

The Rebbe

בס"ד. אור לי"ג תשרי, הילולא דאדמו"ר מהר"ש נשמתו ע"ן, ה'תשמ"א

**With the help of Heaven. Night of the 13th of Tishrei, the hilula of the Rebbe
Maharash, whose soul is in Eden, 5741/1980**

Introduction:

This maamar of the Rebbe, delivered on the night of the 13th of Tishrei, 5741, the yahrzeit of the Rebbe Maharash, begins with the mitzvah of sukkah and develops into a broad explanation of Yom Kippur, ketores, teshuvah, the descent of the neshamah, the refinement of the physical world, and the ultimate purpose of galus.

The central movement of the discourse is from a hidden, essential bond with Hashem to its revelation and internalization within ordinary life.

(א)

"You shall dwell in sukkos for seven days... so that your generations will know that I caused the Children of Israel to dwell in sukkos when I brought them out of the land of Mitzrayim" (Vayikra 23:42-43).

בסוכות תשבו שבועת ימים גו' למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בהוציא אותם מארץ מצרים.

The Alter Rebbe cites this verse at the beginning of Hilchos Sukkah (Shulchan Aruch HaRav, Orach Chaim 625).

הנה פסוק זה מביא רבינו הנזקק בשולחן ערוך ריש הלכות סוכה

He is precise in his golden wording: regarding "I caused them to dwell in sukkos," these were His Clouds of Glory with which He surrounded them for shade (Sukkah 11b; Toras Kohanim to Vayikra 23:43; Rashi to Vayikra 23:43).

ומדייק בלשונו הנזהב (בסוכות הושבתי גו') הם היו ענני כבודו שהקיפם בהם לצל כו'

And as a remembrance of this, He commanded us to make sukkos that are made for shade (Shulchan Aruch HaRav, Orach Chaim 625).

ודוגמא לזה צננו לעשות סוכות העשויות לצל.

The Rebbe Maharash, the baal hahilula, explains in the maamarim of Chag HaSukkos that were said one hundred years earlier, particularly the maamar Sukkah Shechamasah, 5641,

ומבאר אדמו"ר מהרי"ש בעל ההילולא בהמאמרים דחג הסוכות שנאמרו לפני מאה שנה,

that the sechach of the sukkah is formed from the cloud of the ketores of Yom Kippur (see Atteres Rosh, Shaar Yom Kippur, ch. 2; Hemshech V'Chachah, 5637, ch. 84).

דסכך הסוכה נעשה מענן הקטורת דיום הכפורים, דענן הוא כמו אל.

On Yom Kippur it is still concealed, "bakeseh," and it comes into revelation "on the day of our festival" (Tehillim 81:4), on Chag HaSukkos.

אלא שביום הכפורים הוא בהעלם עדיין (בכסא), ובא בגילוי ליום חגיגנו, בחג הסוכות.

Now, in a sukkah, its shade must be greater than its sunlight (Sukkah 22a; Rambam, Hilchos Sukkah 5:19; Shulchan Aruch HaRav, Orach Chaim 631).

והנה בסוכה צריך להיות צלטה מרובה מחמטה,

That is, there is also sunlight in the sukkah, but its shade must be greater than its sunlight.

היינו שבסוכה יש גם חמטה, אלא שצלטה צריך להיות מרובה מחמטה.

Similarly, on Yom Kippur there is also the aspect of sunlight, but the primary avodah of Yom Kippur is the aspect of shade.

ועל דרך זה ביום הכפורים יש גם הענן דחמטה, אלא שעיקר העבודה דיום הכפורים הוא ענן הצל.

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The two aspects of sunlight and shade in the avodos of the Beis HaMikdash, and similarly in tefillah, which was instituted in place of the korbanos (Berachos 26b; Zohar II, 20b),

דהנה ב' הענינים דחממה וצלמה בהעבודות בבית המקדש, ועל דרך זה בתפלות שבמקום קרבנות תקנום,

are the avodah of the korbanos and the avodah of the ketores.

הם עבודת הקרבנות ועבודת הקטורת.

Regarding the korbanos it is written, "My bread for My fire-offerings" (Bamidbar 28:2).

דבקרבנות פתיביו לחמי לאשי ג',

The fire-offerings involve fire brought by man as well as fire that descended from Heaven (Eruvin 63a; Yoma 21b; Rashi to Vayikra 1:7).

ואשי, אש שבאה מן ההדיוט וגם אש שירד מן השמים,

This is the aspect of heat, sunlight.

הוא ענין החום, חממה.

The avodah of the ketores, whose primary element is the cloud, is the aspect of shade.

ועבודת הקטורת, שעיקרה הוא הענן, הוא ענין צלמה כנ"ל.

This is why on Yom Kippur there is also the aspect of sunlight, since even then there is the avodah of the korbanos.

וזהו מה שביום הכפורים יש הענין דחממה, שהרי גם אז יש עבודת הקרבנות.

However, the primary avodah of Yom Kippur is the avodah of the ketores, the aspect of shade.

אלא שעיקר העבודה דיום הכפורים היא העבודה דקטורת, בחינת צל,

From this it is drawn down also on Sukkos, "on the day of our festival" (Tehillim 81:4), when its shade must be greater than its sunlight.

ומזה נמשך גם בסוכות, ליום חבינו, שצריך להיות צלמה מרובה מחממה.

(ב)

The explanation of the difference between korbanos and ketores can be understood from the names by which they are called in Lashon HaKodesh, in accordance with the well-known teaching of the Baal Shem Tov that the Hebrew name of a thing expresses its essential life-force (Tanya, Shaar HaYichud VahaEmunah, beginning).

וביאור ההפרש בין קרבנות לקטורת, יובן משם אשר יקראו להם בלשון הקודש [כתורת הבעל שם טוב הידועה].

Korban comes from the expression kiruv, drawing close (see Sefer HaBahir, sec. 46; Ramban to Vayikra 1:9).

הנה קרבן הוא מלשון קירובו, וכמו שמבאר פבוד קדושת מורי ורמי אדמו"ר בדרושי ההילולא שלו

As my revered father-in-law, the Rebbe, explains in his hilula discourse Basi LeGani 5710, ch. 2, korbanos signify drawing the faculties and senses close, and "the secret of the korban rises to the secret of Ein Sof" (Zohar II, 239a; Zohar III, 26b).

שקרבנות הוא ענין קירוב הפחות והחושים, ורזא דקורבנא עולה עד רזא דאין סוף.

Ketores, however, is from the expression keshet, a bond, for the Aramaic translation of the concept of binding is expressed with the root ketar (see Or HaTorah, Toldos, p. 152).

וקטורת הוא לשון קשר [כי כל קשר שבפסוק מתורגם בלשון קטרי].

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Thus, it is not only that one is close to G-dliness, even with the ultimate closeness, but that one is actually bound to G-dliness with the ultimate bond.

דלא רק שהוא מקורב לאלקות, ומקורב בתכלית הקירוב, אלא שהוא גם מקושר עם אלקות, ומקושר בתכלית.

The difference between kiruv, drawing close through korbanos, and hiskashrus, bonding through ketores, is

וההפרש בין קירוב (קרבת) והתקשרות (קטורת), הוא,

that when a person is close to G-dliness, even with the ultimate closeness, he still remains in a state of independent existence.

דכאשר הוא מקורב לאלקות גם כשהוא מקורב בתכלית הקירוב, הוא בבחינת מציאות עדיין.

This is why concerning korbanos it is written, "My bread for My fire-offerings" (Bamidbar 28:2), and, as explained above, the avodah of korbanos corresponds to sunlight and heat.

וזהו שבתקרבנות קתיב לחמי לאשי [והעבודה דקרבתנות הוא ענין חממה, כנ"ל],

The avodah of korbanos is generally an avodah based upon reason and understanding (Hemshech 5672, chs. 212, 218).

כי העבודה דקרבתנות היא בדרך כלל עבודה שעל פי טעם ודעת,

Likewise, what is elicited from Above through this avodah, "It is a satisfaction before Me that I spoke and My will was fulfilled" (Rashi to Vayikra 1:9; Sifrei to Bamidbar 28:8), is also related to reason and understanding.

