

Discourse 4

“*Chassidim v'Anshei Ma'aseh - The Pious and the Men of Action*”

Delivered on the 2nd day of Sukkot, 5724

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

1.

It states,²⁰¹ “The Pious (*Chassidim*) and the 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, (they would throw them up [and catch them] etc., there were experts who could do so with four or eight torches) while saying passages of song and praise before them etc.”

Now, this Mishnah only enumerates two categories, the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*). However, the Baraita²⁰² states, “Some of them would say, (this being the passage of song and praise mentioned in the Mishnah), ‘Happy is our youth²⁰³ that did not embarrass our old age.’ This was said by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*). Some of them would say, ‘Happy is our old age that atoned for our youth.’ This was said by the Repentant (*Baalei Teshuvah*).” That is, in addition to the two

²⁰¹ Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

²⁰² Talmud Bavli, Sukkah 53a *ibid.*; Also see Tosefta Sukkah 4:2

²⁰³ During which we did not sin. (Rashi)

categories of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*), (both of whom are included in the same statement), there also is the additional category of the repentant (*Baalei Teshuvah*).

However, in regard to the words, “they would dance before them... saying passages of song and praise before them,” [the word “before them”] refers to the entire nation. This is as stated by Rambam,²⁰⁴ “The entire people – all the men and women – would come to see and hear.” This indicates that this matter relates (not just to the Pious (*Chassidim*), the Men of Action (*Anshei Ma'aseh*), and the Repentant (*Baalei Teshuvah*) but also to all the Jewish people, **before whom** they would dance etc., and say etc. In other words, the dancing and saying of passages of song and praise by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) etc., had an effect on all the Jewish people.

Now, it can be said that the word “before them-*Lifneihem*” also means “innerness-*Pnimityut*” that is, “to their innerness-*L'Pnimityutam*.”²⁰⁵ In other words, the dancing and reciting of passages of song and praise by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) etc., had an effect on the innerness (*Pnimityut*) of the Jewish people, and this was then drawn into the entire year. This is as stated by his honorable holiness, my father-in-law, the Rebbe, (in his discourse by this title of the year 5704),²⁰⁶ that the celebration of the House of Drawing Water (*Simchat*

²⁰⁴ Hilchot Lulav 8:14

²⁰⁵ See what is similarly explained in Torah Ohr, Mishpatim 75c.

²⁰⁶ At its conclusion and ending. See Sefer HaMaamarim 5704 p. 43.

Beit HaSho'evah) illuminates within the service of *HaShem*-יהו"ה, blessed is He, throughout the duration of the year.

Even so, this act and its relation to all the Jewish people (hinted in the words of the Mishnah, "They would dance before them (*Lifneihem*-לפניהם)... and recite before them (*Lifneihem*-לפניהם) etc.), was specifically done by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) mentioned in the Mishnah, as well as by the Repentant (*Baalei Teshuvah*) mentioned in the Baraita. We therefore should explain the matter of the three categories; the Pious (*Chassidim*), the Men of Action (*Anshei Ma'aseh*), and the Repentant (*Baalei Teshuvah*). We also should explain why the Mishnah only mentions the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*), whereas the Baraita also mentions the Repentant (*Baalei Teshuvah*).

2.

This may be understood by prefacing with the explanation in the Alter Rebbe's discourse in the booklet of [manuscripts] of his discourses from the year 5562, entitled "*Yekarah Hee MeePeneeneem* etc."²⁰⁷ In it he cites the teaching of Ra'aya Mehemna²⁰⁸ about why in regard to honor (*Kavod*-כבוד), precedence is given to one's father over his mother,²⁰⁹ whereas in regard to fear (*Yirah*-יראה), precedence is given to

²⁰⁷ Subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 30-31; Also see *Derech Chayim* Ch. 23 (29b), Ch. 25 and on.

²⁰⁸ *Zohar* III 81b

²⁰⁹ Exodus 20:12; Deuteronomy 5:27

one's mother over his father.²¹⁰ This is because²¹¹ “Honor (*Kavod*-כבוד) refers only to Torah,” and therefore the father-*Abba* (Wisdom-*Chochmah*) precedes the mother-*Imma* (Understanding-*Binah*). (He adds: “See the entire teaching there.”)

