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“Anyone Who Did Not See The Simchas Beis HaShoeivah, Never Saw Joy In His Lifetime”

Succos is called “zman simchaseinu”, time of our joy. A major part of the *simchah* on Succos was the event of the *Simchas Beis HaShoeivah* [a festive celebration made in the *Beis HaMikdash* starting from the second night of Succos], as the Rambam says.

Chazal say that “One who did not see the *Simchas Beis HaShoeivah*, never saw *simchah* in all his days.”^[1] What was this special *simchah*, and why was it different than all other joys? And how can it be that a person who never saw the *Beis HaShoeivah* never saw *simchah* in his entire life?! Is there no *simchah* available on our world?! What about the joy of a *chosson* and *kallah*, whose joy resembles the joy in *Gan Eden*? What is the meaning of this cryptic statement, that a person who did not see the *simchas beis hashoeivah* never saw *simchah* in his entire life?

Let us study, then, what was so special about this *simchah*.

The Four Instruments By The Simchas Beis HaShoeivah

Chazal say that at the *simchas beis hashoeivah*, the *chassidim* (pious individuals) and *anshei maaseh* (people of worthy deeds) would sing songs and say words of praise, and in addition, the Levites would sing with four different instruments:

1. *kinoros* (harps),
2. *nevalim* (cymbals),
3. *matzaltayim* (lyres), and
4. *chatzotzros* (trumpets).

The question is: **(1)** Why these four instruments specifically? **(2)** Another question: the *Mishnah* later says that there was a countless amount of musical instruments there. So why does the *Mishnah* make specific mention of these four instruments?

The Two Different Songs By The Simchas Beis HaShoeivah

The Gemara says that at the *Simchas Beis haShoeivah*, the *chassidim* and *anshei maaseh* would sing, “Praiseworthy is our childhood, for we have not shamed our elders.” The *baalei teshuvah* sang a different song: “Praiseworthy is our old age, for we have atoned for our childhood.” These were two distinct kinds of songs.

The *Simchas Beis HaShoeivah* was a fulfillment of the *mitzvah* to rejoice on the festival, as the Rambam says. If so, why was this joy experienced on two different levels? Did the *simchah* depend on what level of *teshuvah* a person reached?

We will need to ask another question: What is *simchas Yom Tov*? The joy on the festival, externally speaking, is fulfilled with drinking wine, now that we do not have the *korbonos* of the *Beis HaMikdash*. But what is the *simchas Yom Tov* about? What are we rejoicing about on the festival? Simply speaking, the joy of Succos is because Hashem took us out of Egypt and brought us into the Clouds of Glory. So why were there different kinds of joy by the *simchas beis haShoeivah*, depending on if you were of the *chassidim*, *anshei maaseh*, or *baalei teshuvah*?

When the nation left Egypt, were there *baalei teshuvah* then? Everyone was on the same level then, there were no differences. They all did not change their names, clothing, and language. So why did this joy become differentiated on Succos, depending on what level you were on?

Succos Is The Continued Joy of Rosh HaShanah and Yom Kippur

We have explained so far that there were two kinds of joy by the *Simchas Beis HaShoeivah*. There was a joy of the *chassidim* and *anshei maaseh*, and there was another joy, experienced by the *baalei teshuvah*. What were these two different joys?

On Rosh HaShanah, the world begins anew. When there is a new beginning, it is the birth of the world, and there are no *baalei teshuvah* yet. Everything has just been born and it is all clean and pure. On Yom Kippur, though, there are *baalei teshuvah*. Yom Kippur is a time of *teshuvah* for all. Rosh HaShanah is the pure beginning of the world, while Yom Kippur is about atonement for everyone, for all who have sinned.

On Succos, which is the time of our joy, this is not just 'another' added joy. Rather, it is the continued joy that began with Rosh HaShanah and Yom Kippur. On Succos, there is a joy that has been continued from Rosh HaShanah, and there is another continued joy on Succos – a continuation of Yom Kippur.