וגם זה שנמשך מלמעלה על ידי עבודה זו, נחת רוח לפני שאמרתי ונעשה רצוני, שיהיה לטעם ודעת,

The love that is based upon reason and understanding is consciously felt by the person (Hemshech 5672, ch. 217).

והאהבה שעל פי טעם ודעת היא בבחינת מורגש,

Therefore, the aspect of heat applies to it, the powerful "flame of love" (Zohar III, 84a).

ולכן שיהיה בה בחינת חום, ותוקפו שלהובא דרתימותא.

By contrast, the avodah of ketores is generally the avodah of re'usa d'liba, the innermost desire of the heart, which transcends reason and understanding (Hemshech 5672, chs. 212, 221).

מה שאין בו העבודה דקטורת היא בדרך כלל העבודה ברעותא דלבא שלמעלה מטעם ודעת,

At this level, there is no place for a conscious sense of one's own spiritual experience.

שבבחינה זו אין שיהיה ענין המורגש.

This is why ketores means keshet, a bond: it represents bonding and cleaving to the Or Ein Sof, blessed be He, without any sense of self.

וזהו שקטורת הוא לשון קשר, שהוא ההתקשרות והדביקות באור אין סוף ברוך הוא בלי שום הרגשי,

A person has no independent existence of his own, and his entire existence is only that he is bound with Him,

שאין שום מציאות לעצמו וכל מציאותו הוא רק מה שהוא מקושר עמו,

until they become "entirely one."

עד שנעשים כולא חד.

In the well-known words of Rabbi Shimon bar Yochai: "With one bond I am bound to Him, to the Holy One, blessed be He" (Zohar III, 288a).

ובלשון הידוע בחד קטירא אתקטרנא ביה בקודשא בריך הוא

Although the continuation also states, "in Him I am aflame" (Zohar III, 292a), because this comes only after "in Him I am bound," this flame contains no separate sense of self.

ביה אחידא דהגם שממשך גם ביה להיטא, הרי מכיון שביה להיטא (שם) הוא לאחרי ביה אחידא אין בזה הרגש,

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The meaning of "in Him I am bound" is that one becomes literally one with the Or Ein Sof.

דענגן ביה אחידא הוא שנעשה חד ממש עם אור אין סוף.

This also explains why the korbanos were offered upon the outer mizbe'ach, whereas the ketores was offered upon the inner mizbe'ach.

וזהו גם שהקרבנות היו מקריבים על מזבח החיצון, והקטורת היתה על מזבח הפנימי.

These two mizbechos within the human soul correspond to chitzoniyus halev, the outer dimension of the heart, and penimiyus halev, the inner dimension of the heart (Likkutei Torah, Sukkos 78d).

דהנה ידוע שב'מזבחות אלה בנפש האדם הם חיצוניות הלב ופנימיות הלב,

This is explained at length in the teachings of the Tzemach Tzedek (Or HaTorah, Vayakhel, p. 2,205ff.; Derech Mitzvosecha, Mitzvas Binyan Mikdash, ch. 2).

כמבואר בלקוטי תורה ובארוכה בדרושי קבוצת קדושת אדמו"ר הצמח צדק.

Therefore, the avodah of the korbanos takes place on the outer mizbe'ach, because avodah characterized by fiery enthusiasm belongs to the outer dimension of the heart.

ולכן עבודת הקרבנות היא במזבח החיצון, כי העבודה שבבחינת התלהבות היא בחיצוניות הלב.

Additionally, the process of birurim, refinement, applies to the outer dimension of the heart.

וגם לפי שבחיצוניות הלב שייך ענין הבירורים,

This means that there still exists a separate entity or desire that must be refined and elevated into kedushah.

היינו שיש עדיין מציאות שצריכה לקררו ולהעלות לקדושה.

By contrast, penimiyus halev, the inner dimension of the heart, is above the process of birurim.

מה שאין פנימיות הלב היא למעלה מענין הבירורים,

The avodah of penimiyus halev is the love and bonding that comes from the essence of the neshamah, which transcends reason and understanding (Or HaTorah, Vayakhel; Derech Mitzvosecha, Mitzvas Binyan Mikdash, ch. 2).

והעבודה דפנימיות הלב היא האהבה וההתקשרות שמצד עצם הנשמה שלמעלה מטעם ודעת

(ג)

The distinction between the avodah of the korbanos and the avodah of the ketores also applies to the things that are refined through them.

והנה החילוק שבין עבודת הקרבנות להעבודה דקטורת היא גם בנוגע להדברים המתקרים על ידם.

Korbanos come specifically from permitted things.

דקרבנות הם מדברים המותרים דוקאי,

Similarly, with all matters of Torah and mitzvos, only things that are pure and "permitted to your mouth" are fit for sacred use (Shabbos 28a).

וכמו כל הענינים דתורה ומצוות שלא הוכשר למלאכת שמים אלא טהורים ומותרים בפיה.

By contrast, among the ingredients of the ketores there were also impure things, such as mor, which is the blood of a certain animal (Rambam, Hilchos Klei HaMikdash 1:3).

מה שאין פן בסממני הקטורת היו גם דברים טמאים, וכמו המור שהיה דם של חיה ידוע.

Furthermore, the ketores specifically had to contain eleven ingredients.

וגם בקטורת צריכים להיות י"א סממנים דוקא,

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If even one of its ingredients was omitted, one was liable to death (Kerisos 6a), the very opposite of the concept of ketores.	ועד שאם חיסר אחד מכל סממניה חייב מיתהו, היפך הענין דקטורת,
The number eleven is associated with the sitra achara.	דמספר י"א הוא בסטרא אחרא.
In kedushah, however, the number is ten, as stated, "Ten and not nine; ten and not eleven" (Sefer Yetzirah 1:4).	דהנה ידוע דבקדושה הוא מספר עשר כמאמר עשר ולא תשע עשר ולא אחד עשר,
The number eleven is associated with the sitra achara, the eleven crowns of impurity.	ומספר י"א הוא בסטרא אחרא, י"א כתירין דמסאבותא.
The explanation is as follows: It is written, "And You give life to them all" (Nechemiah 9:6).	והענין הוא, דהנה כתיב ואתה מחיה את כולם,
Do not read it only as "give life," but as "bring into existence."	אל תקרי מחיה אלא מהנה,
All created beings in the world receive their vitality, and even their very existence, from the Or Ein Sof; on their own they possess no existence whatsoever.	שכל הנבראים שבעולם חיותם וגם עצם מציאותם היא מאור אין סוף, ומצד עצמם אינם שום מציאות כלל.
As the baal hahilula explains in the maamar beginning "Mi Chamocha Ba'eilim Havayah, Mi Kamocha Ne'edar Bakodesh,"	וכמו שמבאר בעל ההילולא בדיבור המתחיל מי כמוכה באלים הווי מי כמוכה נאדר בקודש
which he would recite once every two or three years in order to purify the atmosphere of the world,	שהיה אומרו פעם בשנים או בשלש שנים כדי לטהר את אור העולם,
although the world is a real existence and not an illusion, nevertheless, "there is nothing besides Him."	דהגם שהעולם הוא מציאות ולא אחיזת עינים, מכל מקום לית בר מינהי,
For the essential and true existence of every thing is the G-dly power that brings it into existence.	לפי שעיקר וצמיגות מציאותו של כל דבר הוא הכח האלקי המהנה אותו.
From this it is understood that even the sitra achara and the three impure kelipos must necessarily receive vitality from the Or Ein Sof.	דמזה מוכן, שגם הסטרא אחרא וג' קליפות הטמאות הכרח לומר שנמשך להם חיות מאור אין סוף,
Otherwise, they would have no existence at all.	דאם לא כן לא היו שום מציאות כלל.
However, the vitality that gives them life is in a state of makif, surrounding them from above.	אלא שהחיות המחיה אותם הוא בבחינת מקיף עליהם מלמעלה.
Although there is also a spark of kedushah within them internally, that spark is in a state of exile within them.	דהגם שיש ניצוץ דקדושה גם בפנימיותם, הרי ניצוץ זה הוא בבחינת גלות בתוכם
Indeed, even the spark itself becomes like evil, as the Rebbe Rashab, whose soul is in Eden, explains in the maamar beginning "Padah V'Shalom Nafshi."	ועד שגם הניצוץ עצמו נעשה כמו רע כמו שמבאר אדמו"ר (מהורש"ב) נשמתו ע"ן בדיבור המתחיל פדה בשלום נפשי,
Their continued life and existence come from the vitality of kedushah that surrounds them from above in a makif manner.	ונה שהם חיים וקיימים הוא מהחיות דקדושה שבבחינת מקיף עליהם מלמעלה.
This explains why in kedushah the number is ten, whereas in the sitra achara the number is eleven.	ונהו שבקדושה הוא מספר עשר ובסטרא אחרא מספר י"א.

