ולקחתם لنכם ביום ראשון
U’lkachtem Lachem
B’Yom HaRishon
Every person has an inner spiritual yearning for G-dliness. Since his soul is an actual part of G-d, he has a natural desire to bond with his source. Simultaneously, every person is motivated by a drive to achieve, to leave an imprint on the world at large.

The festivals of Rosh HaShanah and Yom Kippur are characterized by an inward thrust. Each one of us reaches deep into his core, seeking to tap the point in his soul that is one with G-d. However, after these Days of Awe pass, a Jew’s spiritual momentum turns outward. As the maamar below explains, this transition is reflected in the mitzvos of the Sukkos holiday: dwelling in the sukkah, taking the four species, and offering the festive sacrifices.

The first stage is the mitzvah of sukkah. On one hand, the sukkah is a revelation of the service of Rosh HaShanah and Yom Kippur, revealing the essential dimension of G-dliness that is entirely above the framework of creation. Nevertheless, instead of the inward focus of the Days of Awe, on Sukkos, this essential, transcendent dimension radiates outward. Accordingly, it brings out the essential dimension possessed by all Jews, eclipsing the particular differences that exist between them. Thus, our Sages state: “All the Jewish people are worthy of dwelling in one sukkah.”

A second phase is reflected in the mitzvah of the four species. Here as well, the emphasis is on unity, but unity of a different nature, a oneness born out of multiplicity, as reflected by the fact that species that are distinct from each other become joined in a single mitzvah. In the human sphere, it highlights the unique nature of every individual, that a “willow Jew” is just as important as “an esrog Jew,” for both are equally necessary for the fulfillment of the mitzvah. Every person has his unique importance.

**MAN’S POWER OF ACHIEVEMENT**

Another aspect of the mitzvah of the four species is that it is intended to affect
all humanity, to serve as a sign – even to non-Jews – that the Jews emerged triumphant in the judgment of Rosh HaShanah. This theme is further underscored by the sacrifices brought during the holiday that included the seventy bulls, recalling the seventy nations of the world. These sacrifices were intended to motivate the nations to praise G-d – because “His kindness has overwhelmed us,” i.e., the non-Jewish nations praise G-d for showing us overwhelming kindness.

The fact that the non-Jewish nations praise G-d because He shows overwhelming kindness to the Jewish people surpasses – in one aspect – the revelation of the essential spark of G-dliness present within the Jewish people. For through it, the ultimate Divine intent in creation – that the Holy One, blessed be He, desired a dwelling in the lowest of realms – is fulfilled. The revelation of the Jew’s innate Divine potential is not a novel development, for that potential is an ever-present reality. The transformation of the non-Jewish nations into peoples who praise G-d, by contrast, does represent a novel development, which runs contrary to their natural tendencies.

On this basis, we can understand the sequence of the holidays: On Rosh HaShanah and Yom Kippur, the Jews tap the essential G-dly power they possess. On Sukkos, that essential power is converted into a dynamic potential, transforming the non-Jewish nations. As such, it anticipates the Ultimate Redemption, when “I will transform the peoples… so that they all will call upon the name of G-d and serve Him with one purpose.”

“And you shall take for yourselves on the first day…” With this verse, the Torah introduces the commandment to take the four species on Sukkos.

On this verse, the *Midrash* comments:

“Is it the first day of the month? Clearly, it is the fifteenth [day]….”

Instead, the intent is that [it] is the first day of reckoning of sins.”

For on Yom Kippur, the Holy One, blessed be He, forgives the Jews for all their sins.

From Yom Kippur until the festival of Sukkos, the entire Jewish people are busy preparing for mitzvos:

one is occupied with building his sukkah, and yet another with preparing his lulav.

On the first day of the festival of Sukkos, the Holy One, blessed be He, says to them:

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2. Midrash Tanchuma, Parshas Enoon, sec. 22, quoted by the Tur, Orach Chayim, sec. 581. See also Pesikta d’Rav Kahana, sec. U’dekachem Lachen (Buber edition, p. 182a ff.), Vayikra Rabbah 30:7, Yalkut Shimoni on the verse in Vayikra (remez 651); see also Koheles Rabbah 9:3.
3. The word “day” appears in *Midrash Tanchuma* but not in the Tur. The Buber edition of *Midrash Tanchuma* states: “Clearly, it is the fifteenth day. Rather, what is meant by ‘the first’ is the first day of reckoning sins.”
4. This follows the text of *Midrash Tanchuma* (and similarly, Yalkut Shimoni and Koheles Rabbah). See the gloss of Derishah to the Tur, Orach Chayim 581:9, which states that on Yom Kippur, all (not only most) of the Jews’ sins are forgiven.
5. The term used by the Midrash, hachag, literally means “the festival.”
6. This is the wording in Pesikta d’Rav Kahana, Vayikra Rabbah, and Yalkut Shimoni, loc. cit. From the gloss of Beis Yosef to the Tur, loc. cit., it appears that the version of *Midrash Tanchuma* he followed uses similar wording.
“Whatever transpired previously, has passed. From this point onward, a new reckoning begins.”