He then explains this teaching, namely, that “Honor” (*Kavod*-כבוד-32) refers to Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) from which thirty-two pathways (*Netivot*)²¹² are drawn to the emanations, and from them all the particulars of the intellectual aspects (*Mochin*) are drawn to all the particular emanations.

By way of analogy, this may be understood from human intellect, which divides into many [kinds of] wisdom, such as the wisdom of medicine, the wisdom of grammar, the wisdom of astronomy etc. Each of these is a general wisdom, but is nonetheless a pathway from the source of wisdom-*Chochmah*, such as the path of a particular concept that comes from a particular wisdom. A person who conceptualizes that wisdom and then comes to conceptualize another wisdom, is like someone who travels from path to path in the particular concepts within a single wisdom. In other words, from the source of Wisdom-*Chochmah* there is a drawing down of thirty-two kinds of wisdom, and each wisdom is a path from the source of Wisdom-*Chochmah*.

²¹⁰ Leviticus 19:3; See Zohar *ibid.*, and elsewhere.

²¹¹ Avot 6:3

²¹² Ra'aya Mehemna *ibid.* Also see Zohar III 256b; Sefer Yetzirah 1:1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), and elsewhere.

He continues to explain that since the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest in Wisdom-*Chochmah*,²¹³ Torah is therefore called "precious-*Yekarah*-יקרה," since there is a manifestation of "the preciousness-*HaYakar*-היקר" within it, which is the Targum translation of the word "honor-*Kavod*-כבוד."²¹⁴

This refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is called "precious-*Yakar*-יקר" on account of His wondrous preciousness, like a crown made of gold and precious stones which is beyond value in its preciousness etc. In the same way, the aspect of the Crown-*Keter* is the preciousness that [is above] Wisdom-*Chochmah* of the world of Emanation (*Atzilut*). It therefore is called "precious-*Yekarah*-יקרה," since "the preciousness-*HaYakar*-היקר" manifests within it.

About this the verse states,²¹⁵ "It is more precious (*Yekarah*-יקרה) than pearls (*Pneeneem*-פנינים)," meaning,²¹⁶ "Even more than the High Priest who enters the innermost sanctum (*Lifnai v' Lifnim*-לפני ולפנים)." For, when the High Priest (*Kohen Gadol*) enters the innermost sanctum, he goes and ascends in his service of *HaShem*-יהו"ה, blessed is He, from level to level until his soul enters into the chamber of the Holy of Holies, which is the inner aspect (*Pnimiyyut*) of the Wisdom-*Chochmah*, upon which the Crown-*Keter* rests.

This is why it is called "the innermost sanctum-*Lifnai v' Lifnim*-לפני ולפנים," meaning, the inner (*Pnimiyyut*-פנימיות) of

²¹³ See Tanya, Likkutei Amarim, Ch. 35 in the note.

²¹⁴ See Ra'aya Mehemna ibid.

²¹⁵ Proverbs 3:15

²¹⁶ Talmud Bavli, Horayot 13a

the inner (*Pnimityut*-פנימיות). This is as we find²¹⁷ with Rabbi Yishmael, the High Priest (*Kohen Gadol*) “who entered the innermost sanctum (*Lifnai* ו' *Lifnim*-לפני ולפנים) and saw the Supernal Crown-*Keter* etc., and He said to him, ‘Yishmael, my son, bless Me etc.’”

Nevertheless, even the High Priest (*Kohen Gadol*) who enters the innermost sanctum (*Lifnai* ו' *Lifnim*-לפני ולפנים), though he ascends to the aspect of the Holy of Holies, which is the inner aspect (*Pnimityut*) of the Wisdom-*Chochmah*, nevertheless, his soul is a limited creation that has an end and expiration etc. In other words, the service of the High Priest (*Kohen Gadol*) who enters the innermost sanctum, is in a way of ascent from below to Above, and it therefore is in a state of limitation etc.

However, the Torah “is more precious (*Yekarah*-יקרה) than even the High Priest who enters the innermost sanctum (*Lifnai* ו' *Lifnim*-לפני ולפנים).” For, the Torah is called “precious-*Yekarah*-יקרה” on account of the Godliness that manifests in the inner aspect (*Pnimityut*) of the Supernal Wisdom-*Chochmah*. That is, even as it is drawn down to below, to the point of being inscribed on physical tablets, nevertheless, since “the script was the script of God,” and *HaShem*’s יהוה Godliness is utterly devoid of all limitation and conclusion, it therefore is even more precious (*Yekarah*-יקרה) than the High Priest who enters the innermost sanctum. This is because the drawing down of His Godliness even comes to below from Above, as it is limitless (*Bli Gvul*).