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Every entity in the world is composed of ten aspects, as explained in Pardes.	הנה כל דבר שבעולם הוא מורכב מעשר עננים כמו שכתוב בפרדס,
Therefore, in kedushah the number is ten, because the vitality becomes united with the thing that it gives life to and is not counted separately.	ולכן בקדושה הוא מספר עשר, לפי שהחיות מתאחד עם הדבר שמחיה אותו ואינו נמנה בפני עצמו.
By contrast, in the kelipos and sitra achara, where the vitality remains in a state of makif surrounding them from above, the vitality is counted separately.	מה שאין כן בקליפות וסטרא אחרא שהחיות הוא בבחינת מקיף עליהם מלמעלה לכן החיות נמנה בפני עצמו
This is why the ketores specifically had to contain eleven ingredients: through the avodah of ketores, even the sitra achara, which is associated with the number eleven, is transformed into kedushah.	וזהו שבקטורת צריכים להיות י"א סממנים דוקא, כי על ידי העבודה דקטורת, גם המטרא אחרא שהיא במספר י"א נהפכת לקדושה.
It may be said that this distinction between the avodah of korbanos and the avodah of ketores, regarding the things refined through them, stems from the distinction between them within the person performing the avodah.	ויש לומר, דחילוק זה שבין עבודת הקרבנות לעבודת הקטורת בנוגע להדברים המתבררים על ידם הוא מצד החילוק שביניהם בהאדם העובד,
The avodah of korbanos is in the outer dimension of the heart, while the avodah of ketores is in the inner dimension of the heart.	שהעבודה דקרבנות היא בחיצוניות הלב והעבודה דקטורת היא בפנימיות הלב.
When the avodah is within measure and limitation, and the person performing the avodah still remains in a state of independent existence,	והענין הוא, שפאשר העבודה היא במדידה והגבלה והאדם העובד הוא בבחינת מציאות עצמית,
he must be careful that there be no personal interest involved in his avodah,	צריכה להיות זהירות שלא תהיה בעבודתו שום נגיעה,
and certainly that there be no influence from matters connected with his own sense of self.	ועל אחת כמה וכמה שלא תהיה נגיעה מעננים השייכים להמציאות שלו.
By contrast, when the avodah is above measure and limitation, through this avodah even evil is transformed into good.	מה שאין כן כשהעבודה היא למעלה ממדידה והגבלה הנה על ידי עבודה זו, גם הרע נהפך לטוב,
This is similar to teshuvah, where deliberate sins become not merely like inadvertent sins, but like merits (Yoma 86b).	כמו בתשובה שהזדונות נעשות לא רק פשגות אלא פזיות
Indeed, they become not merely "like merits," but actual merits, as explained at length in Torah Or.	[ועד שנעשים לא רק פזיות (בכ"ף הדמיון) אלא זכיות ממש], כמבאר בארוכה בתורה אור.
This also explains the connection and relationship between the avodah of ketores and Yom Kippur.	וזהו גם הקישור והשייכות דעבודת הקטורת ליום הכפורים,
For the teshuvah of Yom Kippur is the essential concept of teshuvah, teshuvah ila'ah.	כי התשובה דיום הכפורים היא עצם ענין התשובה (תשובה עילאה),
More generally, the avodah of the Aseres Yemei Teshuvah, and certainly that of Yom Kippur, is on the level of yechidah.	ובכללות העבודה דעשרת ימי תשובה [ומכל שכן דיום הכפורים] היא בבחינת יחידה,

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This accords with the well-known teaching of the Alter Rebbe on the statement of Chazal, "Here, with an individual" (Rosh Hashanah 18a).

וכידוע תורת אדמו"ר הנזקן בפירוש מאמר רז"ל כאן
ב'יחיד

The avodah of the Aseres Yemei Teshuvah is on the level of yechidah.

שהעבודה דעשרת ימי תשובה היא בבחינת יחידה,

Since there is no corresponding force in le'umas zeh opposite the level of yechidah,

ומפיון ש'כנגד בחינת יחידה לא יש בלעומת זה,

for "they possess no shadow of a shadow,"

בבואה דבבואה לית להו,

therefore, through the avodah and teshuvah of Yom Kippur,

לכן על ידי העבודה והתשובה דיום הכפורים

even deliberate sins are transformed into merits.

גם הזדונות נהפכים לזכויות.

Interim Summary: Ois Alef-Beis-Gimmel:

The Rebbe begins by explaining the deeper meaning of the sukkah. Its shade is connected to the cloud of the ketores of Yom Kippur. This creates the central contrast of the discourse: "sunlight" represents a more revealed, fiery avodah, while "shade" represents a deeper and more inward connection to Hashem. Both are necessary, but just as the sukkah must have more shade than sunlight, the deeper level must be dominant.

This difference is then explained through korbanos and ketores. Korbanos represent kiruv, drawing close to Hashem. This avodah works through a person's understanding, emotions, and conscious love of Hashem. It is real and powerful, but the person still remains aware of himself as the one serving Hashem.

Ketores represents keshet, a bond. Here the connection is deeper than conscious feeling. It comes from penimiyus halev, the inner point of the heart, and from the essence of the neshamah. At this level, the person is not focused on his own spiritual experience. His whole identity becomes his connection to Hashem.

The Rebbe then explains that this difference affects what each avodah can accomplish. Korbanos refine things that are already within the realm of holiness and permissibility. Ketores reaches further. Its eleven ingredients correspond to the number eleven associated with sitra achara, teaching that this avodah has the power to reach even into places of impurity and transform them into kedushah.

This leads directly to Yom Kippur and teshuvah. The deepest teshuvah reaches the level of yechidah, the essential bond of the neshamah with Hashem. From this level, a person does not merely correct the past. Even deliberate sins can be transformed into merits.

Key point to keep in mind:

The Rebbe is showing a progression from drawing close to Hashem, to becoming completely bound with Hashem, and from refining what is already good to transforming even what had been opposed to holiness.

(ד)

The Rebbe

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This is the meaning of, "You shall dwell in sukkos... so that your generations will know that I caused them to dwell in sukkos..." (Vayikra 23:42-43).

וזהו בסוכות תשבו גו' למען ידעו דורותיכם כי בסוכות הושבתי גו',

This knowledge is not merely part of the intention of the mitzvah, but is itself part of the fulfillment of the mitzvah (Bach, Orach Chaim 625; see also Bach, Orach Chaim 8).

ידיעה זו היא (לא רק ענין בכונת המצוה, אלא גם) חלק בקיום המצוה

This is also evident from the wording of the Alter Rebbe in his Shulchan Aruch (Shulchan Aruch HaRav, Orach Chaim 625).

בדמיון גם מלשון אדמו"ר הזקן בשלחנו.

As explained above, the sechach of the sukkah is formed from the cloud of the ketores of Yom Kippur.

דהנה סכך הסוכה נעשה (כנ"ל) מענן הקטורת דיום הכפורים

The connection between the sukkah and the cloud of the ketores is both because the sukkah is made for shade, and a cloud is comparable to shade,

[והשייכות דסוכה לענן הקטורת היא הן מצד זה שהסוכה היא עשויה לצל וענן הוא כמו צל (כנ"ל),

and because "I caused them to dwell in sukkos" refers to the Ananei HaKavod, the Clouds of Glory.

וגם מצד זה שבסוכות הושבתי הם ענני הכבוד],

The cloud of the ketores of Yom Kippur represents a makif, a transcendent level that is above reason and understanding.

דענן ענן הקטורת דיום הכפורים הוא בחינת המקיף שלמעלה מטעם ודעת,

On Chag HaSukkos, this makif must be drawn into an inward and internalized state, as expressed by "You shall dwell in sukkos."

ובחג הסוכות צריך להמשיך מקיף זה בפנימיות, בסוכות תשבו,

This drawing inward is accomplished specifically through daas, as explained at length in the Rebbe Maharash's Hemshech V'Kachah 5637, ch. 84 onward.

