

Discourse 3

*“BaSukkot Teishvu...
You shall dwell in Sukkot...”*

Delivered on the 2nd day of Sukkot,¹⁹² 5723¹⁹³

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

1.

The verse states,¹⁹⁴ “You shall dwell in Sukkot for a seven-day period; every native in Israel shall dwell in Sukkot. So that your generations will know that I caused the children of Israel to dwell in Sukkot when I took them from the land of Egypt, [I am *HaShem*-יהוה your God].” In his discourse by the same title (which is part of the continuum of discourses (*Hemshech*) of Rosh HaShanah 5703),¹⁹⁵ his honorable holiness, my father-in-law, the Rebbe, points out the precision of the word “I caused to dwell-*Hoshavti*-הושבתי,” namely, that it is **the Holy One, blessed is He**, who caused the children of Israel to dwell in Sukkot. The words “You shall dwell in Sukkot” is a commandment to the Jewish people that **they** should dwell in Sukkot, meaning that they should dwell in

¹⁹² The original discourse was edited by the Rebbe and was given out as a pamphlet for the Holiday of Sukkot 5751.

¹⁹³ This discourse is a continuation to the two preceding discourses entitled “*Yivchar Lanu*” of Rosh HaShanah [of this year, 5723, Discourse 1], and “*v’Khol Adam Lo Yihiyeh*” of Shabbat Teshuvah [of this year, 5723, Discourse 2]. [Sefer HaMaamarim 5723] p. 3 and on and p. 14 and on.

¹⁹⁴ Leviticus 23:42-43

¹⁹⁵ Sefer HaMaamarim 5703 p. 43 and on; See p. 44 there.

Sukkot by their own strength. However, even so, it states, “I caused the children of Israel to dwell in Sukkot,” this being the reason for [the commandment of] “You shall dwell in Sukkot.” That is, since **the Holy One, blessed is He**, caused the children of Israel to dwell in Sukkot, [this being a matter that solely is in the capacity of the Creator],¹⁹⁶ therefore they can and must dwell in Sukkot by their own strength.

Now, it can be said that the consideration of the precise wording [of the verse as explained] in the discourse, is in two matters.¹⁹⁷ That is, since the [matter of] “I have caused the children of Israel to dwell in Sukkot” is solely within the capacity of the Creator, how is it possible for a created being to be compared to the Creator? Moreover, from the fact that it gives a reason for “You shall dwell in Sukkot,” (this being, “that I caused the children of Israel to dwell in Sukkot,”) this demonstrates that for the Jewish people to dwell in Sukkot, is not solely by their own strength, but through the granting of

¹⁹⁶ See Talmud Bavli, Sukkah 11b (according to one view) that the [Sukkot in which the Holy One, blessed is He, made the Children of Israel dwell] were the Clouds of Glory (*Ananei HaKavod*). This is likewise stated in Rashi’s commentary to the verse (Lev. 23:43). This is likewise brought as a matter of Jewish law (*Halachah*) (in the Shulchan Aruch of the Alter Rebbe, Hilchot Sukkah, beginning of Siman 625). What is understood from this is that “I caused the Children of Israel to dwell in Sukkot” is solely within the capacity of the Creator.

¹⁹⁷ The precise wording elucidated at the beginning of the discourse of the year 5703 (p. 44) only explicates the first matter. However, from the explanation at the end of the discourse (p. 52, mentioned later in this discourse), that the arousal from Above [indicated by the words], “I have caused the Children of Israel to dwell,” is in order that there subsequently be the service of *HaShem*-יהוה, blessed is He, [from below] indicated by [the words], “You shall dwell in Sukkot,” by their own strength. From this it is understood that the precise wording ([mentioned] at the beginning of the discourse) also includes the second matter. For, since the [matter of] “You shall dwell in Sukkot” is brought about by “I have caused the Children of Israel to dwell in Sukkot,” this is not a service of *HaShem*-יהוה, blessed is He, that stems from their own strength.

empowerment from Above. Yet, even so, after the Holy One, blessed is He, caused the children of Israel to dwell in Sukkot (“when I took them out of the land of Egypt”), they are able to dwell in the Sukkah by their own strength.

The essential point of the explanation (in the discourse),¹⁹⁸ is that in the Sukkah there is a drawing down of the transcendent encompassing lights (*Orot Makifim*), and through dwelling in the Sukkah we draw them down to be internalized (*b’Pnimityut*) and they thus become lights that are settled (*Mityashvim*).

This then, is the meaning of the fact that “You shall dwell in Sukkot” is brought about through a granting of empowerment from Above. For, the transcendent encompassing lights (*Orot Makifim*), (as they are, in and of themselves), are the opposite of being settled (*Hityashvut*). Thus, for there be the matter indicated by “You shall dwell in Sukkot” – namely, that through the Jewish people dwelling in the Sukkah they thereby affect a drawing down of the transcendent encompassing lights (*Orot Makifim*) in an inner and internalized way (*b’Pnimityut*), and beyond this, they become lights that are settled (*Mityashvim*) – this is brought about through [the matter indicated by], “I have caused the children of Israel to dwell in Sukkot,” that **the Holy One, blessed is He**, caused the Jewish people to dwell in Sukkot, this being the arousal from Above.

Thus, when the verse states, “You shall dwell in Sukkot,” the meaning of which is (as explained before) that the Jewish people draw down the encompassing lights (*Makifim*) in

¹⁹⁸ At the conclusion of the discourse (Sefer HaMaamarim [5703] *ibid.*, p. 52).

an inner and internalized way (*b'Pnimityut*) by their own strengths, this is because “I caused the children of Israel to dwell in Sukkot” in a way of an arousal from Above, which in the first place, was for the sake of there being the service of *HaShem*-יהו"ה, blessed is He, that “You shall dwell in Sukkot,” by their own strength.