From the above it is evident, that the observance of the mitzvah of taking the four species on the fifteenth of Tishrei is due to its being the first day of the reckoning. In particular, the association of the mitzvah of the four species with “the first day” is highlighted by a comparison to the mitzvos of sukkah and the festival sacrifices, which Scripture specifically associates with the fifteenth of the month of Tishrei. The fact that the mitzvah of taking the four species is not associated with that date, but rather with “the first day,” reflects a change of emphasis. It is necessary to understand the connection between the first day of the new reckoning and the mitzvah of taking the four species. Moreover, explanation is required based on the statement of the Midrash:

The Jews and the nations of the world come before the Holy One, blessed be He, on Rosh HaShanah, and face one another in judgment; we do not know which one prevailed.

When, however, the Jews take leave of the presence of the Holy One, blessed be He, with their lulavim and their esrogim in hand – triumphantly carrying them as symbols of victory –

7. This is the wording used by Beis Yosef, loc. cit. Vayikra Rabbah, loc. cit., states: “From now, we will begin a new reckoning.” Koheles Rabbah, loc. cit., states: “From now on, the reckoning begins.”
8. Vayikra Rabbah 30:2; Yalkut Shimoni, loc. cit. See also Pesikta D’Rav Kahana, loc. cit., and Midrash Tanchuma, Parshas Emor, sec. 18.
we know that the Jews prevailed.

Therefore, Moshe charged the Jewish people, telling them, “Take for yourselves...”:

The implication is that the *mitzvah* of taking the four species on the holiday of Sukkot comes as an extension of the judgment of Rosh HaShanah.

Why then does the verse say, “And you shall take for yourselves on the first day,” emphasizing that taking the four species on this day is (not due to its being the fifteenth day after Rosh HaShanah, but rather) because on this day something new begins.

It is the first day of the new reckoning.

**SUMMARY**

The verse that introduces the commandment to take the four species states, “And you shall take for yourselves on the first day....” Instead of mentioning the date on which the *mitzvah* is to be performed - the fifteenth day of the month of Tishrei - as the Torah does regarding the *mitzvos* of sukkah and the festival offerings, it emphasizes that the *mitzvah* of the four species is to be fulfilled on “the first day,” underscoring that the first day of Sukkot begins a new motif. Even greater explanation is called for since the Midrash explicitly states that this *mitzvah* is fulfilled to demonstrate that the Jews prevailed in judgment on Rosh HaShanah.
The resolution to the above questions can be understood by prefacing with an explanation of the difference between the mitzvos of sukkah and the four species.

Although both these mitzvos reflect the concept of unity, as will be explained (below), nevertheless, there is a difference between them. The oneness expressed by the sukkah is essential unity, a unity that, (from the outset,) does not recognize any distinctions.

As explained in Chassidus, the mitzvah of sukkah elicits an indivisible encompassing light (or makkif), which transcends all distinctions. Distinctions between different entities originate in those levels of G-dliness that relate to the created realms. The sukkah, however, relates to an essential dimension of G-dliness that is entirely above the framework of creation, and which hence knows neither division nor distinction.

This essential, transcendent dimension is mirrored within the Jewish people.

This is the reason that “All the Jewish people are worthy of dwelling in one sukkah.”

1. See the maamar entitled BeSukkos Teishvu, 5736, sec. 2ff. (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 1, p. 126ff.) and the sources mentioned there.

2. Sukkah 27b. To cite a parallel: When the Jews journeyed through the desert, the clouds of glory of which it is said (Vayikra 23:40, as interpreted by one opinion in Sukkah 11b): "I caused the Children of Israel to dwell in sukkos," encompassed the entire Jewish people as a single entity.

*This interpretation is accepted by Rashi in his commentary to the verse as its simple meaning, and is also cited as halachah by the Tur and the Shulchan Aruch (and the Alter Rebbe’s Shulchan Aruch), Orach Chayim 625:1.
for a sukkah is above all distinctions. Hence, it can encompass the entire Jewish people. Moreover, it brings out the essential dimension possessed by all Jews, which eclipses the particular differences that exist between them.

In contrast, the mitzvah of taking the four species reflects a different motif:

the transformation of multiplicity into a unified whole.

Although they – the Jewish people – can be compared to four diverse “species” radically differing from one other, they nevertheless merge together as one single unit.

As the Midrash relates, the four species comprising the mitzvah of lulav correspond to four different types of Jews, ranging from the type of Jew personified by the esrog, which possesses both pleasant flavor and fragrance (metaphorically alluding to the study of Torah and the observance of mitzvos),

to the type symbolized by the willow which has neither flavor nor fragrance.

Nevertheless, all four types unite to form one unit.

