

Discourse 5

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

Delivered on the 2nd day of Sukkot, 5729³⁰²

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

1.

It states,³⁰³ “The Pious (*Chassidim*) and Men of Action (*Anshei Ma'aseh*) would dance before³⁰⁴ [those attending the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*) with flaming torches etc.” This matter refers to Sukkot,* and especially to the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*), which is when the Pious (*Chassidim*) and Men of Action (*Anshei Ma'aseh*) would dance etc., and the entire people would come to see and hear, as explained in Rambam.³⁰⁵

³⁰² The Rebbe began editing the original discourse.

³⁰³ Mishnah Sukkah 5:4 (Talmud Bavli, Sukkah 51a)

³⁰⁴ See later that the version of the text of the Mishnah is “before them-*Lifneihem*-לפניהם,” (unlike the version of the text of the Mishnah as it is in the Talmud, “before them-*Bifneihem*-בפניהם”), and this is how it is cited in the Chassidic discourses.

* Mishneh Torah, Hilchot Lulav 8:12: as it states [Leviticus 23:40], “You shall rejoice before *HaShem*-יהוה, your God, for seven days.” (However, analysis of this is required based on Torat Kohanim, Talmud Yerushalmi, Sukkah 3:11; Bavli [Sukkah] 43a, but this is not the place to further elucidate.) There in Halacha 14 [he writes], “They would dance etc., on the days of the holiday of Sukkot.” Also see Pirush HaMishnayot. This requires further analysis.* [*Also see Likkutei Sichot Vol. 17 p. 267 and on.]

³⁰⁵ Mishneh Torah, Hilchot Lulav 8:14

Now, from the language of the Talmud,³⁰⁶ that “they would dance before them,” it must be said that there are two matters here. On the one hand, the dancing was only of the Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*), whereas all the rest of the people would only see and hear, as mentioned before. However, on the other hand, from the word “before them-*Bifneiheim*-בפניהם,” it must be said that this also had an effect on the people. This is especially so considering the well-known fact that wherever it states “before them-*Bifneiheim*-בפניהם” it means “their innerness-*B’Pnimitiutem*-בפנימיותיהם.”³⁰⁷ It thus is understood that this act affected the innerness of the people.

Beyond this, according to the version of the text of the Mishnah (brought in the discourses) which states, “before them-*Lifneiheim*-לפניהם,” the meaning of “before them-*Lifneiheim*-לפניהם” is higher than them,³⁰⁸ meaning that they even had an effect on the aspect that transcends their innerness (*Pnimitutam*).^{**}

Now, although the Mishnah only enumerates two classes [of people] here, the Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*), nonetheless, more specifically, there are many classes, being that each of these classes is a general class, as explained by Rambam there. It only is that, even so,

³⁰⁶ Talmud Bavli, Sukkah 51a *ibid*.

³⁰⁷ See Torah Ohr, Vayishlach 24c

³⁰⁸ See Torat Chayim, Mishpatim 411a (Vol. 2 p. 278b in the new edition); *Hemshech* 5672 Vol. 3 p. 1,417.

^{**} And it is from that aspect that there was a drawing forth to their innerness – based on which we can explain the connection between the two versions of the text.

all those classes are generally included in the two classes of the Pious (*Chassidim*) and Men of Action (*Anshei Ma'aseh*).

The difference between these two classes is that the Pious (*Chassidim*) is as Rashi explains,³⁰⁹ “Every Pious One (*Chassid*) means that he always was pious [throughout his life].” From this it is understood that their general mode of serving *HaShem*-יהו"ה, blessed is He, was in a way that there are no changes in it, and their toil in serving Him was in a way that they went from strength to strength³¹⁰ within holiness itself.

In contrast, Men of Action (*Anshei Ma'aseh*), which simply refers to the action of fulfilling the *mitzvot*, is the primary mode of toil in serving *HaShem*-יהו"ה, blessed is He, during the six mundane days of the week. This itself indicates change, since each day is dissimilar to the next, as in the language [of the teaching],³¹¹ “Each day serves its function.” This is especially so according to the explanation that [the word] “action-*Ma'aseh*-מעשה” indicates “force,”³¹² as in [the teaching] “charity may be extracted by force-*Ma'aseh*-מעשי.”³¹³ In other words, in their mode of serving *HaShem*-יהו"ה, blessed is He, there also is the matter of force, in that they must battle for this.

