



**בסוכות**  
**תשבו**  
**• תש"מ •**



**BaSukkos Teishvu // 5740**

*Simply*  
CHASSIDUS

---

[www.simplychassidus.com](http://www.simplychassidus.com)

---



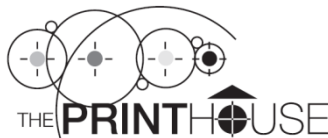
## About Simply Chassidus

Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

Simply Chassidus is translated by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz.

Reviewed with Rabbi Fischel Oster in the *zechus of refuah shleima* for אר"י יהודה בן שרה רבקה.

*Made possible by*



538 Johnson Avenue | Brooklyn, NY 11237  
 t 718.628.6700 f 718.628.6900 e jobs@tphny.com w tphny.com

The *ma'amar* "BaSukkos Teishvu 5740" from Sefer Hamaamorim Volume 1 is copyrighted by Kehot Publication Society, a division of Merkos L'inyonei Chinuch, and is reprinted here with permission.

## Ma'amar

The Rebbe said this *ma'amar* on the 13<sup>th</sup> day of Tishrei – the *yartzeit* of the Rebbe Maharash – in the year 5740 (1979). The *ma'amar* is based on the following *pesukim*, which contain the mitzvah of dwelling in the *sukkah* on Sukkos:

For a seven-day period you shall live in *sukkos*. Every resident among the Israelites shall live in *sukkos*, in order that your [later] generations should know that I had the children of Israel live in *sukkos* when I took them out of the land of Egypt. I am Hashem, your G-d.

בְּסֶכֶת תִּשְׁבוּ שִׁבְעַת יָמִים  
כָּל הָאֶזְרָח בְּיִשְׂרָאֵל יִשְׁבוּ  
בְּסֶכֶת: לְמַעַן יֵדְעוּ  
דֹרֹתֵיכֶם כִּי בְּסֶכֶת  
הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל  
בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ  
מִצְרַיִם אֲנִי יְיָ אֱלֹהֵיכֶם:

**בסוכות** תשבו שבעת ימים כל האזרח בישראל ישבו בסוכות (והטעם על זה) למען ידעו דורותיכם כי בסוכות הושבתי את בני" בהוציא אותם מארץ מצרים גו'<sup>1</sup>. ומלשון הכתוב (למען ידעו גו') למדים<sup>2</sup> שידיעה זו היא (לא רק ענין בכוננת המצוה, אלא) חלק בקיום המצוה (כדמוכה גם מלשון כ"ק אדמו"ר הזקן בשולחנו<sup>3</sup>). וידועים דיוקי רבותינו נשיאינו בזה, מה נוגע כ"כ ידיעה זו<sup>4</sup> עד שהיא חלק מהמצוה.

In addition to mentioning the mitzvah of dwelling in a *sukkah*, these *pesukim* also explain **the reason** for this mitzvah. Because this reason is mentioned as part of the mitzvah itself ("in order that your later generations should know..."), we therefore learn that a Jew must also think about **why** he is dwelling in a *sukkah* (while he is in the *sukkah*) in order to fulfill the mitzvah properly.

In general, every mitzvah also has a *kavannah* – the intent that one should keep in mind while performing the mitzvah. However, the general rule is that "mitzvos do **not** require *kavannah*"; the *kavannah* "enhances" the mitzvah but is not a part of the mitzvah itself.

**Question One:**

The previous Rebbeim have asked: Why is actively thinking about **why** we dwell in a sukkah so important that it is a part of the mitzvah itself?

The Rebbe continues to mention additional questions asked by the previous Rebbeim:

וגם מהו בסוכות תשבו, הרי סוכה הוא בחי' מקיף וענין ההתיישבות (דתשבו כולל גם הפירוש דהתיישבות) שייך בבחי' פנימי דוקא, ומזה שאומר בסוכות תשבו מוכח שגם לאחר הישיבה נשאר הוא בחי' מקיף, וענין ההתיישבות צ"ל בבחי' המקיף.

The sukkah represents the level of *makkif* – a revelation of G-dliness which is not limited to the capacity of the recipient. Just like a sukkah surrounds a person, so too a revelation of G-dliness which is beyond a person's capacity to understand can be described as "surrounding" him (and cannot enter "inside" his understanding).

The word *teishvu* (dwell), on the other hand, represents the concept of *pnimius* – the opposite of *makkif*. A person "dwells" when he settles into an area and it becomes **his** home or neighborhood. Similarly, a concept "dwells" (settles) in one's mind when he can fully understand it within his own limitations (*pnimius*).

Based on this, we see that "*sukkos*" and "*teishvu*" are two opposite concepts which don't seem to be compatible with each other. If so, how can we associate the mitzvah of *sukkah* with "dwelling"?

Seemingly, we could answer that it is possible to bring something which is *makkif* into *pnimius*; for example, when a person first approaches a difficult concept it may be *makkif* relative to his current intellectual capabilities, but he has the ability to further develop his understanding until he is able to bring the concept into *pnimius*.

However, this answer doesn't seem to fit with our *possuk*, which implies that one should  **dwell**  in a  **sukkah** ; even after the "dwelling" (bringing into *pnimius*) is completed, it still remains a "sukkah" (the level of *makkif*).

### Question Two:

How can the *possuk* say that we need to "dwell" (bring into *pnimius*) in the "sukkah" (a level which remains *makkif* even  **after**  it's brought into *pnimius*)?

גם צריך להבין מ"ש כל האזרח בישראל ישבו בסוכות, הרי הציווי בסוכות תשבו הוא לכל ישראל ומה מוסיף דכל האזרח בישראל ישבו בסוכות<sup>2</sup> ובהציווי בסוכות תשבו אומר שבעת ימים משא"כ בהציווי כל האזרח גו' אומר ישבו בסוכות סתם<sup>4</sup>.

Additionally, these *pesukim* seem repetitive:

### Question Three (part one):

If the *possuk* already told us that "For a seven-day period you shall live in *sukkos*," why does it go on to repeat "**Every resident** among the Israelites shall live in *sukkos*"?

### Question Three (part two):

The *possuk* originally said that we should live in *sukkos* for a "seven-day period". When it repeats the commandment for "every resident", it simply says that "Every resident among the Israelites shall live in *sukkos*" – without specifying the duration. Why is the concept of a "seven-day period" only mentioned the first time?

