

a **CALL** *to*
ACTION

THE FESTIVAL OF SUKKOS
SIMCHAS BEIS HASHO'EVAH

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Foreword

We are pleased to bring you this newly revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's Sichos pertaining to *sukkos* and *simchas beis hasho'eivah*.

HaMaaseh Hu Halkar is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). We have attempted to remain faithful to the original style and context of these talks, making slight adjustments only for the sake of clarity. This English translation is rendered by Rabbi Yaakov Paley.

At this time, when the complete *geulah* is imminent, the Rebbe Melech HaMoshiach, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate "the superiority of deed" above scholarship. May this take place completely and immediately!

Editorial Office of
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a CALL to ACTION

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Table of Contents

The thirteenth of Tishrei Yahrtzeit of the Rebbe Maharash

Brief History	6
Study his <i>maamor</i>	6

Sukkos Preparations

Take an active role in the sukkos drive.....	6
Give advance notice – don't let them fret.....	7
Deliver ASAP	7
<i>Arbah minim</i> and <i>sukkah</i>	8
Be sensitive of unspoken needs	8
Give again.....	8
Bring joy to every Jew	8
Erev Sukkos Tzedakah.....	9

The Sukkah and Lulav

Sukkah with four walls	9
Loads of Sechach	9
Make some holes	10
Extra Hadassim	10

Sukkos

Announcing *Gut yom tov!*

Three times	11
Without <i>vildkeit</i>	11
In the <i>sukkah</i>	12

***Hallel* during a year of *hakhel*.....12**

Introduction.....	12
-------------------	----

The lulav

Early morning <i>mitzvah</i>	13
------------------------------------	----

Chol hamoed

<i>Gut moed!</i>	14
Meat and wine.....	14

Torah study during Sukkos

Introduction.....	14
With greater vigor.....	15
Study Chassidus.....	15
The guest takes priority.....	16
Third day of Sukkos.....	16
Fourth day of Sukkos.....	16

Simchas beis hasho'eivah

Introduction.....	16
<i>Farbreng</i>	17
Repeat the <i>sichos</i>	18
Eternal aid.....	18
<i>Shul – sukkah</i> – street.....	19

The superiority of *simchas beis hasho'eivah* during Exile

Introduction.....	19
Earlier start.....	20
Women celebrate.....	20
Kids too.....	21

Details concerning *simchas beis hasho'eivah*

Right after <i>maariv</i>	21
<i>Mitzvah</i> to be happy.....	22
Dancing takes priority.....	22
Dance with abandon.....	Error! Bookmark not defined.
<i>Mashkeh</i> : fit more in four.....	23
All night.....	23
Celebrate while sleeping.....	23

Intensify the celebration each day

Ever greater joy.....	24
Nightly novelty.....	24
Incomparable increase.....	25
Redefined by music.....	25
Bring a new face.....	26
Become a new person.....	27

Increase and Spread the Joy

Sing, clap, dance.....	27
------------------------	----

With entire being	28
Dancing alleys.....	28
Spread joy to other Jews	28
Red cheeks	29
The power of one Jew	29
Earn the Rebbe’s praise	29

The *ushpizin* attend the dancing

The <i>ushpizin</i> are here!.....	Error! Bookmark not defined.
Grab <i>moshiach</i> – dance with another Jew.....	30

Your own *simchah*

Personal event.....	30
Grab the reigns.....	31
Lead the joy	31

Travel to other locations

Intensify their joy.....	32
Visit the sick	32
Out of town.....	33
Hafatzah.....	34
Give them a Chabad <i>lulav</i>	34
Train the family	35
Tell them <i>moshiach</i> is here	35
Dance with joy of the <i>geulah</i>	35

The *ushpizin*

Introduction.....	36
Mention them by their titles.....	36
Correct titles.....	36
The eighth <i>ushpiza</i>	38
Visibly present.....	39
Each <i>ushpiza</i> has a day to lead.....	Error! Bookmark not defined.
Mentioning them evokes their merits	41
Discuss the guest.....	41
Compare the two sets of <i>ushpizin</i>	42
Especially significant for this generation.....	43
Chassidic <i>ushpizin</i> take priority.....	43

The thirteenth of Tishrei

Yahrtzait of the Rebbe Maharash

BRIEF HISTORY

The *Rebbe Maharash* passed away on the thirteenth of Tishrei in the year 5643 (1882).

STUDY HIS MAAMOR

- The first Chassidic discourse on *Parshas Ha'azinu* that was delivered by the *Rebbe Maharash*, soon after assuming leadership, is entitled *Hatzur tamim pa'alo 5627*.¹

It would be appropriate to study this discourse within the twenty-four hours of his *yahrtzait* [which is always in proximity to *Parshas Ha'azinu*] – or at least during the subsequent days.²

Sukkos preparations

ACT NOW TO SUPPLY THE NEEDY

- Each of us should take personal responsibility in the campaign to provide all *sukkos* requirements to those who cannot afford them. This could quite easily be accomplished by donating money to institutions that assist the needy.³

1. [Printed in *Sefer HaMaamorim Toras Shmuel 5626*, p. 241 ff.]

2. **Mind transcends time**

We should at least study the discourse in proximity to the thirteenth of Tishrei, bearing the *Yahrtzait* in mind while studying – for everything follows one's intention, pleasure and desire. [We can therefore connect with a particular date even *after* it has passed.] (*Ibid.*, 5752; *Sichos Kodesh* p. 96)

At very least, we should study the discourse in proximity to the time [of the *yarhtzait*]. The content of this discourse is that G-d suspends judgment and patient waits until a person will finally do *teshuvah*. (*Parshas Ha'azinu 5752; Hisvaaduyos* p. 72)

3. *Parshas Ki Savo*, Elul 21 5748 (*Hisvaaduyos* p. 315).

GIVE ADVANCE NOTICE

- We should inform the recipients – well *before sukkos* – that they can expect to receive everything they need for *yom tov*. The advisory itself brings them both spiritual and physical comfort.⁴

SPEEDY DELIVERY

- We should attempt to deliver the holidays supplies at the very earliest occasion, bringing peace of mind and joy to the recipients in the preparatory days leading up to *sukkos*.⁵

4. *Ibid.*

Remove their worry

A further benefit in our discussing this matter now [in advance of *sukkos*] is that it will calm the nerves of those needing aid. As things stand, they are waiting with bated breath, bewildered at not having received their holiday needs. Now, however, they will hear that we have discussed their plight, and that we especially promoted their cause; they will now know for certain that they will indeed receive their supplies at the very first opportunity – and that the delay must have been due to a mere side issue... (*Ibid.*, p. 327)

5. Day after *Yom Kippur* 5749 (*Hisvaadyos* p. 81).

Importance of supplying in advance

We already discussed this matter several days ago (as well as many times during previous years): It is important to provide the *sukkos* supplies as soon as possible, in order to remove the anxiety of those who require these provisions.

They begin to worry about *sukkos* a while before the month of Tishrei even arrives, and this anxiety disturbs their peace of mind and so on. In truth, they ought to trust in G-d, *hazan unmefarneis lakal*, “Who provides sustenance and nourishment to all” – as opposed to mere notification of impending supplies by a mere human being... Nevertheless, the fact remains that they remain unsettled until they actually receive the *sukkos* provisions in the form of a check or the like. Only then is their spirit calmed, and they are able to engage in Torah and *mitzvos* with a tranquil frame of mind.

Nu? They are still waiting!

... An astounding tiding has reached me: that [even after all our discussions] there are presently *tens of Jews* who have *not* yet received their provisions for *sukkos*! This is despite our proximity to the end of the month of Elul – why, it is already *Shabbos Selichos*!

The reason for this [disappointment] cannot possibly be put down to a lack of knowledge as to the identity of the needy – these people received *sukkos* provisions *last year*, and their identity is known. Despite this, they have not been given their requirements for *sukkos*...

Therefore, we are now calling attention to this matter *once again*, so that you should hurry and immediately provide the *sukkos* supplies. Further, you should calculate whether you perhaps ought to add *more* to what is currently being

ARBAH MINIM AND SUKKAH

- The supplies should include holiday meals and a *lulav* and *esrog* set, as well as access to a *sukkah*. Ideally, we should provide the needy with their own *sukkah*.

Through this [degree of generosity, not only does the recipient stand to gain, but in addition] the *beneficiary's* joy of the holiday reaches ever greater fullness.⁶

BE SENSITIVE OF UNSPOKEN NEEDS

- We should be vigilant in determining whether a neighbor of ours may lack something for the *yomim tovim* – but due to his fallen spirits, he lacks the courage to speak out. Even if he has the courage to admit that he is in need, he still may not have the courage to actually ask for help...⁷

GIVE AGAIN

- Even if you have already donated toward this cause, you should nevertheless consider whether additional efforts are required in order to further the campaign of providing holiday needs.⁸

BRING JOY TO EVERY JEW

- The [year-long] *mitzvah* of providing for those who are in

distributed... Needless to say, this is all to be carried out with a *friendly* and *benevolent* countenance... (*Parshas Ki Savo* 5748; *Hisvaaduyos* p. 327)

6. **Make a berachah on your own set**

It is important to supply the recipients with their own set of the four species, since one is required to *own* the set he uses to fulfill the *mitzvah*. Ideally, we should provide the recipients with their very own *sukkah* as well. (*Parshas Ha'azinu*, Tishrei 13 5749; *Hisvaaduyos* p. 97)

7. **Step beyond halachah**

Your needy neighbor may claim that it is unnecessary to be worried about providing him with such “luxuries,” since, according to *halachah* “you are not required to make him rich”... (*Parshas Nitzavim* 5751)

8. *Parshas Ki Savo*, Elul 21 5748 (*Hisvaaduyos* p. 315).

Think about it

All of this ought to be done in a manner of *vayeilech* – “progressing”; if you give the matter a few moments of serious thought, creative ideas on how to further provide *sukkos* requirements to the needy will flash into your mind... (*Parshas Vayeilech* 5752; *Sichos Kodesh*, p. 45)

need assumes ever greater significance during the festival of *sukkos*, which is clearly and prominently designated *zeman simchoseinu*, “our time of rejoicing.” *Sukkos* is a time to really exert ourselves in ensuring that every Jew is joyful.⁹

EREV SUKKOS

- We should give extra *tzedakah* on *erev sukkos*.¹⁰

Sukkah and Lulav

FOUR WALLS

- According to the strict letter of the law, a *sukkah* is valid even if it only has three out of four walls. Even a structure with two Halachically complete walls – the third being a mere *tefach* in width – is still considered kosher (as clearly stated in *Devar Mishneh* and *Shulchan Aruch*). Nevertheless, the Jewish people have long had the practice of building a *sukkah* of *four complete* walls.¹⁰

DENSE SECHACH

- The Previous Rebbe and his father, the *Rebbe Rashab*, were accustomed to cover the *sukkah* with a heavy amount of *sechach* – unconcerned that the density of the covering is not supposed to obstruct those sitting in the *sukkah* from seeing the stars peeking through.¹¹ Not only would they use such a *sukkah*, but they would make a point of *verbally demanding* such a covering,

9. Ever-expanding horizons

We ought to distribute *Tzedakah* in a manner that reaches *beyond* the strict letter of the law; as it is written, “You have performed the straight and good in the eyes of G-d.”