The questions about this are known from the discourses entitled “*Chassidim v'Anshei Ma'aseh*,” and especially the discourse entitled “*Chassidim v'Anshei Ma'aseh*” of the year

³⁰⁹ Talmud Bavli, Sukkah 53a

³¹⁰ Psalms 84:8; See the end of Tractate Brachot [64a].

³¹¹ Zohar III 94b

³¹² Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 761 and on; Sefer HaMaamarim 5678 p. 121; p. 124 and on; p. 192, and elsewhere.

³¹³ Mordechai to Bava Batra 8b; Beit Yosef to Tur, Yoreh De'ah 248 (section entitled “*Kol Adam*”).

5670,³¹⁴ and the discourse by this title from his honorable holiness, my father-in-law, the Rebbe:³¹⁵ That is, what specifically is the substance of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*)? Additionally, what is the meaning of them specifically dancing? This is because joy can also be expressed in understanding, comprehension, and speech. This being so, what then is the matter of them specifically dancing? Moreover, what is the matter of the flaming torches?

2.

This may be understood by prefacing with what was previously explained in the discourse entitled “*K’Nesher Ya’eer Keeno*,”³¹⁶ citing the discourse from the year 5641 of the Rebbe whose Hilulah was then being celebrated.³¹⁷ Namely, that the matter [of the verse],³¹⁸ “He was like an eagle rousing [His nest] etc.,” refers to the matter of abundant mercies (*Rachamim Rabim*). Additionally, although there are four animal angels in the Supernal Chariot (*Merkavah*), and they all are in the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*),³¹⁹ [which are] the thirteen attributes of mercy, nonetheless, the aspect of the eagle (*Nesher*-נשר) is even higher.

³¹⁴ Sefer HaMaamarim 5670 p. 30

³¹⁵ Sefer HaMaamarim 5704 p. 37

³¹⁶ Of Shabbat Parshat Ha’azinu, the 13th of Tishrei (

³¹⁷ *Hemshech “Yonati”* 5640 p. 44

³¹⁸ Deuteronomy 32:11

³¹⁹ See Zohar I 18b; Ramaz to Zohar III, end of Parshat Eikev, cited in Ohr HaTorah, Ha’azinu p. 1,685; Beginning of the discourse entitled “*K’Nesher Ya’eer Keeno*” 5678 (Sefer HaMaamarim 5678 p. 23 and on); Beginning of the discourse by the same title of the year 5682 (Sefer HaMaamarim 5682 p. 33).

In other words, in the aspect of the abundant mercies (*Rachamim Rabim*) of the thirteen attributes of mercy which “do not return empty-handed,”³²⁰ in this itself the eagle is the aspect of the most abundant mercies (*Rachamim Rabim*).³²¹ It is due to these abundant mercies that “the way of the eagle (*Nesher*-נֶשֶׁר) [is] in the heavens,”³²² such that even as he “drops-*Nosher*-נֹשֶׁר” and falls, he nevertheless is “in the heavens.”

About this Shlomo said,³²³ “There are three that are beyond me... The way of the eagle in the heavens.” For, even though Shlomo was wiser than all men,³²⁴ and knew all the explanations and elucidations, nevertheless, even in his eyes this was a wondrous matter. This refers to the matter of repentance (*Teshuvah*), such that even willful sins (that which dropped-*Nashar*-נֶשֶׁר and fell) are made to be like merits.³²⁵

This is to such an extent that through repentance (*Teshuvah*) a much greater elevation is caused than through the toil of serving *HaShem*-יהו"ה, blessed is He, through Torah and *mitzvot*, which are the aspect of the 248-רמ"ח “limbs of the King.”³²⁶ This is the meaning of why it states, “He was like an eagle rousing His nest... carrying them **upon** (*Al*-עַל) His pinions,” meaning **higher** than the aspect of “His pinions.”