In Chassidus, it is explained that the unity highlighted by the four species is mirrored within each one of the species themselves. In that context, as well, the unity reflected in each species indicates how unity results from multiplicity. For example, the fact that the esrog grows throughout all the four seasons demonstrates how it unifies every type of influence. This reflects how unity results from multiplicity. Similar concepts apply regarding the other three species.

This concept also applies to the Midrashic interpretation that each of the four species alludes to the Holy One, blessed be He.

From the fact that spiritual qualities (attributes of the Holy One, blessed be He) are alluded to by the four species, it is understood that they reflect four different levels of G-dliness.

In accordance with the well-known concept that all interpretations of one verse are interrelated, it can be posited that the differences between the four levels of G-dliness alluded to by the four species are radical, ranging from one extreme to the other, comparable to the differences between the four above-mentioned types of Jews alluded to by these species.

4. See the maamar entitled VeChag HaAsif, 5743, sec. 2 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 1, p. 173ff.) and the sources mentioned there.


6. As reflected in our Sages’ explanations (Nidah 61b) of the interpretations of the term shaatnez. See Likkutei Sichos, Vol. 3, p. 782, et al.
Through fulfilling the **mitzvah** of taking the four species

[for taking all four species comprises a single **mitzvah**],

these different dimensions of G-dliness **become united.** Thus, on this level as well, the **mitzvah** of the four species reflects a unity in the framework of multiplicity.

**SUMMARY**

Both the **mitzvah** of **sukkah** and that of the four species reflect the concept of unity, but they highlight two different dimensions of unity. The **sukkah** reflects a level of oneness that transcends all particular distinctions, while the four species highlight the establishment of unity amidst multiplicity.

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7. As Rambam states in his Sefer HaMitzvos (shoresh 11), taking the four species is one **mitzvah** and not four separate **mitzvos**.
After the mitzvah of dwelling in the sukkah and the mitzvah of taking the four species comes the mitzvah of offering the festival sacrifices,

The term “after” is used because of the chronological sequence of these three mitzvos: the mitzvah to dwell in the sukkah begins at night, at the onset of the festival; the taking the four species may be performed immediately in the morning; and offering the musaf sacrifices associated with the festival was not carried out until many other phases of the sacrificial worship of the day were performed.

Nevertheless, it is possible to say that the chronological sequence also reflects a spiritual progression. First, it is necessary to elicit the essential unity that transcends all distinctions; (this is accomplished through dwelling in the sukkah). Afterwards, this unity is drawn down into the realm where particular distinctions exist, merging these distinct entities in oneness (the four species). Subsequently, this unity is drawn down into the world at large, the 70 nations (offering the 70 bulls).

The fundamental Sukkos festival sacrifices being the 70 bulls,

[they were given that distinction because the bull (the ox) is “king of the domesticated animals”],

which correspond to the 70 nations of the world.

Through offering the 70 bulls –

[and similarly, at present, through reciting the verses describing the offering of the 70 bulls,

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1. Chagigah 13b.
2. Sukkah 55b; Bamidbar Rabbah, 21:24; Rashi, Bamidbar 29:18, 25.
in the spirit of the verse “We will compensate for the sacrifice of bulls through our lips”\(^1\) –

the refinement of the nations of the world is accomplished.\(^4\)

It is possible to explain that the connection between the refinement of the nations through the offering of the seventy bulls and the mitzvah of taking the four species is that the ultimate perfection of the victory of the Jewish people, which is revealed through taking the four species –

\[^{3}\text{Hoshea 14:3.}\]
\[^{4}\text{Maamarei Admor HaEmtzi'i, Devarim, Vol. 4, p. 1489ff.; the series of maamarim entitled Yom-Tov shel Rosh HaShanah, 5666, p.40. This concept is explained at length in the maamar entitled BeSukkos Teishvu, 5736, sec. 1 and sec. 8 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 1, pp. 126, 130ff.).}\]

When a nation overcomes an enemy and defeats it in battle, hatred and enmity persist between the two. It is very likely that hostilities will resume as soon as the vanquished nation regains its strength. When, by contrast, the enemy accepts the victor and seeks to establish peace with it, the triumph is complete and enduring.

Similarly, through the offering of the 70 bulls,
which correspond to the 70 nations, they are refined and perfected,

to the extent that they accept the victory of the Jewish people.

On this basis, we can appreciate the connection between the recitation of *Hallel* during the seven days of Sukkos with the offering of the 70 bulls.

[For, as our Sages explain, the reason that the entire *Hallel* is recited on all the days of the holiday of Sukkos is because a different number of sacrifices were offered on each of the seven days.]

For the refinement and perfection of the nations that is achieved via the offering of the 70 bulls leads to:

“Praise G-d, all you nations; laud Him, all you peoples. For His kindness has overwhelmed us.”

The nations and peoples praise G-d for showing *us overwhelming kindness*. They thank G-d for His kindness to the Jews because they recognize the virtues of the Jewish people.