2.

Now, in the [matter of] the children of Israel dwelling in Sukkot by their own strength, there also are two matters. [This is as the verse states], “You shall dwell in Sukkot,” [and continues], “every native in Israel shall dwell in Sukkot.” Amongst the differences between these two matters, is that the term “You shall dwell-*Teishvu*-תשבו in Sukkot” is in the form of a command, whereas “[every native in Israel] shall dwell-*Yeishvu*-ישבו in Sukkot” is in the form of stating a matter of fact. An additional distinction is that the commandment “You shall dwell in Sukkot” is directed to all of Israel, whereas those who shall dwell in the Sukkot (by their own volition, not requiring a commandment for this) is (only) “every native (*Ezrach*-אזרח) in Israel.”

The discourse thus explains¹⁹⁹ that in the transcendent encompassing lights (*Makifim*), there are two levels. There is the close encompassing light (*Makif HaKarov*) and there is the distant encompassing light (*Makif HaRachok*). These two matters of “You shall dwell (*Teishvu*-תשבו) in Sukkot” and “every native in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot,”

¹⁹⁹ At the conclusion of the discourse (Sefer HaMaamarim [5703] *ibid.*, p. 52).

correspond to these two levels. That is, “You shall dwell (*Teishvu*-תשבּוּ) in Sukkot” corresponds to the close encompassing light (*Makif HaKarov*), whereas “shall dwell (*Yeishvu*-ישבּוּ) in Sukkot” corresponds to the distant encompassing light (*Makif HaRachok*).

It thus is for this reason that about the words “shall dwell (*Yeishvu*-ישבּוּ) in Sukkot” the verse states “every native in Israel-*Ezrach b'Yisroel* אֶזְרַח בְּיִשְׂרָאֵל.” For, the “native in Israel-*Ezrach b'Yisroel* אֶזְרַח בְּיִשְׂרָאֵל” refers to the essential self of the soul that is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.²⁰⁰ Thus the dwelling in the distant encompassing light (*Makif HaRachok*) refers to the level of the essential self of the soul. It can therefore be said that the reason the words “shall dwell (*Yeishvu*-ישבּוּ) in Sukkot” is not in the form of a command but in the form of stating a matter of fact, is because a commandment only applies on the level of the soul that manifests within the body. However, this is not so of the soul as it is above, especially the essential self of the soul, for which no commandment [is necessary]. That is, the matter of “shall dwell (*Yeishvu*-ישבּוּ) in Sukkot,” meaning that the essential self of the soul shall dwell in the distant encompassing light (*Makif HaRachok*), is (not because of a commandment, but) because of its own essential self,²⁰¹ since it is rooted in the Essential Self

²⁰⁰ This may be further understood and elucidated by the well-known explanation of the verse (Psalms 89:1), “A *maskil* by Eitan the Ezrachite-*Eitan HaEzrachi* אֵיתָן הָאֶזְרַחִי.” See *Sefer HaMaamarim* 5708 p. 61 and elsewhere.

²⁰¹ Also see the end of the discourse by the same title as this of the year 5710 (*Sefer HaMaamarim* 5710 p. 67), “every native (*Ezrach*-אֶזְרַח) in Israel shall dwell in Sukkot – that is, they are constantly in a state of dwelling in the Sukkah.”

of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He.

In the discourse he explains that the words “every native in Israel (*Ezrach b'Yisroel*-אזרח בִּישְׂרָאֵל) shall dwell (*Yeishvu*-ישבו) in Sukkot” is the reason for “You shall dwell (*Teishvu*-תשבו) in Sukkot.” That is, the empowerment for “You shall dwell (*Teishvu*-תשבו) in Sukkot,” meaning, to draw down the close encompassing light (*Makif HaKarov*), is because the essential self of the soul (“every native in Israel-*Ezrach b'Yisroel*-אזרח בִּישְׂרָאֵל”) is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, (the distant encompassing light – *Makif HaRachok*).

However, this must be better understood, since the reason (and empowerment) for “You shall dwell (*Teishvu*-תשבו) in Sukkot” is (as expressly stated in the verse), “because I caused the children of Israel to dwell in Sukkot.” This being so, why is the reason “every native in Israel (*Ezrach b'Yisroel*-אזרח בִּישְׂרָאֵל) shall dwell (*Yeishvu*-ישבו) in Sukkot” necessary?

3.

This may be understood with a preface that since the transcendent encompassing lights (*Makifim*) (as they are, in and of themselves) are not in a state of being settled (*Hityashvut*), therefore, by the fact that through the Jewish people dwelling in the Sukkah they draw them down in an inner and settled manner, this is like a change affected in the transcendent encompassing lights (*Orot Makifim*). Beyond this, from the

language of the discourse, that through dwelling in the Sukkah they draw down the transcendent encompassing lights (*Orot Makifim*) in an inner manifest way (*b'Pnimityut*) and they **become** lights that are settled (*Mityashvim*), (and it does not just state that they draw down the transcendent encompassing lights (*Makifim*) in an inner settled way), indicating that the change brought about by the Jewish people dwelling in the Sukkah is also in the transcendent encompassing lights (*Orot Makifim*) themselves.