All that has been written in *Shulchan Aruch* and even in more recent works [of the great extent we should go in providing *tzedakah*] is merely considered the *law*. Going *beyond* the strict letter of the law means giving *more* than these already-demanding requirements. (Day after *Yom Kippur* 5749; *Hisvaaduyos* p. 81)

10. Tishrei 13 5750 (*Hisvaaduyos* p. 119).

11. 4th Night of *Sukkos* 5750 (*Hisvaaduyos* p. 164).

calling out, “More *sechach*...! More *sechach*...!”¹²

POKE A HOLE

- Certainly, they also found a way to ensure that the stars could be seen by those seated within... This was accomplished by taking a stick and poking it through the thickness of the *sechach* – so that despite its density, a small hole existed through which the sky was visible.¹¹

EXTRA HADASSIM

- It is Chabad custom to add to the standard three *hadassim* (myrtles) required by *halachah*. At the very least, we include an extra three.
- [This includes the *arbah minim* that we take along on *mivtzaim*.]¹³

Sukkos

Gut yom tov!¹⁴

12. Cloud of ketores

[*Sechach* represents the clouds of glory that surrounded the Jews in the Sinai Desert. *Chassidus* explains that, on a spiritual level, the *sechach* used on *sukkos* is also a “manifestation” of the cloud of smoke produced by the burning of the *ketores* (incense) in the Holy of Holies on *yom kippur*.]

We find a similar practice [to the Rebbeim’s custom of verbally spurring on those laying *sechach*] in the preparation of spices for *ketores* in the *beis hamikdash*: As the *kohen* would grind the spices, an overseer would call out repeatedly, *hadeik heiteiv*; *heiteiv hadeik*, “Grind it fine; finely grind!” so that the [rhythmic pattern of his] voice would aid the pounding process. (*Ibid.*)

13. Tishrei 13 5752; *Sichos Kodesh* p. 98.

14. A truly good day

There is great virtue in the blessing bestowed by one Jew to another – *anytime* of the year. However, there are times when such a blessing is extremely auspicious; for example ... on *yom tov*, described in the Torah as “festivals for rejoicing,” as well as on Shabbos, which the Torah calls “your days of joy.”

Rambam states that true joy is generated by including *others* in your happiness, and striving to make *them* happy as well. This we accomplish by providing food, drink and a *lechaim*. Nevertheless, even *before* that stage, long before we [return home from *shul* and] recite *kiddush* – we encounter fellow Jews and bless them

THREE TIMES

- *Yalkut Shimoni* points out that “three separate verses in Torah command us to rejoice on *sukkos*.”¹⁵ Accordingly, we should announce *gut yom tov!*¹⁶ three times over. Repeating something three times lends it the legal strength of an established fact – a *chazakah*.¹⁷
- We should raise our voices louder with each repetition,¹⁸ articulating the third greeting in our loudest possible voice.¹⁹

WITHOUT VILDKEIT

with “*Gut Yom Tov!*” or “*Gut Shabbos!*”

The meaning of this blessing is quite simply that we wish our fellow Jew a day that is both spiritually and physically *good* – and that, of course, includes all other blessings... (Day of *Simchas Torah* 5748; *Hisvaaduyos* pp. 326-327)

15. Three commands

... As opposed to the festival of *shavuot* [which contains just *one* such command], and the festival of *pesach* [regarding which there is *no* explicit command to rejoice]. (First Night of *Sukkos* 5750; *Hisvaaduyos* p. 142)

16. Gut Shabbos!

[On the Shabbos of *sukkos*, we should also call out “*Gut Shabbos!*” in this same manner – see Third Night of *Sukkos* 5748 (*Hisvaaduyos* p. 200): “The Rebbe announced ‘*Gut Shabbos!*’ three times over; the congregation repeating after him each time.”

See also First Night of *Sukkos* 5750, “In the *sukkah*” (*Hisvaaduyos* p. 144), where the Rebbe announces: “*Gut Shabbos, Gut Yom Tov! Gut Shabbos, Gut Yom Tov!*”]

17. Indispensable

... With all the announcements that were just delivered, the *gabbai* somehow forgot the most fundamental announcement: “*Gut Shabbos, Gut Yom Tov!*” (First Night of *Sukkos* 5750; *Hisvaaduyos* p. 142)

[At the conclusion of the *sichah*] the Rebbe again announced: “*Gut Yom Tov! Gut Yom Tov! Gut Yom Tov!*” (First Night of *Sukkos* 5752; *Sichos Kodesh* p. 110)

See also First Night of *Sukkos* 5748 (*Hisvaaduyos* p. 171), and First Night of *Sukkos* 5749 (*Hisvaaduyos* p. 108).

18. Beyond kol nidrei

Our manner of announcing “*Gut Yom Tov!*” is comparable to the recital of *kol nidrei* [on the eve of *yom kippur*], which the *chazan* also repeats three times, raising his voice with each recital. Now, if this procedure is followed even for such a solemn occasion as *kol nidrei*, then when we raise our voice [on *yom tov*] in an expression of *joy*, each greeting should *certainly* be louder than the previous! (First Night of *Sukkos* 5748; *Hisvaaduyos* p. 171)

19. Why raise your voice?

Raising our voices also lifts our very being out of the stance and status of the mundane, and carries us into the spiritually elevated state of *yom tov*. (*Ibid.*)

- All matters of holiness by which we serve Hashem must be conducted in an orderly manner. We should rejoice, raise our voices and so on, in this spirit – completely avoiding rowdiness, shoving and the like, G-d forbid.¹⁹

IN THE SUKKAH

- In addition to announcing *gut yom tov!* in the above manner while in *shul* [immediately after prayers], we should do so again upon [returning home and] entering the *sukkah*.
- A *sukkah* directly attached to the *shul* building is considered a new location that requires another *yom tov* greeting.²⁰

Hallel during a year of hakhel

INTRODUCTION

The Torah commands all Jewry – men, women and children alike – to assemble in the *beis hamikdash* during the festival of *sukkos* after the *shemita* year.

There, they listen to the King reading from the Torah, in a ceremony designed to inspire them to better observe its laws. This *mitzvah* is known as *hakhel* (lit., “assemble”).

During the year of *hakhel* of 5748, the Rebbe issued an urgent request that we utilize the year to repeatedly convene gatherings with the purpose of inspiring further observance of Torah and *mitzvos*.

To further convey the great significance of *hakhel*, the Rebbe made a highly uncharacteristic declaration. He

20. **Don't think – just do**

... I am not going to wait; I will just make the announcement myself: *Gut Shabbos, Gut Yom Tov! Gut Shabbos, Gut Yom Tov!* ... and in the meantime, while they are off assembling a committee consisting of the entire world's population of men, women and children to decide if and exactly how they should [comply with my directive and] make the announcement – we'll have all already fulfilled our “obligation”! (First Night of *Sukkos* 5750, “In the *sukkah*”; *Hisvaadyos* p. 144)

publicly announced that he had undertaken to deviate in a matter of personal conduct for the expressed sake of promoting action during the year of *hakhel*:

“When the tumult over the year of *hakhel* first began, I forced myself to adopt a unique practice in order that I, too, should be affected. The new practice is one that runs counter to my spirit, my nature and my habit – especially, as there is the concern that one not, Heaven forbid, disturb the intimate bond with one’s Rebbe...²¹

Nevertheless, I altered the custom pertaining to holding the *lulav* and *esrog* during *hallel*:”

- “Rather than holding the *lulav* and *esrog* only when they are shaken, I now hold them together throughout the entire *hallel*.²²
- Our Sages explain that the four species – *lulav*; *esrog*; *hadass*; and *aravah* – allude to four types of Jew. By holding all four species together in the performance of one encompassing *mitzvah*, we symbolize the unity of all Jews; all types merge to form a single entity. This unity is precisely the idea of *hakhel*.
- I found it necessary to alter the custom [by holding the species together throughout *hallel*] for the very reason that it was so difficult to do, and would thus arouse wonder in all onlookers – thus emphasizing just how crucial the concept of *hakhel* truly is...”²²

Mitzvah lulav

EARLY MORNING

- According to *halachah*, the *mitzvah* of *lulav* may be performed anytime of the day. For this exact reason, we should

21. [It was the Previous Rebbe’s custom to hold the *arbah minim* together during *hallel*, but only at the points they are actually shaken – not for the duration of *hallel*.]

22. Fifth Night of *Sukkos* 5748 (*Hisvaaduyos* p. 245).

[The Rebbe repeated this practice at various occasions during *sukkos* 5752 (1992), holding the *arbah minim* together for the duration of *hallel*.]

be even more careful to perform the Mitzvah immediately, at the very first opportunity – for it is a weakness of human nature, that when one knows he has all day to accomplish a task, he is more likely to [postpone, and eventually] forget about it altogether.²³

Chol hamoed

GUT MOED!

- [In 5750 (1990), the Rebbe instructed:] We should announce *gut moed!* [immediately upon the conclusion of *yom tov*]. [He then added:] However, since I have not yet recited *havdalah*, the *gabai* will make this announcement on my behalf...²⁴

MEAT AND WINE

- The Biblical command to be joyful on *yom tov* also applies to *chol hamoed*, the intermediary days of *sukkos*.

In addition to drinking wine, many are careful to eat meat every day of *chol hamoed*, as an expression of joy.²⁵

Torah study during sukkos

INTRODUCTION

The Torah presents *sukkos* as the most joyous festival, and the Sages gave it the unique title: *zeman*

23. Like the morning *shema*

We should observe the *mitzvah* of *lulav* within the first three or four hours of the day, or at least before *chatzos hayom* [Halachic midday], just like the laws governing our recitation of the morning *shema* and the time of the morning prayers. (*Mayanei Hayeshuah* p. 149, fn. 294)

24. Third Night of *Sukkos* 5750 (*Hisvaaduyos* p. 148).

25. Why meat?

[When the *beis hamikdash* stood] the fulfillment of the *mitzvah* to rejoice on *yom tov* – as we are commanded: *vesamachta bechagecha*, “you should rejoice on your festivals” – was accomplished specifically by eating the meat of the *shelamim* [Peace-sacrifices that each person brought to the Temple during the festival].

Nowadays, we lack the *shelamim*. Nevertheless, the *Alter Rebbe* rules that “it is a *mitzvah* to eat meat on *yom tov* since the Torah mentions [the obligation of] ‘rejoicing.’” (Night of *Hoshanah Rabah* 5750; *Hisvaaduyos* p. 192)

simchoseinu, “our time of rejoicing.”

But surely there is another festival that more appropriately deserves this degree of celebration: What joy could outdo that of *shavuot*, when G-d chose us from the nations as His “holy nation,” and gave us His holy Torah...?!