³²⁰ Talmud Bavli, Rosh HaShanah 17b

³²¹ See Ohr HaTorah ibid. p. 1,689 and on; Discourse entitled “*K’Nesher Ya’eer Keeno*” 5678 (Sefer HaMaamarim 5678 p. 30).

³²² Proverbs 30:18-19

³²³ Proverbs 30:18-19 ibid.

³²⁴ Kings I 5:11

³²⁵ Talmud Bavli, Yoma 86b

³²⁶ Tikkunei Zohar, Tikkun 30 (74a)

This is why we read the Torah portion of Ha'azinu between Rosh HaShanah and Sukkot, since that is the time when there is a drawing forth of forgiveness, pardon, and atonement for all matters that were deficient throughout the whole year. Therefore we then read [the verse], "He was like an eagle rousing His nest... carrying them upon His pinions."

3.

Now, the manner of the act of "He was like an eagle rousing" which brings about the matter of "carrying them upon His pinions," is as stated in the continuation of the verse, "spreading His wings etc." It is explained in the discourse of the Rebbe whose Hilulah was then being celebrated,³²⁷ that the "wings" refer to the aspect of the vessels (*Keilim*), which transcend the aspect of the garments (*Levushim*), being that the vessels (*Keilim*) are rooted in the Impression-*Reshimu*.

Now, he explains there with great brevity (like the entire discourse, which is written with brevity) that in the Impression-*Reshimu* there are two matters.³²⁸ The first is that it only is an impression (*Roshem*) of that which precedes the restraint of the *Tzimtzum*, and the second is that it is an impression of the Unlimited (*Roshem HaEin Sof*) that preceded the *Tzimtzum*, in that the Unlimited (*Ein Sof*) filled all space. He explained that

³²⁷ *Hemshech "Yonati"* ibid. p. 45; Also see the discourse entitled "*K'Nesher*" 5746.

³²⁸ Also see *Sefer HaMaamarim* 5659 p. 193; 5660 p. 205; *Hemshech* 5672 Vol. 3, p. 1,269; p. 1,330, and elsewhere.

only in the matter of the impression (*Roshem*)³²⁹ does it apply to differentiate between “His organs” and “His life force,” and that the matter of return (*Teshuvah*) is the ascent from the vessels (*Keilim*) (“His organs”) to the lights (*Orot*) (“His life force”).

In contrast, in the aspect of the impression of the Unlimited (*Roshem HaEin Sof*) as He filled all space, it does not apply to differentiate between “His organs” and “His life force.” About this aspect the verse states,³³⁰ “Then I will instill a spirit into you and you will come to life,” stating “spirit-*Ru’ach*-רוח” simply, without stating whose [spirit].

The explanation is that the impression (*Roshem*) alone of that which precedes the *Tzimtzum*, is the matter of the Impression-*Reshimu* from which the entire order of the chaining down of the worlds (*Seder Hishtalshehut*) was subsequently drawn from. As explained in the continuum of the discourse entitled “*Chassidim v’Anshei Ma’aseh*” of the year 5670,³³¹ there are four analogies for this.

The first analogy is from [the teaching],³³² “One should always teach his student in a concise way,” in that the [concise] summary is like an impression of the entire lengthiness [of the matter]. The second analogy is from the blueprint of a building,

³²⁹ I.e., the first aspect. Also see the discourse entitled “*K’Nesher Ya’eer Keeno* – He was like an eagle arousing His nest” of the year 5725, translated in The Teachings of The Rebbe 5725, Discourse 3, Ch. 3.

³³⁰ Ezekiel 37:6

³³¹ See the discourse entitled “*BaYom HaShemini Atzeret*” (Sefer HaMaamarim 5670 p. 35); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12 and on.

³³² Talmud Bavli, Pesachim 3b; Chullin 63b; Also see Biurei HaZohar of the Mittler Rebbe 76d; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 363 and on.

“[plans on] sheets and tablets.”³³³ The third analogy is from [one who makes] a sign or symbol for something, such as [books of Torah law] - *Halachot*, which consist of words and letters that are signs (*Simanim*) for the *Halachot*. In these three analogies the impression has a measure of relation and comparison to that which it is in an impression of.