That is, in addition to the fact that through dwelling in the Sukkah they are **drawn down** in an inner manifest way (*b'Pnimityut*) and in a settled manner (*b'Hityashvut*), beyond this, the transcendent encompassing lights (*Orot Makifim*) themselves undergo change and become lights that are settled (*Mityashvim*). However, this must be better understood, for how does it apply that through man's toil (of dwelling in the Sukkah), change is caused in the upper lights and illuminations?

Now, the explanation of the words “every native in Israel (*Ezrach b'Yisrael*-אזרח בִּישְׂרָאֵל) shall dwell (*Yeishvu*-יֵשְׁבוּ) in Sukkot” (as simply understood) is that the Jewish people below (as souls manifest within bodies) must dwell in a [physical] Sukkah (in the literal sense). Based on that which is well-known,²⁰² that all explanations of a particular verse are related to each other, it is understood that even the matter of “[they] shall dwell (*Yeishvu*-יֵשְׁבוּ) in Sukkot” comes about through actually dwelling in an actual [physical] Sukkah.

²⁰² To the point that this impacts actual *Halachic* rulings that relate to actual deed, as per the known proof of this from [the word] “*Sha'atnez*-שַׁעֲטָנִי” (See Talmud Bavli, Niddah 61b). See Likkutei Sichot, Vol. 3, p. 782 and elsewhere.

Based on this [it can be said that] through the Jewish people dwelling in the Sukkah, a change is caused even in the distant encompassing light (*Makif HaRachok*).

Now, this must be better understood. For, it is explained in various places²⁰³ on the verse,²⁰⁴ “He is not a man that He should change His mind,” that the matter of changing one’s mind and having regret (change) only applies in the aspect of man (*Adam-אדם*). However, in the aspect of “not a man (*Lo Adam-לא אדם*)” the matter of relenting or changing does not apply.

The reason is because the matter of change (primarily) is in the intellect. This is because in the intellect there is a reasoning to one side and a reasoning to the other side. Thus, since man (*Adam-אדם*) is comprised of intellect (*Mochin*) and emotions (*Midot*), meaning that even man’s emotions (*Midot*) are according to his intellect (*Sechel*), therefore, when change is caused in the intellect (*Sechel*), thereby change is caused in the emotions (*Midot*) as well. In contrast, this is not so when it comes to desire (*Ratzon*) which transcends intellect (*Sechel*), meaning, essential desire (*Ratzon Atzmi*) which is without reason, not even a hidden reason. It undergoes no change.

The same is so Above, that in the *Sefirot* of the world of Emanation (*Atzilut*), even including the external aspect (*Chitzoniyut*) of the Crown-*Keter* of the world of Emanation (*Atzilut*) (in that even the externality of the Crown-*Keter* is included in the aspect of “man-*Adam-אדם*”), change is

²⁰³ See at length in *Hemshech “Bati LeGani”* 5710, Ch. 18 (Sefer HaMaamarim 5710 p. 153 and on); Discourse entitled “*Bati LeGani*” 5728 (Torat Menachem, Sefer HaMaamarim Shevat p. 309 and on); 5748 (p. 406 and on).

²⁰⁴ Samuel I 15:29

applicable. However, in the inner aspect (*Pnimityut*) of the Crown-*Keter*, ([which is the aspect of] “not a man-*Lo Adam*- לֹא אָדָם”), change (*Shinuy*) is not applicable.

Based on the above we must understand this. For, the discourse seems to indicate that through the Jewish people dwelling in the Sukkah there even is a drawing down of the distant encompassing light (*Makif HaRachok*) in an inner manifest way (*b’Pnimityut*). However, at first glance, how is any change in the distant encompassing light (*Makif HaRachok*) possible?

4.

Now, it can be said that the explanation is that the fact that the transcendent encompassing aspect (*Makif*) is defined as that which does not come in a settled manner (*Hityashvut*), is only as it is, in and of itself. However, from the perspective of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יְהוָה, blessed is He - in relation to whom there is no difference between the transcendent encompassing aspect (*Makif*) and the inner manifest aspect (*Pnimi*) - even the transcendent encompassing aspect (*Makif*) can come [to be manifest] in a settled manner (*b’Hityashvut*).

Thus, through the Jewish people dwelling in the Sukkah they affect a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה, blessed is He, and through this, even the transcendent encompassing lights (*Makifim*) come to be lights that are settled (*Orot Mityashvim*).

This may be better understood based on the known²⁰⁵ explanation of the verse,²⁰⁶ “On the holiday on [which the moon] is covered-*BaKeseh*-בכסה,”²⁰⁷ that those matters of (Rosh HaShanah and) Yom HaKippurim which are in a state of being “covered-*BaKeseh*-בכסה” (meaning covering and indicating concealment), are revealed on Sukkot. From this it is understood that the toil of “You shall dwell (*Teishvu*-תשבו) in Sukkot” is the revelation of the repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, of Yom HaKippurim,²⁰⁸ through which a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is caused (as will soon be explained).

Thus, it is through service of *HaShem*-יהו"ה, blessed is He, by way of “You shall dwell (*Teishvu*-תשבו) in Sukkot,” that the drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, brought about through the repentance (*Teshuvah*) of Yom HaKippurim, comes into revelation. Through this, even the transcendent encompassing lights (*Orot Makifim*) come to be settled lights (*Orot Mityashvim*).

²⁰⁵ Likkutei Torah, Drushim L'Rosh HaShanah 54c and on, and elsewhere; Citations in the discourse entitled “*U'Lekachtem Lachem*” 5739, note 54 (Torat Menachem, Sefer HaMaamarim Tishrei p. 151).

²⁰⁶ Psalms 81:4

²⁰⁷ [See Talmud Bavli, Rosh HaShanah 8a and on; 34a; Sanhedrin 11b.]