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5. *Arachin* 10a ff.; *Tur* and *Shulchan Aruch* (*Orach Chayim* 644:1).
6. In contrast to Pesach, when the entire *Hallel* is recited only on the first day (in the Diaspora, on the first two days) and not on the subsequent days, because the same sacrifices were offered each day.
7. *Tehillim* 117:1-2. The explanations in the main text enable us to understand the connection between this verse and the holiday of Sukkos. See *Siddur im Dach, Shaar HaSukkos*, pp. 259c, 260d; *Or HaTorah, Devarim*, Vol. 4, p. 1767.
SUMMARY

The mitzvos of the holiday of Sukkos reflect a spiritual sequence: First, the essential unity that transcends all distinctions is elicited through the sukkah. Afterwards, this unity is drawn down into the realm in which particular distinctions exist through the four species. Subsequently, this unity is in turn drawn down into the world at large, the 70 nations, via the offering the 70 bulls.

These sacrifices refine and elevate the nations to the extent that they accept G-d’s judgment that the Jews will prevail. They praise Him “because His kindness has overwhelmed us,” i.e., they offer thanks to Him for the kindness He showers on the Jewish people.
The fact that the non-Jewish nations and peoples praise and laud G-d because He shows overwhelming kindness to the Jewish people is a very auspicious development.\(^1\)

Indeed, (in one aspect) it surpasses G-d's overwhelming manifestation of kindness to the Jewish people in and of itself, for through it (– the non-Jews' praise of G-d –), the Divine intent is fulfilled, i.e., that the Holy One, blessed be He, desired a dwelling in the lower realms,\(^2\)

i.e., in our material world, the lowest of all realms.\(^3\)

Although G-d's manifestation of kindness reflects an outpouring of Divine blessing, it does not reflect how the world itself has aligned itself with His intent. A blessing that a non-Jew gives the Jewish people, by contrast, demonstrates how the peoples of the world acknowledge G-d's intent and seek to identify with it.

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1. In this context, it can be noted that Rashi begins his commentary to the Torah: "If the nations of the world say to Israel, 'You are thieves for having conquered land that does not belong to you'…, the Jews can then reply to them..." Numerous parshiyos of the Torah – indeed, more than an entire book – were written in order to explain to the nations of the world that the conquest of Eretz Yisrael by the Jewish people does not constitute theft. All this, in order that they, too, agree to this. See also Toras Shalom, p. 70ff., which explains that the entire process of the shattering of the vessels of Tohu was "so that [the non-Jews] express themselves according to His will.

2. Midrash Tanchuma, Parshas Naso, sec. 16, Parshas Bechukosai, sec. 3; Bamidbar Rabbah 13:6; Tanya, ch. 36.

3. Tanya, op. cit.
This concept is also explained in the *maamar* entitled *Baruch Tihiyeh Mikol HaAmim,* delivered by the Rebbe Maharash, whose *yahrzeit* is presently being commemorated.

The Rebbe Maharash's *yahrzeit* is on Tishrei 13, and the Rebbe delivered this *maamar* at a *farbrengen* on that date. The Rebbe Maharash's *maamar* highlights a statement in the *Talmud Yerushalmi:* “If a non-Jew blesses you, respond *Amen,*” as implied by the verse,

\[\text{“You will be blessed by all the nations.”}\]

Ordinarily the verse would be translated: “You will be blessed above— McCabe— all the nations,” i.e., the Jewish people will stand out from among all the other nations because G-d's blessings will be overtly manifest upon them. The *Talmud Yerushalmi,* however, interprets the verse as meaning that the non-Jewish nations will be the ones conferring blessing upon the Jewish people.

In the *maamar* cited above, the Rebbe Maharash quotes the writings of the *Arizal* that state

\[\text{that *Amen* represents the union of G-d’s names *Havayah* and *A-donai.*}\]

[Indeed, the word *Amen* (אמן) has the same numerical value (91) as G-d’s names *Havayah* (י-ה) and *A-donai* (א-דני).]

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4. *Sefer HaMaamarim* 5628, p. 171. See also the *maamar* of this title delivered in 5629 (*Sefer HaMaamarim* 5629, p. 403f.)
5. *Berachos,* the end of ch. 8.
7. *Pri Etz Chayim,* Shaar 11, ch. 1; *Shaar HaKavannos.* *Inyan Kavannas Chazaras HaAmidah,* discourse 5; cited in *Or HaTorah,* Vayikra, Vol. 4, p. 1156.
8. The four-letter name of G-d, *Yud-Hei-Vav-Hei,* as pronounced in the study of *Chassidus.*
9. It is possible to explain that the unity of G-d’s names *Havayah* and *A-donai* as reflected in the numerical equivalent of the word *Amen,* (where the two names combined equal the numerical value of one word), reflects a greater oneness than the oneness of the words שוע טווי ונוז in the word *שעותון* (see above, sec. 2, note 6).
To explain this concept:

**Havayah** represents G-d’s essential name (the Essence of His infinite light that transcends the worlds), reflecting G-dliness as it is in essence, without adapting itself to the limitations of the worlds.