²¹⁷ Talmud Bavli, Brachot 7a

With this in mind, we can understand the difference between “honor-*Kavod*-כבוד” and “fear-*Yirah*-יראה.” That is, about honor (*Kavod*) the verse states,²¹⁸ “Honor your father [and your mother],” in that the father-*Av*-אב, which refers to the aspect of Wisdom-*Chochmah*, precedes the mother-*Eim*-אם [which refers to Understanding-*Binah*]. This is because every drawing down from Above to below is from *HaShem*’s-יהו"ה Godliness itself, which is the “father-*Av*-אב,” and it therefore requires “honor” (*Kavod*-כבוד), even though it chained down to below to a great extent, as explained before.

In contrast, in regard to fear (*Yirah*), one’s mother precedes his father, being that fear (*Yirah*) is from below to Above, since it is the ascent of the created being relative to his closeness to *HaShem*-יהו"ה, blessed is He, to the point that he comes to a state of the nullification of his existence (*Bittul b’Metziyut*), this being the upper fear (*Yirah Ila’ah*) of Wisdom-*Chochmah*.

Therefore, the order in this, is that there first must be fear (*Yirah*) that stems from understanding-*Binah* and intellect, which is the aspect of the mother-*Eim*-אם. This is the external fear (*Yirah Chitzonit*) that stems from contemplation (*Hitbonenut*) etc. Afterwards he enters even higher, (similar to the High Priest who enters the innermost sanctum) and reaches the state of nullification of his existence (*Bittul b’Metziyut*), which is the aspect of the father-*Av*-אב, this being the inner fear (*Yirah Pnimit*) which is in Wisdom-*Chochmah*, as the verse states,²¹⁹ “Fear of *HaShem*-יהו"ה is Wisdom-*Chochmah*.”

²¹⁸ Exodus 20:12; Deuteronomy 5:27

²¹⁹ Job 28:28; See Tanya, Likkutei Amarim, Ch. 43 (62a)

This is also the difference between the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*). That is, the Oral Torah (*Torah SheBaal Peh*), which is called,²²⁰ “The Torah of your mother-Torat Eemecha-אִמְךָ תּוֹרַת,” primarily stems from fear of the King, as to what His intention was etc. It is for this reason that one is extremely careful before introducing any novelty, even to say that something is forbidden on account of a negative prohibition that is stated in the Written Torah (*Torah SheB'Khtav*), and the like. It is in this regard that when it comes to fear (*Yirah*), the mother-*Eim*-אִם precedes the father-*Av*-אב, in that there is first fear-*Yirah* (the external fear) and then Wisdom-*Chochmah* (the inner fear).

In contrast, this is not so of the Written Torah (*Torah SheB'Khtav*), which is called,²²¹ “the discipline of your father-*Musar Avicha*-מִוֶּסֶר אֲבִיךָ.” This is the aspect of Wisdom-*Chochmah* from which the thirty-two paths are drawn from Above to below, and is the matter of “honor-*Kavod*-כְּבוֹד-32” in which the father-*Av*-אב precedes the mother-*Eim*-אִם, as explained before.

3.

However, there is a higher fear than even the inner fear (*Yirah Pnimit*) of the aspect of Wisdom-*Chochmah* mentioned above. This is fear (*Yirah*) [that stems] from the aspect of the Crown-*Keter*, about which our sages, of blessed memory,

²²⁰ Proverbs 1:8; Tanya, Iggeret HaKodesh, Epistle 29 (151a) citing Zohar; Likkutei Torah, Drushei Shemini Atzeret 85b (see the citations there in Kehot 5744 edition which was printed thereafter).

²²¹ See the preceding note.

stated,²²² “Although the Supernal Crown (*Keter Elyon*) is a brilliant light etc., nevertheless, before the Cause of all causes it is dark.” This fear (*Yirah*) is called “fear of shame” (*Yirat Boshet*-יראת בושֶׁת),²²³ and transcends fear (*Yirah*) of the aspect of Wisdom-*Chochmah*, which only is called “In the beginning-*Bereishit*-בְּרֵאשִׁית,”²²⁴ which is the reverse of the letters of “fear of shame-*Yare Boshet*-יִרְא בִשֶׁת.”