However, *sukkos* is *also* associated with the giving of the Torah – and in a way, far surpasses *shavuot*:

The *luchos* (tablets) that Moshe received from G-d after the *shavuot* revelation were ultimately shattered due to our sins. It was not until the following *yom kippur* that G-d forgave us with complete goodwill and joy, giving us a *second* set of *luchos*. These were superior in that they were accompanied with the teachings of *halachah*, *midrash* and *agadah*.

Nevertheless, the intense focus on repentance and divine forgiveness on *yom kippur* eclipses the extreme joy of receiving the Torah. This joy is only revealed in full a few days later, during *sukkos* – reaching a climax on *simchas torah*.²⁶

GREATER VIGOR

- During *sukkos*, we should increase our study of Torah, studying with greater intensity and vigor than previously.²⁷

CHASSIDUS

- We should especially focus on studying the Torah’s inner dimension, grasping the subject matter with our own *chochmah*,

26. *Mayanei Hayeshuah* 5751 (*Hisvaaduyos* pp. 105-106).

27. **Matan Torah**

The joy of *sukkos*, “the time of our rejoicing,” is related to *matan torah*, for we received the second set of *luchos* [on *yom kippur*, the celebration taking place on *sukkos*]. These second *luchos* were given with a “double dose” of Torah [compared to the original *luchos*], which [as all “doubles”] represents the theme of redemption. It is therefore understood that during Sukkos we should now redouble our efforts in Torah study. (*Mayanei Hayeshuah* 5751; *Hisvaaduyos* p. 107)

binah and *daas* (wisdom, understanding and comprehension). This is accomplished by studying Chabad *chassidus*.²⁷

GUEST TAKES PRIORITY

- [The *zohar* relates that on each night of the festival, spiritual guests (“*ushpizin*”) visit the *sukkah* of every Jew:]²⁸

On each of the seven days of *sukkos*, we should increase our study of the teachings of that day’s *ushpiza*.

THIRD DAY OF SUKKOS

- The *ushpizin* of the third day are *Yaakov Avinu* and the *Alter Rebbe*, both of whom represent Torah study. Accordingly, we should place extra emphasis on studying both Torah’s “revealed” and inner teachings on this day.²⁹

FOURTH DAY OF SUKKOS

- Being that Moshe Rabbeinu is the *ushpiza* for the fourth day, we should study a *new* concept in Torah (all of which is described as *toras moshe*), i.e., a concept that we have never studied until this moment. Naturally, we are *all* able to relate to such a directive...³⁰

Simchas beis hasho’eivah

INTRODUCTION

28. *Mayanei Hayeshuah* 5751 (*Hisvaaduyos* p. 112).

[On each day, another of the *ushpizin* is the leader, and the others “accompany” him. They are: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, David – and an eighth guest, Shlomo. In addition to the *ushpizin* noted in *zohar*, a corresponding delegation of *chassidisher ushpizin* visits each *sukkah*: The *Ba’al Shem Tov*, the *Magid*, the *Alter Rebbe*, etc. The *ushpizin* are discussed in more details below.]

29. *Mayanei Hayeshuah* 5750 (*Hisvaaduyos* p. 139).

30. **Inexhaustible source of study**

... Unless we are speaking about a Jew who has already studied the entire Torah – in actuality! After all, included within the Torah of Moshe is the study of *pilpul* [intense textual analysis]... In fact, it was stated regarding this category of Torah study that Moshe “gave of *his [own] bread*” by transmitting the art of *pilpul* to the Jewish people. [Who can say that he has mastered the entire Torah even on that phenomenal level?!] (Fourth Night of *Sukkos* 5752; *Sichos Kodesh* p. 133)

As explained earlier, *sukkos* is the most joyous of festivals, and is accompanied by no less than three commandments to rejoice and “be exceedingly joyful.”

While the *beis hamikdash* stood, a water-libation would be poured on the Altar each day of the festival, starting with the second day. Fresh water would be drawn each day at daybreak. In preparation, a nightly celebration of unparalleled intensity took place in the Temple’s outer Courtyard – the *azara*. A large balcony would be built for the women from where they watched the “Sages and men of good deeds” dancing below, while the Levites sung and played music on the Temple steps.

Our Sages declared, “He who has not seen *simchas beis hasho’eivah*, the joy of the place of water-drawing, has never seen joy in his life!” and “It is a *mitzvah* to increase in this rejoicing!”

Nowadays, while we await the building of the third *beis hamikdash*, we are accustomed to hold “*simchas beis hasho’eivah*” celebrations with great fanfare and boundless joy. As is clear from the directives that follow, the Rebbe devoted exceptional effort to promoting and intensifying these celebrations.

FARBRENGEN

- In his *sichos*, the Previous Rebbe describes the *farbrengens* that would take place during *simchas beis hasho’eivah* in the original town of Lubavitch.³¹ These were conducted by his father, the *Rebbe Rashab*, as well as by all earlier Chabad Rebbeim.

The Rebbeim, he explains, would make a point of personally

31. **Make it the norm**

... Although, for numerous reasons, the practice of holding *farbrengens* during *simchas beis hasho’eivah* was not very openly observed amongst the wider Jewish world – not even amongst Chassidim [with the exception of Lubavitch]. (*Mayanei Hayeshuah* p. 121, fn. 128)

conducting *farbrengens* during *simchas beis hasho'eivah*, with the intention that others would take note and follow suit.³²

GIVE OVER SICHOS

- Upon returning home from the [Rebbe's] *farbrengen*, we may encounter family members who, for some reason or another, did *not* attend this *simchas beis hasho'eivah* – or who attended another *simchas beis hasho'eivah*, and therefore missed out on hearing these matters [*sichos*]...

We should make certain to give over these *sichos* – and more besides.³³

ETERNAL AID

- [Until the Temple is rebuilt, we can not conduct *simchas beis hasho'eivah* in the *azarah*, the Courtyard of the *beis hamikdash*. However, the *azarah* – related to *ezra*, meaning “aid” – continues to play a role:]

The *azarah* is a “help” to every *simchas beis hasho'eivah* celebration held nowadays. This aid is realized through our reviewing and relating the many details of the rejoicing that took place in the *azarah*. And even if we fail to discuss the Temple celebration, nevertheless, the very fact that the details have been recorded and published in the *Talmud*³⁴ has an actual influence on the celebrations held throughout the generations.³⁵

32. To do and succeed

... By doing so, the Rebbeim granted us, not only the directive, but also the *power* to follow suit. Just seeing their example – which generates the desire to imitate their practice – grants us the ability to act likewise, and enjoy great and abundant success in doing so. (*Mayanei Hayeshuah* p. 121)

33. Elaborate on my insights

Tonight being the second night of *sukkos*, it is appropriate to discuss the individual uniqueness of the second day of *sukkos* and of the second *ushpiza* ... at least in brief, in the spirit of “impart [information] unto the wise, and he will add wisdom [by developing the concepts further on his own].” (Second Night of *sukkos* 5752; *Sichos Kodesh* p. 115)

34. *Sukkah* 50a.

35. Talmud's lengthy treatment lends us power

The details have been recorded in the *gemara* and the *beraisa*, and “a matter that is

SHUL – SUKKAH – STREET

- We should begin our *simchas beis hasho'eivah* within the *shul* itself, just as the original *simchas beis hasho'eivah* was held within the *beis hamikdash* – in the *azarah*.

We should then expand the celebration so that it spreads beyond the *shul* and into the following two locations:

- 1) The *sukkah* – where we go first in order to hold a *simchas beis hasho'eivah farbrengen*, wishing each other *lechaim!* and partaking of refreshments and the like.³⁶
- 2) We then take the celebration to the *street*³⁷ [further discussed below].

Simchas beis hasho'eivah in Exile

INTRODUCTION

The Rebbe often reflected on our Sages' dictum *kilkulosienu zu hee takanaseinu* – the circumstances of our ruin are, in certain respects, actually to our advantage. In some ways, our exile has given rise to benefits that were unavailable in former times.

The original *simchas beis hasho'eivah* was accompanied

printed exists for future generations?" – for *all* generations. Further, it has an actual influence on all generations. In this case, the *gemara*, and particularly the *beraisa* go to *great lengths* in discussing the way *simchas beis hasho'eivah* was celebrated in the *beis hamikdash*. (Fourth Night of *Sukkos* 5752; *Sichos Kodesh* p. 135)

36. **Lechaim, farbaisien**

In addition to *kiddush* and the *yom tov* meal, we also hold a *simchas beis hasho'eivah farbrengen* that is accompanied with the saying of *lechaim*, tasting *farbaisien* [light refreshments], *mezonos* and the like, as has been related in *sichos*. (*Mayanei Hayeshuah* 5751; *Hisvaadyos* p. 120)

37. **Uncontainable**

Our joy is so very great that it fills to capacity all available area between the four walls and the roof of the *shul*; the building simply can no longer contain our overwhelming rejoicing. Our joy then bursts forth [from the confines of the *shul*] and spills out onto the street... (*Mayanei Hayeshuah* 5751; *Hisvaadyos* pp. 120-121)

by a number of restrictions. The Rebbe insisted that we utilize the lack of these restrictions to facilitate an expanded celebration.

EARLIER START

- In the *beis hamikdash*, the festivities would begin only when it was permissible to play instruments – flutes being an indispensable requirement for the Temple celebration. Thus the original *simchas beis hasho'eivah* was delayed until after the completion of the first day of *yom tov*.

In exile, however, musical instruments are not essential, and our *simchas beis hasho'eivah* can begin immediately – on the very first night of *yom tov*.³⁸ Indeed, we should rejoice on that night with *extra* intensity, for that night's celebration “opens” the way for all following nights of *simchas beis hasho'eivah*.³⁹

WOMEN CELEBRATE

- [In the Temple, women came to observe the festivities from an elevated balcony especially built for the occasion.] In Exile, however, women can and should conduct their own *simchas beis hasho'eivah* celebrations. These should be held in a women's section, either while the men are dancing at their own celebration or afterward.⁴⁰

38. Extra day

The reason why, during the Temple era, *simchas beis hasho'eivah* began only on the second night of *sukkos*, was because playing the flute does not override the prohibitions of *yom tov*. [They celebrated just one day of *yom tov* in Israel, and could only begin using the flute – and by extension, holding the festivities – on the second night, when it was *chol hamoed*.]