The joy on Succos that began on Rosh HaShanah is a joy that celebrates new beginnings. That joy was represented by the *chassidim* and *anshei maaseh*. Thus, they would sing, "Praiseworthy is our childhood, for we have not shamed our elders", for this was the joy continued from Rosh HaShanah, which is a pure state, where there is no sin. The joy of the *baalei teshuvah*, however, was a continuation of Yom Kippur. On Motzei Yom Kippur, a Heavenly voice goes out and proclaims, "Go eat your bread in joy" – this is the joy of the *baalei teshuvah*. Thus their song was "Praiseworthy is our old age, which has atoned for our sins".

Therefore, the *simchas beis hashoeivah* contained two different joys: the joy continued from Rosh HaShanah, and the joy continued from Yom Kippur. These were the different songs of the *chassidim* and *anshei maaseh* versus the song of the *baalei teshuvah*.

Succos: The Connecting Point Between All Jews

The Gemara concludes that "These and these (the *chassidim* and *anshei maaseh*, together with the *baalei teshuvah*) would say, "Praiseworthy is the one who did not sin. And one who has sinned, should repent and he will be forgiven." The first part of this song made sense for the *chassidim* and *anshei maaseh* (who did not sin) to say, for they did not sin, and the second part of the song sounds like the *baalei teshuvah* (who sinned and repented). If so, why did they both say each of these sentences?

Herein lays the secret of Succos.

Rosh HaShanah is a new beginning, where there is no sin; Yom Kippur is an atonement for all who have sinned – and what does Succos do? It connects both of these elements together – both those who have never sinned, and those who have sinned. This is apparent from the fact that *chassidim*, *anshei maaseh* and *baalei teshuvah* both sang together the song of “Praiseworthy is the one who did not sin, and one who has sinned, should repent and be forgiven.” The day of Rosh HaShanah is a day that celebrates the pure state of the *anshei maaseh* and the *chassidim*, and the day of Yom Kippur is a day that is designated for the *baalei teshuvah*, whereas Succos synthesizes these two groups together.

Succos is the connecting point between all Jews. Chazal state that in the future, the entire Jewish people will sit in one *succah*.^[2] Thus, the *succah* connects everyone together. That is why the *chassidim*, *anshei maaseh* and *baalei teshuvah* were all connected together on Succos, through the song they sang at the *simchas beis hashoeivah*.

The Deeper Meaning Behind The Four Musical Instruments

Let us return to our previous question on the words of the Mishnah, which describes the *simchas beis hashoeivah*. The Mishnah says that the *Leviim* would play certain instruments, along with the song at the *simchas beis hashoeivah*. They used four instruments: *kinoros*\harps, *nevalim*\lyres, *matzlayim*\cymbals, and *chatzotzros*\trumpets. Why these four instruments specifically?

Kinoros\Harps: *The Baalei Teshuvah*

The *kinor* (harp) was the instrument used by Dovid HaMelech. The Gemara says that Dovid HaMelech hung a *kinor* atop his bed so that the northern wind at midnight would blow on it and he would wake up from it. Dovid HaMelech is the root of *baalei teshuvah*. The *kinor* at the *simchas beis hashoeivah* was thus a symbol for *baalei teshuvah*, and therefore, the *kinor* accompanied the song of the *baalei teshuvah* at the *simchas beis hashoeivah*.

Nevalim\Lyres: *The Chassidim*

The second instruments were the *nevalim*, lyres.

The word *nevalim*, from the word *neval*, is explained by Chazal to be “an instrument that causes *nevel*, disgust, to the other musical instruments that are played along with it, because its beautiful sound causes everyone to focus on its sound and forget about the other musical instruments. It is like hearing a sweet voice in a crowd of unpleasant voices – it causes people to disgust all other voices there, and to focus only on the sweet-sounding voice.

The group of Jews who did not sin – those who were called *chassidim* and *anshei maaseh* - represented this concept of *nevel*, for since they did not sin, they were pure, and this causes a disgust for those who did sin, who now seem inferior in their spiritual level to these pure souls who never sin. The *baalei teshuvah* feel disgusted about themselves (and in the eyes of others) in the presence of *chassidim* and *anshei maaseh*, who never sinned to begin with.