וההמשכה בפנימיות היא על ידי הדעת דוקא, כמבואר בארוכה בהמשך וככה של בעל ההילולא.

This is especially accomplished through taking the Four Minim, which express the concept of unity (Siddur Im Dach, Shaar HaLulav 261c ff.; 264d ff.; Hemshech V'Kachah 5637, ch. 87).

ובפרט על ידי נטילת ד' מינים, שמורים על ענין האחדות,

Through this, daas is drawn down even into the level of nukva (Pri Etz Chaim, Shaar HaLulav U'Daled Minav, chs. 1-3; Shaar HaKavanos, Derushei Chag HaSukkos, derush 5),

שעל ידי זה נמשך הדעת (גם בבחינת נוקבא) למטה יותר,

and is drawn still lower, becoming internalized within each and every Jew (Hemshech V'Kachah 5637, ch. 98).

בפנימיותו של כל אחד ואחד מישראל.

(ה)

The matter can be understood more deeply based on what the baal hahilula explains in the continuation of these maamarim concerning the descent of the neshamah into the body (Hemshech Yonasi, ch. 12 onward).

וביאור הענין בעומק יותר יובן על פי מה שמבאר בעל ההילולא בהמשך המאמרים הנ"ל בענין ירידת הנשמה בגוף,

The same applies to the descent of the mitzvos and their enclothement within physical things.

ועל דרך זה בענין ירידת המצוות והתלבשותם בדברים גשמיים

The Rebbe

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For example, the korbanos require specifically a physical animal, the ketores specifically consists of eleven physical ingredients, and the sechach of the sukkah, corresponding to the ketores, must be made from physical material, from the waste of the threshing floor and winepress (Sukkah 12a; Shulchan Aruch HaRav, Orach Chaim 629:1).

[וּכְמוֹ בְּמִצְוֹת הַקֶּרְבָּנוֹת שֶׁצָּרִיךְ לְהַקְרִיב בְּהֶמָּה גִּשְׁמִית דּוֹקָא, וְכֵן הַקִּטּוֹרֶת הִיא מִי"א סִמְמָנִים גִּשְׁמִיִּים דּוֹקָא, וְכֵן סִכּוֹ הַסּוּכָה (שֶׁהוּא דְּגִמְתָּ עֵנָן הַקִּטּוֹרֶת) הוּא מְדַבֵּר גִּשְׁמִי מִפְּסוּלֵת גֶּרֶן וְנֶקֶב,

The same principle applies to the other mitzvos: this descent is for the sake of an ascent.

וְעַל דָּרָךְ זֶה הוּא בִּשְׁעָר הַמִּצְוֹת], שֶׁהִיא יְרִידָה צוֹרֶךְ עֲלֶיהָ.

The root of the neshamah is in the world of Tikkun, whereas the root of the body and animal soul, as well as the physical objects in which the mitzvos are enlothed, is in Tohu, which preceded Tikkun.

דְּשָׂרָשׁ הַנִּשְׁמָה הִיא מִבְּחִינַת הַתִּיקּוּן, וְשָׂרָשׁ הַגּוּף וְנֶפֶשׁ הַבְּהֵמָה, וְכֵן שָׂרָשׁ הַדְּבָרִים הַגִּשְׁמִיִּים שֶׁבָּהֶם נִתְּלַבְּשׁוּ הַמִּצְוֹת, הוּא בְּבָחִינַת הַתְּהוֹ שֶׁקֶדֶם לַתִּיקּוּן.

When the neshamah descends below, enclothes itself in the body and animal soul, and engages in Torah and mitzvos as they are enlothed in physical things,

וְעַל יְדֵי שֶׁהַנִּשְׁמָה יוֹרֶדֶת לַמַּטֵּה וּמִתְּלַבְּשֶׁת בְּגוּף וְנֶפֶשׁ הַבְּהֵמָה וְעוֹסֶקֶת בְּתוֹרָה וּמִצְוֹת שֶׁנִּתְּלַבְּשׁוּ בַּדְּבָרִים גִּשְׁמִיִּים,

it refines the sparks of Tohu that fell into the body, the animal soul, and the physical objects in which the mitzvos are enlothed, and elevates them to their source.

עַל יְדֵי זֶה הִיא מְבַרֶרֶת אֶת הַנִּיצוּצוֹת דְּתְהוֹ שֶׁנִּפְּלוּ לַמַּטֵּה בְּהַגּוּף וְנֶפֶשׁ הַבְּהֵמָה וּבַדְּבָרִים הַגִּשְׁמִיִּים (שֶׁהַמִּצְוֹת מְלַבְּשׁוֹת בָּהֶם) וּמַעֲלָה אוֹתָם לְשָׂרָשָׁם,

Through this, the lights of Tohu, which are higher than the lights of Tikkun, are drawn down, for the lights of Tikkun are limited, while in Tohu there were abundant lights (Eitz Chaim, Shaar HaTikkun, ch. 5; Shaar HaMelachim, chs. 1-2).

וְעַל יְדֵי זֶה נִמְשָׁךְ לָהֶם הָאוֹרוֹת דְּתְהוֹ שֶׁלֹּא מִתְּלַבְּשׁוּ בְּתִיקּוּן, כִּינִינֵם שֶׁהָאוֹרוֹת דְּתִיקּוּן הֵם אוֹרוֹת מוֹעֲטִים וּבְתְהוֹ הֵיוּ אוֹרוֹת מְרוּבָּבִים.

Moreover, as the Rebbe Maharash explains, the abundance of light in Tohu is not merely a greater quantity of the same type of light found in Tikkun.

וּבִפְרָט לְפִי הַמְּבואֵר שֶׁשְׂרִיבֵי הָאוֹר דְּתְהוֹ הוּא לֹא רַק רִיבּוּי בְּכַמּוּת, הֵינּוּ שֶׁהוּא בְּאוֹתוֹ הַסּוּג שֶׁל הָאוֹרוֹת דְּתִיקּוּן וְרַק שֶׁהוּא בְּרִיבּוּי גָּדוֹל מְאֹד,

Rather, the lights of Tohu are of an entirely different order (Hemshech Yonasi, maamar of Shemini Atzeres; see also ch. 7).

כִּי אִם, שֶׁהָאוֹרוֹת דְּתְהוֹ הֵם בְּסוּג אַחֵר לְגַמְרִי.

This can be understood all the more from what Chazal say about the light created on the first day, through which Adam could see from one end of the world to the other (Chagigah 12a; Yerushalmi Berachos 8:5; Bereishis Rabbah 11:2; 12:6).

וּבִמְקַל שֶׁכֵּן מֵזֶה שֶׁאָמְרוּ רַז"ל עַל אוֹר שֶׁנִּבְרָא בַּיּוֹם הָרִאשׁוֹן שֶׁהָיָה אָדָם מְבִיט בּוֹ מִסּוּף הָעוֹלָם וְעַד סוּפוֹ,

The expression “from the end of the world to its end,” rather than “from the beginning of the world to its end,” indicates that all the worlds are generally divided into two realms: alma d’iskasya, the concealed world, and alma d’isgalya, the revealed world.

שֶׁבִּיאֹר הַלְשׁוֹן מִסּוּף הָעוֹלָם וְעַד סוּפוֹ, אִף שֶׁלְכַאוּרָה הָיָה צָרִיךְ לוֹמַר מִתְחִלַת הָעוֹלָם וְעַד סוּפוֹ, הוּא דְּכָלְלוּת כָּל הָעוֹלָמוֹת נִחְלָקִים לְשְׁתֵּי בְּחִינּוֹת, עֲלֵמָא דְּאַתְפְּסִיָּא וְעֲלֵמָא דְּאַתְגַּלְיָא,

The meaning is that the light reached from the end of the revealed world, from above downward, all the way to the end of the concealed world, from below upward.

וְהַכּוֹנֵה בְּמִסּוּף הָעוֹלָם וְעַד סוּפוֹ הִיא מִסּוּף הָעוֹלָם דְּעֲלֵמָא דְּאַתְגַּלְיָא מְלַמְעָלָה לַמַּטֵּה וְעַד סוּפוֹ דְּעֲלֵמָא דְּאַתְפְּסִיָּא מְלַמְעָלָה לַמַּטֵּה,

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This demonstrates that the greatness of this light compared with the light of the other days was not merely quantitative, but entirely beyond comparison.

