

The Rebbe

יום ב' דחג הסוכות ה'תשכ"ג

In the name of G-d. Monday, the second day of Sukkot, 5723.

"You shall dwell in booths for seven days; all citizens of Israel shall dwell in booths, so that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt." His honored holiness, my teacher and father-in-law, the Rebbe, emphasizes in his discourse (beginning with this verse) from Rosh Hashanah 5703 (1942), that "I made the children of Israel dwell in booths" means that the Holy One, blessed be He, caused the Israelites to dwell in booths, and "you shall dwell in booths" is a commandment for Israel to dwell in booths on their own accord. Nevertheless, the reason given, "I made the children of Israel dwell in booths," indicates that because G-d made the Israelites dwell in booths [an action that originates from G-d alone], they are able and required to dwell in booths by their own effort.

It can be explained that the precision in the discourse reveals two aspects: since "I made the children of Israel dwell in booths" is entirely dependent on G-d's involvement, how is it possible for a created being to resemble the Creator? Also, from the fact that the verse provides a reason for the commandment "you shall dwell in booths" (because G-d made the Israelites dwell in booths), it is proven that Israel's ability to dwell in booths does not come solely from their own strength, but from a divine empowerment. Even so, after the Holy One, blessed be He, made the children of Israel dwell in booths (when He took them out of Egypt), they are now able to dwell in the booths on their own.

The core explanation in the discourse is that the booth draws down surrounding lights (spiritual energies), and by sitting in the booth, one brings these lights into an internalized state, transforming them into settled, internal lights. This is the meaning of "you shall dwell in booths" through divine empowerment because the surrounding lights, in their essence, are contrary to internal settlement. To fulfill "you shall dwell in booths"—whereby Israel, by sitting in the booth, draw these surrounding lights into internalization—is possible only because G-d made the children of Israel dwell in booths, a divine awakening from above.

The command "you shall dwell in booths" means (as mentioned above) that Israel should bring the surrounding lights into an internalized state by their own strength. However, the fact that G-d originally made the children of Israel dwell in booths through a divine awakening from above was done with the intention that, through this, they would be able to fulfill "you shall dwell in booths" through their own service and effort.

ב) Now, even in the act of sitting in the sukkah by Israel through their own effort, there are two aspects. "You shall dwell in booths" and "all citizens of Israel shall dwell in

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booths." One of the distinctions between these two aspects is that "you shall dwell in booths" is phrased as a command, while "they shall dwell in booths" is phrased as a statement and a declaration. Another distinction is that the command "you shall dwell in booths" applies to all of Israel, whereas "they shall dwell in booths" (by their own accord, without needing a command) applies specifically to the citizens of Israel.

The discourse explains that in relation to the encompassing lights (spiritual energies), there are two levels: the "closer encompassing light" and the "more distant encompassing light." The two aspects of "you shall dwell in booths" and "they shall dwell in booths" correspond to these two levels. "You shall dwell in booths" refers to the closer encompassing light, while "they shall dwell in booths" refers to the more distant encompassing light. This is why it states regarding "they shall dwell in booths" that "all citizens of Israel," as a "citizen of Israel" refers to the essence of the soul rooted in the Divine Essence, and sitting in the more distant encompassing light is at the level of the essence of the soul.

It can be said that this is why "they shall dwell in booths" is not phrased as a command but as a statement and declaration, because the concept of a command relates only to the soul as it is clothed in the body, whereas the essence of the soul, particularly at its highest level, is beyond the realm of commandments. Therefore, the idea that "they shall dwell in booths"—that the essence of the soul sits in the more distant encompassing light—is not due to a command, but rather due to its inherent nature, as its root is in the Divine Essence.

The discourse further explains that "all citizens of Israel shall dwell in booths" serves as a reason for the command "you shall dwell in booths." This means that the strength for fulfilling "you shall dwell in booths," which draws down the closer encompassing light, comes from the fact that the essence of the soul (the citizen of Israel) is rooted in the Divine Essence (the more distant encompassing light). However, we need to understand why the verse provides both the reason "I made the Israelites dwell in booths" and the reason "all citizens of Israel shall dwell in booths."