As the two groups sang together, the *chassidim* and *anshei maaseh* were singing a song of praise in honor of those who did not sin, and the *baalei teshuvah* were singing the praises of those who repented, and the contrast of these two songs together clearly made the *baalei teshuvah* feel a disgust about themselves, for it was clear that the *chassidim* and *anshei maaseh* were on a much higher spiritual level. That was the inner meaning behind the *nevalim*.

Matzaltayim (Cymbals) and *Chatzotzros* (Trumpets): *The Anshei Maaseh*

The other instruments two there were the *matzaltayim* (cymbals) and *chatzotzros* (trumpets). What did these two instruments represent?

Concerning the matter of the *chatzotzros*, the *Maggid of Mezritch* said in the name of the *Baal Shem Tov* that *chatzotzros* stands for "*chatzi tzurah*", "half a form" [this will be explained soon]. And what were the *matzaltayim*? They combined together the two *chatzotzros*. The two *chatzotzros* trumpets, in and of themselves, were like "half" an instrument, because they are meant to accompany the sound of the *matzaltayim* cymbals. Thus, through the *matzaltayim*, the two *chatzotzros* are combined together to have a meaningful sound.

Until now we explained the connection between the *kinoros* harps and the *baalei teshuvah*, and the connection between the *nevalim* lyres and the *chassidim*. What were the *anshei maaseh*, and what musical instrument represents this group?

First, we need to know the meaning of *anshei maaseh*. Who are *anshei maaseh*? Simply speaking, we can say that these are people who have many good deeds. But other commentaries say a deeper meaning of *anshei maaseh*: these are leaders of the generation who cause the people in the generation to do good deeds.

So, in summary, there are three groups of people: the *chassidim* are those who never sinned to begin with, the *baalei teshuvah* are those who sinned but they repented with all their heart, and *anshei maaseh* are leaders of the generation.

Moshe Rabbeinu appointed Yehoshua, a "man of spirit", which is explained as "one who can lead each person according to his spirit". Each person, by himself, is "half a form", like the *chatzotzros*. If we try to connect a person to another, he might not have a good relationship with that person, or, he may bond with the person. On Succos, through the *matzaltayim*, the two halves of the *chatzotzros* were connected together. Two opposite things become connected together, like a husband and wife, which are connected together through a third, spiritual force that can unite the two opposite forces together. This was represented by the *matzaltayim*.

Thus, a *chassid* is the kind of person who does not sin, a *baal teshuvah* is one who has sinned but he has repented, and one who is of the *anshei maaseh* (or a *baal maasim*) is someone who has the ability to "combine together opposites" and produce a harmonious sound from it.

If so, there were altogether three different songs by the *Simchas Beis HaShoeivah*: the song of the *chassidim*, the song of the *baalei teshuvah*, and the song of the *anshei maaseh*.

The song of the *chassidim*, "Praiseworthy is the one who did not sin", was a song about those who do not sin, and the song of the *baalei teshuvah*, "And one who sinned, should repent and be atoned" was an opposite kind of song: it was about those who did sin. What was the connecting force between these two opposite kinds of songs? The *anshei maaseh* were the connecting point between the *chassidim* and the *baalei teshuvah*, for the *anshei maaseh* were the leaders of the generation who were able to connect everyone together.

(These represents two different major ways of connection to Hashem - one way is through *yashrus* uprightness, as depicted in the verse "*G-d made man upright*" [3], and there is another way, the way of "There is no darkness except from light", which is the spiritual light of *baalei teshuvah*).

The Joy of the Nisuch HaMayim (Water Libation) On Succos

What exactly was the *simchah*, the joy, in the *Simchas Beis HaShoeivah*? As the Mishnah famously says, it was a celebration about the yearly water libation, the *nisuch hamayim*, in the *Beis HaMikdash*.

In the time of the *Beis HaMikdash*, during the rest of the year, they would pour wine on the Altar together with the *korbonos*, and on Succos, they would pour water with the *korbonos*. This special water libation, the *nisuch hamayim*, was the reason for the entire joy of the *Simchas Beis HaShoeivah*. What was so special about this water libation?

It was an entirely new revelation, and it was through the power of water. There are many connections between water and Succos. Succos is the time where the world is judged on its waters. The four species all grow from water. On Succos, we begin to *daven* for water. And on Succos, they poured water on the Altar. The *Simchas Beis HaShoeivah* on the holy festival of Succos was a *simchah* about water, in addition to the wine that they poured with the *korbonos* on the Altar.