The fourth analogy is from the matter of a hint, such as when a person hints to a certain thing with his finger. That is, as the matter is in the hint it is in the ultimate state of concealment and only comes out by way of a hint, such that even one who is wise [for whom the hint is for, as in the teaching,³³⁴ “A hint is sufficient for the wise”] only grasps the matter by way of a hint.

These four analogies are the four ways of the Impression-*Reshimu*, of how it only is an impression (*Roshem*) of that which precedes the *Tzimtzum*, from which the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) was then drawn down. In contrast, the matter of the Impression-*Reshimu* as it is an impression of the Unlimited (*Roshem HaEin Sof*) as He is before the *Tzimtzum* when He filled all space, is a much higher matter.

³³³ Midrash Bereishit Rabba 1:1

³³⁴ See Midrash Mishlei; Zohar III 229b (Ra'aya Mehemna); 280b; Likkutei Torah, Shlach 37a; 38b and elsewhere.

4.

The explanation is that, as known, there are two explanations for the matter of the Impression-*Reshimu*,³³⁵ and “both these and those are the words of the Living God,”³³⁶ meaning that both matters are present in existence.

The first matter in the Impression-*Reshimu* is the aspect of the letters (*Otiyot*) that are in the limitless light of the Unlimited One that precedes the *Tzimtzum*, and remained even after the *Tzimtzum*. This is because the *Tzimtzum* is for the sake of the creation. This is as known, that the intention for the *Tzimtzum* is not for the sake of the *Tzimtzum* itself, Heaven forbid to think so, (in that the *Tzimtzum* is not an end unto itself). Rather, the intention of the *Tzimtzum* is for the sake of the creation.

This is because when the limitless light of the Unlimited One filled all space, the existence of the worlds was impossible.³³⁷ Therefore there was the restraint of the *Tzimtzum* to make it possible for there to be the matter of the creation. Now, since the intention of the *Tzimtzum* is for the sake of the creation, therefore, even when the *Tzimtzum* took place, the letters (*Otiyot*) of the Impression-*Reshimu* remained. That is, those letters (*Otiyot*) were present even before the *Tzimtzum*, except that before the *Tzimtzum* they were not apparent, and through the *Tzimtzum*, upon the concealment of the light (*Ohr*), the letters (*Otiyot*) became apparent.

³³⁵ See *Hemshech Rosh HaShanah* 5692, Ch. 32; 5710 Ch. 30 (Sefer HaMaamarim 5692 p. 74 and on; 5710 p. 73).

³³⁶ Talmud Bavli, Eruvin 13b

³³⁷ See Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2.

The explanation of this is well known, namely, that when there is the presence of [both] the limited and the unlimited, since the limited is utterly incomparable to the unlimited, therefore, because the unlimited is revealed, the limited is utterly unrecognizable, and it only is upon the concealment of the unlimited that the limited is then recognizable.

The second matter in the Impression-*Reshimu* is the light (*Ohr*) that remains in the letters (*Otiyot*) from the limitless light that illuminated within them before the *Tzimtzum*. That is, this is not just the light of the letters (*Otiyot*) themselves, similar to the teaching,³³⁸ “If You would withdraw from them... [they would remain] as a body without a soul,” this being the vitality of the vessels (*Keilim*) themselves, but is rather also the matter of the actual light (*Ohr*), similar to the soul vitalizing the body.

That is, just as the aspect of the vessels (*Keilim*) has the vitality of the vessels (*Keilim*) themselves, as well as the aspect of the light (*Ohr*) that manifests within them, the same is so of the letters (*Otiyot*) of the Impression-*Reshimu* (the root of the vessels (*Keilim*)), that there are these two aspects. That is, there is the light of the letters (*Otiyot*) themselves, and there is the light that manifests within them.

Now, even when it comes to the light (*Ohr*) that manifests in the letters (*Otiyot*), since it manifests inwardly (*b’Pnimiyut*) within them, it thus is related to them. In addition, they also have the aspect of the light (*Ohr*) that is in an

³³⁸ Introduction to Tikkunei Zohar 17b; See Siddur Im Da”Ch 165d and on; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.]

encompassing state (*Makif*) over them. Nevertheless, since at the very least it is in the state of encompassing them (*Makif*) it thus relates to the letters (*Otiyot*). This is to such an extent that there even is the light (*Ohr*) that transcends the aspect of the encompassing light (*Makif*), but even so, this light (*Ohr*) also relates to the aspect of the letters (*Otiyot*) of the Impression-*Reshimu*.