א) This will be understood by first explaining that since the encompassing lights (as they are in their essence) do not naturally come into an internalized state, the fact that by Israel sitting in the sukkah these lights are drawn into internalization and settlement is like a transformation of the encompassing lights. Furthermore, the language of the discourse implies that through sitting in the sukkah, the encompassing lights themselves are transformed into settled lights, meaning that the change that happens through Israel sitting in the sukkah affects the encompassing lights themselves. Not only are they drawn into internalization and settlement, but the encompassing lights themselves are

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changed into settled lights. We must understand how it is possible that through a person's service (sitting in the sukkah), there can be a change in the divine lights above.

The explanation of "all citizens of Israel shall dwell in booths" (in the simple sense) is that the Jewish people below (souls in bodies) must sit in the sukkah (in the literal sense). Based on what is known, all the interpretations of the verse connects these ideas, making it understood that the concept of "they shall dwell in booths" regarding the distant encompassing light (Makif HaRachok) is achieved through sitting in the sukkah in its simple sense. Accordingly, through Israel sitting in the sukkah, a change also occurs in the distant encompassing light. We need to understand, as explained in various places on the verse "for He is not a man that He should repent," that the concept of regret and change (which implies a transformation) applies only to the level of "man," but in the level of "not a man," there is no concept of regret or change. The reason for this is that change primarily occurs within intellect, as intellect allows for arguments both for and against something. Since man operates with both intellect and emotions, and the emotions are guided by intellect, when there is a change in intellect, the emotions also change. However, in the realm of will, which is higher than intellect—an essential will that has no reason, not even a hidden reason—there is no change.

Similarly, in the higher realms, in the Sefirot of Atzilut and even in the external level of Keter (which also contains the aspect of "man"), change is possible. But in the inner level of Keter ("not a man"), there is no change. Based on this, we need to understand what is implied by the discourse, which states that through Israel sitting in the sukkah, the distant encompassing light is drawn into internalization. How can change occur in the distant encompassing light?

ד) It can be explained that the definition of the encompassing light is that it does not enter into internalization, as it exists in its own essence. However, from the perspective of the Essence of the Infinite Light (Or Ein Sof), where there is no distinction between encompassing and internal, even the encompassing light can enter into internalization. Through Israel sitting in the sukkah, they draw down the Essence of the Infinite Light, and through this, even the encompassing lights are transformed into internalized lights.

This can be understood based on the known explanation of the verse, "in the hidden place for the day of our festival," which refers to the fact that the matters of Rosh Hashanah and Yom Kippur are concealed and hidden, and they are revealed during Sukkot. From this, we understand that the service of "you shall dwell in booths" is the revelation of the repentance of Yom Kippur, through which the Essence of the Infinite Light is drawn down. And through the service of "you shall dwell in booths," the drawing down of the Essence of the Infinite Light achieved through the repentance of Yom

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Kippur is revealed. As a result, even the encompassing lights are transformed into settled lights.

Based on the well-known principle that a person's service (an awakening from below), through which the drawing down (an awakening from above) occurs, must resemble the drawing down, we can add that the reason that through the service of "you shall dwell in booths," a change occurs above (where the encompassing lights are transformed into settled lights) is because the service of "you shall dwell in booths" is also related to the concept of change. This can be understood by first explaining the simple reason that through repentance, all defects are corrected, which is because through repentance, the person changes.

And he becomes a new reality. In the words of Maimonides: "I am someone else, and I am not the same person who performed those deeds." This concept is primarily related to repentance in its simple form. In the case of the righteous, even their repentance, which involves leaving their previous state and existence, although not necessarily sinful, is because the righteous desire to fulfill the will of their Creator. The divine intention (the will of their Creator) in the descent of the soul into the body is for them to come to repentance. Therefore, within the will of the righteous (even before their repentance), there is already a hidden aspect of leaving their previous existence through repentance. However, for the simple penitent, since they were previously in a state where they did not fulfill the will of the Holy One, Blessed be He (having committed intentional transgressions), the repentance they perform afterward is not a continuation of their previous state, but rather, through repentance, they become an entirely new reality.