Yet all of this was still within the world of Tikkun, for even the light created on the first day belonged to Tikkun, whose lights are generally limited.

It therefore follows all the more that the abundant light of Tohu was not merely quantitatively greater, but, more importantly, was of an entirely different order from the light of Tikkun.

When the neshamah, whose root is in Tikkun, refines and repairs the sparks that fell into physical things, the abundant lights of Tohu are thereby drawn into the abundant vessels of Tikkun.

This explains why the descent of the neshamah into the body is a descent for the sake of ascent.

The root of the neshamah is in Tikkun, and within Tikkun itself it is on the highest level, as Chazal say, "Yisrael arose in the Divine thought" (Bereishis Rabbah 1:4).

Nevertheless, by descending from "a high roof to a deep pit" (based on Chagigah 5b) and refining the sparks that fell to the lowest levels, it attains an ascent beyond its level before the descent.

Indeed, the very fact that these sparks fell so extremely low indicates that their root was correspondingly extremely high.

This is also understood from the teaching of the Arizal on the verse, "Man does not live by bread alone, but by everything that proceeds from the mouth of Havayah does man live" (Devarim 8:3; Likkutei Torah and Sefer HaLikkutim of the Arizal ad loc.).

Bread can sustain a human being, even though bread is from the vegetable kingdom and man is on the higher level of a speaking being, because the true life within the bread is the "utterance of Havayah" within it, originating in "Let the earth sprout vegetation" (Bereishis 1:11).

Although man too contains a Divine utterance, from "Let Us make man" (Bereishis 1:26), the Divine utterance within bread has its root in Tohu, and therefore specifically through it, man, whose root is in Tikkun, receives additional vitality and elevation.

דמנה מוכן שפנין הריבוי דאור זה (אור שנקרא ביום הראשון) לגבי האור דשאר הימים הוא לא רק ריבוי בכמות אלא שהוא ריבוי שאינו בערך קלל.

וכל זה הוא בעולם התיקון גופא [שהרי גם אור שנקרא ביום הראשון הוא מבחינת התיקון], שפלות האורות דתיקון הם אורות מועטים.

ומנה מוכן במפל שכן בפנין ריבוי האור שהיה בבחינת התהו, שנוסף על הריבוי בכמות, היה, וזהו עיקר מעלתו, אור נבדל בערך לגמרי מהאור דתיקון.

ועל ידי שהנשמה, ששרשה מבחינת התיקון, מבררת ומתקנת את הניצוצות שנקלו למטה בדברים הגשמיים, על ידי זה נמשכים האורות מרובים דתהו בכלים מרובים דתיקון.

וזהו שירידת הנשמה בגוף היא ירידה צורך עליה,

דשרש הנשמה הוא כנ"ל בבחינת התיקון [אלא שבתיקון גופא היא בבחינה הכי עליונה, דישאל עלו במחשבה],

ועל ידי שירידת מאיגרא רמה לבירא עמיקתא ומבררת את הניצוצות שנקלו למטה מטה, לבירא עמיקתא, על ידי זה נעשה בה תוספת עילוי למעלה יותר מכמו שהיתה קדם ירידתה.

דנה גופא שנקלו למטה מטה ביותר הוא מצד זה ששרשם הוא למעלה מעלה ביותר.

וכידוע תורת האר"ל על הפסוק כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי הויה יחיה האדם,

דנה שהלחם מחיה את האדם, אף שהלחם הוא צומח והאדם הוא מדבר, הוא לא מצד הלחם לבדו, כי אם מצד מוצא פי הויה שבלחם, היינו מהמאמר תדשא הארץ דשא.

ונה שהאדם צריך למוצא פי הויה שבלחם דוקא, אף שגם באדם מלבש דבר הויה מהמאמר נעשה אדם, הוא לפי שמוצא פי הויה שבלחם הוא מבחינת התהו, ולכן על ידו דוקא יחיה האדם שמבחינת התיקון.

The Rebbe

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The same applies to all of a person's needs, for "bread" includes all food and drink and, more broadly, all human needs (Rashi to Bereishis 31:54; Rashi to Vayikra 3:11; Sanhedrin 38a).

This includes a person's avodah in Torah and mitzvos. By refining physical things, using them for the sake of Heaven (Avos 2:12; Rambam, Hilchos De'os 3:3; Shulchan Aruch, Orach Chaim 231), and certainly by fulfilling mitzvos through physical objects themselves,

the neshamah receives an additional ascent from the "utterance of Havayah" within those physical things, greater than the level it possessed before descending below.

Since the light of Tohu is of an entirely different order from the light of Tikkun, the ascent added to the neshamah through this avodah is likewise an ascent beyond comparison.

ובכמו שהוא בלחם, על דרך זה הוא בכל עניני האדם [דלקחם כולל כל עניני אכילה ושתיה וגם כל צרכי האדם].

כולל גם עבודת האדם בתורה ומצוות, שעל ידי שהאדם מברר את הדברים הגשמיים [על ידי שעושה אותם לשם שמים, ועל אחת כמה וכמה על ידי קיום המצוות בדברים הגשמיים עצמם],

הנה על מוצא פי הויה שבדברים הגשמיים יתנה האדם, שמתוסף עילוי בנשמת האדם למעלה יותר מכמו שהיתה קדם ירידתה.

ומכיון שהאור דתהו הוא נבדל בערך לגמרי כנ"ל, לכן גם העילוי שמתוסף בנשמה הוא עילוי שלא בערך כלל.

(ו)

Based on this, we can understand more deeply the great superiority of the avodah of ketores over the avodah of korbanos.

Through the avodah of ketores, even the sparks that fell into the three completely impure kelipos are refined, to the point that even deliberate sins can become merits.

Since the principle is that whatever fell to a lower level indicates that its root is correspondingly higher, it follows that these sparks, which fell into the three impure kelipos and especially into deliberate sins, originate from an even higher level than the sparks within permitted physical things that are refined through the korbanos.

In other words, even within Tohu itself, these sparks come from a higher level.

This is the meaning of the statement of Chazal, "In the place where baalei teshuvah stand, completely righteous people cannot stand" (Berachos 34b; Rambam, Hilchos Teshuvah 7:4).

The reason is that baalei teshuvah refine and elevate from the three impure kelipos, whereas complete tzaddikim refine only from kelipas nogah (Derech Mitzvosecha, 186a).

This also explains why the revelations of the future Redemption depend primarily upon "our deeds and our avodah throughout the duration of exile" (Tanya, beginning of ch. 37), and especially during ikvesa d'Meshicha.

ועל פי זה יובן בעומק יותר גדול העילוי דעבודת הקטורת על עבודת הקרבנות,

כי על ידי העבודה דקטורת מתבררים גם הניצוצות שנפלו בג' קליפות הטמאות, ועד שגם זדונות נעשות ברכיות,

ומכיון שכל שנפל למטה מטה ביותר מורה ששרשו הוא למעלה מעלה ביותר, הרי מוכן שניצוצות אלו, שנפלו בג' קליפות הטמאות ובפרט בזדונות, הם מלמעלה יותר גם מהניצוצות ודברים הגשמיים המותרים שמתבררים על ידי עבודת הקרבנות.

והיינו שבתהו גופא הם בבחינה נעלית יותר.

דזהו שאמרו רז"ל במקום שבעלי תשובה עומדין אין צדיקים גמורין יכולים לעמוד בו,

לפי שבעלי תשובה מבררים מג' קליפות הטמאות וצדיקים גמורים מבררים רק מנגה.

וזהו גם שהגילויים דלעתיד לבוא תלויים בעיקר במעשינו ועבודתנו במשך זמן הגלות דוקא [ובזמן הגלות גופא בהזמן דעקבתא דמשיחא],

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The primary manifestation of the eleven crowns of impurity is during exile, particularly in ikvesa d'Meshicha. Therefore, through our avodah specifically during exile, an unlimited Divine light is drawn down.

פי עיקר הענין די"א פתרינ דמסאבותא הוא בזמן הגלות [ובפרט בעקבותא דמשיחא], ולכן על ידי מעשינו ועבודתנו בזמן הגלות ממשיכים אור בלתי מגבל.

