pious-*Chassidim*-חסידים” and “Men of Action-*Anshei Ma'aseh*-אנשי מעשה” are the aspects of the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), and on the Holiday of Sukkot, there is a drawing down in them of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

¹⁸⁹ See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1, Ch. 4.

¹⁹⁰ Also see *Torat Menachem* Vol. 18 p. 202 (with respect to the existence of the world of Chaos-*Tohu* which was created to be destroyed).