This law is irrelevant during our present time of exile [where we lack the Temple and no longer require a flute to celebrate], and we begin *simchas beis hasho'eivah* on the first night of *sukkos*. (First Night of *Sukkos* 5748; *Hisvaaduyos* p. 172)

39. Earn a happy year

The first night's celebration also “opens” the *simchah* for the entire year. The Previous Rebbe used to say that each of the holidays of the month of Tishrei represents a unique concept for the year in general; *sukkos*, the “time of our rejoicing,” is when we elicit *simchah* for the entire year. (*Ibid.*)

40. Don't stand and watch – Dance!

During the Temple era, [the women] would be in attendance merely “to observe

CHILDREN

- Nowadays, children also participate in *simchas beis hasho'eivah*.⁴¹

Simchas beis hasho'eivah (ii)

RIGHT AFTER MAARIV

- We should begin *simchas beis hasho'eivah* immediately after *maariv* – even before *kiddush* and our *yom tov* meal. Only after beginning the celebration should we “take a break” to make *kiddush* on wine (“which causes gladness”) and eat the *yom tov*

and to hear” [the Sages celebrating]. Nowadays, however, the *beis hamikdash* has been destroyed and we are left with only a commemoration of *simchas beis hasho'eivah*. Yet, in this case, the decline allows for a “greater ascent” – now women may personally celebrate *simchas beis hasho'eivah*. (Night of *Sukkos* 5748; *Hisvaadyos* p. 185)

41. Night of *Sukkos* 5749 (*Hisvaadyos* p. 130, fn. 77).

Complete unity

We should gather as many as possible to participate in *simchas beis hasho'eivah* [in the spirit of the command concerning *hakhel*], “Gather the people; men, women and children” (*Devarim* 31:12) ... although in the *beis hamikdash*, the women would gather simply to observe the festivities, an advantage has been created by the state of exile (a “greater ascent” in this regard): Women now celebrate their own *simchas beis hasho'eivah*. The same is true of the children; all are united in this celebration. (First Night of *Sukkos* 5748; *Hisvaadyos* p. 178)

Fall asleep at your birthday party?!

We are able to observe in our personal lives, that when there is a happy [and exciting] event taking place, there is no need to goad or encourage ourselves to be happy – and there is certainly no need to prevent ourselves from dozing off; we clearly will not be able to fall sleep anyways, for we are happily participating in a celebration...

The same applies to *simchas beis hasho'eivah*: In addition to the joy that accompanies every *yom tov*, *sukkos* is unique: it is the *third yom tov*, and the Torah contains *three* verses commanding us to rejoice on *sukkos*. There is absolutely *no* need to encourage each other to be happy...

Show your friends and parents

You should act as a positive example to your friends – boys to other boys and girls to other girls – and even to your parents... Encourage them to increase their rejoicing beyond the level of their regular *yom tov* joy – and even beyond the rejoicing of previous *simchas beis hasho'eivos*, despite this been the *fourth* day of *sukkos*... (Fourth Night of *sukkos* 5752, at an address to *Tzivos Hashem* [worldwide organization for Jewish children]; *Sichos Kodesh* p. 140)

meal in a joyful manner.⁴²

MITZVAH OF THE DAY

- There are times designated for prayers, meals, taking care of guests and other concerns. All *other* moments of *sukkos*, however, should be spent rejoicing in *simchas beis hasho'eivah*.

As the Previous Rebbe declared, “*Simchah* is the ‘*mitzvah* of the day’ ...!”⁴³

DANCING TAKES PRIORITY

- We should not be troubled that spending so much time at *simchas beis hasho'eivah* will result in less time on eating fish and meat or even drinking wine...⁴⁴

LET YOURSELF GO

- [The Rebbe said with a smile:] When it comes to shaking the *lulav* on *sukkos*, we have to be careful that as a result of our great enthusiasm the *lulav* does not fall apart on us – leaving us without a kosher *lulav* upon which to make a blessing the next day... However, when it comes to shaking *ourselves*, i.e., dancing at the *simchas beis hasho'eivah*, we should have no such concern: The main thing is to rejoice to the fullest extent, without reserve.⁴⁵

42. Night of *Sukkos* 5749 (*Hisvaaduyos* pp. 106-107).

43. Second Night of *Sukkos* 5748 (*Hisvaaduyos* p. 187).

44. Second Night of *Sukkos* 5750 (*Hisvaaduyos* p. 147).

45. **Sing the hakafos niggun and dance**

... The main thing is to lessen our discussions and increase our actions, and to commence [with the celebration] *immediately*: [Firstly] in the *shul* and study hall, from where it will then well forth and spread out in a completely boundless manner. Begin singing the *simchas torah* melody...! (*Ibid.*)

Beyond tired

His feet have grown weary from all the dancing and his hands are worn from clapping ... Yet, as soon as he discerns that his enthusiasm is waning, he exclaims, “Aha! My physicality is distracting me!” He then takes a hold of himself, “shlepping” his physicality into the dancing, telling himself, “Listen here! I am an *adam* (human), who is given that description because *adamah la'elyon*, “I resemble the Supernal” [man being made in the image of the Divine]. Now, being

MASHKEH: FIT MORE IN FOUR

- We should consume a certain amount of wine or alcoholic beverage [i.e., the oft-repeated limit of four shot-glasses] in the *simchas beis hasho'eivah farbrengen*. Indeed, we should consume even *more* than that amount [without exceeding the limit] – meaning that we “condense” the effect of a much greater amount into the limited measure that we are drinking.⁴⁵

ALL NIGHT

- *Simchas beis hasho'eivah* continues all through the night. As our Sages state,⁴⁶ “When we rejoiced in *simchas beis hasho'eivah*, we did not savor the taste of sleep.”⁴⁷

CELEBRATE WHILE SLEEPING

- Even when we *must* sleep,⁴⁸ *simchas beis hasho'eivah* removes our “*taste*” for sleep – meaning that we dream about topics of *chassidus*, *simchas beis hasho'eivah* and the true and complete redemption that our righteous *moshiach* will bring.⁴⁹

“supernal” means transcending all limitations. You want to be supernal? Cast off these restrictions [of being tired, etc.] from yourself! Celebrate *simchas beis hasho'eivah* with a joy that defies all limitation...!” (Night of *Hoshanah Rabah* 5752; *Sichos Kodesh* p. 167)

46. *Sukkos* 53a.

47. First Night of *Sukkos* 5749 (*Hisvaadyos* p. 119). See also p. 107.

48. **Distracted by sleep**

... Since it is not possible to go seven days without any sleep, and there is a ruling that “one who accept an oath not to sleep for (even) three days, is liable to receive lashes [for making a false oath] – and is permitted to sleep *immediately*...” [His oath is impossible to keep and therefore invalid.] (First Night of *Sukkos* 5749; *Hisvaadyos* p.119-120)

[See *Sukkah* 53a, where the Sages clarify that they did not enjoy a *proper* sleep during *simchas beis hasho'eivah*, but rather, dozed on each other’s shoulders.]

49. **Who wants to sleep?!**

We may examine this statement of our Sages and question why they specifically stated that they “did not *taste* sleep” – a term seemingly more appropriate for *eating*, as in the verse, “the palate *tastes* food” [*Iyov* 12:11]. However, when the term “*taste*” is applied to sleep, the novel point emerges that *simchas beis hasho'eivah* not only causes a lack of sleep, but actually removes one’s *taste*, i.e., *pleasure* for sleep. (*Ibid.*)

Intensify the celebration each day

EVER GREATER JOY

- Jews have been celebrating *simchas beis hasho'eivah* for many, many years now, and each year's celebration reaches a level incomparably greater than the previous.⁵⁰ This gives us some picture of where we must be holding by now – or at least, where we *should* be holding...⁵¹

NIGHTLY NOVELTY

- We always increase and improve in all matters of holiness: After the first night of *simchas beis hasho'eivah*, we should continue celebrating in an *upward* trend, night after night.⁵² So great should be the additional measure of rejoicing on any given night that it should appear a complete *novelty*.⁵³

50. There is always better

Today, we should rejoice with even greater intensity and strength, literally, than yesterday's celebration – even though that joy was *itself* incomparably greater than the joy of previous years... (Second Night of *Sukkos* 5752; *Sichos Kodesh* p. 117)

We want this year's celebration to double last year's, despite last year's celebration having been infinitely greater than the year before... (Third Night of *Sukkos* 5752; *Sichos Kodesh* p. 124)

51. Make up for it now

... And if, for whatever reason, last year's rejoicing was somewhat deficient – well, “nothing stands in the way of *teshuvah*...” (First Night of *sukkos* 5749; *Hisvaaduyos* p. 106)

52. First Nights of *Sukkos* 5750 (*Hisvaaduyos* pp. 138-139).

53. Seven days of *shevah berachos*

The joy of *simchas beis hasho'eivah* increases from one day to the next, over the course of the seven days of *sukkos*. Moreover, this increased measure of joy should come as a *novelty* – a fact we can derive from the law requiring *panim chadashos* by the seven day *shevah berachos* celebrations that follow a wedding. (*Mayonai Hayeshuah* p. 132) [It is customary to introduce a “new face” – a guest who is entirely new to the wedding celebration – on each day of *shevah berachos*. Note that *sukkos* is compared to the wedding festivities following the Jewish people's union with G-d on *yom kippur*.]

Tired? And so...?

It requires great effort and exertion to not only generate overwhelming rejoicing, but to also increase it from one night to the next. True, such great celebration, dancing and the like, causes the body to tire – yet what sort of reason is that, to prevent our rejoicing and dancing?!

SECOND NIGHT

- On the second night of *simchas beis hasho'eivah*, our rejoicing should reach a level infinitely greater than the first night, both in quantity and (most importantly) in quality.⁵⁴

THIRD NIGHT

- On the third night of *simchas beis hasho'eivah*, we no longer have the restrictions of *yom tov*; we therefore introduce musical instruments to the festivities.

Rather than being a mere supplement to the celebration, the addition of live music is on par with – and perhaps even surpasses – the entire event! Why, in the *beis hamikdash*, the flute held a position of fundamental importance.⁵⁵

Ever saw a sofa at a wedding?

This is comparable to one who delightfully dances at the wedding of his only son, rejoicing and dancing profusely, totally ignoring the weariness of his body. No normal person requires an explanation or clarification as to why he should “tire himself out” at the wedding of his son! There is no place for an evaluation as to whether he ought to restrict himself to one, two or three dances, or whether he ought to joyfully dance his way through all seven days of *shevah berachos*...

At least do not discourage others

Similarly regarding our celebrating *simchas beis hasho'eivah* throughout the seven days of *sukkos*: The very fact that we need to explain the above concept to one who ought to understand it on his own ... is a sign that he is a fool; a foolish person who damages (not others, but) himself. [And the message such an individual is:] At the very least, do not display or publicize your stupidity to everyone else!

(Sixth Night of *Sukkos* 5748; *Hisvaaduyos* p. 264)

54. A few hours of eternity

Quantitatively, there are inescapable limitations as to just how much time a person has; we are obligated to eat the *yom tov* meals and the like. But in the *quality* of something holy, it is possible to condense unlimited quality into a finite amount of time. (*Ibid.*, p. 139, fn. 70)

55. The flute cost them a day

Amongst the essential components of *simchas beis hasho'eivah* as celebrated in the *beis hamikdash*, was the flute. As the *Mishneh* teaches, “They would play the flute to increase the rejoicing at the water-drawing ceremony.”