What happened when they poured together the water with the wine? The Mishnah^[4] says that there was one hole on the Altar for water, and one hole for wine, and the two holes were separate from each other. The Mishnah discusses: What happens if they made a mistake, and they poured water in the hole for the wine, or vice versa? The Mishnah says that they still fulfilled the *mitzvah* of *nisuch hamayim*.

The Rambam discusses another problem: What if they poured the water and wine together into the same hole? The Rambam says that this was also enough to fulfill the *mitzvah* of the *nisuch hamayim*. From this we learn a novel insight [involving the concepts of water and wine, which we will explain].

On a deeper level, what was the difference between *nisuch hayayin* (the wine libation) and the *nisuch hamayim* (the water libation)? It is based on an opinion in the Gemara that says that the *Eitz HaDaas* (the Tree of Knowledge) was a grapevine.^[5] Thus, it was through wine that all ruination came to the world. In contrast to this wine of ruination, the wine that was poured onto the Altar was a kind of wine which brought spiritual purification.

Even more so, Chazal state that “When one sees a *sotah*, the wayward wife, in her ruination, he should abstain from wine.”^[6] This is because wine is connected with sin, for it brought evil to the world. But when one sins and he has to bring a *korbon*, how he is atoned? Through the wine on the Altar that was brought together with his *korbon*.

Whereas water has always been pure, wine became impure through the sin of Adam. On Yom Tov, the *mitzvah* of *simchas Yom Tov* is fulfilled through wine. The Gemara says that “There is no happiness except in wine.”^[7] But on Succos, it was revealed that there is no happiness except in water. We see this from the fact that the main part of *simchas Yom Tov* on Succos, according to the Rambam, was the *Simchas Beis HaShoeivah*, which was a celebration entirely about water.

Whereas on Pesach and Shavuot a person only fulfills the *mitzvah* of *simchas Yom Tov* through wine, because “there is no happiness except in wine”, on Succos, there was a new revelation: that the *mitzvah* of *simchas Yom Tov* (on Succos) is only fulfilled with water, and what kind of water? The water of the *nisuch hamayim*.

What is the difference between these two forms of *simchas Yom Tov*, of wine versus water?

During all other festivals, where *simchas Yom Tov* is with wine, this is an incomplete level of *simchah*, because wine was ruined by the sin, ever since Adam ate from the *Eitz HaDaas*. We also see this from the very fact that *simchas Yom Tov* is only fulfilled nowadays through wine. In the times of the *Beis HaMikdash*, the *mitzvah* of *simchas Yom Tov* was with the meat of the *korbonos*, and after the *Beis HaMikdash* was destroyed through our sins, *simchas Yom Tov* is only fulfilled with wine. Thus, *simchas Yom Tov* through wine is entirely a result of sin.

Contrast this with the *simchah* through water, which is the *simchas Yom Tov* on Succos. Such *simchah*

does not involve any sin, so it is a higher form of *simchah*. This is the depth that was revealed on Succos.

The *chassidim* and *anshei maaseh* are represented by Rosh HaShanah. This is the level where there is no sin, which is like water, which did not become ruined by sin. Thus there is a connection between water and Rosh HaShanah. But Yom Kippur, which is for the *baalei teshuvah*, is connected with wine. The *baalei teshuvah* represent the concept that wine can mix with the water, for the *baal teshuvah* becomes purified from sin\wine. But both groups sang "Praiseworthy is one who did not sin, and one who sinned shall repent and be forgiven" - because on Succos, there was a connection between the *chassidim* and *anshei maaseh* with the *baalei teshuvah*, a mixture of "water" and "wine" together.

This is the depth of the words of the Rambam that the *mitzvah* of *nisuch hamayim* was fulfilled if the water and wine were mixed together in the same hole. On Succos, the "water" (a hint to the *chassidim* and *anshei maaseh*) and "wine" (*baalei teshuvah*) can "mix", for they are connected together on Succos.