This is alluded to by the verse, "These are the descendants of Peretz" (Rus 4:18), where "descendants" is written in its full form (Bereishis Rabbah 12:6; Shemos Rabbah 30:3).

אלה תולדות פֶּרֶץ, תולדות מלא, שהוא נעלה יותר גם מתולדות מלא שהיה בעת הבריאה,

This revelation is even higher than the complete state that existed at Creation, regarding which it is written, "These are the descendants of the heavens and the earth when they were created" (Bereishis 2:4), when "the world was created in its fullness" (Bereishis Rabbah 14:7; 13:3).

אלה תולדות השמים והארץ בהבראם, שעולם על מלואו נברא.

This also explains the superiority of the ketores of Yom Kippur over the ketores offered throughout the year.

וזהו גם מעלת הקטורת דיום הכפורים על הקטורת דכל השנה,

The ketores of Yom Kippur represents teshuvah through which deliberate sins become merits (Hemshech 5672, ch. 222).

פי הקטורת דיום הכפורים הוא ענין התשובה שדונות נעשות פזיות,

For the avodah of Yom Kippur is on the level of yechidah of the soul. Within the Aseres Yemei Teshuvah themselves, the primary revelation and avodah of yechidah occurs on Yom Kippur, "once a year" (Shemos 30:10; Vayikra 16:34; Menachos 18a, Tosafos s.v. ad achas).

[פי העבודה דיום הכפורים היא בבחינת יחידה שבנפש, והינו דבעשרת ימי תשובה גופא, כאן ליחיד, הנה עיקר הגילוי והעבודה דבחינת יחידה הוא ביום הכפורים אחת בשנה,

It is specifically through the avodah of yechidah that deliberate sins are transformed into actual merits.

וזה שדונות נעשות לזכיות ממש הוא על ידי העבודה דבחינת יחידה],

This transformation reaches the level of penimiyus Atik, the innermost dimension of Atik (Hemshech 5672, ch. 222).

וענין זה, שדונות נהפכים לזכיות, מגיע בבחינת פנימיות עתיק.

This too is specifically connected with Yom Kippur, for on Yom Kippur Malchus ascends to the level of Atik (Pri Etz Chaim, Shaar Yom HaKippurim, chs. 1 and 5; Likkutei Torah, Acharei 28b).

וגם ענין זה שייך ליום הכפורים, פידוע דביום הכפורים הוא עלית המלכות בבחינת עתיק.

This serves as a preparation and introduction to the revelation of the future Redemption, which will likewise come through the avodah of teshuvah.

וזה נעשה גם הנה והקדמה להגילוי דלעתיד לבוא, שיהיה גם כן על ידי עבודת התשובה דוקא,

As the teaching states, "Mashiach will come to bring the righteous to teshuvah" (cited in Likkutei Torah, Shemini Atzeres 92b; Shir HaShirim 50b).

כמאמר משיח אמת לאתבא צדיקא בתיובתא,

At that time, the revelation of penimiyus Atik will be manifest (Pri Etz Chaim, Shaar Krias Shema, ch. 15; Likkutei Torah, Shir HaShirim 46b).

שאז יהיה הגילוי דפנימיות עתיק.

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Interim Summary: Ois Daled-Hay-Vov:

In these sections, the Rebbe takes the ideas developed earlier and explains how they become internalized and why the descent into physicality is itself part of a much greater ascent.

Ois Daled focuses on the meaning of “so that your generations will know.” The point is not enough to merely sit in the sukkah. The deeper makif represented by the cloud of ketores must become something a person actually knows and internalizes. Sukkos therefore represents drawing the transcendent holiness of Yom Kippur into penimiyus, into a person’s inner consciousness. The Four Minim continue this process by expressing unity and drawing this awareness further into the individual Jew.

Ois Hay then broadens the discussion. The Rebbe explains why the neshamah descends into a physical body and why mitzvos are performed specifically with physical objects. Although this looks like a descent, its true purpose is ascent. The neshamah comes from Tikkun, while the physical world contains sparks rooted in Tohu, whose lights are far more powerful. By refining the body, the animal soul, and physical objects through Torah and mitzvos, the neshamah elevates these sparks and gains access to a level of Divine light higher than what it possessed before its descent.

This is the deeper meaning of the teaching that “man does not live by bread alone.” Physical food sustains a person because of the Divine life-force hidden within it. More broadly, when a person uses the physical world for the sake of Heaven and for mitzvos, the hidden spiritual source within the physical actually elevates the neshamah.

Ois Vov applies this principle back to ketores and teshuvah. Since the lowest fallen sparks come from the highest roots, the ability of ketores to refine even the three impure kelipos reveals an even greater level than the refinement accomplished through korbanos. This is also why baalei teshuvah can reach a place beyond complete tzaddikim: they transform areas that were previously far more distant from kedushah.

The same principle explains the special power of avodah during galus and especially near the time of Mashiach. Precisely because the concealment is greater, the avodah performed there can reveal a deeper, unlimited light. Yom Kippur expresses this most intensely through yechidah and teshuvah, where even deliberate sins can be transformed into actual merits.

Key idea to keep in mind:

The Rebbe is showing that descent, concealment, and distance from holiness are not the end of the story. When properly transformed, the very places that seem lowest can reveal a level of G-dliness higher than what was accessible before the descent.

(ז)

7) All the elevations discussed above, which the neshamah attains specifically through its avodah in this world, and within this world especially throughout the period of galus, were already present within it even before its descent.

וְהָיָה כָּל הָעִלּוּיִים הַנִּלְשָׁנִים בְּהַנְשָׁמָה עַל יְדֵי
הָעֲבוּדָה בְּעוֹלָם הַזֶּה דְּוָקָא, וּבְעוֹלָם הַזֶּה גּוֹפָא בְּמִשְׁוֹ
זְמַן הַגָּלוּת, הָיוּ בָּהֶם גַּם לְפָנֵי יְרִידָתָהּ.

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This can be understood from the teaching of the Maggid on the statement of Chazal, "Yisrael arose in the Divine thought" (Bereishis Rabbah 1:4; Or Torah of the Maggid, beginning).

וכמוכן מתורת הרב המגידוי בפירוש מאמר רז"ל
ישראל עלו במחשבה,

He gives the analogy of a son whose form is engraved in the father's thought. Since with Hashem past and future are one, even before Yisrael were created, their form was already engraved in His thought.

שהוא כמשל הבן שצורתו חקוקה במחשבת האב,
ומכיון שאצל השם יתברך העבר והעתיד אחד לכן
גם קודם שנבראו ישראל היה נחקק צורתם
במחשבה.

It follows that even the elevation attained by the neshamah through descending "from a high roof to a deep pit" and serving Hashem there from the depth and inner dimension of the heart,

דמזה מוכן, שגם העילוי שנעשה בהנשמה על ידי
ירידתה מאיגרא רמה לביא עמיקתא ועבודתה שם
בבחינת עומק ופנימיות הלב,

and, within this itself, from the highest level, the very essence of the point of the heart (see Likkutei Torah, Ki Seitzei 36a),

ובזה גופא בדרך הכי נעלית (עצמות נקודת הלב),

through which it rises even higher than its original root in the level of "the G-d Who gave it" (Koheles 12:7),

שעל ידי זה היא מתעלית למעלה יותר מכפי שהיתה
בשרשה בבחינת האלקים אשר נתנה,

even this perfected form of the "son" was already engraved in Hashem's thought.

גם צורה זו (של הבן, כמו שהוא בתכלית השלימות)
היתה חקוקה במחשבתו יתברך.

However, before the descent this existed only in potential. For this elevation to become actual, the neshamah must descend below and actually engage in Torah study and the fulfillment of mitzvos.

אלא שזהו בכח, ובכדי שיהיה עילוי זה בפועל, הנה
זה נעשה על ידי ירידתה למטה ועבודתה בפועל
בלימוד התורה ובקיום המצוות,

This is accomplished especially through the ketores of Yom Kippur, which represents the avodah of teshuvah, and through sitting in the sukkah and taking the Four Minim,

ובפרט על ידי העבודה דקטורת דיום הכפורים שהיא
עבודת התשובה, ועל ידי הישיבה בסוכה ונטילת ד'
מינים

through which the transcendent makif of the cloud of the Yom Kippur ketores is drawn down and revealed.