והנה מפסוק זה (כל האזרח בישראל ישבו בסוכות) למדים<sup>5</sup> דכל ישראל ראויים לישוב בסוכה אחת. וצ"ל, הרי ענין האחדות דכל ישראל (ענין אתם נצבים היום כולכם<sup>2</sup>) הוא גם במשך כל השנה, ועד שמצות אהבת ישראל [שהטעם לזה הוא לפי שכולם מתאימות ואב אחד לכולנה (ענין האחדות) כמבואר בתניא<sup>10</sup>] היא כל התורה כולה

ואידך פירושה הוא<sup>13</sup>, היינו שכל מצוה היא כמו פירוש ופרט בענין האחדות דכל ישראל<sup>14</sup>, ולמה מודגש זה במצות סוכה דוקא.

Based on the *possuk* "Every resident among the Israelites shall live in *sukkos*", the Gemara learns that "all of Israel is able to share one *sukkah*," which represents the unity of the Jewish people. [Note that the meaning of the Gemara is that all the Jews are able to share the same *sukkah* by using it one after the other, proving that one is allowed to use a borrowed Sukkah.] However, Jewish unity is relevant to the **entire year** – not only to the holiday of Sukkos.

Furthermore, the concept of *ahavas Yisroel* (loving a fellow Jew) is based on the foundation of Jewish unity (we "are all of one kind" and are "brothers with one Father"), and it is described as "the entire Torah (and the rest of the Torah is an explanation on how to accomplish this). This means that **every** mitzvah contributes to Jewish unity.

#### Question Four:

If **every** mitzvah is a detail that contributes to Jewish unity, and Jewish unity is applicable throughout the **entire** year, why is Jewish unity specifically mentioned regarding the mitzvah of dwelling in a sukkah?

וגם צריך להבין מ"ש (לפנ"ז<sup>13</sup>) ולקחתם לכם ביום הראשון פרי עץ הדר כפות תמרים וענף עץ עבות וערבי נחל, וידוע<sup>14</sup> שמצוה זו יש לה שייכות לענין הסוכה, שלכן מצוה מן המובחר שנטילת ד' מינים תהי' בסוכה<sup>15</sup>.

Before mentioning the mitzvah of dwelling in a *sukkah*, the Torah mentions the mitzvah of the *daled minim* (the *lulav* and *esrog*, etc.):

And you shall take for yourselves on the **יּוֹם** **לְכֶם** **בַּיּוֹם** **וּלְקַחְתֶּם** **לָכֶם** **פְּרֵי** **עֵץ** **הָדָר** **כַּפֹּת** **תְּמָרִים** **וְעֵנָף** **עֵץ** **הָאֵשׁ** **וְעֵץ** **אֲשֵׁר** **עָבֹת** **וְעֵרְבֵי** **נַחַל** **וְיָדוּעַ** **שְׁמִצּוֹה** **זֹאת** **יֵשׁ** **לָהּ** **שֵׁי** **יְכוּלָה** **לְעִנְיַן** **הַסּוּכָה**, **שֶׁלְכֵן** **מִצְוָה** **מִן** **הַמּוֹבְחָר** **שֶׁנְטִילַת** **ד'** **מִיָּנִים** **תְּהִי** **בַסּוּכָה**<sup>15</sup>.

branch of a braided tree (*hadass*), and willows of the brook (*aravah*), and you shall rejoice before Hashem your G-d for a seven-day period.

Chassidus explains that the mitzvah of the *daled minim* is connected to the *sukkah*, which is why the optimal place to perform the mitzvah of the *daled minim* is inside the *sukkah*.

דזהו גם השייכות דנטילת ד' מינים לבחי' הדעת (בדוגמת למען ידעו דסוכה), כדאיתא בכתבי האריז"ל<sup>14</sup> שענין כוונת הנענועים דלולב הוא להמשיך דעת לנוק' דז"א העומדת בחזה דז"א (שלכן צריך שהלולב ומינו יגעו בחזה).

The AriZal explains that the *kavannah* (mystical intent) that one should have while shaking the *daled minim* in all six directions is to draw down the *sefirah* of *da'as* into "*nukvah d'zah*" which is situated in the "chest of *zah*". (The "chest of *zah*" refers to the highest level of *malchus*, the *sefirah* which receives from the six emotional *sefiros*, *chesed* through *yesod*. Since this level of *malchus* is "close" to the emotions, it is referred to as the "chest", just like the chest is close to the heart. This is why we shake the lulav in all six directions and bring it into our chest after each one.)

We see how this is related to the mitzvah of *sukkah*, as the mitzvah of sitting in a *sukkah* is in order that your "[later] generations should **know** (*da'as*) that I had the children of Israel live in *sukkos* when I took them out of the land of Egypt."

### Question Five:

How do we explain that the *daled minim* and the *sukkah* are connected to such an extent that the optimal way to perform the mitzvah of the *daled minim* is by taking them in the *sukkah*?

In order to answer these questions, the *ma'amar* first explains the significance of "bringing *makkif* into *pnimius*" in the service of Hashem:

(ב) **ויובן** זה בהקדם ענין המשכת המקיף בהתיישבות (בסוכות תשבו) בעבודת ה' כמו שהוא במשך חיי האדם בכלל, ועד"ז בכל יום ויום. דהגם שענין זה בעיקרו הוא בחג הסוכות, בסוכות תשבו, מ"מ התורה כללות ופרטות נאמרה<sup>17</sup>, ויש מעין ענין זה גם במשך כל השנה.

Even though the concept of "bringing *makkif* into *pnimius*" is most strongly connected to the holiday of Sukkos, it is also related a Jew's overall service of Hashem. As the Gemara explains, the Torah was taught to Moshe Rabbeinu through both general principles and specific applications, so there is both the specific relevance of "bringing *makkif* into *pnimius*" on Sukkos, as well as its general application throughout the year.

First, the *ma'amar* explains how this concept applies to the entire lifetime of Jew:

והענין הוא, הנה ב' הענינים דמקיף ופנימי בעבודת ה' בכלל הם אמונה והשגה.

Within the service of Hashem, *makkif* is represented by *emunah* (faith), and *pnimi* is represented by intellectual understanding. A Jew's *emunah* enables him to relate to Hashem as He exists **beyond** the limits of creation (*makkif*), while his intellect allows him to grasp the levels of G-dliness which are revealed **within** the limits of creation (*pnimi*).

ותחלה צ"ל ענין המקיף דסוכה, ואח"כ צ"ל בסוכות תשבו, כי תחלת העבודה היא בבחי' אמונה. דכל אחד ואחד מישראל, מיד שיצא לאויר העולם, יש בו בחי' אמונה, כמארז"ל<sup>18</sup> שישראל הם מאמינים בני מאמינים. דזהו תואר אמיתי ע"פ תורת אמת של כאו"א מישראל.



Just like Sukkos begins with the *makkif* of *sukkah* (the *sukkah* **itself**) and then is followed by the mitzvah of **dwelling** in the *sukkah*, the progress of a Jew's service of Hashem follows a similar pattern.