²⁰⁸ This may be further elucidated based upon what is known, that the *Schach* (שכך) covering of the Sukkah is made from the cloud of [the smoke of] incense of Yom HaKippurim – See Atret Rosh, Shaar Yom HaKippurim, Ch. 2 (28a) and elsewhere. Also see the citations in the discourse entitled “*BaSukkot Teishvu*” 5741, note 5 (Torat Menachem, Sefer HaMaamarim Tishrei p. 163).

Now, based on what is known,²⁰⁹ that man's toil in serving *HaShem*-יהו"ה, blessed is He, (the arousal from below), through which there is caused to be the drawing down, (the arousal from Above), must have a similarity to the drawing down, we can add that the fact that through serving *HaShem*-יהו"ה, blessed is He, through [fulfilling] "You shall dwell in Sukkot" causes a change above (in that the transcendent encompassing lights (*Orot Makifim*) become settled lights (*Orot Mityashvim*)), is because the toil of serving *HaShem*-יהו"ה, blessed is He, by [fulfilling] "You shall dwell in Sukkot" (also) relates to the matter of the change (*Shinuy*).

This may be better understood by prefacing that the (simple) reason that through repentance (*Teshuvah*) we affect the repair of all blemishes, is because through repentance (*Teshuvah*) a person is caused to undergo change and become a new being.²¹⁰ In the words of the Rambam,²¹¹ "I am a different person and not the same one who sinned."

This matter primarily is in regard to repentance (*Teshuvah*) in the most literal sense. For, in regard to the righteous *Tzaddikim*,²¹² even in their service of *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), the matter of which is that they leave their previous state of being, as in the verse,

²⁰⁹ See at length in the discourse entitled "*Bati LeGani*" 5729, Ch. 9 (Torat Menachem, Sefer HaMaamarim Shevat p. 325).

²¹⁰ Sefer Mitzvot Gadol, Positive Mitzvah 16; Ra"n to Talmud Bavli, Rosh HaShanah 16bm, cited in Chiddushei Aggadot of the Maharsha to Rosh HaShanah there.

²¹¹ Mishneh Torah, Hilchot Teshuvah 2:4

²¹² With respect to the coming section also see Torat Menachem, Sefer HaMaamarim Tishrei p. 231.

“I will turn aside from here, [in order to approach there],”²¹³ nevertheless, since the righteous *Tzaddikim* desire to fulfill the will of their Master, and [since] the Supernal intention (meaning, the desire of their Master) in the descent of the soul into the body is to come to repentance and return (*Teshuvah*), therefore, included in the desire of the righteous *Tzaddikim* (even before they affect their repentance and return (*Teshuvah*) (in a hidden way) there is the presence and inclusion (of their departure from their existence, brought about through repentance (*Teshuvah*)).

In contrast, this is not so when it comes to an actual returnee (*Baal Teshuvah*). For, initially (before his repentance – *Teshuvah*), he was in a state and standing in which he did not do the will of the Holy One, blessed is He, since he intentionally transgressed and sinned. Thus, when he then repents and returns, this discontinues his previous state. Instead, through repentance (*Teshuvah*) he becomes a completely new being.

On a deeper level we can say²¹⁴ that the matter of the novelty in literal actual repentance (*Teshuvah*) is likewise so regarding the Supernal will and intention of *HaShem*-יהו"ה, blessed is He. For, the Supernal will and intention of *HaShem*-יהו"ה, blessed is He, in creating the world and man, is for man be righteous (*Tzaddik*). This is as in the teaching of our sages,

²¹³ See Rashi to Exodus 3:3 [with regard to Moshe turning to approach the burning bush]. Also see Sefer HaSichot 5702 p. 47 (copied in Torat Menachem, Sefer HaMaamarim Tishrei, p. 230, note 43), that this is the matter of repentance (*Teshuvah*) of the righteous *Tzaddikim*.

²¹⁴ Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 218 and on; Av p. 172 and on; Also see the [preceding] discourse [of this year, 5723] entitled “*v'Khol Adam Lo Yihiyeh*,” [Discourse 2], Ch. 8 and the note there, (Sefer HaMaamarim 5723, p. 22).

of blessed memory,²¹⁵ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” However, through having sinned, causing blemish, and having left the path, (this being the opposite of *HaShem*’s-יהו"ה intention in creating the world and man), and then repairing this through repentance (*Teshuvah*), a new light is drawn down that [initially] was not [included] in the [original] intention for the creation.

The empowerment to draw down a new light that was not originally in the intention of “In whom did He consult,” is because the souls are rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends their root in the matter of “In whom did He consult.”

It can thus be said that the fact that through repentance (*Teshuvah*) man changes from his previous existence to become a completely new being, this being a true novelty which is not a continuation of his previous state, is because, through repentance (*Teshuvah*) there is a drawing down of the essential self of the soul as it is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.²¹⁶ Thus, relative to the essential self of the soul, it makes no difference what a person’s state was before repenting (*Teshuvah*).