שעל ידי זה נעשה המשכת וגילוי המקיף דענן
הקטורת דיום הכפורים.

The same applies during the days between Yom Kippur and Sukkos, when "this one is occupied with his sukkah and this one with his lulav" (Vayikra Rabbah 30:7).

ועל דרך זה בהימים שבין יום הכפורים לסוכות, דזה
עוסק בסוכתו וזה בלולבו.

This is why the first day of Sukkos is called "the first day for the accounting of sins" (Vayikra Rabbah 30:7): during these four days, all of Yisrael are occupied with mitzvos, and therefore there is no place for them to engage in anything undesirable.

דזהו הטעם על זה שיום א' דסוכות הוא ראשון
לחשבון עונות, לפי שבמשך ד' ימים אלו כל ישראל
עסוקים (רק) במצוות, ובמילא אין שייך שיעשו
אנייה דבר בלתי רצוי.

When these four days are lived as they should be, then even after the "accounting" begins, it is of an entirely different kind.

ומוכן, דכאשר ד' ימים אלו הם כדבעי הנה גם
לאחרי שמתחיל החשבון, הוא באופן אחר לגמרי,

This is similar to the well-known explanation of why even complete tzaddikim say "Al chet": chet can mean a deficiency, something lacking, on the most subtle level (see Rashi to Bereishis 31:39; Likkutei Torah, Matos 82a).

ועל דרך הידוע בענין מה שגם צדיקים גמורים
אומרים על חטאי, חטא מלשון חסרון, בדקות
דדקות.

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Thus, "the first day for the accounting of avonos" does not mean ordinary sins, including the failure of one who had the ability to protest wrongdoing but did not protest (see Shevuos 39a-b; Tanya, ch. 1).

ומה שנאמר ראשון לחשבון עונות הכוונה בזה היא לא לעונות פשוטם (כולל גם מי שיש בידו למחות ולא מיתה) ולא מיתה

Rather, avonos is understood here from the sense of distortion or crookedness, and even this applies only in the most refined and subtle sense.

אלא לעונות מלשון עיוות ועיקום, ועד שגם זה אינו שייך, ועיוות ועיקום הוא בתכלית הדקות,

This is as explained earlier regarding the verse, "for you have stumbled in your avon" (Hoshea 14:2).

ובכמו שנתבאר לעיל בפירוש הכתוב כי כשלת בעונה.

Accordingly, even the ketores of Yom Kippur, whose theme is teshuvah through which deliberate sins are transformed into merits, now relates to "sins" and "deliberate sins" only on this extremely subtle level.

ועל ידי זה, הנה גם הקטורת דיום הכפורים, שענינה הוא תשובה וזדונות נהפכים לזכיות, הוא גם כן על עונות (וזדונות) שבתכלית הדקות.

After Yom Kippur, the transcendent makif of the cloud of ketores is drawn into the sukkah and lulav while they are still ordinary physical objects that Yisrael are preparing and making fit for a mitzvah.

ולאחרי יום הכפורים ממשיכים בחינת המקיף דענן הקטורת בהענינים דסוכה ולולב כמו שהם דברי הרשות עדיין וישאל מבינים ומקשרים אותם למצוה,

This is all the more so once they are actually used for the mitzvos of dwelling in the sukkah and taking the Four Minim on Chag HaSukkos, "the season of our rejoicing."

ובפרט לאחר שנקיימים בהם מצות ישיבה בסוכה ונטילת ד' מינים בחג הסוכות זמן שמחתנו,

From Sukkos, joy is drawn into the entire year (see Or HaTorah, Sukkos), becoming a constant joy, so that one serves Hashem continually "with joy and gladness of heart" (Devarim 28:47; see Rambam, end of Hilchos Lulav).

ונמשך שמחה על כל השנה כולה, שמחה תמידית, שעובדים את ה' בתמידות בשמחה ובטוב לבבוי,

This becomes an immediate preparation for the "everlasting joy upon their heads" (Yeshayahu 35:10; 51:11) of the true and complete Redemption through Mashiach Tzidkeinu, may he come and redeem us and lead us upright to our Land, speedily in our days, ממש.

וזה נעשה הכנה קרובה לשמחת עולם על ראשם שתהיה בגאולה האמיתית והשלימה על ידי משיח צדקנו, בוא ויגאלנו ויוליכנו קוממיות לארצנו, במהרה בימינו ממש.

Summary:

The Rebbe begins with the halachic requirement that the sukkah have more shade than sunlight. The shade of the sukkah is connected to the cloud of the ketores of Yom Kippur. "Sunlight" represents a revealed, fiery avodah, while "shade" represents a deeper and more inward connection to Hashem. Korbanos correspond to fire and heat, while ketores corresponds to the cloud and shade.

This distinction becomes clearer through the meanings of the words themselves. Korban is related to קרוב (kiruv, drawing close). A person draws his faculties, emotions, and senses closer to Hashem, but he still experiences himself as the one who is drawing close. Ketores is connected to קשר (keshet, a bond). Here the relationship is deeper than closeness. It is an essential attachment in which the person's sense of separate self

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becomes secondary to his bond with Hashem. This is the difference between חיצוניות הלב (chitzoniyus halev, the outer dimension of the heart) and פנימיות הלב (penimiyus halev, the inner dimension of the heart).

Because ketores reaches this deeper level, it can accomplish something that korbanos cannot. Korbanos refine permitted things that are already within the realm of holiness. Ketores contains eleven ingredients, corresponding to the “eleven” associated with the forces of impurity. The Rebbe explains that even the forces of kelipah can exist only because Divine vitality sustains them. In kedushah, the Divine life-force is inwardly united with what it sustains. In kelipah, that life-force remains concealed and surrounding, a מקיף (makif, transcendent surrounding vitality). Ketores reaches even into this distant realm and has the power to transform it.

This is why ketores is so deeply connected with Yom Kippur and teshuvah. The deepest teshuvah does not merely erase wrongdoing. It can transform deliberate sins themselves into merits. This comes from the level of יחידה (yechidah, the deepest level of the soul), where the Jew’s bond with Hashem is beyond reason, feeling, and even the ordinary structure of spiritual struggle. At this level there is no true opposing force.

The Rebbe then explains why the neshamah descends into a physical body and why mitzvos are performed specifically with physical objects. The neshamah is rooted in Tikkun, while the physical world contains sparks rooted in Tohu. Tohu possesses tremendously powerful lights, but they fell into lower realms. Through Torah, mitzvos, and the proper use of physical things, the neshamah refines these sparks and reveals their higher source. The descent of the neshamah is therefore ירידה צורף עליה (yeridah tzorech aliyah, a descent for the sake of a greater ascent).

This also explains why avodah during galus can reach such extraordinary heights. The greater the descent and concealment, the higher the root of the sparks that can be recovered there. This is the inner meaning of the teaching that a baal teshuvah can reach a place beyond that of a complete tzaddik. The baal teshuvah does not merely preserve holiness. He transforms what had been distant from holiness and reveals its hidden root.

The progression from Yom Kippur to Sukkos now becomes clear. On Yom Kippur, the essential bond represented by the cloud of ketores is revealed in a transcendent way. During Sukkos, that same makif must enter פנימיות (penimiyus, inward experience). The mitzvah of sitting in the sukkah and the taking of the Four Minim draw this transcendent revelation into the person and into the physical world.

The Rebbe concludes with an even deeper point. All of the elevations that the neshamah eventually achieves were already contained within Hashem’s thought before its descent. However, they existed only בכה (bekoach, in potential). The neshamah must actually descend into this world, encounter concealment, refine the physical, perform mitzvos, and undergo teshuvah in order for that perfection to become בפועל (bepoal, actualized).

This is also the meaning of the days between Yom Kippur and Sukkos, when a Jew is occupied with preparing the sukkah and lulav. Even before these objects become mitzvah objects in actual use, ordinary physical materials are already being prepared for holiness. When Sukkos arrives, the transcendent holiness of Yom

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Kippur becomes embodied in physical mitzvos and expressed through joy. That joy is then drawn into the entire year, preparing the world for the ultimate שמחת עולם (simchas olam, everlasting joy) of the final Redemption.