On a deeper level, it can be said that the novelty in simple repentance also applies to the divine will and intention. The divine will and intention in the creation of the world and humanity was that a person should be righteous, as our sages said: "With whom did He consult? With the souls of the righteous." By sinning and deviating from the path (contrary to the divine intention in creating the world and humanity) and then correcting it through repentance, a new light is drawn that was not originally part of the creation's intention. The ability to draw down this new light that was not part of the original consultation comes from the fact that the root of the soul is in the Essence of the Infinite Light, which is even higher than its root in the consultation of creation. It can be said that through repentance, the person changes from their previous existence and becomes an entirely new reality. This true novelty, which is not a continuation of their previous state, occurs because repentance draws down the essence of the soul as it is rooted in the Essence of the Infinite Light. And in relation to the essence of the soul, the person's state before repentance is irrelevant.

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Based on this, we can add further explanation: through the service of "you shall dwell in booths" (which reveals the repentance of Yom Kippur), a change occurs in the encompassing lights, which are transformed into internalized lights. This is because the drawing down of the essence of the soul through repentance is revealed in the fact that the person changes from their previous existence. Therefore, the revelation of the drawing down of the divine essence through "you shall dwell in booths" (the revelation of the repentance of Yom Kippur) is connected to the concept of change, where the encompassing lights are transformed into settled, internalized lights.

ה) It can be said that the revelation of the essence of the soul, which is rooted in the Essence of the Infinite Light (higher than the soul's root in the concept of "with whom did He consult"), through repentance, occurs in two aspects: in the repentance itself and in the cause that brings about the repentance. The explanation is that when a person repents after having sinned, it is due to the soul's root in the Essence of the Infinite Light, which is above the concept of "with whom did He consult." From the perspective of the soul's root in the concept of "with whom did He consult"—the souls of the righteous—by sinning and causing a blemish (which is the opposite of the divine intention in "with whom did He consult"), the person becomes separated from their root. And the fact that after sinning they repent and change their reality stems from the revelation of the soul's root in the Essence of the Infinite Light, which is above the concept of "with whom did He consult."

Another aspect is that the cause that leads a person to return in repentance is because the essence of their Jewish identity remains always intact. (And when this essence is awakened, the person no longer wants to remain separated and therefore repents.) The fact that the essence of their Jewish identity remains always intact, even during the time of sin, and the soul is still bound with G-d, is because the soul's connection with G-dliness is essential, higher than the connection established through Torah and mitzvot (the concept of "with whom did He consult").

The difference between these two aspects is that the revelation of the essence of the soul, when a person returns to G-d after sinning, involves returning to G-dliness, as sin causes separation from G-dliness, which is why they must repent. However, since the soul's root is in the Essence of the Infinite Light, higher than the concept of "with whom did He consult," the separation caused by sin is only external. Therefore, the person can repent through the revelation of their inner essence. The revelation of the essence of the soul that leads them to return in repentance is because, through sin, there was never a real, inherent defect in their essential connection to G-dliness. Even during the time of sin, they were still faithfully connected to G-d. This is similar to what was explained earlier in the discourse "And no man shall be there," that the atonement drawn from the Essence of the Infinite Light—the Master of the Will—comes in a

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manner where the sins cause a blemish, and through drawing from the Essence of the Infinite Light, which is not bound by will, the blemishes are atoned for. The atonement that comes from the very essence of Yom Kippur (not through an active process) is because on this day, the essence of the soul's connection with the Essence of G-d, which transcends even the Master of the Will, is revealed, and at this level, there is no blemish to begin with.

Based on this, we can add an explanation as to why the essence of Yom Kippur atones specifically for those who repent. In order to draw down the revelation of the essence of Yom Kippur—the essence of the soul's essential connection with the Essence of G-d—some action from the person is required [just as the revelation of the essence of the soul on Rosh Hashanah comes through the service of crowning G-d as King]. Since the cause that brings a person to repent is this essential connection, the repentance draws down the essence of Yom Kippur.