The flute played such a central role that, in those times, the celebration would not begin until *after* the first night of *yom tov* – the playing of musical instruments on *Shabbos* and *yom tov* being prohibited. In other words, the flute was *indispensable* [to the point of delaying the entire ceremony].

BRING A NEW FACE

- Each night's *simchas beis hasho'eivah* should be distinguished by the presence of a "new face" (*panim chadashos*): One more Jew, who from the beginning of *sukkos* until tonight has not yet attended *simchas beis hasho'eivah*, should now begin attending. Through his participation, *everyone's* joy increases.⁵⁶

Fired up before the music

Regarding the novelty of music, an advantage exists in the *simchas beis hasho'eivah* held during times of exile: During Temple times, the celebration began with the flute on *motzei yom tov*, i.e., the entire rejoicing only began [on the *second* night of *sukkos*] when the flute was available. Nowadays, however, the musical accompaniment comes as an *addition* to the rejoicing which *already* began with the commencement of *yom tov*.

The music arrives when we are already in the thick of the celebration, after we are already "warmed up" and "fired up" from the previous nights' celebrations; especially seeing that this year's calendar gave us three such nights in a row... [*Shabbos* and *yom tov* falling out right next to each other]. (Fourth Night of *Sukkos* 5748; *Hisvaadyos* pp. 217-218)

56. *Mayanei Hayeshuah*, p. 132.

There are still Jews you haven't reached?!

It is currently the fifth day of *simchas beis hasho'eivah*. The majority of *sukkos* has passed, and we know that there are still Jews who have yet to participate in *simchas beis hasho'eivah*. This begs the question: Where were you during the past four days of celebration, and where was that Jew who still had not been influenced to rejoice at *simchas beis hasho'eivah*...? And today, once again, you are still not running to do a *mitzvah*, bringing yet another Jew to rejoice in *simchas beis hasho'eivah*...

No matter who you are

It seems that one of you here entertains the notion that a particular Jew is a mere "creation" [his only redeeming quality being the fact that G-d saw fit to create him], whereas you are a knowledgeable scholar and *ah gantze ya-tchibe-dam*, a real "big-wig." Why, you even spent the past four days rejoicing, dancing, filling the entire street with the roar of *simchas beis hasho'eivah* – indeed [to quote *Shabbos* liturgy], *mi yid'meh lach u'mi yishveh lach*, "who may be likened or compared to you..." Nevertheless, in your capacity as a learned scholar and the like, you are undoubtedly aware of the teaching in *pirkei avos*, "Be a student of Aharon ... love every "created" person and draw them close to *Torah*."

Are you not a Lubavitcher?

All the more so when the person under discussion happens to be a white-bearded Jew who studied – and still remembers what he studied – in *Yeshivas Tomchei Temimim* in the town of Lubavitch during the times of the *Rebbe Rashab* and his successor, the Previous Rebbe. In our own times, too, although the Tomchei Temimim Yeshivah was no longer in the town of Lubavitch itself, but rather in

BECOME A NEW PERSON

- Most importantly, *all* those participating in *simchas beis hasho'eivah* should themselves become “new faces” – by ascending to a higher spiritual level, so that they may now be regarded as new beings.

When the participants work to attain this degree of spiritually charged celebration, then the already joyful atmosphere assumes a new “face” – fresh life and excitement.⁵⁷

Increase and spread the joy

SING, CLAP, DANCE

- [Although the celebration is spiritual in nature] we should express our joy at *simchas beis hasho'eivah* with actual deed:

‘the lower hemisphere,’ America, he studied in the Yeshivah under the tutelage of Mashpiim who guided him along the paths of Chassidus.

Now, being that ‘holiness does not depart from its location,’ all of the spiritual achievements remain in their full potency within those who attended Tomchei Temimim – both those who devotedly attached themselves to the Rebbeim [Yiddish: *zich gehalten on der klameke*] and certainly those who actually studied there; the conduct of such people must *certainly* concord with the instruction of the said Mishnah from Pirkei Avos (which contains matters of righteous conduct – Mili Dechasisudah): ‘Love every ‘created’ being and draw them close to Torah.’ (Fifth night of Sukkos 5751; *Hisvaadyos* p.145)

57. Mayanei HaYeshuah p.132.

A new you every day

...They ask how it is possible to experience *true* joy on the second night of Sukkos, let alone a *far greater* joy than that of the first night of Sukkos, when there is no novelty – not even the novelty of a new participant!

...The answer to that is, that the very fact that an instruction was issued to attain a greater level of rejoicing itself proves and announces that the ability has been transmitted to each and every person, so that they may affect a novelty within *themselves*, i.e., that they themselves become the ‘new’ participants.

We can easily appreciate the great innovation in our rejoicing which comes about, not only via adding new participants to the festivities, but even beyond that, by the very same participant assuming a ‘new face’; the virtue of intense rejoicing is not only that one is stirred somewhat, or even moved or truly enthused - but rather, that he becomes a totally new entity.

This occurs to each person on their own individual level, i.e., they become a new entity in comparison to their situation and level of participation during the previous night. (Second Night of Sukkos 5748; *Hisvaadyos* p.184-185)

Use your mouth to sing – singing is also considered an “act”; clap with your hands and dance with your feet – now that is *real* action...!

WITH ENTIRE BEING

- We should celebrate in the spirit of the verse, *kal atz'mosai tomarna*, “my *entire being* shall declare [His praise]...”⁵⁸

DANCING ALLEYS

- Dance in the street, until the street itself begins to dance!⁵⁹

SPREAD JOY

- Our boundless joy should positively influence Jews living on the street of the celebration, and even those who are merely passing by. Indeed, by discussing matters of the eternal Torah with them – especially the precept to “love your fellow Jew as yourself,” which is the foundation for *all* of Torah – we will influence them deeply, so that they, in turn, will bring *others* to

58. **You won't get full by watching someone eat**

The difference between dancing with every part of one's body and, for instance, just clapping one's hands, is no small one. Although clapping one's hands is an action that resembles dancing, it's a lot like answering 'Amen' to some one else's blessing (not to disparage the great virtues of answering 'Amen')... It is clear that when one wants to derive the greatest benefit from a fruit – so that it becomes his very blood and flesh – it's a simple fact for which we need no proofs and one that the entire family will attest to, this just does not happen when someone else eats the fruit and we merely answer, 'Amen'! Rather we ourselves must eat the fruit and makes the appropriate blessings (perhaps even a Shehechyanu)... (Night of Hoshanah Rabbah 5752; Sichos Kodesh p.164)

You certainly may clap on Shabbos and Yom Tov

There are those who claim that one is not permitted to clap on Shabbos and Yom Tov; however, it has already been clarified according to Halachah that there is no concern whatsoever with clapping (See Shaalos Uteshuvos Minchas Elazar 1:29; Likutei Sichos Vol.1, p.230). (Second Night of Sukkos 5748; *Hisvaaduyos* p.187)

59. First Night of Sukkos 5749; *Hisvaaduyos* p.106.

Is the street dancing yet?

The main thing is the deed – we should intensify the second night of Simchas Beis HaSho'evah, both for ourselves and for others, until we affect As Di Gas Alien Zol Mit-tantzen – that the street itself should dance along with us! We are going to require special alacrity in this respect, since on the first night, according to the reports, the street was *not* dancing... (Second Night of Sukkos 5750; *Hisvaaduyos* p.146)

participate in the joy of *simchas beis hasho'eivah*.⁶⁰

RED CHEEKS

- We should also bring joy to those people who *do* participate in *simchas beis hasho'eivah* – but only in a very perfunctory manner. We are speaking of the type of person who must pinch their cheeks until they turn red so that onlookers will think they are truly happy... We should imbue even these people with *true* joy – beyond just a false redness of the cheeks...⁶¹

POWER OF ONE JEW

- Spending *simchas beis hasho'eivah* alone is contrary to both the letter and the spirit of *halachah* regarding *simchas beis hasho'eivah* – and a practice that, like all loose conduct, should be eradicated.

- Nevertheless, if, for some reason, one were to spend *simchas beis hasho'eivah* alone, he should at least make a celebration of his own. In fact, even in such undesirable circumstances, one can positively influence the entire Jewish nation.⁶²

EARN THE REBBE'S PRAISE

- All who *hurry* to rejoice in *simchas beis hasho'eivah* are praiseworthy! All who are *eager* are praiseworthy! All who *increase* their celebration are praiseworthy!⁶³

Ushpizin attend the dancing

UNDER RABBINICAL SUPERVISION

- At the *simchas beis hasho'eivah*, we stand in the presence of *fourteen tzadikim*,⁶⁴ who come to dance with rapture and enthusiasm. Moreover, as the Previous Rebbe stated, these

60. First Night of Sukkos 5749; *Hisvaaduyos* p.106.

61. Third Night of Sukkos 5749; *Hisvaaduyos* p.132.

62. Fifth Night of Sukkos 5750; *Hisvaaduyos* p.180, footnote 31.

63. Second Night of Sukkos 5748; *Hisvaaduyos* p.187.

64. I.e., the Ushpizin.

tzadikim watch each of us to see how *we* are celebrating...

It is easy to imagine how, if we would only reflect upon this fact – even for just a moment – then we would be inspired to dance with overwhelmingly joy.⁶⁵

GRAB MOSHIACH – DANCE WITH ANOTHER JEW

- *David Hamelech*, who is synonymous with *malkah mashichah*, is present among the *ushpizin* – he, too, dances at the *simchas beis hasho'eivah*.

That being the case, now is a time of unrivalled opportunity to “grab” and hold onto him! We can accomplish this by “grabbing” the hand of a fellow Jew and dancing with him, for all Jews possess a spark of *moshiach*.⁶⁶

Your own simchah

THIS IS YOUR EVENT

65. They want to see you dance

Dancing with us are all of the *Ushpizin* (Moshe accompanied by Avraham, Yitzchak, Yaakov, Aharon, Yosef and Dovid) as well as all of the Chassidic *Ushpizin* (the Mittler Rebbe accompanied by the Baal Shem Tov, the Magid, the Alter Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab and the Previous Rebbe, the Leader of our generation – who completes and encapsulates all of the *Ushpizin*).