The explanation is that the verse states,²²⁵ “Too awesome for praise-*Nora Tehilot*-נִוְרָא תְהִלֹּת.” The word “awesome-*Nora*-נִוְרָא” means that one becomes moved (*Nitpa’el*) by the fear. This is similar to the word, “he is sworn-*Nishba*-נִשְׁבַּע,” wherein the “oath-*Shevuah*-שְׁבוּעָה” is the essential thing, and the man who commits himself to the “oath-*Shevuah*-שְׁבוּעָה” is called “sworn-*Nishba*-נִשְׁבַּע,” in that the prefix letter *Nun*-נ [causes the word to be] applied to the one who is moved (*Nifal*-נִפְעַל). Thus, the word “awesome-*Nora*-נִוְרָא” refers to when one is moved with essential fear.

This occurs when he is darkened before the Cause of all causes, and is called “fear of shame-*Yare Boshet*-יִרְא בִשֶׁת,” referring to the nullification of his existence (*Bittul b’Metziyut*). However, it is not yet called “awesome-*Nora*-נִוְרָא” to be applied to the one who is moved (*Nifal*-נִפְעַל) except when he distances himself from before Him, to become the head and root of the emanations.²²⁶ He then is called “awesome-*Nora*-נִוְרָא”

²²² Tikkunei Zohar, Tikkun 70 (135b)

²²³ See Likkutei Torah, Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549; Ohr HaTorah, Va’era p. 121.

²²⁴ Genesis 1:1; See Tikkunei Zohar, Tikkun 28 (72b)

²²⁵ Exodus 15:11

²²⁶ Note: See Maamarei Admor HaZaken 5562 p. 31, wherein after the words “to be the head and root” there are two lines accidentally printed there from the end

similar to the term “sworn-*Nishba*-נִשְׁבַּע” etc., meaning when he becomes garbed in fear and becomes awesome-*Nora*-נֹרָא to the one who sees him etc.

By way of analogy, this may be understood from a teacher and his student. That is, to the degree that the student grows in his level of wisdom and in the refinement of his intellect, he can then grasp the true greatness of the teacher, so much so, that he becomes very ashamed and nullified of his existence before his teacher. In contrast, a student who is lower than him in the level of his wisdom and the refinement of his intellect, will not be as nullified before his teacher.

Now, at first glance, the opposite should be true, because the student who has greater wisdom is closer in relation to his teacher, which is not so of the lesser student, who is further in relation to the teacher. This being so, the student who is more distant should be more nullified to the teacher than the greater student who is relatively closer.

However, the explanation is that in the greater student, who is closer relative to the teacher, the closeness itself is what causes him to have a greater appreciation of the awesome level of his teacher, and he therefore is more nullified to him.

Now, in the analogue, this is the difference between the fear and nullification (*Bittul*) of Wisdom-*Chochmah* and the [fear and nullification] of the Crown-*Keter*. That is, the nullification (*Bittul*) of the Crown-*Keter* is higher than the nullification (*Bittul*) of Wisdom-*Chochmah*. For, even though

of the discourse. It should instead continue and state, “of the emanations, and he is then called ‘awesome-*Nora*-נֹרָא’ similar to the language ‘sworn-*Nishba*-נִשְׁבַּע’ etc. meaning, when he becomes garbed in fear and becomes awesome-*Nora*-נֹרָא to the one who sees him etc. This should suffice for those who understand.”

the nullification (*Bittul*) of Wisdom-*Chochmah* is nullification of existence (*Bittul b'Metziyut*), (as explained above), nonetheless, ultimately, Wisdom-*Chochmah* is the beginning of the chaining down (*Hishtalshehut*) and is therefore in a state of greater distance from Him, blessed is He. It specifically is the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshehut*), that is closer to Him, blessed is He. This is why it is darkened before the Cause of all causes, in an ultimate state of nullification (*Bittul*), this being the “fear of shame-*Yirat Boshet* בושַת-יִרְאַת” mentioned above. (This concludes the content of the discourse.)

4.

Now, from all the above it arises that there are three matters here. The first matter is the drawing down from Above to below through Torah, which is called “precious-*Yekarah* יִקְרָה.” The second matter is the toil of ascent from below to Above, until the level of the High Priest who enters the inner sanctum (*Lifnai v'Lifnim* לִפְנֵי וּלְפָנִים).