All the other names of G-d reflect particular emotive attributes. For example, the Divine name א-ל is identified with **chesed**, the name א-להים with **gevurah**.

The name **Havayah**, by contrast, reflects essential G-dliness, transcending any and all particular attributes.

The contrast between G-d’s name **Havayah** and any other of His names is greatest with regard to His name **A-donai**. **A-donai** reflects G-dliness as it relates to the worlds, as our Sages comment, “It is befitting to refer to You as **A-donai**, for You are the Master of all Your creations.”
In addition to the fact that G-d's name \textit{A-donai} is identified with the lowest of the \textit{Sefiros}, the attribute of \textit{Malchus},\footnote{17} and \textit{Malchus} is the source for the created beings, the wording used by our Sages, “You are the Master of all Your creations” (using specifically the term “creations”) indicates that G-d's name \textit{A-donai} relates to created beings whose sole virtue is that they are G-d’s creations.\footnote{18}

Through the union of G-d’s names \textit{Havayah} and \textit{A-donai}, i.e., that the encompassing light of \textit{Havayah} radiates within \textit{A-donai}, a similar revelation is brought about within the creations that were brought into being from G-d’s name \textit{A-donai} [including even those created beings whose sole virtue is that they are G-d’s creations].

\begin{itemize}
\item A revelation of the Essence of G-d’s infinite light that transcends the worlds radiates within them
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\item 17. \textit{Tanya}, Shaar HaYichud VehaEmunah, ch. 7, \textit{et al.}
\item 18. See \textit{Tanya}, ch. 32.
\end{itemize}
to the extent that all creations become a dwelling for Him,

i.e., for His Essence.¹⁹

On this basis, it is possible to gain a deeper understanding of the teaching: “If a non-Jew blesses you, respond Amen”:

The Jews are fundamentally above the worlds, i.e., they relate to G-d’s transcendent name Havayah.

The fact that a non-Jew – who is part of the world – acknowledges the virtue of a Jew to the extent that he blesses him, serves as preparation, and is a catalyst²⁰ for, the manifestation of the unity of G-d’s names Havayah and A-donai within the world, and its transformation into a dwelling for Him in this lowly realm.

SUMMARY

The fact that the non-Jewish nations praise G-d because He shows overwhelming kindness to the Jewish people embodies the fulfillment of the Divine desire and intent for a dwelling in the lower realms.

¹⁹. The maamar entitled Mi Yitencha, 5565 (Sefer HaMaamarim 5565, Vol. 1, p. 489; published including the notes of the Tzemach Tzedek, Or HaTorah, Shir HaShirim, Vol. 2, p. 679ff.). See also Or HaTorah, Bamidbar, Vol. 3, p. 997; Sefer HaMaamarim 5662, p. 338; Sefer HaMaamarim 5678, p. 193; the series of maamarim entitled Yom-Tov shel Rosh HaShanah, 5666, p. 3; Sefer HaMaamarim 5699, p. 84, et al.

²⁰. The non-Jew’s blessing merely serves as a catalyst. The actual union of G-d’s names is brought about by a Jew’s recitation of Amen.
This concept is explained in the Rebbe Maharash's interpretation of a statement in the Talmud Yerushalmi: “If a non-Jew blesses you, respond Amen,” that Amen represents the union of G-d’s names Havayah and A-donai. Havayah represents G-d’s essential name, the Essence of His infinite light that transcends the worlds. This name is the spiritual source of the Jewish people. A-donai reflects G-dliness as it relates to the worlds, as our Sages comment: “It is befitting to refer to You as A-donai, for You are the Master of all Your creations.” Thus, it is the source for the non-Jewish nations. The union of these two names (as manifest in the non-Jews blessing the Jews) reflects the establishment of a dwelling for G-d in even the lowest of realms, i.e., bringing transcendent G-dliness into the limitations of our material world.
The ultimate purpose of the creation of man is to make a dwelling for G-d in this lowly realm. This is accomplished when a Jew carries out his Divine service in such an exemplary manner that even non-Jews recognize his virtues and bless him.

A non-Jew’s acknowledgment of a Jew’s spiritual virtues indicates how the world at large has accepted and aligned itself with G-dliness.

Accordingly, it is understood that G-d infuses every individual Jew with the potential to achieve this objective. In particular, this is true in these later generations, directly before the advent of the Redemption. Since at this time, it is necessary to conclude and complete the transformation of this world into G-d’s dwelling, even a greater measure of potential is granted from Above to accomplish this mission.

1. Tanya, ch. 37, et al.
It is possible to explain that this is one of the reasons that my revered father-in-law, the Rebbe Rayatz, related the following story:

Every weekday, the Rebbe Maharash (whose yahrzeit is presently being commemorated), would go for a ride in his coach through the countryside on the outskirts of the village of Lubavitch.