Based on this, we may add additional explanation of the fact that through the toil in serving *HaShem*-יהו"ה, blessed is He, by [fulfilling the matter of], “You shall dwell in Sukkot,” (this

²¹⁵ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:1

²¹⁶ In contrast, from the perspective of the root of the soul in the matter of “In whom did he consult,” it is impossible for there to be this change, as will be explained in chapter five.

being the revelation of the repentance (*Teshuvah*) of Yom HaKippurim), there is caused to be a change in the transcendent encompassing lights (*Orot Makifim*), causing them to be settled lights (*Orot Mityashvim*). For, the matter of drawing down the essential self of the soul through repentance (*Teshuvah*), becomes revealed [specifically] in the fact that the person **changes** from his [previous] being.²¹⁷ Therefore, the revelation of the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, through [fulfilling], "You shall dwell in Sukkot," (this being the revelation of the repentance (*Teshuvah*) of Yom HaKippurim), is in the matter of change, in that the transcendent encompassing lights (*Orot Makifim*) undergo change to become lights that are settled (*Orot Mityashvim*).

5.

Now, it can be said that the revelation of the essential self of the soul that is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (which transcends the [aspect of] the root of the souls in the matter of "In whom did He consult") which is brought about through repentance (*Teshuvah*), is in two matters. That is, there is the repentance (*Teshuvah*) itself,

²¹⁷ To further elucidate, the change that is brought about in man through repentance (*Teshuvah*) is not solely with respect to the inner manifest powers of his soul, but also in the matter of the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship. That is, the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship stems from the essence of the soul which transcends the revealed powers of the soul. Accordingly, it is understood that through the repentance (*Teshuvah*) of Yom HaKippurim, there is caused to be a change in the **transcendent encompassing lights** (*Orot Makifim*) (on Sukkot), so that they become lights that settled (*Orot Mityashvim*).

and there is the reason and cause that brought to repentance (*Teshuvah*).

The explanation is that the fact that a person repents after having sinned, is because of the root of the soul in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the matter of "In whom did He consult." That is, when it comes to the aspect of the root of the souls in the matter of "In whom did He consult? In the souls of the righteous-*Tzaddikim*," through having sinned and having caused a blemish, (this being the opposite of the intention of "In whom did He consult"), he became separated from his root.

However, the fact that after having sinned he repented, returned, and changed his existence, this is because of the revelation of the root of his soul in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the matter of "In whom did He consult."

There is yet another matter in this. Namely, that the reason and cause, that brought him to return in repentance (*Teshuvah*), is because the essential point of the Jewishness within him is in a constant state of wholeness and perfection. (Thus, upon the arousal of the essential point of Jewishness within him, he does not desire in any way to be separated from *HaShem*-יהו"ה, blessed is He, and he thus repents.) The fact that the essential point of Jewishness within him is in a constant state of wholeness and perfection, so that even when he sins, the soul itself is in a state of faithfulness to *HaShem*-יהו"ה,

blessed is He,²¹⁸ is because the bond of the soul to *HaShem*'s-יהו"ה Godliness is an essential bond, which transcends the bond brought about by [fulfilling] Torah and *mitzvot*, (which are the matter of "In whom did He consult").

The difference between the two matters is that the revelation of the essential self of the soul in the fact that even after he sins he returns to *HaShem*-יהו"ה, blessed is He, is because through sins he became separated from *HaShem*'s-יהו"ה Godliness, (which is why he must return in repentance (*Teshuvah*) over them). However, since the root of the soul is in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the matter of "In whom did He consult," the separation brought about through sin is only external (*b'Chitzoniyut*). It therefore is within one's ability to return to *HaShem*-יהו"ה in repentance (*Teshuvah*), (through revealing the innerness (*Pnimiyut*)).

[In contrast], the revelation of the essential self of the soul is the reason and cause that brings him to return in repentance (*Teshuvah*), in that the sins never caused any diminishment in the essential bond of the essential self of the soul to *HaShem*'s-יהו"ה Godliness in the first place, Heaven forbid, such that even when he sinned [his soul] was in a state of faithfulness to Him, blessed is He.

This is similar to what was explained before, (in the discourse entitled "*v'Khol Adam Lo Yihiyeh*"),²¹⁹ that the atonement brought about through affecting a drawing down

²¹⁸ Tanya, Likkutei Amarim, Ch. 24

²¹⁹ [The preceding discourse of this year, 5723, Discourse 2], Ch. 7 (Sefer HaMaamarim 5723, p. 20 and on).

from the Essential Self of the limitless light of the Unlimited One, the Master of the desire (*Baal HaRatzon*), is in a way in which through the sins a blemish was caused, and thus, through affecting a drawing down from the Essential Self of the limitless light of the Unlimited One, the Master of the desire (*Baal HaRatzon*), who is not compelled by the desire (*Ratzon*), there is caused to be **atonement** of the blemishes.

In contrast, the atonement that stems from “the essence of the day” of Yom HaKippurim is (not in a way of affecting an act, but rather) that on this day there is a revelation of the bond between the essential self of the soul and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (who transcends [His title] the “Master of the desire-*Baal HaRatzon*”), and on this level there is no blemish in the first place.

Based on this, we can add to the explanation of the fact that “the essence of the day” of Yom HaKippurim affects atonement (specifically) for those who return in repentance.²²⁰ This is because for there to be the drawing down of “the essence of the day,” meaning, the revelation of the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, there must be some action on the part of the person.

[This is similar to the revelation of the essential self of the soul on Rosh HaShanah, brought about through the service

²²⁰ Mishneh Torah of the Rambam, Hilchot Teshuvah 1:3; See the preceding discourse [of this year, 5723, Discourse 2], and the note in Ch. 7 there.

of “crown Me as King over you.”²²¹ Thus, since the reason and cause which brings him to repent (*Teshuvah*) is the essential bond, therefore, through the repentance (*Teshuvah*) there is caused to be the drawing down of “the essence of the day.”

6.

In greater detail the matter may be understood by prefacing with what was explained before (in the discourse entitled “*Yivchar Lanu*”),²²² that in to the sounding of the Shofar on Rosh HaShanah, through which we affect the matter of “crown Me as King over you,” there are three matters.