The basis and beginning of the service of Hashem is *emunah*. This simple *emunah* comes naturally to every Jew from the moment he is born, as the Gemara says that Jews are "believers, sons of believers." Since the "Torah of Truth" uses this term to describe the Jewish people, we know that it is a true and consistent quality within each and every Jew.

ולאחרי שהגיע לחינוך וכו' ובא לכלל דיעה, הנה מה שתחלה הי' אצלו בבחי' אמונה ומקיף, נמשך בבחי' פנימיות והתיישבות, ועד שזה נעשה כל מציאותו.

As the Jew matures and begins his education, he begins to logically understand the basis for many things which he previously accepted with simple *emunah*. This gradual transformation takes place to such an extent that ideas which were previously beyond his grasp and were accepted based on *emunah* become understood to the point that they become his entire identity and outlook on the world - which represents the process of bringing *makkif* into *pnimius*.

However, this does not mean that the Jew no longer has any *emunah*:

ומ"מ גם אז יש לו בחי' אמונה, כי לאחרי וע"י המשכת המקיף (מה שמקודם הי' בבחי' מקיף) בפנימיות, נמשך בחי' מקיף עליון יותר<sup>12</sup>, ומקיף זה הוא בבחי' אמונה. ועד"ז הוא במשך כל ימי חייו, דכל מה שמתעלה יותר בעבודתו ובהשגתו, הנה מה שבתחלה הי' אצלו בבחי' אמונה, נמשך בהבנה והשגה, והאמונה שלו היא בבחי' נעלית יותר

After a Jew transitions the concepts that are able to be understood from his *emunah* (*makkif*) into his intellect (*pnimi*), he still remains a believer - as this enables him to experience *emunah* in an even

higher level of G-dliness. This process continues throughout a Jew's life: each time he grows in his service of Hashem and his intellectual understanding of G-dliness, he is then able to understand concepts which he previously needed to accept based on *emunah*, which enables him to experience *emunah* in even higher levels.

Parenthetically, the *ma'amar* points out that this process is also reflected in the development of the Jewish people:

[ובדוגמת כללות בני, שבתחלה היו בכלל אוה"ע, שהאמונה שלהם היא רק בבחי' כח הפועל בנפעל, ואח"כ נתעלו כו' להיות אמונתם בבחי' סוכ"ע, וכמבואר בסידור שער חג המצות בתחלתו].

The Alter Rebbe explains that the Jews were initially part of the "nations of the world" and were only able to have *emunah* in Hashem as the Creator (the level of *mimalei kol almin*). As the Jews became their own nation and reached a higher spiritual level, they were able to reach a higher level of *emunah* – the faith in Hashem as He exists **beyond** creation (*sovev kol almin*).

The ultimate example of how a Jew's *emunah* can grow as his intellect grows is from Moshe Rabbeinu:

ועד שארז"ל<sup>20</sup> יאמין לכל דבר זה משה רבינו, הגם שמשה הי' תכלית שלימות החכמה, הרי גם לאחרי שלימות ההשגה יש ענינים שהם בבחי' אמונה למעלה מהשגה. ואדרבה, כל מה שמשיג יותר הנה ההשגה גופא מחייבת יותר שיש ענינים שהם למעלה מהשכל, ועד כהמאמר<sup>21</sup> תכלית הידיעה שלא נדעך.

The Midrash interprets a *possuk* which describes someone who "believes in everything" as referring to Moshe Rabbeinu – even though Moshe had the most advanced level of G-dly understanding possible.

This is because even after a person reaches the ultimate state of understanding of G-dliness there are still things which are essentially

beyond intellect and can only be accessed through *emunah*. Not only does intellect not negate the need for faith; on the contrary – the more a person understands, the more he is able to see that there are things which he does not – and cannot – understand. This is the meaning of the statement, “the ultimate knowledge is knowing that it is impossible to know You (Hashem).”

---

After describing this process within the **life** of a Jew, the *ma'amar* now describes it within the **day** of a Jew:

(ג) **ועד"ז** הוא בעבודת האדם בכל יום ויום, יצא אדם לפעלו ולעבודתו עדי ערב<sup>22</sup>, שהעבודה בתחלת היום היא בבחי' אמונה, מודה אני כו' רבה אמונתך, וגם בהתחלת התפלה אומרים הודו לה, הודאה בלבד.

As it says in Tehillim, “Man goes out to his work, to his labor until evening,” which shows that a Jew’s “work” (service of Hashem) is a process which takes up his entire day. This day starts with faith: when a Jew wakes up, the first thing he says is “*modeh ani*” (I give thanks). In addition to meaning “thank,” the word “*modeh*” also means to “admit,” the process of surrendering one’s intellect to another. We see from this that a Jew’s day starts with his basic faith in Hashem, “admitting” that He is fundamentally beyond logic.

This theme is continued in the beginning of *davening* when we say “*Hodu laHashem*” – “admit to” Hashem (that He is beyond our understanding).

As the day (and *davening*) continues, we see the service of Hashem take on a more intellectual aspect:

ואח"כ היא העבודה דהתבוננות והשגה בפסוד"ז, ובפרט בברכות ק"ש וק"ש.

Throughout *pesukei d'zimra*, and continuing with *birkas krias shema* and *shema* itself, a Jew progresses through various types of meditation about Hashem's involvement in creation. This starts with the contemplation of the wonders of the natural world in *pesukei d'zimra*, and then continues with the contemplation of the service of the angels in *birkas krias shema* and the contemplation of Hashem's true unity in *shema* itself.

After a Jew reaches these higher levels of understanding, he is then able to reach a higher level of faith as well:

ולאחרי זה הוא הביטול דשמו"ע, שהוא ביטול בתכלית, כמו הביטול דאמונה (אלא שאמונה זו היא האמונה שלאחרי ההשגה).

In *shimone esrei* a Jew is able to reach complete *bittul* to Hashem, the *bittul* of faith. This is similar to the initial *bittul* which the Jew had when he said *modeh ani*, but is on a higher level because it came **after** the intellectual contemplation.

The Jew then applies the spiritual heights which he reached in *davening* to his everyday activities:

ובכח כ"ז יצא גו' ולעבודתו עדי ערב, שעושה עבודתו במשך כל היום עדי ערב כפירוש הפשוט דעדי ערב, וגם הפירוש בעדי ערב מלשון ערבות ומתיקות<sup>23</sup>, דע"י שעוסק (במשך כל היום) בעניני העוה"ז הגשמי שאין תחתון למטה ממנו<sup>24</sup>, שמצד עצמם הם בבחי' ערב וחושך, ומהפכם לקדושה, הנה עי"ז נעשה אמיתית הערבות ומתיקות, כי כאשר מהפכים דבר מר למתוק היא מתיקות גדולה יותר מכמו שהוא בדבר מתוק מתחלתו<sup>25</sup>.