Once (for a particular reason), he did not follow his ordinary route but instead travelled along a different path.

During the course of that particular outing, all the local residents along the way, upon beholding him, knelt down and bowed before him.

Afterwards, when the Rebbe Maharash was asked about this, he accepted the reverence the non-Jews showed him in a matter-of-fact manner, replying:

“\textit{To whom, then, does the verse ‘You will be blessed by all the nations’ apply?}”

It is possible to explain that the reason that my revered father-in-law, the Rebbe, related this incident and instructed that it be publicized was in order to augment the potential granted to every Jew to emulate this mode of conduct.

\textsuperscript{2} See Sichos Shabbos Parshas Ekev, 5716 (Toras Menachem, Vol. 17, p. 145) in which a slightly different version of this story appears.
In addition to the potential granted by the event itself –

for since the event transpired with a nasi, a leader of the Jewish people,

and “a nasi encompasses the entire people,”

his personal conduct generates the potential for every individual Jew to emulate it –

Since a nasi– the Rebbe– is a collective soul who shares a spiritual connection to every Jew, his conduct paves the way for every Jew to act in a similar manner.

– moreover, the fact that this event was disclosed and publicized by a nasi

serves to augment the potential that is granted from Above to an even greater degree.

**SUMMARY**

When a Jew’s Divine service motivates a non-Jew to bless him, he fulfills G-d’s desire and intent in creation: the establishment of a dwelling for Him in this lowly world. Accordingly, every Jew is granted the potential to carry out such service. This holds true in particular in the present age, immediately before the advent of the final Redemption, because this is the time when the above mission must be completed.

In addition, further potential for every Jew to conduct himself in such a manner was generated by the Rebbe Maharash, who was received by non-Jews with reverence, as reflected in an incident related by the Rebbe Rayatz.

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4. It is possible to explain that the ability granted to every Jew by the actions and events that transpired with a nasi is even greater than that granted by his speech (relating teachings of Torah), for as our Sages emphasized (Bava Basra 130b): “An action is the most powerful proof.”
It is possible to say that the potential to carry out such Divine service is granted from Above (primarily) on the holiday of Sukkos. Due to the Jews’ observance of the mitzvah of the four species, on the holiday of Sukkos, everyone (even non-Jews) know that the Jews prevailed in the judgment of Rosh HaShanah, as stated above.¹

Moreover, not only are the non-Jews aware of this; they also concur with this judgment, to the extent that they praise G-d because “His kindness has overwhelmed us” – i.e., the Jewish people – (as explained above in sec. 3).

This generates the potential for a Jew to carry out his Divine service in a manner that leads to “You will be blessed by all the nations” throughout the entire year.

A further point:

The concept of victory (“the Jews prevail”), to refer to the words of the Midrash cited above implies victory over an adversary.

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¹. See sec. 1.
From this, it can be understood that the revelation on the festival of Sukkos that the Jews prevailed in the judgment of Rosh HaShanah which motivates even non-Jews to praise G-d also includes those who originally were adversaries.

They too are transformed into friends and allies and praise G-d because “His kindness has overwhelmed us.”

Therefore, the potential granted on Sukkos for performing Divine service in a manner that calls forth “You will be blessed by all the nations” throughout the entire year includes also those that were previously adversaries.

This is also evident from the wording of the verse “You will be blessed by all the nations,” for the term כל, “all,” is all-inclusive, encompassing even those who were previously enemies and opponents; they, too, bless the Jewish people.

This serves as instruction for every Jew, teaching, that even if at times there be people or circumstances that prevent and hinder him from properly carrying out his Divine service,
this should not, G-d forbid, bring about any weakness in his Divine service.

(How much more so, is there no room for thoughts of despair, Heaven forbid.)

When he decides to carry out his Divine mission without giving thought to any obstacles or hindrances,

he will see clearly, even with his fleshy eyes, that all the obstacles are in fact insubstantial.²

On the contrary, the Divine intent in having presented him with obstacles is to elevate him to a higher plane,

that as a result of overcoming these obstacles he will possess not only the virtues that result from the service of refining the sparks of G-dliness embedded in material existence, but also those resulting from the service of confronting and overcoming challenges.

(Were it not for such obstacles having presented themselves, he would not reach this level of service, for we request – and are commanded to request –

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2. See Sefer HaMaamarim 5657, p. 53. the maamar entitled Nasato Lere'eha, 5736, sec. 5 (Toras Menachem, Sefer HaMaamarim Melakat, Vol. 4, p. 51ff), et al.
“Do not bring us close… to a challenge.”

Since a person obviously does not seek to be confronted with challenges, it is clear that the challenge was presented to him from Above, so that through it, he will be elevated to a higher level.