The Joy of the Simchas Beis HaShoeivah - The Joy of Unity

Let us see more this point of how Succos connects everyone together.

As is well-known, each of the Four Species represents all four kinds of Jews.^[8] The *esrog* has a taste and a scent, representing the *tzaddikim*, who have Torah and good deeds. The *lulav* has a taste but no scent, representing those who have Torah but no good deeds. The *hadassim* have a scent but no taste, representing those who have good deeds but no Torah. The *aravos* have no scent and no taste, representing the wicked, who have neither Torah nor good deeds. They are all taken together in one bundle, and then they are all atoned for.

That is the simple understanding, and now we will explore this deeper. The *Simchas Beis HaShoeivah* revealed a kind of *simchah* that did not exist during the rest of the year or on any of the other festivals. It revealed a kind of *simchah* which connects everyone together. How can everyone be connected together?

The Gemara says it was either called *beis hashoeivah*, for they would "draw" water for it (from the word *sheuvah*, "draw"), or it was called *beis hachashuvah*, from the word *chashuv*, "important", for it was an important *simchah*.^[9] Why was it important? The Gemara says that when they would pour the wine and water on the Altar into the two separate holes, the water and wine went to the *tehom* (the depths) of the world. Elsewhere, the Gemara says that the *shisin* (passageways) which flowed underneath the *Beis HaMikdash* were created already during the six days of Creation.^[10] Thus, it was an important *mitzvah*, for it came from the six days of Creation. There were two different *shisin* - one was for water, and one was for wine.

Thus, included in the very first six days of Creation were the concepts of *nisuch hamayim* and *nisuch hayayin*. On the sixth day of Creation, Chavah gave grapes of the *Eitz HaDaas* to Adam, and Adam squeezed it and drank its wine. Thus, in the first six days of Creation, there was a ruination of wine. Water was also damaged during the first six days of Creation. On the second day of Creation, Hashem separated the upper waters from the lower waters. This was a kind of ruination for the water.

The Gemara has an argument if we begin to *daven* for rain on the second or sixth day of Succos. The depth behind this is because the wine became ruined on the sixth day of Creation (since the *Eitz HaDaas* was a grapevine, according to one opinion of the Sages), and the water became ruined on the second day of Creation (since the waters argued with each other on the second day and were then split).

Thus, the *baalei teshuvah* are represented by wine, and even their water is on the level of wine. What is their rectification? By returning to their original level [of before the sin]. The lower waters became separated from the upper waters, and ever since then, they yearn to return to the upper waters. This is because their rectification is when they return to the upper waters, which is their source.

Thus, the “water” of *baalei teshuvah* is represented by the second day of Succos, and the “wine” of the *baalei teshuvah* is represented by the sixth day of Succos.

Simchas Beis HaShoeivah or Simchas Beis HaChashuvah: Two Different Sources of Rectification

Earlier it was mentioned that the Gemara brings a dispute if the celebration was called *beis shoeivah* or *beis chashuvah*. The word “**shoeivah**” (שׁוֹבָה) is from the words “**shov aleph**” (שׁוֹב אֵלֶּפֶת), “return the *aleph*”, and the word “**chashuvah**” (חַשׁוּבָה) is from the words “**shov ches**” (שׁוֹב חֵט) which means “return the *ches*”. How can these two opinions in the Gemara be reconciled? The Gemara is saying that there are two different ways for a person to return to the state before the sin. Either one can return to the first day of Creation, when Hashem was one and there was no sin yet – this is represented by the letter “*aleph*” in the word *shoeivah*, or, a person can “return” to the “eighth day” of Creation, the level of the future, which is represented by the letter “*ches*” in the word *chashuvah*. We will explain this.

“Shov Aleph”: Returning To The First Day of Creation

The water in Creation is currently in a state of ruination, for it has fallen to the level of “wine” (water was created before wine, so wine is on a lower level than water), and water will only be rectified when it is returned to the way it was on the first day of Creation, its beginning point, or when it is returned to the way it was on the sixth day of Creation, before the sin. The actual beginning point of water was not on the second day of Creation, but on the first day of Creation, for the first time that the Torah mentions water is by the waters of the *tehom*, the depths of the world, which were on created on the first day of Creation. As the Gemara says, the *shisin*, the passageways in the ground where the wine and water poured into the Altar flowed through, went all the way into the waters of the *tehom*, where the wine and water of the Alter were deposited. Thus, the wine and water which flowed from the Altar and into the *shisin*, were really being returned to the *tehom* – in other words, they “returned” to the first day of Creation.