In addition to applying this inspiration to all of his day's activities "until evening" (quoting the *possuk* mentioned above), there is also a deeper meaning of the phrase "*adei arev*" (until evening). The word "*arev*" can also mean "sweet," which represents a Jew's ability to transform the darkness ("evening") of the lowly physical world into

holiness ("sweetness"). This represents the **ultimate** "sweetness," as something bitter which is prepared in a tasty way has greater flavor than something which is naturally sweet.

ועי"ז יצא אדם לפעלו ולעבודתו עדי ערב (גם כפשוטו), שפעולתו ועבודתו במשך כל היום עדי ערב היא בשלימות, כי יש לו סייעתא דשמיא, וסיוע בשלימות, בכל פרטי עבודתו.

Through serving Hashem in this way, a person is truly able to accomplish his work "until the evening," as his entire day is completely utilized for serving Hashem. Because he followed the pattern of starting his day with pure faith, developing that faith into intellectual understanding through *davening*, and then reaching a higher level of faith before starting his mundane activities, Hashem grants him full assistance in every area that he's working on.

After explaining the concept of "bringing *makkif* into *pnimi*" within the life of a Jew, the *ma'amar* applies this to Sukkos itself:

ד) **וזהו** בסוכות תשבו, דבתחלה צ"ל ענין הסוכה, בחי' מקיף. וזה עצמו (עשיית המקיף דסוכה), גם לפני קיום מצות בסוכות תשבו (ובפרט קודם שנמשך בהתיישבות), הוא ענין נעלה ביותר [כדמוכח גם ממ"ש<sup>26</sup> חג הסוכות תעשה לך, שיש מצוה גם בעשיית הסוכה<sup>27</sup>].

The holiday of Sukkos starts out with the level of *makkif* (just like the life and day of a Jew start out with simple faith) represented by the *sukkah* itself. The construction of the *sukkah* (the *makkif*) occurs **before** we sit in the *sukkah* (and before we draw down the *makkif* of *sukkah* into *pnimius*), and this level of *makkif* has independent importance (which is why the building of a *sukkah* is also a mitzvah, and it is not only a preparation in order to dwell in the *sukkah*).

The *ma'amar* emphasizes the greatness of the *makkif* of *sukkah*:

ובפרט לפי המבואר בדרושי בעל ההילולא<sup>28</sup> שסכך הסוכה [שהוא עיקר הסוכה, והסוכה נקראת ע"ש הסכך]<sup>29</sup> נעשה מענן הקטורת דיום הכפורים, וידוע<sup>30</sup> גם דסכך בגימטריא מאה כנגד מאה קולות דשופר שנהגו<sup>31</sup> ישראל (דמנהג ישראל תורה היא<sup>32</sup>) לתקוע בראש השנה. וגם פרטי הקולות מרומזים בהאותיות דסכך, ס' קולות דתקיעה, כ' קולות דשברים וכ' דתרועה<sup>30</sup>.

The Rebbe Maharash explains that the *schach* of the *sukkah* (which is the **main** part of the *sukkah*, as the name "*sukkah*" comes from the word "*schach*") is a spiritual product of the cloud of smoke of the *ketores* (incense) which the Kohen Gadol brought on Yom Kippur.

Additionally, the Rebbe's father explains that the word *schach* has the *gematria* (numerical value) of 100, corresponding to the 100 customary *shofar* blasts which are sounded on Rosh Hashanah. Specifically, the *samach* (60) refers to the sixty *tekiyos*, and the two *chofs* (20 each) refer to the twenty *shvarim* and twenty *teru'os*. We see from here that the *schach* is also a spiritual product of the *shofar* of Rosh Hashanah.

The *ma'amar* describes how the level of *makkif* is progressively revealed throughout the month of Tishrei based on the following *possuk*:

Sound the shofar in "the month," on the **תְּקֵעוּ בַּחֹדֶשׁ** appointed time for the day of our festival [Rosh **שׁוֹפָר בְּכֶסֶה לְיוֹם** Hashanah]. **חֲגִינוּ:**

והיינו שההמשכה בראש השנה (מה שממשיכים ע"י המאה קולות) היא באופן דבכסא (בהעלם), ואח"כ באה לידי גילוי (ליום חגיגנו) בחג הסוכות<sup>33</sup> בסכך הסוכה. דכל זה הוא מעלת המקיף דסוכה כמו שהוא מצ"ע.

An alternate translation of the word "*ba'keseh*" (appointed time) can also be "concealed," and the words "*l'yom chageinu*" (for the day of

our festival) can be interpreted to refer to Sukkos. Together, the *possuk* can be read: "Sound the shofar on the New Moon [on Rosh Hashanah with all 100 sounds], [but it remains] concealed until the day of our festival [Sukkos, when it is revealed in the *schach*]."

After explaining the significance of the *schach* (*makkif*) itself, the *ma'amar* explains the next steps:

ואח"כ צ"ל בסוכות תשבו, להמשיך המקיף דסוכה בהתיישבות ובפנימיות, והמשכה זו צ"ל שבעת ימים שכוללים כל ימי ההיקף, ועי"ז נמשך אח"כ בשמע"צ (שהמקיף נכנס בפנימיות ועצרת, ונמשך) מקיף עליון יותר, בחי' יום השמיני ששומר את ההיקף<sup>34</sup>, שעכ"ז נאמר<sup>35</sup> ביום השמיני עצרת תהי' לכם, יהיו לך לבדך ואין לזרים אתך<sup>36</sup>.

After being revealed in the "sukkah itself," the *makkif* of the *sukkah* needs to be brought into *pnimius* (by the Jews dwelling in the *sukkah*). This needs to be done in a complete way which encompasses all seven days of the week (representing the complete cycle of nature, the limitations of the natural world).

Once the *makkif* is brought into *pnimius*, the Jews are then able to experience an even higher level of *makkif*. This is also expressed through the single day of *Shmini Atzeres* – the "eighth day which guards the seven-day cycle" – about which it says "on the eighth day it will be a time of restriction **for you** [the Jewish People, as all the *korbanos* for the other nations which were brought on the first seven days of Sukkos were completed]." This day (this level of *makkif*) is unique to the Jewish People, as it represents the **higher** level of *makkif*. This level is also represented by the *possuk* "You alone shall have them, and strangers shall have nothing with you."