1) The explanation of the matter in greater detail can be understood by first prefacing what was explained earlier (in the discourse beginning with "He will choose for us"), that in the blowing of the shofar on Rosh Hashanah, which establishes the acceptance of G-d's kingship, there are three aspects: the fulfillment of the commandment of shofar-blowing, which is the "awakening from below" that arouses the revealed will; the repentance brought about by the shofar-blowing, through which the determination of the hidden will (the absolute thought and will) is drawn, and even higher, the absolute will itself, which is drawn through the "awakening from below" to arouse the revealed will. And the inner self-nullification that stems from the essence of the soul, through which the absolute will itself is drawn.

It is known that the establishment of kingship occurs throughout the Ten Days of Repentance. It can therefore be said that during the Ten Days of Repentance, in addition to the work of repentance, there is also a service that comes from the essence of the soul. This is why, during the Ten Days of Repentance, we recite the *Shir HaMaalot* ("A Song of Ascents") from the depths, and the Zohar states that "the deepest of the deep" is called repentance. My honored teacher and father-in-law, the Rebbe, explains in the aforementioned discourse that these are the two depths of the hidden will and the absolute will in its essence. The drawing from the depth of the hidden will is through the cry of the voice that comes from the encompassing light of *Chaya* (a level of the soul), and the drawing from the depth of the absolute will is through the cry of the heart that comes from the encompassing light of *Yechida* (the highest level of the soul). In another place, the Zohar states that the *Shir HaMaalot* was left unspecified, not saying who recited it, because it is a song that all people of the world will say. It continues by saying that David said it, as it is written, "With all my heart I sought

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You"—what then is the need for "from the depths"? The Zohar explains that the phrase refers to the deepest of the deep, the source of all roots.

Chassidus explains that the Zohar's emphasis, "And did David say so?" means that since David had already declared, "With all my heart I sought You"—which refers to the inner aspect of the heart—why then is there a need for "from the depths"? It is explained that this refers to drawing from the root of all roots, from the inner essence of the Infinite Light. To draw from there requires service that stems from the essence and innermost part of the soul, from the depths, which is higher than the service of the inner aspect of the heart (as expressed by "with all my heart").

It can be said that in the Zohar's statement that "the deepest of the deep is called repentance," it is referring to repentance that draws from the determination in the hidden will and the absolute will, where the "awakening from below" arouses the revealed will, which occurs through the repentance of Rosh Hashanah and the Ten Days of Repentance. Since the determination of the hidden and absolute will affects the revealed will, the service through which the determination is drawn comes from the level of the essence of the soul, which is connected to the revealed powers, specifically the encompassing lights of *Chaya* and *Yechida*. In the Zohar's discussion of *Shir HaMaalot* (which does not mention repentance explicitly), it is discussing the drawing of the absolute will itself (the inner and essential Infinite Light, the root of all roots), and this drawing is achieved through the service that comes from the essence of the soul (the inner and essential part of the soul). This is why in this particular discourse it states "Shir HaMaalot" (the Song of Ascents) is sung by all the people of the world, because the service that stems from the essence of the soul is equal in everyone.

It can be said that the service from the depths on Rosh Hashanah and Yom Kippur is loftier than the service from the depths during the days between Rosh Hashanah and Yom Kippur. During the Ten Days of Repentance, which are specifically days of repentance (and the concept of crowning G-d as King is not as revealed during these days), the service from the depths is primarily in relation to the depth of the essence of the soul connected to the revealed faculties. On Rosh Hashanah, where the primary theme is "Crown Me as your King" [which relates primarily to the essence of the soul], the service from the depths relates to the depth of the essence of the soul, higher than its connection to the revealed faculties. Similarly, on Yom Kippur, since the primary theme is atonement through the essence of the day, which reveals the essential connection between the essence of the soul and G-d's Essence, the service on Yom Kippur is from the depth of the essence of the soul, beyond the connection to the revealed faculties.