Thus, the waters of the world are returned to their root when they are returned to the first day of Creation. This is the implication of the word **shoeivah, from the words “shov aleph”**, “return of the *aleph*”, which means to return to state of the first day of Creation, when everything in the Creation was unified together, the waters of the world had not been split, and there was no disparity yet in Creation.

In the *Mishnah* that describes the celebration of the *Simchas Beis HaShoeivah*, one of the Sages said “Our eyes did not see sleep” there.^[11] The deeper meaning of this is that there is no “sleep” on Succos. Since Succos reveals the concept of “*shov aleph*” – returning to the first day of Creation – so when the waters of the word returned to their original source on Succos (through the waters of the *nisuch hamayim* that flowed into the *tehom*), the waters were all returned to their original state of oneness. Sleep cannot exist in a state of oneness. Only when a person drinks wine does he become sleepy. But when the wine was mixed with water on Succos, they both flowed into to the *tehom*, where the wine was returned to “the first day of Creation”. This rectified kind of wine cannot not bring sleepiness, because sleepiness did not exist on the first day of Creation. Hence, by the *simchas beis hashoeivah*, the Sages could not fall asleep, for even though there was wine there, this was a rectified kind of wine which does not bring on sleepiness. The words “*shov aleph*” contained in the word “*shoeivah*” reveals a return to the first day of Creation, a point where there is no sleep.

When would they draw forth the water for the *nisuch hamayim*? The Gemara says that they did it right before *alos hashachar* (the first rays of dawn). If so, they did it at nighttime. The Rambam also says clearly that they did it at nighttime. This was a novel concept, for all other *avodah* in the *Beis HaMikdash* was not done at night. Here we see that there was a new kind of *avodah* (it was not regarded as a total level of *avodah* in the *Beis HaMikdash*, of course, but it is a nonetheless a kind of *avodah*): this was an *avodah* only for the nighttime. It showed that there is a point where the darkness of the night can be just like the light of the day.

How so? In the word "*shoeivah*", there was "*shov aleph*" - a return of everything to the first day of creation, where water and wine connect together, where there was no difference between *baalei teshuvah* and *chassidim* and *anshei maaseh*, and everyone could connect together.

All differences within Creation began with the second day of Creation, when the waters of the world were separated into lower waters and upper waters. The second day of Creation was also the day when Gehinnom was created, and the Sages state that Gehinnom was created from the strife of the waters which took place on the second day of Creation. Gehinnom is a place to rectify those who have sinned. From the viewpoint of the second day of Creation, the *baalei teshuvah* are deserving of Gehinnom, because Gehinnom shows that there is difference between *tzaddikim* and the wicked, that the *tzaddikim* belong in Gan Eden and the sinners belong in Gehinnom. But from the viewpoint of the first day of Creation, everyone is unified together and connected, and everyone is regarded on the same level, for on the first day of Creation, there is no Gehinnom yet, only Gan Eden.

This is the depth of how at the *simchas beis hashoeivah*, both groups (the *chassidim* and *anshei maaseh*, together with the *baalei teshuvah*) sang in unison: "Praiseworthy is the one who did not sin", and this was the aspect of "*shoeivah*" of the *Simchas Beis HaShoeivah* - the power of "*shov aleph*", which returns everything to the first day of Creation, where all is one and unified.

"Shov Ches": Accessing the Light of the Future

The second approach in the Gemara is that the celebration was called *simchas "beis haChashuvah"*. The word "*chashuvah*" connotes *shov ches*, a return to the letter *\nches*, equal to the number of 8, which corresponds to the level of the future. Chazal state that the song of *Az Yashir Moshe* refers to the future Redemption, and the word "*az*" (*\nאז*) is the letters *aleph* (*\nא*) and *zayin* (*\nז*) which is equal to 1 and 7, for a total of 8. Before Creation, Hashem was One and His Name was One.