Now, all the above is in regard to the first aspect in the Impression-*Reshimu*, which is only the impression (*Roshem*) of that which precedes the *Tzimtzum*, and from which the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) is subsequently drawn. That is, in this [aspect] there are the different levels of “His life force” and “His organs” - lights (*Orot*) and vessels (*Keilim*).

However, the matter of the Impression-*Reshimu*, which is an impression of the Unlimited (*Roshem HaEin Sof*) as it is before the *Tzimtzum* when He filled all space, in this aspect it does not apply for there to be any matter of division and change. To explain, the limitless light of the Unlimited One, which filled the space, has all the matters of the light (*Ohr*) within it, up to and including the aspect of the essence of the light (*Etzem HaOhr*) which transcends the entire matter of essence (*Etzem*) versus expression (*Hitpashtut*), [or] the light that He separated to Himself and the light that is for the other. For, the entire matter of essence (*Etzem*) versus expression (*Hitpashtut*), to Himself or to another, is the aspect of revelations (*Giluyim*).

In contrast, the essence of the light (*Etzem HaOhr*) transcends the category of “revelation” (*Giluy*). It therefore does not apply for it to have the differentiations of “His life

force” and “His organs.” In other words, when it comes to the aspect of the light (*Ohr*) that is in the category of revelation (*Gilyu*), there are different levels of that which is to Himself and that which is for the other, and it is from these two levels that there subsequently was a chaining down of the two aspects of lights (*Orot*) and vessels (*Keilim*).

In contrast, this is not so of the essence of the light (*Etzem HaOhr*) which transcends all parameters of the matter of “revelation” (*Gilyu*), so that it does not apply for it to have the parameters of “for Himself” and “for another” - the root of the matter of lights (*Orot*) and vessels (*Keilim*). About this aspect it states, “Then I will put a spirit into you and you will come to life,” [stating “spirit-*Ru'ach*-רוח” simply], without stating whose [spirit]. This is because it refers to the aspect of the essence of the light (*Etzem HaOhr*).

5.

Now, all [these] matters are present in man’s toil in service of *HaShem*-יהוה, blessed is He, which includes three general ways. There is the toil of self-restraint (*Itkafiya*), the toil of self-transformation (*It'hapcha*), and in the [toil of] self-transformation (*It'hapcha*) itself there are two ways.³³⁹ The toil of self-restraint (*Itkafiya*) is the matter of overpowering the powers of Kindness-*Chassadim* over the powers of Might-*Gevurot*, the right over the left, holiness over the side opposite holiness. The toil of self-transformation (*It'hapcha*)³⁴⁰ has two

³³⁹ In regard to the coming section – see *Hemshech* 5672 Vol. 3 p. 1,315-1,347.

³⁴⁰ There is a small portion of the discourse missing here.

ways within it. The first way in the transformation of darkness to light is the matter of drawing the light into the place of the darkness, in which case the transformation of the darkness is due to the light. The second way is that the darkness itself becomes transformed to light.

Likewise, in repentance and return (*Teshuvah*) there are these three ways. There is a way of repentance (*Teshuvah*) through which willful sins are made to be like unintentional sins.³⁴¹ Higher than this is that willful sins are made to be like merits, (with the prefix *Khaf*-כ [in the word “**like** merits-*K’Zechuyot*-כזכיית] only indicating similarity (*Khaf HaDimyon*)). Higher than this is that willful sins become transformed into actual merits.³⁴²

The explanation is that there is a matter in the transformation of darkness to light that is like the verse,³⁴³ “In the light of the king’s countenance is life.” As known, the analogy for this is from a person who has been judged to receive the death penalty, that when he meets the king, life is drawn to him. This is not in a way that the darkness itself is transformed. For, the drawing forth of life from the king is not in a way that the king investigates the judgment and overturns the arguments of the accusers etc., (in that the king does not think about this at all). It rather is that the king can draw life forth even to a place of death etc.