These two matters are bound to the aspect of Wisdom-*Chochmah*, and the only difference between them is whether it is in a way of drawing down from Above to below (from the aspect of Wisdom-*Chochmah* all the way down to below), or in a way of ascent from below to Above (from the external fear (*Yirah Chitzonit*) to the inner fear (*Yirah Pnimit*), which is the aspect of Wisdom-*Chochmah*), as explained above. The third matter is the aspect of the Crown-*Keter*, which “is dark before the Cause of all causes,” and is in the ultimate state of

nullification (*Bittul*), this being “fear of shame-*Yirat Boshet*-
יראת בושת.”

Now, it can be said that these three matters are the three levels of the Pious (*Chassidim*), the Men of Action (*Anshei Ma'aseh*), and the Repentant (*Baalei Teshuvah*) who are enumerated in regard to the songs and praises they would say before all of the Jewish people at the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*).

The explanation is as elucidated by his honorable holiness, my father-in-law, the Rebbe, (in the above-mentioned discourse of the year 5704),²²⁷ that the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) are two levels in the service of *HaShem*-יהו"ה, blessed is He. The level of the Pious (*Chassidim*) is the toil of drawing down light, whereas the level of the Men of Action (*Anshei Ma'aseh*) is the toil of making receptacles (*Keilim*).

In other words, the work of the Men of Action (*Anshei Ma'aseh*) is in making receptacles (*Keilim*) for *HaShem*'s יהו"ה Godliness, through the toil of affecting refinements (*Avodat HaBirurim*) from below to Above, by toiling with the body, whereas the work of the Pious (*Chassidim*) is to draw down light and vitality from Above to below, stemming from the soul. About this Rashi explains,²²⁸ “Every Pious One (*Chassid*) is Pious (*Chassid*) at his primary root.” “His primary root” refers to drawing down light (*Ohr*) from Above to below.

Based on this, it can be said that the level of the Pious (*Chassidim*) corresponds to drawing down from Above to

²²⁷ Sefer HaMaamarim 5704, p. 42 and on.

²²⁸ Rashi to Talmud Bavli, Sukkah 53a ibid.

below through Torah, which is called “precious-*Yekarah*-יקרה.” In contrast, the level of the Men of Action (*Anshei Ma’aseh*) corresponds to the toil of ascent from below to Above, until the level of the High Priest who would enter the innermost sanctum (*Lifnai v’Lifnim*-לפני ולפנים).

Now, it should be added and explained that there is precision in stating that “The Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*) would dance before them with flaming torches in their hands, which they would throw,” specifying that they would throw them.

Now, “throwing” indicates the strength of the matter. This is to teach us that these two ways of serving *HaShem*-יהו"ה, blessed is He - both of the Pious (*Chassidim*) and of the Men of Action (*Anshei Ma’aseh*), both the drawing down from Above to below and the ascent from below to Above - are with all their strength.

That is, the drawing down from Above to below, is all the way to the lowest of the low, (similar to the drawing down of the inner aspect (*Pnimityut*) of the Wisdom-*Chochmah* of the Torah, which [was drawn down] all the way to the physical tablets (*Luchot*)). [Likewise], the ascent from below to Above is all the way to the highest of heights, (similar to the High Priest, who would ascend from level to level until he entered the innermost sanctum (*Lifnai v’Lifnim*-לפני ולפנים)).

However, higher than both of these is the level of the Repentant (*Baalei Teshuvah*), whose service of *HaShem*-יהו"ה, blessed is He, is out of “fear of shame-*Yirat Boshet*-יראת בושת.”

This is as the Alter Rebbe explains,²²⁹ that the word “Repentance-*Teshuvah*” (תשובה-“*Tasheiv*”) shares the same letters as the word “shame-*Boshet*” (בושת-“*Boshet*”), corresponding to the Crown-*Keter*, which is “dark before the Cause of all causes,” and is in the ultimate state of nullification (*Bittul*) of “fear of shame-*Yirat Boshet*” (יראת בושת-“*Boshet*”), as explained above.