In the future Hashem will again be One. Hence, the future, when we will return to the state of oneness, is also a return the state of the first day of Creation. Nowadays, we do not have this oneness.

The *simchas beis hashoeivah* returned all of Creation to the state of before the sin. That is why the *chassidim*, *anshei maaseh* and *baalei teshuvah* were all able to sing together by the *simchas beis hashoeivah* - it was because it was a return to before the sin, when there was no difference yet between righteous and wicked, between those who never sinned with those who sin - for it was a world without sin. That is the approach which we have been explaining until now.

Now we are explaining a different aspect of the *simchas beis hashoeivah*: it is a way to access the future. The *Zohar* says that the joy of the *simchas beis hashoeivah* comes from the future, because they would draw forth the water on the *Simchas Beis HaShoeivah* with the joy that is called "*sasson*", and *sasson* refers to the joy of the future. This is the view that it was called *simchas beis ha"Chashuvah"* - it returns the world to the level of the letter *ches*, equal to the number 8 - the number that corresponds to the future. This is another way of how the *baalei teshuvah* and *chassidim* and *anshei maaseh* all become connected together - itbecause in the future there will be no sin and

hence no difference between those who sinned with those who never sinned.

In the future Hashem will slaughter the evil inclination, and the Gemara brings this teaching in middle of the discussion about the *simchas beis hashoeivah* which is in Tractate Succah.^[12] Why does the Gemara say it precisely here, and not in any other tractate? It is because Hashem will slaughter the evil inclination from the spiritual light of the *Simchas Beis HaShoeivah*, a joy of the future, where there is no separation between anyone. When Hashem slaughters the evil inclination, it will be clear that there is no difference between *baalei teshuvah* with *chassidim* and *anshei maaseh*.

The Gemara there says further that Hashem will show how the evil inclination looks to both the righteous and the wicked, and then He will slaughter the evil inclination, and everyone will be crying. The righteous will be crying because the evil inclination looks so big, and the wicked will be crying because they will see that the evil inclination is really small and they will be amazed how they didn't overcome it. The wicked will be crying, and they will do *teshuvah*, and then Hashem will slaughter the evil inclination. Then there will be no more difference between the righteous and the wicked.

That is the depth of the *simchas beis hashoeivah*. What is the entire difference between the *baalei teshuvah*, with the *chassidim* and *anshei maaseh*? It is because *baalei teshuvah* succumbed to the *yetzer hora*, while the *chassidim* and *anshei maaseh* overpowered their *yetzer hora*. But when the *yetzer hora* becomes removed, there is no difference between *baalei teshuvah* with the *chassidim* and *anshei maaseh*. So when Hashem slaughters the evil inclination in the future, this does not simply mean that the *yetzer hora* will cease to exist, but that there will no more difference between those who sinned with those who don't sin. The *simchas beis hashoeivah* reveals that all of the Jewish people are connected together!

In Summary and Conclusion

There is still more to say about this, but to summarize, we have learned here that the *simchas beis hashoeivah* was a joy about the unified state of the Jewish people, and this unity was achieved in two different ways:

- 1)** By returning to the root (this is the "*shoeivah*" aspect in the *simchas beis haShoeivah*, which is from the words "*shov aleph*", returning to the "*aleph*" - to return to the state of the first day of Creation, or before the sin of Adam).
- 2)** By accessing the future (this is the "*chashuvah*" aspect in the *simchas beis haShoeivah*, from the words *shov ches*, returning to the "*ches*", the "eighth" - to connect to the state of the future, when there will be no more sin).

May we merit in our own times, with *siyata d'shmaya*, to a complete joy, a unified state of the Jewish people, which is the very Redemption, may it come speedily in our days.

^[1] Succah 51a

^[2] Succah 27b

^[3] Koheles 7:29

[4] Succah 48a

[5] Sanhedrin 70a

[6] Nazir 2a

[7] Pesachim 109a

[8] Vayikra Rabbah Emor 30:12

[9] Succah 50b

[10] Succah 49a

[11] Succah 51a

[12] Succah 52b

Source: <https://bilvavi.net/english/succos-032-simchas-beis-hashoeivah-unified-song>