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It can also be said that the service from the depth of the essence of the soul on Yom Kippur is expressed through the repentance of Yom Kippur, which is higher than the repentance of the rest of the year, and even higher than the repentance of the Ten Days of Repentance. The idea is that, in general repentance, the essential connection of the soul with G-d's Essence is only the cause that brings about repentance, but the repentance itself—which involves regret for having acted against G-d's will and a commitment to fulfill His will—is related to the essence of the soul that is connected to the revealed faculties, and it affects the Master of the Will. However, the repentance of Yom Kippur is primarily about being connected to the Essence of G-d, and therefore it reveals the essential connection of the soul's essence, which is beyond the revealed faculties, with G-d's Essence, which is beyond the Master of the Will. This can explain what Maimonides wrote, that Yom Kippur is a time of repentance for everyone, meaning that the repentance on Yom Kippur applies equally to everyone. In the repentance of the rest of the year (including the Ten Days of Repentance), which comes from the level of the soul's essence connected to the revealed faculties, there are many levels of distinction. But the repentance of Yom Kippur, which comes from the essence of the soul beyond its connection to the revealed faculties, is equal for everyone.

n) This is the meaning of "You shall dwell in booths... all the citizens of Israel shall dwell in booths... for I made the children of Israel dwell in booths," which represents two reasons for the commandment to dwell in booths (as explained in the discourse from Rosh Hashanah 5703, referenced earlier in section 2). The idea is that "You shall dwell in booths" is the revelation of the repentance of Yom Kippur. In the repentance of Yom Kippur, there are three aspects: the repentance itself and two aspects related to the root and cause of the repentance. The repentance itself (including that of Yom Kippur) involves the person changing themselves, leaving their previous state and becoming a new reality.

This change occurs within the revealed powers of the soul. And this change in the person's revealed powers happens by awakening and revealing the essence of their soul, meaning the essence of the soul that is connected to the revealed powers. [Similarly, above, when a person becomes pleasing to G-d as they were before sinning, it is because through repentance a new will is drawn from the Infinite Light, the Master of the Will.] Another aspect of the repentance on Yom Kippur is that it reveals that the true root and cause of repentance is the essential connection of the soul, which is beyond its connection to the revealed powers, with G-d's Essence, which is beyond the Master of the Will. Therefore, also in the commandment of "you shall dwell in booths" (which reveals the repentance of Yom Kippur), there are three aspects: the matter of dwelling in booths itself—the change in the closer encompassing light (*Makif HaKarov*), which becomes an internalized light; and the reason for this is that "I made the children

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of Israel dwell in booths" through an awakening from above. It can be said that this is similar to what was explained earlier in section 6, where it was stated that the revealed will is awakened through the "awakening from below" (even though this "awakening from below" is incomparable to the will). It is not because of the revealed will itself (since the revealed will is related to the worlds and is defined by the fact that the created beings are incomparable to it and cannot awaken it), but rather because it was decreed so in the absolute will.

Similarly, the change that occurs in the closer encompassing light, where it becomes an internalized light, happens because "I made the children of Israel dwell in booths" through an awakening from above, drawing from the Essence of the Infinite Light, where there is no distinction between the encompassing light and the internal light, and the encompassing light can become internalized. [In the same way that repentance draws a new will from the Infinite Light, the Master of the Will.] Another reason for the commandment "you shall dwell in booths"—that "all the citizens of Israel shall dwell in booths"—relates to the distant encompassing light (*Makif HaRachok*). The concept of dwelling (settling) in the distant encompassing light is not a matter of active influence, as in the distant encompassing light, which is at the level of "Not a man," there is no concept of action or change, as explained earlier in section 3. Rather, "all the citizens of Israel shall dwell in booths" in the distant encompassing light through their own accord, since they are rooted in G-d's Essence. [This is what our sages taught on the verse "all the citizens of Israel shall dwell in booths"—this teaches that all of Israel is worthy to dwell in one sukkah, because at this level all of Israel is equal.] This is similar to the concept of the essence of Yom Kippur, where at the level of the essential connection between the essence of the soul and G-d's Essence, there is no defect at all. Just as on Yom Kippur, the essence of the day illuminates the repentance of Yom Kippur, where it is felt (as mentioned above) that it stems from the essential connection of the soul with G-d's Essence, so too is the case with Sukkot. "All the citizens of Israel shall dwell in booths" is the reason for "you shall dwell in booths." This means that the closer encompassing light becomes internalized and turns into a settled light, and it is felt that the reason for this is that "all the citizens of Israel shall dwell in booths" in the distant encompassing light, the essential connection of the soul with G-d's Essence.