Through the person persevering in his Divine service and proceeding forward despite the challenges, ultimately, even those who presented these obstacles will be transformed into supporters who confer blessings upon us, as reflected in the verse

“You will be blessed by all the nations.”

Through this, G-d’s intent and desire for a dwelling in the lower realms will be consummated in this material world, the lowest of all realms.

**SUMMARY**

The potential to carry out Divine service in a manner that calls forth “You will be blessed by all the nations” is granted from Above primarily on the holiday of Sukkos. As evident from the Midrash that describes the four species as symbols of victory, this includes also nations who were opponents, for victory is relevant only in the face of opposition. Even those nations that previously opposed the Jews will be transformed into allies and be motivated to praise G-d.

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4. See the maamar entitled Nasato Lerei’echa cited above, sections 9-10 (op. cit., p. 55ff.). See also the sources cited in note 35 in that maamar (op. cit., p. 50).
This is also alluded to in the verse, “You will be blessed by all the nations.” The word “all” encompasses even those nations who previously presented obstacles to the Jews’ Divine service.

Every person should derive a personal lesson from this motif, realizing that all the obstacles that he confronts in his Divine service are in fact springboards intended to elevate him to a higher rung.
The potential for a Jew to bring about the refinement of the nations of the world, and, especially, those who are adversaries, comes about through arousing and revealing the dimension of yechidah within his soul.

The yechidah constitutes the essence of the soul, which is intrinsically bound up with G-d’s Essence. The revealed powers of the soul relate to the world from the perspective of a created being. Every entity possess its own individual identity and that is its focus. By contrast, the essence of the soul views all existence as G-d views it: that it possesses no independent being and exists solely as an expression of G-dliness. This conception encompasses not only the soul’s own existence, but extends even to those elements of the world – the non-Jewish nations who oppose the Jews – that appear most removed from G-d. From the standpoint of the yechidah, everything exists solely to express G-d’s being.

Since the sparks of G-dliness embedded in these nations are utterly hidden and concealed,

Everything in the world, even those forces that are in total opposition to holiness, must contain some sparks of holiness in order to exist. However, these sparks are totally concealed, in no way manifesting their G-dly nature.

therefore, the refinement of these utterly concealed sparks can only be achieved through a Jew arousing the very core of the soul, that G-dly dimension that is ordinarily beyond expression and revelation:

1. See the maamar entitled Nesato LeY’reiecha, 5711 (Toras Menachem, Vol. 3), p. 180), which explains the refinement of the sparks of G-dliness through challenges. Since these sparks exist only as a core point (for they are in a state of utter concealment; their G-dliness is not revealed). Therefore, their refinement is achieved through the arousal of the core point of the soul, the yechidah. Although challenges reflect an opposition to G-dliness on a revealed level, their core – as is the core of all existence – is itself a spark of G-dliness. Due to its connection to G-d’s Essence, the yechidah recognized the G-dly power of these sparks is able to bring it into a revealed state.
the yechidah of his soul.

In simple terms,

by arousing his yechidah,

a Jew is able to stand firm with resilient strength in the face of all challenges.

For the unyielding strength that is needed to carry out his Divine service (without giving thought to his opponents) comes about through arousing his yechidah.\(^2\)

Ultimately, this unyielding inner strength will affect even those who oppose G-dliness and transform them into abetting forces (as explained above in sec. 6).

This leads to a further concept: Even though this development (the transformation of adversaries into abetting forces) is (seemingly) merely the result of the revelation of the yechidah he inherently possesses,

\(^2\). See the maamar entitled Nesato LeY’reiecha, 5736, sec. 2ff. (loc. cit., p. 49ff.) where this concept is explained at length.
this transformation nevertheless possesses an advantage over the revelation of the yechidah, for nothing new is achieved through the revelation of the yechidah. On the contrary, it is an ever-present, latent power, lying at the core of every Jew’s being.

In contrast, the fact that an adversary transformed into one who abets (contrary to his natural tendency) is a novel development. As explained in Chassidus, the focus is on the transformation of those who by nature oppose G-dliness. Since opposition to G-dliness lies within their very nature, their transformation into positive influences is a novel development. It is not a measured step of refinement, but a drastic revolution resulting from breaking through their shell of spiritual insensitivity and uncovering the spark of G-dliness innately present within them, which does not ordinarily come to the fore in their day-to-day existence.

A Jew’s ability to bring about such a transformation stems from the revelation of his own inner G-dly core that transcends his individual identity. G-d “alone has the power and the potential to create something from nothing and absolute non-being.” And He “transferred,” as it were, this power to achieve something new to the Jewish people, enabling them to make a dwelling for Him in the lower realms.” See also the explanations in sec. 10.

Moreover, it is specifically through such service that G-d’s intent and desire for a dwelling in the lower realms will be consummated in this material world, the lowest of all realms.