There is the fulfillment of the *mitzvah* of sounding of the Shofar, which is arousal from below that awakens the revealed desire (*Ratzon Galuy*). There [also] is the repentance (*Teshuvah*) that [accompanies] the sounding of the Shofar, through which there is a drawing down of the decision in the concealed desire (*Ratzon HaNe’elam*), (the decision of the thought and desire), and on an even higher level, the original absolute desire (*Ratzon HaMuchlat b’Atzmuto*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, [who decided] that through the arousal from below there should be the arousal of the revealed desire (*Ratzon Galuy*). Then there is the inner nullification (*Bittul Pnimi*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, through which there is a drawing

²²¹ Talmud Bavli, Rosh HaShanah 16a; 34b; See at length in the [earlier] discourse [of this year, 5723, Discourse 1] entitled, “*Yivchar Lanu*,” Ch. 6 (Sefer HaMaamarim 5723 p. 8).

²²² [Discourse 1 of this year, 5723], Ch. 9 (Sefer HaMaamarim 5723 p. 12).

down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself.

Now, based on the well-known matter,²²³ that the construct of the aspect of Kingship-*Malchut* takes place throughout the duration of all ten days of repentance, we can say that even during the ten days of repentance, the repentance (*Teshuvah*) must be (in a way that is beyond the service of *HaShem*-יהו"ה, blessed is He, through [a manner] of repentance) but must also be service of Him stemming from the essential self of the soul.²²⁴ This is why during the ten days of repentance we recite the Psalm,²²⁵ “A song of ascents, from the depths I called You, *HaShem*-יהו"ה.” About this Zohar states,²²⁶ “That the depth of the depths (in that the term “depths-*Ma'amakim*-מעמקים” is plural) is called repentance-*Teshuvah*.”

His honorable holiness, my father-in-law, the Rebbe, explains [this] in the above-mentioned continuum of discourses (*Hemshech*),²²⁷ that there are two depths (*Omakim*-עומקים), these being the hidden desire (*Ratzon Ne'elam*), and the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*).

²²³ Pri Etz Chayim, Shaar 24 (Shaar Rosh HaShanah), and elsewhere. Also see Sefer HaMaamarim 5703 (discourse entitled “*Shir HaMa'alot*,” p. 25 and on).

²²⁴ With respect to the matter of the “*mitzvah*” of the ten days of repentance, it can be stated that during the ten days of repentance the care regarding the [fulfillment of the] *mitzvot* is to a greater degree than throughout the rest of the year. (See Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Rosh HaShanah, Siman 603 and elsewhere.)

²²⁵ Psalm 130; Also see the citations in Torat Menachem, Sefer HaMaamarim Tishrei p. 119, note 2.

²²⁶ Zohar III 70a

²²⁷ See the discourse entitled “*Shir HaMa'alot*” 5703 (Sefer HaMaamarim 5703, p. 25 and on).

The drawing down of the depth (*Omek*) of the hidden desire (*Ratzon HaNe'elam*) is brought about through the cry of the voice, that comes from the encompassing aspect of the *Chayah* level of the soul. In contrast, the drawing down of the depth (*Omek*) of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) is brought about through the cry of the heart, that comes from the encompassing aspect of the Singular-*Yechidah* essential self of the soul.

In another place in Zohar²²⁸ it says, “[The Psalm] simply says, ‘A song of ascents,’ without specifying who said it. This is to inform us that this is a song of ascents that all the people of the world are destined to say.” In the continuation of the matter it states there, “Did Dovid say this? However, the verse already states,²²⁹ ‘With all my heart I sought You.’ This being so, of what necessity is this verse, ‘From the depths [I called to You]’? Rather, this is what we have learned: Any person who desires to submit his request before the King, must direct his intention to the Root of all roots.”

In Chassidus²³⁰ it is explained that the precise explanation of the Zohar that, “Did Dovid say this... However, the verse already states, ‘With all my heart I sought You,’” is that “With all my heart-*BeChol Leebee*-בכל לבי” refers to the innerness of the heart (*Pnimitiyut HaLev*), and this being so, why is it necessary to say, “From the depths-*MiMa'amakim*-ממעמקים”? The Zohar therefore explains that it is necessary to draw from “the Root of all roots,” which refers to the innerness

²²⁸ Zohar II 63a and on.

²²⁹ Psalms 119:10

²³⁰ Sefer HaMaamarim 5668 p. 16

of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. In order to affect a drawing down from there, there must be service that stems from the innerness and essential self of the soul, "the depths-*MiMa'amakim*-ממעמקים," which transcends service of Him stemming from the innerness of the heart (*Pnimitiyut HaLev*) (indicated by the words "With all my heart-*BeChol Leebee*-בכל לבי").

Now, it can be said that in the teaching of the Zohar which states that, "The depth of the depths is called repentance-*Teshuvah*," it is speaking about the matter of repentance (*Teshuvah*) which the drawing of the hidden desire (*Ratzon HaNe'elam*) and the absolute desire (*Ratzon HaMuchlat*), that it should be that through the arousal from below there will be the arousal of the revealed desire (*Ratzon HaGaluy*), brought about through the repentance (*Teshuvah*) of Rosh HaShanah and the ten days of repentance.

Thus, since the decision of the hidden desire (*Ratzon HaNe'elam*) and the absolute desire (*Ratzon HaMuchlat*) relate to the revealed desire (*Ratzon HaGaluy*), it therefore is also the case that the service of *HaShem*-יהו"ה, blessed is He, through which there is the drawing down of the decision, is in the level of the essential self of the soul that relates to the revealed powers of the soul, which generally are the encompassing aspects of the *Chayah* and the *Yechidah*.