We are now able to answer question two:

### Question Two:

How can the *possuk* say that we need to "dwell" (bring into *pnimius*) in the "sukkah" (a level which remains *makkif* even **after** it's brought into *pnimius*)?

### Answer to Question Two:

After we bring the *makkif* of *sukkah* into *pnimius*, this enables the person to experience an even higher level of *makkif*. Therefore, regardless of how much a Jew internalizes the *makkif*, he is always able to experience an even higher level of "sukkah" (*makkif*).

Based on the concepts explained above, we can also explain the connection between the *daled minim* and the *sukkah*:

ה) **וזהו** גם השייכות דנטילת ד' מינים לסוכה, וכנ"ל שמצות נטילת ד' מינים בסוכה היא מצוה מן המובחר, כי המשכת המקיף דסוכה בבחי' פנימיות והתיישבות נעשה בעיקר ע"י נטילת ד' מינים. ויובן זה ע"פ המבואר בסידור<sup>37</sup> ובדרושי בעל הילולא<sup>38</sup> שד' מינים אלו רומזים על ענין האחדות.

As we will explain in the following section, the drawing down of the *makkif* of *sukkah* into *pnimius* is mainly accomplished through the mitzvah of the *daled minim*.

As explained by the Mittler Rebbe and the Rebbe Maharash, the *daled minim* represent the concept of *achdus* (unity):

דבלולב כתיב כפות תמרים, ודרשו רז"ל<sup>39</sup> שצ"ל כפות, שכל העלים (עם היות שבעצם הם נפרדים זה מזה) צריכים להיות דבוקים ואחוזים זה בזה כאילו הם אחד, וגם כל עלה כפול מב', היינו דב' העלים שבו מתחברים ומתאחדים לעלה אחד.

The *lulav* is described in the Torah as "*kapos tamarim*" (date palm branches). The Gemara interprets the word *kapos* as "כָּפוֹת" (*kafus*,



"bound") to teach us that a *lulav* must be in a state where the leaves can be "bound" together as **one** with the spine of the branch. (If the *lulav* remains on the tree for too long, the leaves become hard and can no longer be bound together with the spine.)

Additionally, each leaf has two parts, and these two parts are joined into **one** leaf.

וכן הוא בההדסים שנק' ענף עץ עבות, עבות דוקא, תלתא בחד קינא<sup>40</sup>.

The *hadass* is called "the branch of the braided tree" because it is "braided" so that the leaves grow **together** in groups of three.

וכן הוא בערבי נחל שגדלים באחוה<sup>41</sup>.

The Gemara calls the *arava* "*achavana*" (brotherhood) because the *arava* branches all grow in the same direction.

This property of unity is expressed in an even stronger way regarding the *esrog*:

ומכ"ש באתרוג שדר באילנו משנה לשנה<sup>42</sup>, דלא רק שסובל את כל שינויי האוירים דד' תקופות השנה (קיץ וחורף קור וחום), אלא שהוא גם גדל מכל ד' אוירים אלו<sup>43</sup>. ויתירה מזו שגידולו בשלימות (של האתרוג) הוא במשך ג' שנים, היינו דענין הנ"ל (מה שהוא סובל את כל שינויי האוירים וגם גדל מהם) מתחדש בו ג' פעמים<sup>43</sup>, דבג' פעמים הוי חזקה<sup>44</sup>.

The Gemara explains that "*pri eitz hadar*" (the fruit of the *hadar* "beautiful" tree) refers to the "fruit which dwells on its tree from year to year." (The word "*hadar*" can also be read as the word "which dwells.") In addition to **tolerating** the change of four seasons (summer, winter, cold, and heat [according to Torah]) which vary from one extreme to the other, each season actually **contributes** to its growth. (The fact that the physical *esrog* contains growth from **all**

the different seasons shows an even greater degree of unity than simply tolerating them.)

Furthermore, the *esrog* reaches completion after staying on the tree for **three** complete years (three cycles of the four seasons), representing a *chazakah* (a strong establishment caused by repeating something three times) of both tolerating and growing from all the seasons.

Based on this, we're now able to answer question five:

### Question Five:

How do we explain that the *daled minim* and the *sukkah* are connected to such an extent that the optimal way to perform the mitzvah of the *daled minim* is by taking them in the *sukkah*?

ועפ"ז יובן מה שהמשכת המקיף (דסוכה) בפנימיות נעשה בעיקר ע"י נטילת ד' מינים, כי ענין האחדות שבד' המינים מורה על בחי' הדעת<sup>45</sup> (שלכן נמשך על ידם בחי' הדעת, כנ"ל מכתבי האריז"ל). וע"ד כמו שהוא באדם, דמי שיש לו מוחין דגדלות ודעתו רחבה יכול לסבול גם היפוכו<sup>46</sup>. ובפרט שהאחדות שבד' מינים, ובפרט באתרוג, הוא לא רק שהוא סובל הפכים, אלא שההפכים נעשים למציאות אחת, שזה מורה על ריבוי הדעת.

As quoted earlier from the AriZal, the *daled minim* draw down the *sefirah* of *da'as*. We can understand how the *sefirah* of *da'as* is connected to the concept of unity, as someone who has very deep wisdom and broad *da'as* is able to tolerate two opposing concepts within his mind.

This is why the unity of the *daled minim* represents the concept of *da'as*. This is especially true regarding the *esrog*, which has the ability to contain and **unite** many opposites together (growth from all the varying seasons within one physical unit) due to its intense revelation of *da'as*.

ולכן המשכת המקיף דסוכה בפנימיות נעשה בעיקר ע"י נטילת ד' מינים, כי דעת הוא ענין הפנימיות, כמבואר בתניא בסיום וחותם פרק שלישי<sup>47</sup> בענין המעלה שבדעת על חכמה ובינה שדעת הוא מלשון התקשרות כו'.

#### Answer to Question Five:

As explained in the end of the third chapter of Tanya, *da'as* represents the concept of *pnimius* – the ability to fully absorb and be influenced by (“connected to”) an idea. Therefore, the *makkif* of *sukkah* is further brought into *pnimius* through the *sefirah* of *da'as* – the mitzvah of the *daled minim*.

We are now able to answer question four:

#### Question Four:

If **every** mitzvah is a detail that contributes to Jewish unity, and Jewish unity is applicable throughout the **entire** year, why is Jewish unity specifically mentioned regarding the mitzvah of dwelling in a sukkah?

(ו) **וזהו** גם השייכות של ענין האחדות דכל ישראל לענין הסוכה (כל ישראל ראויים לישוב בסוכה אחת), כי המקיף דסוכה הוא סובב ומקיף את כל ישראל כאחד, בדוגמת ענני הכבוד (בסוכות הושבתי גר'<sup>48</sup>) שהקיפו את כל ישראל כולם כאיש אחד.