Practical Takeaway:

A person may assume that the highest spiritual life is one filled with intense inspiration, emotion, and obvious closeness to Hashem. The Rebbe teaches that there is something deeper. Real attachment is revealed when one's commitment is not dependent on how inspired one feels. There are times when the relationship is "sunlight," warm, clear, and emotionally powerful. There are also times of "shade," when the connection is quieter and comes from a place deeper than conscious feeling.

The same is true of personal struggle. A weakness, failure, or difficult period does not have to remain merely something to overcome. Through genuine teshuvah and avodah, it can become part of a deeper relationship with Hashem. The goal is not to romanticize mistakes, but to use the struggle itself to uncover resources within the soul that may never have been reached otherwise.

The discourse also gives a powerful way to understand ordinary physical life. Eating, earning a living, building a sukkah, taking a lulav, and engaging with the material world are not interruptions of spirituality. When directed toward Hashem, they are precisely where some of the highest Divine sparks are waiting to be revealed. The descent into ordinary life is part of the mission, not an obstacle to it.

Chassidic Illustration:

Imagine a chassid who spends Yom Kippur in an extraordinary state of inspiration. During Neilah he feels completely detached from everything worldly. His only desire is to be close to Hashem. He leaves shul convinced that this spiritual intensity is the highest point of his year.

The next morning he is standing outside with boards, tools, branches, and bundles of sechach. He is measuring walls, carrying wood, straightening the sukkah, and checking a lulav. Compared with Neilah, it may feel almost mundane.

But this is precisely the movement described by the Rebbe. On Yom Kippur, the connection is like the cloud of ketores, transcendent and beyond the ordinary self. The days that follow ask something greater: can that holiness enter wood, branches, food, family life, and the physical world? Can the makif become penimiyus?

The chassid begins to understand that building the sukkah is not leaving Yom Kippur behind. It is completing Yom Kippur. The deepest spiritual experience is not meant to remain above life. It must descend into life and transform it.

When he finally sits in the sukkah on the first night of Yom Tov, eating an ordinary meal beneath the sechach, the message becomes tangible. The same G-dliness that was experienced on Yom Kippur in fasting, prayer, and transcendence is now present in eating, sitting, physical space, and joy. The descent has become the vehicle for a higher ascent.

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And this is the larger message of the entire discourse: Hashem sends the neshamah downward not so that it should remain below, but so that by transforming what is lowest, it can reveal what is highest.

Therapeutic Psychological Integration:

From Emotional Intensity to Inner Security:

A central movement in this discourse is the shift from “sunlight” to “shade.” Sunlight represents visible intensity: inspiration, warmth, and emotionally felt closeness. Shade represents something quieter and deeper: an attachment that does not depend on how strongly one feels in the moment.

Psychologically, this is the difference between emotional activation and secure attachment. A person may feel deeply inspired, connected, or moved, but those experiences rise and fall. Inner security means that the relationship remains real even when the emotional intensity is absent. The Rebbe’s movement from korbanos to ketores can therefore be understood as a movement from “I feel close” to “I am bound.”

Closeness Versus Bonding:

Korbanos represent kiruv, drawing close. Even at a very high level, there is still an “I” who is moving closer. Ketores represents keshet, a bond, where the relationship becomes part of one’s identity.

Psychologically, a person can become trapped in constant self-measurement: “Am I inspired enough? Am I doing well enough? Am I close enough?” The deeper movement is away from performance-based identity toward a more stable inner bond. The question becomes less “How do I feel right now?” and more “What am I fundamentally connected to?”

The Outer Heart and the Inner Heart:

The Rebbe distinguishes between chitzoniyus halev, the outer heart, and penimiyus halev, the inner heart. The outer heart is where conscious emotions, reactions, desires, and struggles are felt. The inner heart points to a deeper center of identity beneath those changing states.

This means that a person can feel anxious, ashamed, angry, or disconnected without those states defining the deepest truth of who he is. Healthy growth does not require denying difficult emotions. It means learning not to confuse the loudest feeling with the deepest self.

From Refinement to Transformation:

Korbanos refine what is already within the realm of holiness. Ketores goes further and reaches even what is associated with impurity.

Psychologically, some problems can be improved through habits, boundaries, self-control, and reframing. But deeper patterns often require more than surface management. Shame, avoidance, resentment, or entrenched self-protection may need to be understood at the level of identity, fear, and attachment.

When the deeper layer changes, energy that was trapped in the problem can become available for growth. This is the psychological parallel of transformation rather than mere suppression.

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Teshuvah and the Integration of the Past:

The Rebbe describes teshuvah as so powerful that deliberate sins can be transformed into merits.

Psychologically, this does not mean the wrongdoing becomes good. It means the past can be integrated into a larger process of growth.

A person does not need to pretend that nothing happened, and he does not need to remain defined by what happened. He can face it honestly, take responsibility, change, and allow the experience to become a source of humility, depth, and maturity.

This is the difference between shame and responsibility. Shame says, "My failure is who I am." Teshuvah says, "My failure is real, but it does not own my identity."

Yechidah and the Self Beneath the Wound:

The Rebbe connects Yom Kippur with yechidah, the deepest level of the neshamah, where there is no true corresponding force of opposition.

Psychologically, this suggests that beneath fear, defenses, shame, and reactive patterns, there is a deeper level of self that is not reducible to the wound. A person may carry real pain, but the pain is not the totality of the self.

This deeper center provides the security needed to face difficult emotions without being swallowed by them.

Descent for the Sake of Ascent:

The discourse explains the descent of the neshamah into the physical world as yeridah tzorech aliyah, a descent for the sake of a greater ascent.

Psychologically, this offers a framework for adversity without romanticizing suffering. Difficulty is not automatically meaningful. Meaning comes from what a person does with it.

A difficult period can develop capacities that easier circumstances never required: patience, honesty, humility, courage, boundaries, flexibility, or empathy. The descent itself is not the achievement. The achievement is what becomes possible through the work done within it.

From State to Trait:

One of the most important ideas in the discourse is that the makif must become penimiyus. A transcendent experience must become internalized.

Psychologically, insight is not yet integration. A person can have a breakthrough in therapy, prayer, or reflection and still return to old patterns. Real change asks whether the insight enters ordinary life: speech, relationships, routines, reactions, and decisions.

This is the movement from Yom Kippur to Sukkos. The deepest experience must descend into eating, sitting, building, physical objects, and everyday life. The goal is not merely to have a powerful state, but to convert state into trait.

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Joy as the Sign of Integration:

The discourse concludes with simchah. The work of teshuvah and transformation is not meant to leave a person permanently heavy or self-absorbed. It moves toward freedom, vitality, connection, and joy.

Healing is not complete when a person becomes excellent at analyzing his problems. It is more complete when he can live more freely, recover more quickly, connect more deeply, and experience joy with less inner obstruction.

Therapeutic Takeaway:

The psychological movement of this maamar is from emotional intensity to secure attachment, from surface control to deeper transformation, from shame to integrated teshuvah, and from temporary breakthrough to lasting internalization.

When a difficult emotion or failure appears, do not ask only, "How do I make this go away?" Ask instead: What deeper part of me remains true even while this feeling is present? What can this struggle reveal? And what concrete action would allow the insight to enter ordinary life?

The goal is not to eliminate every difficult feeling. It is to become less ruled by changing states because one is anchored in a deeper identity.

Modern Story:

David had spent years measuring his growth by intensity. When he felt inspired, productive, and confident, he believed he was doing well. When those feelings disappeared, he assumed he had fallen backward.

After a painful professional failure, he entered therapy and became obsessed with restoring his confidence. Over time, he realized that the deeper question underneath everything was, "What does this say about me?"

He began learning to separate emotional states from identity. Instead of "I am a failure," he practiced saying, "I feel ashamed right now." He identified values that remained true even when confidence was absent: responsibility, honesty, loyalty, and persistence. Months later, he sat through a difficult meeting in which his work was sharply criticized. He felt the old surge of shame and defensiveness, but this time he did not let those feelings define him. He listened, admitted one real mistake, and calmly rejected another criticism that was unfair.

Driving home, he noticed something surprising. He did not feel triumphant or inspired. He simply felt solid. The failure that once seemed to prove his inadequacy eventually became the experience that taught him how much of his identity had depended on external success. He became less defensive, more honest, and more capable of joy.

The breakthrough had moved from makif to penimiyus, from an idea surrounding him to a new way of living from within.