However, there is a way of transformation (*It’hapcha*) that is like the verse,³⁴⁴ “*HaShem*-יהו"ה your God overturned the

³⁴¹ Talmud Bavli, Yoma 86b

³⁴² See Likkutei Sichot Vol. 27 p. 110 and on

³⁴³ Proverbs 16:15

³⁴⁴ Deuteronomy 23:6

curse to a blessing for you, because *HaShem*-יהו"ה your God loves you." In this the curse itself is transformed into blessing.

The same is so in the matter of the transformation of darkness to light, that the darkness itself is transformed to light, as the verse states,³⁴⁵ "There were clouds and darkness and it illuminated the night." That is, the darkness and night were themselves transformed to light.

[The same is so of the matter of [the verse],³⁴⁶ "*HaShem*-יהו"ה showed him a tree; [he threw it into the water] and the water became sweet. For, as stated in the Midrashic teachings of our sages, of blessed memory,³⁴⁷ the tree was an Oleander tree (*Hardufni*) which is the opposite of an elixir of life, but nevertheless, it caused the waters to sweeten.]

However, this matter is during the month of Nissan. Nevertheless, it likewise is present in Tishrei, this being the meaning of the verse,³⁴⁸ "For in a cloud I will appear," [in which] "I will appear" [means] with My Essential Being. That is, even though the cloud itself is a matter of darkness, especially considering that the incense (*Ketoret*) included the blood of an animal whose name is known and which is an impure animal,³⁴⁹ nevertheless, it is from the cloud of the incense itself that "I will appear etc." is caused to be.

This is also the general difference between the refinement of *HaShem*'s-יהו"ה Name of *Ma" H*-מ"ה-45 [י"ד ה"א]

³⁴⁵ Exodus 14:20

³⁴⁶ Exodus 15:22

³⁴⁷ Midrash Shemot Rabba 23:3; 50:3 and Matnot Kehunah there.

³⁴⁸ Leviticus 16:2

³⁴⁹ See Rashi to Sanhedrin 65a; Tur, Orach Chayim 216; Torah Ohr, Megillat Esther 99a.

יוריד [Ba''N-ב"ן-52] and the refinement of His Name of [וא"ו ה"א מ"ה-Ma''H-ה"ה]. That is, the refinement of His Name of [יוריד ה"א וא"ו ה"א] is in a way of direct light (*Ohr Yashar*), such that through the revelation of the light there automatically is caused to be the refinement and inclusion in holiness and Godliness.

The refinement of His Name of Ba''N-ב"ן-52 [יוריד ה"ה] is in a way of the rebounding light (*Ohr Chozer*), through toil and labor etc. Even though the refinement of His Name of Ba''N-ב"ן-52 [יוריד ה"ה ו"ו ה"ה] is also through a Supernal power, nevertheless, it is in a state of rebounding light (*Ohr Chozer*), since it is in a state of a hidden power (*Ko'ach Ne'elam*). The matter of the transformation of the darkness to light stems from the matter of the Impression-*Reshimu* which is the impression of the Unlimited (*Roshem HaEin Sof*) as He precedes the restraint of the *Tzimtzum*, which transcends the category of revelation (*Giluy*) etc.

6.

This then, is the meaning of [the verse], "He was like an eagle rousing His nest... spreading His wings and taking them, [carrying them] upon His pinions." That is, due to the aspect of the abundant mercies (*Rachamim Rabim*) of "He was like an eagle rousing etc.," thus "the way of the eagle (*Nesher*-נשר) [is] in the heavens," such that even that which "dropped-*Nashar*-נשר" and fell, (the matter of willful sins etc.) is "in the heavens," and is in a way that the darkness itself is transformed to light.

This is as the verse states before this,³⁵⁰ “He preserved him like the pupil of His eye,” about which Rashi explains, “[the pupil is] the black of the eye, from which the light comes forth,” meaning that the blackness itself is transformed to light,³⁵¹ as explained before about the matter of “for in a cloud I will appear etc.”