#### Answer to Question Four:

By definition, the level of *makkif* is a revelation of G-dliness which is equally above the limits of every person. (Since it is categorically not able to be understood, everyone is equal in their lack of understanding.) Therefore, the *sukkah* is able to unite **all** Jews together (by equalizing them), just like the Clouds of Glory (which the

*sukkah* reminds us of) surrounded the entire Jewish people in the desert as one.

Even though every mitzvah (and every time of the year) **contributes to** Jewish unity, Jewish unity is the **entire theme** of the mitzvah of *sukkah* (all the Jews are united as equals).

This also explains why a person needs to perform all of his daily activities (which he would perform in his house) in the *sukkah*:

וזהו גם בסוכות תשבו, תשבו כעין תדורו<sup>42</sup>, דכמו שהסוכה מקיף את כל ישראל כאחד, מראשיכם שבטיכם עד חוטב עציך ושואב מימך, עד"ז הוא בכאו"א מישראל בפרט, שכל ענינו צריכים להיות בהמקיף דסוכה. ומדייק בסוכות תשבו שכולל (לא רק הפירוש תשבו כעין תדורו אלא) גם הפירוש דהתיישבות, שצריך להמשיך בחי' המקיף דסוכה בבחי' ההתיישבות.

Just like the *sukkah* surrounds all Jews equally, from the "heads of your tribes" until your "woodchoppers and water drawers," so too it needs to "surround" all aspects of the daily life of a Jew equally. This is why the Gemara explains that the mitzvah must be done in a way of "*teishvu k'ein taduru*" (to dwell in the *sukkah* just like one dwells in his house).

Additionally, the person needs to dwell there in a settled manner (*teishvu* meaning "dwell" or "settle"), which refers to the drawing down of the *makkif* into *hisyashvus* (a settled manner, related to the word *teishvu*) – the drawing down of *makkif* into *pnimius*, as explained in the previous sections.

We are now also able to answer question one:

**Question One:**

The previous Rebbeim have asked: Why is actively thinking about **why** we dwell in a sukkah so important that it is a part of the mitzvah itself?

ומוסיף למען ידעו גו', שצריך להמשיך זה גם בהשגה, ובהשגה גופא במוח הדעת שבו הוא עיקר ההתיישבות והפנימיות. ומדייק למען ידעו דורותיכם גו', שגם הדורות הבאים (לאחרי הדור שיצאו ממצרים) יקיימו מצות סוכה לא רק במעשה בפועל, אלא שקיום מצוה זו זאל זיי דורכנעמען בפנימיות, עד שגם יורגש במוח הדעת.

**Answer to Question One:**

The level of *makkif* (faith) must be drawn down into understanding – and specifically into the level of *da'as*, which is the ability to fully absorb and be influenced by (“connected to”) an idea. Because this is the entire purpose of the mitzvah of dwelling in a *sukkah* (bringing *makkif* into *pnimi*), therefore the “knowing” of the mitzvah (*da'as*) is a fundamental part of the mitzvah itself.

Furthermore, the *possuk* says “in order that your **[later] generations** should know” to clarify that even the later generations (after the generation which came out of Mitzrayim, which was on an extremely high spiritual level) need to accomplish this spiritual task of drawing *makkif* into *pnimi*. Every Jew in every generation needs to internalize his faith until he experiences it as part of his intellectual mind (*da'as*) and everyday approach to life.

This explains why we need to dwell in the *sukkah* for seven days (a complete week):

ומוסיף שבעת ימים, שהמשכה זו צריכה להיות בכל ז' ימי ההיקף, היינו בכל הבחי' דהשתלשלות עד לבחי' המלכות, וכנ"ל שע"י נטילת הד' מינים נמשך הדעת (גם) בנוק', ועד"ז הוא באדם שבחי' המקיף

דסוכה דאָרף דורכנעמען את כל הכוחות שלו עד לכח המעשה שלו (שהרי קיום מצות סוכה צריכה להיות ועיקרה בעשי' בפועל),

The seven-day cycle of the week represents the six emotional *sefiros* and the *sefirah* of *malchus*. As explained above, the mitzvah of the *daled minim* draws down *da'as* into all the lower *sefiros* – including the *sefirah* of *malchus*. Therefore, the “dwelling in a *sukkah*” needs to take place in all seven days in order to bring *da'as* (which brings *makkif* into *pnimius*) into all the seven lower *sefiros*.

Within a Jew's service of Hashem, this means that the *makkif* of *sukkah* (faith) must be incorporated into all his abilities, up to and including his physical actions (represented by the *sefirah* of *malchus*). This is why the main mitzvah of dwelling in the *sukkah* is accomplished through physical actions (eating, drinking, etc.) and not only through the intent that one has while dwelling in the *sukkah* (*da'as* itself).

ומזה באים אח"כ לביום השמיני עצרת בחי' שמיני שלמעלה מההיקף דהשתלשלות, וגם בחינה זו נמשכת ע"י הדעת, כי הדעת מחליף מקום הכתר, בחי' אנת<sup>50</sup> הוא חד ולא בחושבן, כמבואר בהמשך וככה<sup>51</sup>.

After drawing down the *makkif* into all the *sefiros* (incorporating faith into all everyday actions), this enables a Jew to reach the level of *Shmini Atzeres*, a *makkif* which is higher than the limits of creation. Even though this level is beyond creation, it can also be brought into *pnimius* through the *sefirah* of *da'as*, as *da'as* is able to perform a similar function to the *sefirah* of *kesser*.

According to Kabbalah, there are two ways to count the ten *sefiros*; the difference between them is that one version counts *kesser* but not *da'as*, while the other counts *da'as* but not *kesser*. This shows that there is a connection between the two of them, and that *da'as* can have a similar function to *kesser*.

*Kesser* is separate from the "ten *sefiros*" and is connected the levels of G-dliness beyond creation, represented the concept of "You are one, but not in a numerical sense [rather, in terms of Your complete unity]," as explained by the Rebbe Maharash. Just like *kesser* reaches levels beyond creation, so too *da'as* is also able to give a Jew the understanding that "the ultimate knowledge is knowing that it is impossible to know You (Hashem)."

The *ma'amar* answers the last remaining question:

(ז) **וממשיך** בכתוב כל האזרח בישראל ישבו בסוכות, שבזה הוא מבאר הטעם והכח על העבודה בסוכות תשבו כו'<sup>52</sup>.

As we pointed out at the beginning of the *ma'amar*, these *pesukim* seem repetitive: First it says that "For a seven-day period you shall live in *sukkos*." It then (seemingly) repeats, "Every resident among the Israelites shall live in *sukkos*."