We can easily appreciate how one who feels that his understanding of the entire concept [of *Simchas Beis HaSho'eivah*] is deficient, nevertheless, when he is aware that around him are standing and with him are dancing *fourteen Tzadikim* in two groups of seven (the seven *Ushpizin* mentioned in the *Zohar* along with the seven Chassidic *Ushpizin*) and he is aware of who these holy personalities are (since we make oft-repeated mention of their names [Yiddish: *mir halt in ein dermanen*]) and also recalls how the Leader of our generation pointed with his finger and stated ‘Here sits...!’ [i.e., the *Ushpizin* are literally present] – his joy will certainly swell greater and greater! Regardless of our standing just a moment ago, if we would reflect even for just a moment ... [See main text above for continuation]. (Fourth Night of *Sukkos* 5749; *Hisvaaduyos* p.142-143)

66. Two Jews, one flame

...Then the spark of *Moshiach* within his innermost reaches of his soul is kindled and it illuminates with an exceedingly great ‘fire.’ And then the two sparks of two Jews holding onto one another combine to form a giant flame that blazes forth and – in a pleasant and peaceful manner – destroys the last traces of Exile. (Fourth Night of *Sukkos* 5749; *Hisvaaduyos* p.144)

- We should not participate in *simchas beis hasho'eivah* merely as one who shares in the *community's* joy – as “many cooks preparing the same broth.” We should rather feel that we are celebrating our *personal* joyful event.⁶⁷

GRAB THE REIGNS

- Further, we should not resign ourselves to the role of “participant.” Rather, each of us should become a kind of “leader” and organizer, pointing the way and showing others how to generate more and more joy in action, speech and thought.
- Needless to say, this is all to be done without “stepping on anyone else’s toes.”⁶⁸
- Wherever there is no one else to take charge, each one of us should be willing to quickly assume the position.⁶⁹

CENTER OF REJOICING

- Even if we are “only” able to be a “partner” in the

67. The place to be

Until people will say about *him*, ‘whoever has not seen *his* Simchas Beis HaSho’eivah has not seen joy in their entire life!’ (Mayanei HaYesuah; *Hisvaadyos* 5751 p.117) [A play on the words of the Talmud, Tractate Sukkah 51a, ‘He who has never seen Simchas Beis HaSho’eivah (as it was observed in the Beis HaMikdash) has never seen joy in his entire life.’]

68. Third Night of Sukkos 5752; Sichos Kodesh p.123.

69. No-one’s too great to lead

As per the Halachic ruling in a similar situation: ‘When the one leading the congregation in prayer errs in his duty, it is the responsibility of another person to take the leader’s position – he should *not be stubborn* in this case’; since they are currently in the midst of an activity, i.e., the entire congregation has already begun their prayers, it is incumbent upon him to [take over as leader and] allow [the prayers] to continue. He must concern himself that the service suffers no interruption, and therefore, ‘he should not be stubborn in this case’; he should not wait until they beg him [to assume position], claiming that it is not in accord with his rank (which is the honor of the Torah and the like) to force himself [Yiddish: *er zol zich anshlagen*] to be in charge...

The same applies to the Simchas Beis HaSho’eivah: Since the event has already begun and has in fact been underway for a number of days (for today is already the fifth day of Sukkos), ‘he should not be stubborn in this case’; in fact, he should immediately be concerned that the Simchas Beis HaSho’eivah continues. (Fifth Night of Sukkos 5752; Sichos Kodesh p.150)

celebration, then despite the fact that “another” Jew (so-to-speak) is in charge, we should nevertheless make ourselves the *vivifying force* of the rejoicing.⁷⁰

Travel to other locations

STRENGTHEN THEIR JOY

- When representatives from the location of the Leader of our Generation – the main center of joy – visit *simchas beis hasho'eivos* being held in other locations, then the joy of those being visited becomes intensified to an incomparable degree.⁷¹

VISIT THE SICK

- The need to create joyful feeling becomes far more acute for those who are ill – either in body or soul.

We should visit the sick wherever they are, and rejoice with them until smiles appear on their faces; not mere smiles, but literal joy – to the extent that they, in turn, make *others* happy.⁷²

70. He is you

The truth of the matter is that this is not ‘another’ Jew, but rather our very own brother who is like our very selves, to the extent that the Torah commands us to ‘love your fellow Jew as yourself’ – he is actually ‘you’ yourself! Consequently, you should certainly not be upset [Yiddish: *faribel hoben*] when you sees another Jew conducting himself as the leader [Yiddish: *pravet balebatishkeit*].

Leading means spreading Yiddishkeit

The main point is we are not being asked to act as the conductor in the manner that physical homeowners conduct their affairs, rather, a person is required to act as the conductor in the manner of Hashem’s ‘Balebatishkeit,’ i.e., to engage in the dissemination of Judaism, Torah and Mitzvos. (Fifth Night of Sukkos 5752; *Sichos Kodesh* p.151)

71. They could do with your visit

Since ‘every Jew is assumed to be innocent [unless proven otherwise]’, undoubtedly the Jews in every single location celebrate Simchas Beis HaSho’evah. However, there are different degrees of rejoicing and even various levels of ‘joy that breaches all limitation.’ Moreover, when representatives ... [See main text above for continuation] ... Further, the influence created by the Shluchim continues even after they travel back to their own places in order to resume their own Yom Tov meals and celebrate Simchas Beis HaSho’evah in their own locations. (See Third Night of Sukkos 5750; *Hisvaadyos* p.152)

72. Fourth Night of Sukkos 5749; *Hisvaadyos* p.138.

OUT OF TOWN

- With a sense of joy and gladness of heart, we should take trips⁷³ to locations within walking distance during *yom tov*, and traveling completely out of town⁷⁴ during *chol hamoed*, to bring

73. If they don't come to you, go to them!

The main point is to ensure that in every location where Jews are to be found there will be a Simchas Beis HaSho'evah; all Jews need to be together, and two possibilities therefore exist: either you can bring them to you, or, if that does not happen, you need to go and hold a Simchas Beis HaSho'evah together with them! (Parshas Haazinu, 13th Tishrei 5752; Sichos Kodesh p.98)

74. Me? Leave my holy Sukkah and Sefarim?!

During Chol Hamoed, there exists the possibility or requirement to leave his present location and travel to other (sometimes distant) locations. (Third Night of Sukkos 5749; *Hisvaaduyos* p.129)

When we make a whole commotion about increasing the number of Simchas Beis HaSho'evos, including leaving our present location and traveling beyond the city limits, someone is bound to counter: How could you instruct me to abandon my location; to exit my Sukkah – the 'Sukkah of Peace' (Sukkas Shalom) – and to travel to a distant spot?! [And you want me to travel] despite all the bother involved – for, [as Rav observed] 'exile is harsher for a man than for a woman' (Sanhedrin 21a) – and to *also* transport women and children, for they too participate in the Simchas Beis HaSho'evah?! [All this is being demanded of me simply] in order to bring joy to other Jews via the Simchas Beis HaSho'evah – at the very time that I could be studying Torah and concepts of the Ushpizin, Yaakov Avinu and the Alter Rebbe...?!

The tribe of Gad

Know, then, that when a Jew travels forth from his place, beyond 'the city of our G-d' [i.e., holy surroundings], he is endowed with the power of the tribe of Gad, who were so very mighty that they would vanquish their enemies with 'a single blow that severed both head and arm'!

Head for a head, arm for an arm

Included in this power, is that should anyone attempt to prevent us from going [to distant locations in order to arrange Simchas Beis HaSho'evos] by their 'grabbing us by *the arm*' or presenting us with reasoning that will penetrate our *head* (being that this 'attack' is coming from an intelligent person, who has studied Torah and presents a rational [argument not to travel] based on Torah), i.e., he tells us that it is necessary to remain in our current location in order to eat the Yom Tov meal and to celebrate the Simchas Beis HaSho'evah in our own Sukkah, etc.

Then, in reply, we should 'sever both head and arm' by intelligently counter-explaining [influencing his 'head'] why we should in fact leave our own immediate 'four cubits' and travel outside the city. Further, we should take this person by the 'arm' – and take another few Jews along with him too – and proceed together beyond the city limits...

(During our journey – whether outward-bound, on our return journey or during both trips – we should influence every location we pass through; even if we do not linger there but rather simply pass through a location, nevertheless, we can have an

simchas beis hasho'eivah to Jews in other locations.⁷⁵

BE PREPARED

- Wherever we travel, we should bring along materials to disseminate the wellsprings of Chassidic teaching. Preferably, we should speak with the Jews we encounter about leading a daily lifestyle based on Torah and *mitzvos*. We should explain that living in accordance with Torah will secure G-d's blessing for all their needs.⁷⁶

GIVE A CHABAD LULAV

- We should also make an effort to provide whomever we encounter with the privilege of fulfilling the *mitzvah* of *lulav*.
- We should find out – before the trip – whether the people being visited have their own *lulav* and *esrog*. If they do not, we

effect on the place through simply gazing at the scene and exclaiming 'look how pleasant that tree is' or 'look how pleasant that town is' and the like.)

All of this is in order to gladden additional Jews – who altogether form one nation, the Children of Yaakov, the Bnei Yisroel – with the joy of Torah, the joy of a Mitzvah, beginning with the joy of 'You chose us from every other nation and tongue' at the time of the Giving of the Torah. (ibid. p.130-131 and footnotes 77 and 88)

75. Parshas Haazinu, 13 Tishrei 5752; Sichos Kodesh p.97.

Let the engine run to do a Mitzvah

Undoubtedly, Simchas Beis HaSho'evos have already been held in all locations – certainly here and in the closely-surrounding areas; 'close' includes those places that require travel in order to reach, for it is now [Chol Hamoed] a time when general traveling is permitted – especially a trip for the sake of performing a Mitzvah, in which case the trip becomes part of the Mitzvah itself and not just a necessary pre-requirement.

In fact, the trip *is* a Mitzvah in its own right, for 'there is a Mitzvah to run to perform a Mitzvah!' This is all the more apparent when we need for a car or the like in order to reach a particular destination; then the '*running*' to perform a Mitzvah is far greater, for we have the aid of our car or the car of a friend who joins us in the Mitzvah. (Fifth Night of Sukkos 5752; Sichos Kodesh p.151)

76. **He's pleading for a chance to bless you**

When we fulfill the verse 'If you will walk in My statutes' (and our Sages explain that, in this case, Hashem is pleading with us to follow His commandments), then we can expect the materialization of the verse's continuation, 'I will give you your rains in their correct time etc.' and even the verse's conclusion, 'I will lead you upright' in the most complete sense, i.e., with the true and complete Redemption. (Parshas Haazinu, 13 Tishrei 5752; Sichos Kodesh p.98)

should bring them a kosher set that is in keeping with the customs of Chabad. We should then leave the set with them so that they can continue fulfilling the *mitzvah* for the remainder of *sukkos*.⁷⁷

TRAIN THE FAMILY

- Ideally, a husband should bring his wife along on the trip, to share in the outreach. They should bring their children as well, in order to educate them in the ways of disseminating *chassidus* – showing them that we must be concerned for every Jew, even those who are spiritually, or even just physically, distant.⁷⁶

TELL THEM MOSHIACH IS HERE

- We should bring joy; a happy song; things that make people cheerful; joyful news; as well as the best possible news: that *moshiach* has already come!⁷⁶

DANCE WITH JOY OF GEULAH

- When we transmit the news of *moshiach's* arrival, the dancing and celebration assumes the greatest degree of joy possible – the joy of greeting our righteous *moshiach*!