With the above in mind, we can explain why the Mishnah only enumerates the categories of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*), whereas the Baraita also enumerates the Repentant (*Baalei Teshuvah*). The explanation is that the service of *HaShem*-יהו"ה, blessed is He, of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*) represents the general service of Him of the Jewish people [as a whole]. [That is, service stemming from the body is the service of the Men of Action (*Anshei Ma’aseh*) and service stemming from the soul (*Neshamah*) is the service of the Pious (*Chassidim*), these being the two categories of those who serve *HaShem*-יהו"ה, blessed is He, with their bodies and those who serve *HaShem*-יהו"ה, blessed is He, with their souls.]²³⁰ This is the way in which one necessarily progresses in an orderly way, in which a person who is straight goes.²³¹

This then, is the order of the service mentioned in Mishnah, which was [composed and] ordered by Rabbeinu HaKadosh,²³² who lived in the time [immediately following the destruction of the Holy Temple and was] a continuation of it, as

²²⁹ Maamarei Admor HaZaken, Al Parshiyot HaTorah Vol. 1, p. 240; Ohr HaTorah, Va’era ibid.

²³⁰ See *Hemshech* 5666 p. 158 and on; Sefer HaMaamarim 5698 p. 254 and on.

²³¹ See Ecclesiastes 7:29

²³² Rabbi Yehuda HaNasi

our sages, of blessed memory, stated,²³³ “[The word] ‘and she left some over-*VaTothar*-ותותר’²³⁴ refers to the days of Rebbe.” In contrast, the name “Baraita-בראיתא” is of the root “outside-*Bar*-בר.”²³⁵ That is, since through departing to the outside it is possible to come to a state of sinning, blemishing, and going off the path etc., the category of the Repentant (*Baalei Teshuvah*) was also added.

On a deeper level, it can be said that the level of the Repentant (*Baalei Teshuvah*) is (not just an additional category by itself, but is also) a level within the categories of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*). That is, they too must come to serve *HaShem*-יהו"ה, blessed is He, with Repentance (*Teshuvah*).

For, in addition to the fact that “there is no man on earth who is so completely righteous that he does good and never sins,”²³⁶ in which, at the very least, the word “sin-*Cheit*-חטא” means “lacking-*Chisaron*-חסרון,”²³⁷ [but beyond this] the true perfection of the matter of Repentance (*Teshuvah*) (including as the word “*Cheit*-חטא” means “lacking”) is not specifically in regard to sin.

It rather is the matter of returning (*Hashavah*-השבה) to one’s source and root, as in the verse,²³⁸ “The spirit returns (*Tashuv*-תשוב) to God who gave it.” This is why the matter of serving *HaShem*-יהו"ה, blessed is He, with Repentance

²³³ Talmud Bavli, Shabbat 113b

²³⁴ Ruth 2:14

²³⁵ Torah Ohr, Chayei Sarah 17b and elsewhere

²³⁶ Ecclesiastes 7:20

²³⁷ See Kings I 1:21 and Rashi there; Likkutei Torah, Matot 82a and elsewhere.

²³⁸ Ecclesiastes 12:7; See Likkutei Torah, Ha’azinu

(*Teshuvah*) also relates to and must be present in the Righteous (*Tzaddikim*), as in the teaching,²³⁹ “[Moshiach is destined] to return the righteous (*Tzaddikim*) in repentance-*Teshuvah*.”

The explanation is that after all the particular levels of the service of *HaShem*-יהו"ה, blessed is He, of the Pious (*Chassidim*) and of the Men of Action (*Anshei Ma'aseh*) is present, they then ascend to be “before Him, blessed is He,” in a way that the ultimate nullification (*Bittul*) of “fear of shame-*Yirat Boshet* בושת-יראת” is sensed in them, similar to the nullification (*Bittul*) of the Crown-*Keter*, which “is dark” and is the ultimate state of nullification (*Bittul*) of “fear of shame-*Yirat Boshet* בושת-יראת.”

As stated above, all this is drawn throughout the entire year from the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*) to all of the Jewish people in all matters of their service, whether in a way of drawing down from Above to below, or whether in a way of ascending from below to Above, until the perfection brought about in all the above-mentioned matters in serving *HaShem*-יהו"ה, blessed is He, through Repentance (*Teshuvah*). About this it states that “Moshiach is destined to return the righteous (*Tzaddikim*) in Repentance-*Teshuvah*.” May it be for us, with the coming of our righteous Moshiach, in the near future and in the most literal sense!

²³⁹ See Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b; Also see Zohar III 153b