However, this second *posuk* explains how the Jews have the **ability** to bring the level of *makkif* into *pnimius*.

והענין הוא, אזרח לשון עתיד קאי על בחי' עצם הנשמה שתזרח ותאיר לע"ל<sup>53</sup>. בחי' איתן שבנשמה כמ"ש<sup>54</sup> משכיל לאיתן האזרחי, איתן מלשון תוקף ומלשון יושן, והוא התוקף דנשמה הבא מבחי' שם ע"ב שאינו מחודש (יושן), דלהיות ששם ע"ב הוא למעלה מתוהו שבו הי' השבירה, לכן נמשך מזה התוקף בכאו"א מישראל בעבודה הנ"ל<sup>55</sup>.

The word *ezech* (resident) can also be translated as the first-person future tense of the verb *zarach*, which means "I will shine." This refers to the essence of the soul which will shine forth in the time to come.

This level is also referred to as the *eisan* (strength) of the soul, as it says, "a song of *eisan* the *ezech*" (which associates the term *eisan*

[strength] with the aspect of the soul which will *eizrach* [shine] in the time to come). *Eisan* can mean both "strength" and "aged", which refer to the strength of the soul which comes from the name *Av* (the name *Havayah* spelled out phonetically using the letter *yud* to equal the numerical value of ע"ב *Av*, 72).

**[Editor's note:** In the expanded spellings of the name *Havayah*, each letter is spelled out phonetically. The letter "י" is spelled "יו"ד", and the letters "ה" and "ו" can be spelled in their full forms various ways (such as spelling "ה" as "ה"ה", "ה"י", or "ה"א") to achieve different numerical values. The name *Av* uses the spelling of "ה"י".]

The name *Av* is higher than the world of *Tohu*, where the "breaking of the vessels" occurred (the beginning of the process of creation), and therefore is not considered a "new" existence within creation, but rather is a revelation of G-dliness which is above creation (it is "pre-existing" and not "created").

This level of *eisan* (which is the essence of the soul which comes from the name *Av* which is higher than *Tohu*) is where every Jew gets the "strength" (ability) to draw down *makkif* into *pnimius*.

והגם שגילוי בחי' זו יהי בעיקר לע"ל, מ"מ (ומכיון שבחי' זו היא למעלה מהזמן, לכן) היא פועלת פעולתה גם עכשיו, ובפרט בסוכות.

Even though this revelation will primarily take place in the time to come, nevertheless, since it is beyond the limits of time, it is also able to have an effect in our times – especially on the holiday of Sukkos.

We are now able to answer question three:

### **Question Three (part one):**

If the *possuk* already told us that "For a seven-day period you shall live in *sukkos*," why does it go on to repeat "**Every resident** among the Israelites shall live in *sukkos*"?



וזהו בסוכות תשבו גו' כל האזרח בישראל ישבו בסוכות, שע"י בחי' האזרח בישראל שתהי' לעתיד, יש כח גם עכשיו שיהי' בסוכות תשבו<sup>56</sup>,

### Answer to Question Three (part one):

The first *possuk* tells us the mitzvah of dwelling in a *sukkah*, which represents the drawing down of *makkif* into *pnimius*. The second *possuk* (every resident - *ezech*) explains **how** we have the ability to perform this mitzvah; because the essence of the soul will shine forth in the time to come, it also gives us the ability to bring *makkif* into *pnimius* during *galus*.

### Question Three (part two):

The *possuk* originally said that we should live in *sukkos* for a "seven-day period". When it repeats the commandment for "every resident", it simply says that "Every resident among the Israelites shall live in *sukkos*" – without specifying the duration. Why is the concept of a "seven-day period" only mentioned the first time?

### Answer to Question Three (part two):

Since the first *possuk* contained the commandment to sit in a *sukkah*, it needed to specify the amount of time which was required. However, the second *possuk* explains **how** we have the ability to bring *makkif* into *pnimius*, so the duration is not required.

Just like the Jews need a special ability from the *eisan* of the soul in order to bring the *makkif* of *sukkah* into *pnimius*, so too they need a special ability in order to "take" the *daled minim*:

וגם ולקחתם לכם גו' פרי עץ הדר כפות תמרים וענף עץ עבות וערבי נחל, כולל גם הפירוש<sup>57</sup> פרי עץ הדר זה הקב"ה כו' כפות תמרים זה הקב"ה כו' וענף עץ עבות זה הקב"ה כו' וערבי נחל זה הקב"ה, כל הדרגות כביכול באלקות, ובאופן דולקחתם לכם שלוקחים את

הקב"ה בבחי' פנימיות, מכיון שישראל (ע"י אורייתא) וקוב"ה כולא  
 חד<sup>58</sup>.

The Midrash says, "The fruit of the hadar tree (*esrog*): this is the Holy One, Blessed be He. The date palm branches (*lulav*): this is the Holy One, Blessed be He. A branch of a braided tree (*hadass*): this is the Holy One, Blessed be He. And willows of the brook (*aravah*): this is the Holy One, Blessed be He.

We see from this Midrash that the *daled minim* are able to draw down levels of G-dliness, and the Holy One, Blessed be He (Himself), in a way of *pnimius* ("And you shall take for **yourselves**," implying *pnimius*). The Jews are able to accomplish this because the Jews and Hashem (through the Torah) are one.

The *ma'amar* concludes:

**כ**ן תהי' לנו בההכנה למצות סוכה ובקיום מצות סוכה ומצות ד' מינים בשנה זו, ובקרוב ממש בשנה זו נזכה להגילוי בפועל דכל האזרח בישראל ישבו בסוכות, בביאת משיח צדקנו, יבוא ויגאלנו ויוליכנו קוממיות<sup>59</sup> לארצנו, במהרה בימינו ממש.

So may it be for us that our preparation for the mitzvah of *sukkah* and our fulfillment of the mitzvah of the *sukkah* and *daled minim* will be able to accomplish this. And may we soon merit the revelation of "all residents among Israel (referring to the essence of the soul) shall dwell in *sukkos*" with the coming of Moshiach Tzidkeinu – may he come and redeem us and bring us speedily to our land – may it be immediately!

## Footnotes from the Original Hebrew

(\* יצא לאור בשעתו, "ערחה"ס, ה'תש"מ".

(1) אמור כג, מב-מג.

(2) ב"ח או"ח ר"ס תרכה.

(3) או"ח שם.

(4) ראה המשך וככה תרל"ז פפ"ד. ד"ה בסוכות תשבו תש"ד ותש"ה. ועוד.

(5) המשך תרס"ו ע' כה. שסד. ד"ה בסוכות תשבו תש"ד. תש"ה. תש"י. ועוד.