Not only are we then not ashamed to dance, but quite the opposite: We will dance before all Jewry in greeting *moshiach*.⁷⁸

The ushpizin

77. Ibid.

Extra Hadasim

It is the Chabad custom to add at the very least an extra three myrtles (Hadasim), besides the standard three required by Halachah. (13th Tishrei 5752; Sichos Kodosh p.98)

78. **He has sent us Moshiach – shouldn't we dance?!**

...Then, when someone will ask us, 'Vos Epes Mit-amol – what on earth is all this about, that all of a sudden you are dancing like this?!' we, or those standing nearby, will reply, 'Vos Heist?! – what?! Haven't you heard what has already been printed in the newspapers? Moshiach has already arrived! And he will immediately come here and take us, right now, along with all of the Jewish people, and travel 'upon heavenly clouds' to our Holy Land and the third Beis HaMikdash to celebrate Simchas Beis HaSho'evah there...!' (ibid)

INTRODUCTION

Zohar teaches that throughout the seven days of the festival, the *sukkah* of every Jew is visited by seven *ushpizin*, “guests” from the Supernal World of Truth.

These guests are none other than the Seven Shepherds of Israel: 1) Avraham; 2) Yitzchak; 3) Yaakov; 4) Moshe;⁷⁹ 5) Aharon; 6) Yosef; and 7) Dovid. In a separate teaching, *zohar* adds an eighth guest – Shlomo.⁸⁰

In addition to these, “Chassidic *ushpizin*” visit each *sukkah*; they are the leaders of Chassidism: 1) the *Baal Shem Tov*; 2) the *Magid*; 3) the *Alter Rebbe*; 4) the *Mittler Rebbe*; 5) the *Tzemach Tzedek*; 6) the *Rebbe Maharash*; 7) the *Rebbe Rashab*; and 8) the Previous Rebbe.

MENTION THEIR TITLES

- We mention the *ushpizin* by their first names, as they appear in *zohar*, i.e., Avraham, Yitzchak, etc. However, we should *not* mention the Chassidic *ushpizin* by their personal names – the names they received upon entering the *bris* of Avraham Avinu.

Rather, we refer to them by the titles they received as a result of serving as Leaders of all Jewry and, in particular, of Chassidism.⁸¹

CORRECT TITLES

- We should mention the Chassidic *ushpizin* in the following

79. **This is the correct order**

There is an opinion which states that the Ushpizin arrive in chronological order, with Yosef coming directly after Yaakov. The concluding decision, however, is in accordance with the majority of opinions (textual variants) – namely, that the correct order is as we have recorded it here. (Fifth Night of Sukkos 5749, footnote 19; *Hisvaadyos* p.159)

80. Mayanei HaYeshuah; *Hisvaadyos* 5751 p.108.

81. Mayanei HaYeshuah; *Hisvaadyos* 5751 p.110.

manner:⁸²

- 1) The *Baal Shem Tov* – and not the name *Yisrael*;⁸³
- 2) The *Magid*⁸⁴ or *Magid of Mezeritch* – not the name *Dovber*;
- 3) The *Alter Rebbe* or *Admur haZaken* – not *Shneur Zalman*;⁸⁵
- 4) The *Mittler Rebbe* or *Admur haEmtza'i* – not *Dovber*;⁸⁶
- 5) The *Tzemach Tzedek* – not *Menachem Mendel*;⁸⁷

82. **These seven are for all Jewry**

One may wish to mention the names of other Tzadikim as their Chassidic Ushpizin; they are permitted to do so, as long as it is done based on the rules of the Torah and so on.

Nevertheless, he should know that as far as *actual Halachah* is concerned, the sequential evolvement of Toras Hachassidus has been established exclusively in the said order: The Baal Shem Tov, the Magid, the Alter Rebbe and his subsequent successors; *these are the seven Chassidic Ushpizin for the entire Jewish people.* (Night of Simchas Torah 5748; *Hisvaaduyos* p.313) See there at length.

Two ways to count Chassidic Ushpizin

The fourth Ushpiza from those mentioned by the Zohar is Moshe Rabbeinu; from the Chassidic Ushpizim, the Ushpiza of the fourth day is the fourth Leader – the Rebbe Maharash, whose conduct was in a manner of Lechatchiler Ariber [‘leaping over’ obstacles as if they didn’t exist]. However, if you also count the Baal Shem Tov and the Magid amongst the Chassidic Ushpizin, then the third Ushpiza is the Alter Rebbe, hence, the fourth Ushpiza (that of today) is the Mittler Rebbe. (Fourth Night of Sukkos 5752; *Sichos Kodesh* p.131)

83. His name has been publicized throughout ... the entire world and for all time, as ‘The Baal Shem Tov’. (*Mayanei HaYeshuah*; *Hisvaaduyos* 5751 p.110)
84. Due to his efforts and divine service in a manner [reflected by the title of his teachings, taken from the verse] ‘He recounts (Magid) His words to Yaakov, His statutes and laws to Yisrael.’ (*ibid.*)
85. The title ‘Hazaken’ (the Elder) or ‘Harishon’ (the First) reflects his uniqueness in *founding* Chabad Chassidus through [composing its ‘Written Law’], the book of Tanya – to the extent that he became well known as ‘The Baal Hatanya (and the Shulchan Aruch)’. (*ibid.*)
86. This title reflects his connection to the leaders before and after himself – for being ‘middle’ [the meaning of ‘Mittler’], he includes all of them. This quality also finds expression in his Chassidic teachings that are composed in a broad and expansive manner – ‘like the expanses of a brimming river.’ (*ibid.* p.111)
87. This title reflects his connection to our righteous Moshiach – who is called by both of these names, Tzemach and Tzedek (as in Mashiach *Tzidkeinu*). This name comes from the title of his work, whose teachings unite the wellsprings of Chassidus with the revealed aspects of the Torah; this, coupled with the profusion of his teachings, constitutes a significant advance in disseminating the teachings of

6) The *Rebbe Maharash* or, as he is widely referred to, *Lechatchiler Ariber*⁸⁸ – not *Shmuel*;⁸⁹

7) The *Rebbe Rashab* or *Admur Nishmasei Eden* – and not the name *Shalom Dovber*.⁹⁰

EIGHTH USHPIZA

- We also add an eighth *ushpiza*, whom we refer to as *Nasi Doreinu*, “Leader of our Generation”⁹¹ – and not the name *Yosef Yitzchak*.⁹²

It is through him that we are able to absorb and internalize the spiritual influence bestowed by the previous seven *ushpizin*.⁹³

Chassidus, which is necessary to bring Moshiach. (ibid.)

88. This title reflects his unique accomplishments as leader of all Jewry. (ibid.)

89. This title reflects his uniqueness that is of similar character to the Prophet who was given the name Shmuel, ‘since I have lent him to Hashem; for all of the days that he shall live, I have lent him to Hashem’ (Shmuel I 1:28). (ibid.)

90. **How can his name be ‘Nishmaso Eden’?!**

‘Nishmaso Eden’ [‘His soul is in Eden’] is in fact the name by which the Rebbe Rashab is called when being directly addressed in person. On the surface it sounds contradictory [to address someone as ‘His soul is *in Eden*’! However, in accordance with the statement made by the Rebbe Rashab just prior to his passing, ‘I am going to Gan Eden (Heaven) and the manuscripts I am leaving behind’ [In the Yiddish original: Ich gei in gan eden (himel), un di kesavim laz ich eich], then notwithstanding his ascent ‘into Gan Eden,’ he is yet to be found down here through studying his Chassidic texts. For that reason we refer to him in the first person by this title. (ibid.)

...The Previous Rebbe pointed with his finger and declared: Here sat the Baal Shem Tov ... and here sat my father, master, teacher and Rebbe, Der Tatte (‘Father’). (ibid. p.108, footnote 48)

91. The title ‘Leader of our generation’ reflects his work and influence in his position as the leader of all Jewry. (ibid. p.112)

92. **His name signifies Redemption**

This name is associated with the Redemption in the following manner: Yosef [meaning an addition] reflects the verse ‘Hashem will add a second time, sending His Hand ... and gather the dispersed of Israel’ (Yishaya 11); Yitzchak, meaning ‘laughter’ as in ‘all who hear will laugh joyfully for me,’ represents the complete state of joy that we will attain in the era of future Redemption – as it is written, ‘Then our mouths will be filled with laughter.’ (ibid. p.111)

93. **That’s why he printed their works**

This function is also expressed in the fact that it was specifically in accordance with *his* instructions that the manuscripts of Chassidus composed by the Rebbes of Chabad were publicized and published – including the re-printing of the books of

VISIBLY PRESENT

- The Previous Rebbe used to say – and we should consider his public statements instructions for subsequent generations – that the *ushpizin*'s visit occurs in a tangible, perceptible manner;

the Baal Shem Tov (Keser Shem Tov and Tzivoas Harivash) and the Magid (Magid Devarav L'yakov which is also called Likutei Amarim). (ibid. p.108-109)
See also the first nights of Sukkos 5750; *Hisvaadyuos* p.139.

Ushpizin become Ba'alim

Shemini Atzeres contains an additional uniqueness over the prior seven days of Sukkos and the function of the Ushpizin alters to reflect this uniqueness: On Shemini Atzeres, they are not so much Ushpizin, meaning 'guests,' but rather Ba'alim – 'owners'!

... During Sukkos we go out into the Sukkah, a temporary dwelling, whereas on Shemini Atzeres we enter the house, a permanent dwelling; similarly, on Sukkos we emphasize the role of 'guests,' for it is the nature of a guest to visit on a temporary basis, whereas on Shemini Atzeres we highlight the concept of permanency – therefore, the Tzadikim are no longer guests, but 'owners'.

The two Ba'alim of Shemini Atzeres

The concept of permanency is underscored by both Shlomo Hamelech [the eighth Ushpiza] and the Leader of Our Generation [the eighth Chassdic Ushpiza, both of whom are present on Shemini Atzeres]:

Shlomo Hamelech constructed the Beis Hamikdash, which was unlike the Mishkan, described as 'I have walked in a *Tent*' – a temporary dwelling, but rather, [a Bayis – 'house,'] a permanent dwelling.

The Previous Rebbe was the actual director of the Tomchei Temimim Yeshivah, where the innovation of studying and disseminating the wellsprings of Chassidus in a settled and permanent manner was implemented. [This innovation constituted] a permanent 'structure' that will culminate in the complete victory of 'the Kingdom of the House of David' over those 'who despise the footsteps of Your Moshiach' – a permanent victory, in the manner [represented by the double affirmation at the conclusion of the above verse] 'Amen, Amen!'

What happens to the Ushpizin/Ba'alim on Simchas Torah?