In contrast, in the teaching "[The Psalm] simply says, 'A song of ascents' etc.," (which does not mention the matter of repentance – *Teshuvah*), it is speaking about the matter of the drawing down of the absolute desire that was decided in His

Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself, (the innerness (*Pnimityut*) and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the Root of all roots). This drawing down is brought about through service of *HaShem*-יהו"ה, blessed is He, that stems from the essential self of the soul (the innerness (*Pnimityut*) and essential self of the soul). It is for this reason that (specifically) in this teaching it states, “[The Psalm] simply says, ‘A song of ascents,’ without specifying who said it. This is to inform us that this is a song of ascents that all the people of the world are destined to say.” For, the service of *HaShem*-יהו"ה, blessed is He, that stems from the essential self of the soul is present in everyone equally.

7.

Now, it can be said that on Rosh HaShanah and Yom HaKippurim the service of *HaShem*-יהו"ה, blessed is He, “from the depths (*Mima'amakim*-ממעמקים)” is much loftier than the service of Him “from the depths” during the days in between Rosh HaShanah and Yom HaKippurim. For, during the ten days of repentance, the substance of which is (as their name suggests), days of **repentance** (*Teshuvah*), (the matter of “crown Me as King over you” is not revealed to such a degree on those days), and the service of Him “from the depths” (as it is revealed) is (primarily) from the depth of the essential self of the soul that relates to the revealed powers.

In contrast, on Rosh HaShanah, the primary substance of which is the matter of “crown Me as King over you,” [and this matter primarily stems from the essential self of the soul],

the service of *HaShem*-יהו"ה, blessed is He, "from the depths" is from the essential self of the soul that transcends relation to the revealed powers of the soul.

The same is so on Yom HaKippurim, that since the primary matter is the atonement that stems from "the essence of the day," this being the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore, the service of Him on Yom HaKippurim also stems from the depth of the essential self of the soul that transcends relation to the revealed powers of the soul.

It can be said that the service of *HaShem*-יהו"ה, blessed is He, stemming from the depth of the essential self of the soul on Yom HaKippurim, is the repentance and return (*Teshuvah*) of Yom HaKippurim, which is much loftier than the repentance (*Teshuvah*) of all the days of the year, including even the repentance (*Teshuvah*) of the ten days of repentance.²³¹

The explanation is that when it comes to repentance (*Teshuvah*) in general, the essential bond between the essential self of the soul and the Essential Self of *HaShem*-יהו"ה, blessed is He, is only the cause that brings him to repent. However, the repentance (*Teshuvah*) itself, [the substance of which is remorse over having done the opposite of *HaShem*'s-יהו"ה Supernal will, blessed is He, and the resolve to fulfill His will, blessed is He], stems from the essential self of the soul that relates to the

²³¹ For, in addition to the drawing down of the matter of "the essence of the day" through the repentance (*Teshuvah*) of Yom HaKippurim, the repentance (*Teshuvah*) itself is also much loftier. See the discourse entitled "v'Khol Adam Lo Yihyeh" [of this year, 5723, Discourse 2], Ch. 2 (Sefer HaMaamarim 5723, p. 15).

revealed powers of the soul, which reaches the Master of the desire (*Ba'al HaRatzon*).

In contrast, the repentance (*Teshuvah*) of Yom HaKippurim is (primarily) to be bound with the Essential Self of *HaShem*-יהו"ה, blessed is He. Therefore, on [Yom HaKippurim] there is the sense of the revelation of the bond of the essential self of the soul (which transcends relation to the revealed powers) with the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (who transcends [His title] the Master of the desire – *Ba'al HaRatzon*).²³²

It can be said that this is the meaning of the Rambam's statement, "Yom HaKippurim is the time of repentance (*Teshuvah*) for all,"²³³ that the meaning of "for all-*LaKol*-לכל" is (also) for everyone equally. For, when it comes to the repentance of all other days of the year, (including the repentance of the ten days of repentance), which stems from the level of the essential self of the soul that relates to the revealed powers of the soul, there are various distinct levels. In contrast, in regard to the repentance (*Teshuvah*) of Yom HaKippurim which stems from the essential self of the soul that transcends relation to the revealed powers of the soul, it is equal in everyone.

²³² With the above in mind there is a sweetening of the matter that it is through the repentance (*Teshuvah*) of Yom HaKippurim that there is a drawing down of the matter of "the essence of the day," (see before in Ch. 5). For, the substance matter of the repentance (*Teshuvah*) of Yom HaKippurim (and not only the reason and cause of the repentance, but even the repentance itself), is to revealed the essential bond.

²³³ Mishneh Torah, Hilchot Teshuvah 2:7

This then, is the meaning of the verse,²³⁴ “You shall dwell in Sukkot... every native in Israel shall dwell in Sukkot. So that your generations will know that I caused the children of Israel to dwell in Sukkot etc.” The words, “every native (*Ezrach*-אֶזְרָח) in Israel shall dwell (*Yeishvu*-יֵשְׁבוּ),” and, “So that your generations will know that I caused the children of Israel to dwell (*Hoshavti*-הוֹשַׁבְתִּי) etc.,” are two reasons for “You shall dwell (*Teishvu*-תֵּשְׁבוּ) in Sukkot,” (as explained in the discourse in the continuum (*Hemshech*) of Rosh HaShanah 5703, cited before in chapter two).