Now, this matter is revealed on the holiday of Sukkot, this being the meaning of,³⁵² “He encircled him etc.” For, as explained before,³⁵³ [the word] “He encircled him-*Yesovevenhoo*-סובבנהו” refers to the Sukkah.³⁵⁴ It is from this that we subsequently come to the statement in the continuation of the verses,³⁵⁵ “*HaShem*-יהוה alone guides them, and no other power is with him.” This matter refers to Shemini Atzeret and Simchat Torah about which the verse states,³⁵⁶ “They will be Yours alone, no strangers sharing them with You,” [that is],³⁵⁷ “Israel and the King alone.”

All this is brought about through prefacing with of the joy of the holiday of Sukkot, [as the verse states],³⁵⁸ “You shall rejoice on your festival,” especially the joy of the celebration of

³⁵⁰ Deuteronomy 32:10

³⁵¹ See the discourse entitled “*Yesovevenhu*” in Maamarei Admor HaZaken 5566 p. 363; p. 396.

³⁵² Deuteronomy 32:10 *ibid*.

³⁵³ In the discourse entitled “*Lehavin Inyan HaSukkot* – To better understand the matter of Sukkot,” of the 2nd day of Sukkot of this year, 5729, Discourse 4, Ch. 2 & Ch. 6 (Sefer HaMaamarim 5729, p. 25, p. 30).

³⁵⁴ See Maamarei Admor HaZaken *ibid*. p. 364, p. 397.

³⁵⁵ Deuteronomy 32:12

³⁵⁶ Proverbs 5:17; See Midrash Shemot Rabba 15:23

³⁵⁷ See Zohar III 32a; Also see (in relation to Shemini Atzeret) Zohar I 64a-b; 208b; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

³⁵⁸ Deuteronomy 16:14

the House of Drawing Water (*Simchat Beit HaSho'evah*) from which they would draw the Holy Spirit (*Ru'ach HaKodesh*).³⁵⁹

As in the known teaching of his honorable holiness, the Rebbe, the Tzemach Tzedek,³⁶⁰ it is possible to draw from this to no end until the coming of Moshiach. This is because this is not the Holy Spirit (*Ru'ach HaKodesh*) of the aspect of Kingship-*Malchut* (explained in various places),³⁶¹ which is higher than a Heavenly Proclamation (*Bat Kol*) but lower than prophecy (*Nevu'ah*) (as explained in Ramban³⁶² and Rabbeinu Bachaye).³⁶³

Rather, this Holy Spirit (*Ru'ach HaKodesh*) even transcends prophecy (*Nevu'ah*), since it is in the aspect of Wisdom-*Chochmah*.³⁶⁴ For, this is the matter of “the Holy Spirit-*Ru'ach HaKodesh*-רוח הקודש,” since “holiness-*Kodesh*-קודש” is the aspect of Wisdom-*Chochmah*,³⁶⁵ and higher still, this Holy Spirit (*Ru'ach HaKodesh*) is from the aspect of the Crown-*Keter* - the root of Wisdom-*Chochmah*.

It is through this joy that there is a drawing forth of joy for the entire year, as our sages, of blessed memory, stated,³⁶⁶ “One who did not see the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*) never saw joy in all his days.” However, one who did see the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*), it is through that

³⁵⁹ Talmud Yerushalmi, Sukkah 5:1

³⁶⁰ Sefer HaSichot 5697 p. 162, copied in HaYom Yom for the 16th of Tishrei

³⁶¹ See Torah Ohr, Mikeitz 43b; Siddur Im Da"Ch 244a; 274b

³⁶² Ramban to Exodus 28:30

³⁶³ Rabbeinu Bachaye to Exodus 28:30; Leviticus 8:8; Deuteronomy 13:6

³⁶⁴ See Ohr HaTorah, Na"Ch Vol. 1, p. 437; See the end of the discourse entitled “*u'She'avtem*” 5669 (Sefer HaMaamarim 5669 p. 37).

³⁶⁵ See Zohar II 43b (Ra'aya Mehemna)

³⁶⁶ Mishnah and Talmud Bavli, Sukkah 51a and on.

joy that there was a drawing forth of joy for the entire year, such that there is caused to be “eternal joy upon their heads,”³⁶⁷ with the coming redemption through our righteous Moshiach, speedily and in the most literal sense!

³⁶⁷ Isaiah 35:10; 51:11