(6) ד"ה הנ"ל תש"י.

(7) ד"ה בסוכות שבהערה 5. ועוד.

(8) סוכה כז, ב. וראה לקו"ש חי"ט ע' 348 ואילך.

(9) ר"פ נצבים. וראה לקו"ת שם.

(10) פרק לב. וראה גם סהמ"צ להצ"צ מצות אהבת ישראל. קונטרס אהבת ישראל.

(11) שבת לא, א.

(12) ראה סהמ"צ שם כט, ב.

(13) אמור שם, מ.

(14) סידור שער הלולב רסה, סע"א. המשך תרס"ו ע' לב. ובכ"מ.

(15) סידור אדה"ז לפני הלל.

(16) מ"ח מס' ימי מצוה וסוכה פ"ה מ"ג - הובא ונתבאר בסידור רסג, סע"ג ואילך. המשך וככה

הנ"ל פפ"ד ואילך. המשך תרס"ו שם. ועוד.

(17) חגיגה ו, ריש ע"ב. ועוד.

(18) שבת צז, א.

(19) לקו"ת ואתחנן ז, ג.

(20) ראה שמו"ר רפ"ג.

(21) ראה בחינות עולם ח"ח פ"ב. עיקרים מ"ב ספ"ל. של"ה קצא, ב.

(22) תהלים קד, כג.

(23) סה"מ אידיש ס"ע 203.

(24) תניא פל"ו בתחלתו.

(25) להעיר מתניא פכ"ז (לד, ב).

(26) ראה טז, יג.

- (27) ורק שאי"ז גמר המצוה (שו"ע אדה"ז או"ח ר"ס תרמא).
- (28) וככה הנ"ל פפ"ד. וראה גם עט"ר שער יוהכ"פ לו, סע"א ואילך. אוה"ת סוכות ע' א'תשכב ואילך. ד"ה והוא כחתן תרנ"ז פי"א ואילך. ועוד.
- (29) פרש"י ד"ה כשרין (סוכה יב, א. וראה פרש"י שם ב, א ד"ה ושחמתה). שו"ע אדה"ז או"ח סתרל"ח ס"א.
- (30) תורת לוי"צ ע' שג.
- (31) שו"ע אדה"ז שם סתקצ"ו ס"א.
- (32) ראה תוד"ה נפסל - מנחות כ, ב.
- (33) ראה סידור רלה, ב. ובכ"מ. וראה גם לקו"ת ר"ה נד, ריש ע"ד.
- (34) שו"ת הרשב"א ח"א ס"ט.
- (35) פינחס כט, לה.
- (36) לשון הכתוב - משלי ה, יז. ובד"ה ביום השמע"צ תש"י בסופו הובא זה (ע"פ שמו"ר פט"ו, כג) לענין ביום השמיני עצרת תהי' לכם.
- (37) רסא, ג.
- (38) וככה הנ"ל פפ"ז.
- (39) סוכה לב, א.
- (40) שם, ב.
- (41) ראה שבת כ, א ובפרש"י שם.
- (42) סוכה לה, א.
- (43) וככה הנ"ל פצ"ד.
- (44) ב"מ קו, ב.
- (45) ראה גם סידור (רסה, א. וככה הנ"ל פצ"ג), השייכות דענין האחדות (שבד' המינים) להמשכת הדעת.
- (46) ראה וככה הנ"ל פצ"ד.
- (47) והרי דעת היא ספירה השלישית.
- (48) ראה סוכה יא, ב (לפי דיעה אחת) שענני כבוד היו. וכ"ה בפרש"י עה"פ. וכ"ה להלכה (שו"ע אדה"ז שם ר"ס תרכה).
- (49) סוכה כה, ב.
- (50) הקדמת תקו"ז - פתח אליהו.
- (51) פצ"ג.

**ד"ה בסוכות תשבו שבעת ימים**

(52) ד"ה בסוכות תשבו תש"ג בסופו.

(53) ראה לקו"ת ראה יח, א. שמע"צ פח, ג.

(54) תהלים פט, א. וראה לקו"ת ראה שם. יהל אור לתהלים שם. מקומות שבהערה הבאה.

(55) ראה בארוכה ד"ה לעולם יהא אדם תש"ג בתחלתו. קונטרס לימוד החסידות פ"ג, ושי"נ.

(56) כ"מ גם בד"ה בסוכות הנ"ל שם.

(57) ויק"ר פ"ל, ט.

(58) ראה זח"ג עג, א.

(59) דשייך לבחילי אזרח הנ"ל, כמובן בדרושים עה"פ.

## Also Available Online

HaSam Nafsheinu B'Chaim 5718



V'Atah Tetzaveh 5741



Gal Einai 5737



Al Kein Karu L'Yamim Ha'eleh Purim 5713



V'Avraham Zaken 5738



Tanu Rabbanan Mitzvas Ner Chanukah 5738



V'Kibel HaYehudim 5711



Ki'Mei Teitzcha Me'Eretz Mitzrayim 5742



LeHavin Inyan Rashbi 5745



B'haaloscha es HaNeros 5729



BaYom Ashtei Assar 5731



Tzion B'Mishpat Tipodeh 5741



Ani L'Dodi 5732

## ד"ה בסוכות תשבו שבעת ימים



V'Chag Ha'Asif 5743



V'Yihiyu Chayei Sara – 5741



Podoh B'Shalom – 5741



V'Eileh HaMishpatim 5738



V'Kibel HaYehudim 5738



HaChodesh HaZeh LoChem 5735



Kedoshim Tihiyu 5721



VaYidaber Elokim 5729



Havayah Li B'Ozroy 5717



Ani L'Dodi V'Dodi Li 5726



V'Haya BaYom HaHu 5728

*And many more...*

Sign up online to receive weekly translations as they are released.

**[www.simplychassidus.com](http://www.simplychassidus.com)**

ב"ה

לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ

ר' דניאל יצחק ע"ה

בן יבלחט"א ר' אפרים שליט"א

מאסקאוויץ

שליח כ"ק אדמו"ר זי"ע

למדינת אילינוי

נלב"ע ב' אדר שני ה'תשע"ד

ת.נ.צ.ב.ה



DEDICATED IN MEMORY OF

RABBI DANIEL ז"ל MOSCOWITZ

LUBAVITCH CHABAD OF ILLINOIS

REGIONAL DIRECTOR



וְאֲנִי דָּנִיֵּאל נִהְיֵיתִי ... וְנִאְקוּם וְאֶעֱשֶׂה אֶת מְלַאכְתַּת הַמֶּלֶךְ

AND I, DANIEL ... ROSE AND DID THE KING'S WORK

(DANIEL 8:27)