The explanation is that, “You shall dwell (*Teishvu*-תֵּשְׁבוּ) in Sukkot” refers to the revelation of the repentance (*Teshuvah*) of Yom HaKippurim, and in the repentance (*Teshuvah*) of Yom HaKippurim there are three matters. There is the repentance (*Teshuvah*) itself, and there are the two matters in the root and cause of the repentance. The repentance itself (including the repentance of Yom HaKippurim), is that the person **changes** himself, in that he departs from his previous existence and becomes a new being. This change is in the revealed powers of the soul and [is brought about] through a person awakening and revealing the essential self of the soul that is in him. In other words, this is the essential self of the soul that relates to the revealed powers.

[The same is so Above. The fact that a person becomes **desirable** before *HaShem*-יהו"ה, blessed is He, as he was before

²³⁴ Leviticus 23:42-43

sinning,²³⁵ is because through repentance (*Teshuvah*) he affects a drawing down of a new desire (*Ratzon*) from the limitless light of the Unlimited One, the Master of the desire (*Ba'al HaRatzon*).]

There is another matter in the repentance of Yom HaKippurim, namely, that one senses the revelation in it, that the root and true cause of the repentance (*Teshuvah*) is the bond of the essential self of the soul (which transcends the revealed powers) with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (as He transcends the aspect of being the Master of the desire (*Ba'al HaRatzon*)).

Therefore, when it comes to the matter of "You shall dwell in Sukkot," (which is the revelation of the repentance (*Teshuvah*) of Yom HaKippurim), there likewise are three matters. There is the matter of "You shall dwell in Sukkot" itself, which is the change in the close encompassing light (*Makif HaKarov*), in that it is caused to be a light that is settled (*Ohr Mityashev*). The reason for this is because "I caused the children of Israel to dwell (*Hoshavti*-הושיבתי) in Sukkot etc.," in a way of arousal from Above.

It can be said that this is similar to what was cited before in chapter six, that the fact that through the arousal from below there is caused to be an arousal of the revealed desire (*Ratzon Galuy*), (even though the arousal from below is of utterly no comparison to *HaShem*'s-יהו"ה Supernal desire), is not because of the revealed desire (*Ratzon Galuy*) itself. (For, since *HaShem*'s-יהו"ה Supernal revealed desire (*Ratzon Galuy*)

²³⁵ See Mishneh Torah of the Rambam, Hilchot Teshuvah ibid. 7:4

relates to worlds, it is defined in the sense that the creations are of utterly no relative comparison to it, and it is not in their ability to rouse it).

Rather, it is because it thus was decided in the absolute desire (*Ratzon HaMuchlat*). The same is so of the matter of “You shall dwell in Sukkot,” that the change that is made, so to speak, in the close encompassing light (*Makif HaKarov*) to be a settled light (*Ohr Mityashev*) is because “I caused the children of Israel to dwell (*Hoshavti-הושבתי*)” in a way of an arousal from Above, this being a drawing down from the Essential Self of the limitless light of the Unlimited One, *HaShem-יהוה*, blessed is He, relative to whom there is no difference between an encompassing aspect (*Makif*) and an inner manifest aspect (*Pnimi*), and therefore, even the encompassing light (*Makif*) can come in a settled way (*Hityashvut*). [This is similar to how, through repentance (*Teshuvah*), there is a drawing down of (new) **desire** (*Ratzon*) from the limitless light of the Unlimited One, the Master of the desire (*Baal HaRatzon*).

Another reason is that, “You shall dwell (*Teishvu-תשבּוּ*) in Sukkot” [is that] “every native (*Ezrach-אזרח*) in Israel shall dwell (*Yeishvu-ישבוּ*) in Sukkot,” within the distant encompassing light (*Makif HaRachok*). For, the matter of dwelling (*Hityashvut*) in the distant encompassing light (*Makif HaRachok*) is not in the way of an action. [For, in regard to the distant encompassing light (*Makif HaRachok*), which is the aspect of “He is not a man-*Lo Adam-לֹא אָדָם*,” it is not applicable for there to be any action or change in it, as explained in chapter three.] Rather, “every native (*Ezrach-אזרח*) in Israel shall dwell (*Yeishvu-ישבוּ*) in Sukkot,” in and of themselves (referring to the

distant encompassing light – *Makif HaRachok*), since they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. [This is the explanation of why, about the words, “every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot,” our sages, of blessed memory, stated,²³⁶ “This teaches that all the Jewish people are fit to dwell in one Sukkah.” For, on this level, all Jews are equal.]

This is similar to the matter of “the essence of the day of Yom HaKippurim,” that because of the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there is no blemish in the first place. Now, just as it is so that on Yom HaKippurim, its essence illuminates in a revealed way in the repentance (*Teshuvah*) of Yom HaKippurim as well, that (as mentioned before) in the repentance (*Teshuvah*) of Yom HaKippurim it is sensed that it is drawn from the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the same is so of Sukkot.

That is, “every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot” is a reason for “You shall dwell (*Teishvu*-תשב) in Sukkot.” In other words, from the fact that the close encompassing light (*Makif HaKarov*) is drawn down in an inner manifest way (*b’Pnimityut*) and is caused to become an indwelling settled light (*Ohr Mityashev*), it is sensed in it that

²³⁶ Talmud Bavli, Sukkah 27b; See the discourse entitled “*BaSukkot Teishvu*” 5738 (Torat Menachem, Sefer HaMaamarim Tishrei p. 138 and on).

the reason for this is because “every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot,” this being the distant encompassing light (*Makif HaRachok*), which is the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.