Now, Simchas Torah is the *ninth* day in direct continuation from the seven days of Sukkos and Shemini Atzeres – and indeed, represents the attainment of on an even higher level; [just as the function of the Ushpizin alters to reflect the themes of Sukkos and then Shemini Atzeres,] the theme of Simchas Torah of must also be reflected by the Ushpizin:

The revelation

[What is the theme of Simchas Torah? It is represented in] the Torah reading of Simchas Torah – by which we conclude the entire Torah – and which ends with the words, 'before the eyes of all Israel.' On a spiritual level, this means that after having received the influence of the Ushpizin [in a temporary manner] during each of the seven days of Sukkos and then absorbing and internalizing the influence in the manner [that makes us its] permanent 'owners' on Shemini Atzeres, it is then all *revealed* ('before the eyes of all Israel') on Simchas Torah. (Night of Simchas Torah 5748; *Hisvaadyuos* p.309-310)

one is able to “point with his finger and declare, ‘the *Baal Shem Tov* sat right over there; the *Magid* over there; and the *Alter Rebbe* over there...!’” The same is true of all the remaining *ushpizin*, all the way down the chain of leadership until his own father, the *Rebbe Rashab* – whose position of leadership the Previous Rebbe subsequently filled.⁹⁴

LEADER OF THE DAY

- All fourteen *ushpizin* visit us each day of *sukkos*. However, there is an alternative chief *ushpiza* each day [that is, one of the Seven Shepherds and one of the Chassidic Leaders lead the remaining twelve *tzadikim*].

Each day’s “leader” stands at the head of the group, while the remaining *ushpizin* merely “accompany” him.

[The *tzadikim* alternate this position according to the order set out above:] On the first day of *sukkos*, Avraham and the *Baal Shem Tov* are the main guests; on the second day, Yitzchak and the *Magid* lead; and so on.⁹⁵

94. Third Night of Sukkos 5750; *Hisvaadyos* p.151.

They’re sitting right next to you

After the Ushpizin would visit the Previous Rebbe, he would point with his finger and declare, ‘The *Baal Shem Tov* sat here and the *Magid* sat there’ and so on. Now, he used the *past* tense – ‘they sat’ [Yiddish: *hot gezetzen*] – since he was recounting that which had already occurred; we, however, are currently holding by the *first* night of Sukkos and the Ushpizin are literal here – right now, in the *present* tense. (First Night of Sukkos 5752; *Sichos Kodesh* p.107)

See also Night of Hashanah Rabah 5750 (*Hisvaadyos* p.190); Fourth Night of Sukkos 5749 (*Hisvaadyos* p.165); First Night of Sukkos 5749 (*Hisvaadyos* p.103).

95. First Nights of Sukkos 5750; *Hisvaadyos* p.139.

The same applies to the Chassidic Ushpizin. (Night of Hashanah Rabah 5750; *Hisvaadyos* p.190)

Although it was never explained that the Chassidic Ushpizin share this practice [whereby all the Ushpizin] ‘accompany’ [the Ushpiza who leads that particular day’s visit], nevertheless, it is simply logical that they also employ this order of rotation. (*ibid*, footnote 8)

Why do the Ushpizin take turns?

The days of Sukkos are ‘differentiated by their [variance] in sacrifices.’ Therefore, they are likewise differentiated by their Ushpizin, the guests who come to one’s Sukkah table – the table being compared to the altar upon which were

EVOKE THEIR MERITS

- Instead of simply referring to these guests by number [“today we welcome the second *ushpiza*”], we should mention them by *name* [“today’s *ushpiza* is Yitzchak”].

We can compare this practice to the daily morning service in the Temple, which began as soon as the eastern horizon had sufficiently lit up. The Temple watchmen would then call out, “The eastern horizon has lit up *all the way to the city of Chevron!*”

They had no need to name a particular city, but rather, did so because Chevron is synonymous with the *avos* [the Patriarchs who are interred there] – by making reference to the *avos*, the watchmen evoked their merits.⁹⁶

DISCUSS THE GUEST

- Although it is not Chabad custom to verbally invite the *ushpizin* into our *sukkah*, nevertheless, the Chabad Rebbeim often made a point of *discussing* that day’s *ushpizin*.

The Previous Rebbe, in particular, discussed the *ushpizin* *repeatedly* during *sukkos* – both those described in *zohar*, as well as the Chassidic *ushpizin*. Further, he instructed that his words be published and publicized [indicating that we should all adopt this practice].⁹⁷

offered ‘My sacrifice, My bread, for My fire-offering’ ...

On each day of Sukkos another Ushpiza assumes the role of leader and comes at the head of all the Ushpizin. This differentiation is not merely a matter of position, i.e., whether a particular Ushpiza comes first, second or third place; but rather, as a consequent of this differentiation, a change occurs in all of their matters ...

There can be no comparison between the state of the Ushpizin on the first night of Sukkos with the second night, etc. (Fifth Night of Sukkos 5749; *Hisvaadyos* p.158-159)

When, for example, a particular Ushpiza comes second place after previously being first place, then even those matters that existed on a ‘second’ level for him, have now been transformed into a ‘third’ level. (ibid, footnote 14)

96. Fifth Night of Sukkos 5749; *Hisvaadyos* p.159; Mayanei HaYeshuah; *Hisvaadyos* 5751 p.109-110.

97. Fourth Night of Sukkos 5748; *Hisvaadyos* p.223.

COMPARE THE TWO SETS OF USHPIZIN

- Over the years, we have discussed the *ushpizin* at great length, detailing the relationship between each of the Seven Shepherds and their corresponding Chassidic Leader,⁹⁸ as well as the distinctions between them, and so on.⁹⁹

Speak about the Ushpizin – again!

We will now repeat [Yiddish: *ibereiden*] the concepts and qualities of the first day of Sukkos and its Ushpizin (Avraham and the Baal Shem Tov), as they are included in the quality of Yitzchak [the Ushpiza of the second day].

The necessity to return to the themes of the first day of Sukkos is due to our failure to dwell upon them for the fitting length of time.

True, we could find an excuse to justify this lack, such as that we have already spoken on this topic at great length and in great detail during former years (and those matters have in fact been printed). Consequently, it could be understood that there is no need to repeat these matters all over again – specifically as we find ourselves more than forty years [since the passing of the Previous Rebbe], where each of us receives the required ‘heart to understand, eyes to behold, and ears to hearken’ [i.e., to comprehend the Previous Rebbe’s discussions on the Ushpizin in a proper and total manner]; surely, there is no need to repeat matters of the past generation (which have since been published)...

[Nevertheless, as the Rebbe stated earlier, ‘It is necessary to repeat their ‘concepts’ in the light of our failure to dwell upon them for the fitting length of time.’] (Second Night of Sukkos 5752; Sichos Kodesh p.114)

This material is relevant to this very day, as has therefore been re-printed many times over, repeated profusely, and was even mentioned in the previous Sichah and more than three times in recent days. (Fourth Night of Sukkos 5752; Sichos Kodesh p.130-131)

98. The two sets of Ushpizin are really the same

The Chassidic Ushpizin are present at the same time as the Ushpizin that are mentioned in the Zohar – for they are in fact *one and the same*. To explain: There is a Written Torah and an Oral Torah and they are in truth the same – ‘the Torah was given *together with* its explanation.’ Similarly, the teachings of Chassidus constitute the ‘Oral Torah’ of the Zohar’s teachings [and are therefore an expansion of the Zohar. We can now appreciate how the Zohar’s Ushpizin and the Chassidic Ushpizin are in fact ‘the same’]. (First Nights of Sukkos 5750, footnote 81; *Hisvaadyos* p.139)

99. [From the year 5741 (1981) onward, the Rebbe began delivering addresses every night of Sukkos where he would discuss the particular Ushpizin of that night, and explain the necessity to increase our rejoicing at the Simchas Beis HaSho’evah; these talks have been collected and published in Mayanei HaYeshuah.

In the same year, the Rebbe began the practice of explaining, on each night of Sukkos, the connection between that day’s Chassidic Ushpiza and the corresponding Ushpiza mentioned in the Zohar; See Mayanei HaYeshuah at length and also Sefer Ha’arochim Chabad, Vol.3, ‘Ushpizin DeSukkos’ 5.]

These discussions have been published with the addition of references, creating a complete treatment of the topic. No doubt, we can still recall these discussions – but if not, then whoever wishes may simply take a look at the printed material...¹⁰⁰

ESPECIALLY SIGNIFICANT FOR THIS GENERATION

- The existence of Chassidic *ushpizin* who visit every *sukkah* is a fact that has only been disclosed to our own generation.

Now that this information has been publicized, however, it is *highly significant* for all who hear of it. [It was disclosed in our times because of its importance to the divine service required of our generation.] As the *Baal Shem Tov* stated, “A Jew should derive a lesson and instruction in his divine service from everything that he sees and hears” [i.e., Heaven arranges for us to hear or see what we need to advance our divine service].¹⁰¹

CHASSIDIC USHPIZIN TAKE PRIORITY

- The entire concept of an annual visit by the Seven Shepherds of Israel was introduced by the book of *zohar*. However, *zohar* remained a mostly unfathomable work until the leaders of *chassidus* – and of Chabad, in particular – expounded its secrets in a manner that could be intellectually comprehended by the faculties of the mind (*ChaBaD*).¹⁰²

100. ...And examine the books referenced in the footnotes, which will further increase and enrich his understanding of the matter – for, as our Sages have said, ‘The words of Torah are poor [scant] in one location and rich [abundant] in another.’ (ibid. 5751)

101. **Deserve it or not – we merited this revelation**

This generation has been given the unique merit of receiving this information.

True, one could question whether ours is a deserving generation – after all, [the fact that former generations whether naturally of superior standing is a given] to the extent that in order to emphasize the great wonder in a story that concerning the conduct of Chassidim, we tend to emphasize that ‘so-and-so was a Chassid of *the Alter Rebbe*’ or ‘such-and-such occurred with a Chassid of *the Mittler Rebbe*’ and so forth, [i.e., we indicate that they belonged to a *previous* generation].

Nevertheless, [the fact that there are Chassidic Ushpizin who visit every Sukkah] has been disclosed in our generation specifically ... [See main text above for continuation]. (Fifth Night of Sukkos 5749, footnote 20; *Hisvaaduyos* p.159)

102. [Chabad stands for Chochmah, Binah, and Da’as – wisdom, understanding and

In other words, the *zohar's ushpizin* find full expression only through the work of the *Chassidic ushpizin*. Indeed, they are even brought to higher spiritual rung by virtue of our spiritual achievements, attained through our own efforts [to understand G-dliness – the hallmark of the Chabad approach]. For that reason, the Chassidic *ushpizin* take priority over those mentioned in *zohar*.¹⁰³

Translated in memory and in the merit of

Yitzchok Yosef ben Yaakov Mordechai

Chaya Rochel bas ylicht" a Yissacher Dov Halevi

knowledge, the roles of which are explained in the beginning of Tanya.]

103. **They are the ones who explain the Zohar**

The entire concept of the Ushpizin was revealed in the Zohar – the *inner aspect* of the Torah. How much more regarding the Chassidic Ushpizin, who are leaders of the Chassidic teachings, and are the very ones who explain the concepts found in Zohar – and they do so in a manner whereby the material is understood with the intellectual faculties of Chabad. Consequently, it is through the Chassidic Ushpizin that the entire concept of the Ushpizin that are mentioned in the Zohar is added to. (ibid. 5751)