3. See the maamar entitled Vehayah Ekev, 5724, secs. 4-5 (Toras Menachem, Sefer HaMaamrim Melukat, Vol. 4, p. 190ff.) in which this concept is explained at length.
4. Tanya, Iggeres HaKodesh, Epistle 20 (p. 130b).
SUMMARY

The potential to bring about the refinement of the nations of the world, and, in particular, those who are opponents, comes about through a Jew’s arousal of the yechidah within his soul. Since the sparks of G-dliness embedded in these nations are utterly hidden and concealed, the refinement of these sparks is achieved by a Jew awakening the very core of his soul that is beyond expression and revelation. The revelation of the inner core of G-dliness within a Jew, the yechidah, awakens the essential G-dly core that exists even within these adversarial forces.

The revelation of the latent G-dly sparks existing within these entities is an utterly novel development, which as such possesses an advantage over the revelation of the yechidah that already exists within a Jew’s soul.
Similar concepts also apply regarding the refinement of the non-Jewish nations (as alluded to in the verse “Praise G-d, all you nations…”), for which potential is granted to the Jewish people on the holiday of Sukkos, as stated above in sec. 6.

This infusion of power comes as a result of the revelation of the dimension of yechidah on Rosh HaShanah and Yom Kippur.

At this point, the maamar begins to correlate the concepts mentioned previously and address itself to the questions posed at the outset of the maamar.

To explain the matter: As a whole, the Divine service carried out during the Ten Days of Teshuvah emanates from the depths of the heart, in the spirit of the verse,1 “I called You from the depths.”

The verse speaks of “depths,” in the plural, implying that there are two distinct levels of depth, referring to those dimensions of the soul known as chayah and yechidah,2 the transcendent and essential dimensions of the soul, respectively.

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1. Tehillim 130:1, the opening of the psalm recited during the Ten Days of Teshuvah (the Alter Rebbe’s Siddur at the end of Pesukei D’Zimrah, based on Pri Etz Chayim, Shaar 28, ch. 7).

2. See the maamar entitled Shir HaMaalos MiMaamakim, 5703 (Sefer HaMaamarim 5703, p. 26); see also the maamar of that title, Sefer HaMaamarim 5668, p. 12ff.
In particular, this applies on Rosh HaShanah (the beginning of the Ten Days of Teshuvah);

how much more so does it apply on Yom Kippur.

For among the Ten Days of Teshuvah themselves, Yom Kippur is “the time of repentance…,” the final culmination of “forgiveness and pardon…” being granted.3

At this time, [a Jew’s] Divine service is concentrated in a dimension of singular oneness (yechidah)4 in all the three dimensions of space, time, and soul.5

Sefer HaYetzirah explains that all existence is dependent on three dimensions: olam, space (literally, “world”); shanah, time, (literally, “year”); and nefesh, “soul.” During the Ten Days of Teshuvah, a Jew’s Divine service focuses on revealing the essential G-dly core of the soul, the essence that is bonded with His Essence. When the Beis HaMikdash was standing, this spiritual service would culminate each year with the entry of the Kohen Gadol (the yechidah of nefesh) into the Holy of Holies (the yechidah of olam) on Yom Kippur (the yechidah of shanah).

The revelation of the dimension of singular oneness (which is elicited during all the Ten Days of Teshuvah, in particular on Rosh HaShanah and Yom Kippur) occurs on the festival of Sukkot.

4. See Tosafos, s.n., ad acharas, Menachos 18a; see also (regarding Yom Kippur), Ateres Rosh, sec. 2ff., sec. 5, et al.
5. See the detailed explanation in the maamar entitled BeSukkos Teishvu, 5738, sec. 7 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 1, p. 137).
192

[As reflected in the well-known interpretation of the phrase “at the new moon, the appointed time of our festival.” Bakeseh, translated here as “at the new moon,”] literally means “when it is concealed.” The phrase implies that all matters are concealed and hidden (bakeseh) during the Ten Days of Teshuvah, and that they are revealed during the festival of Sukkos.

This implies that during the Ten Days of Teshuvah, a Jew’s Divine service focuses on his G-dly core, a dimension beyond revelation, and on Sukkos, the positive energies that were generated are now subsequently evoked and unfold into expression.

Accordingly, the Divine service of the Ten Days of Teshuvah is associated with weeping, which stems from an inward focus.

The emphasis on this mode of service is so great that the Arizal states that: “[When] one does not weep during the Ten Days of Teshuvah, his soul is imperfect.”

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6. See the maamar entitled Tik’u, Likkutei Torah, Devarim, p. 54c; Siddur im Dach, p. 235b; Ateres Rosh, Derushim LeAsares Yemei Teshuvah, p. 57a; Maamarei Admor HaEmtzai, Devarim, Vol. 3, p. 1005ff.; and others. See the maamarim entitled BeSukkos Teishvu, 5736, sec. 3, and 5738, sec. 4ff. (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 1, pp. 127, 136).

7. Tehillim 81:4; see the maamar entitled BeSukkos Teishvu, 5741, note 6 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 1, p. 163).

8. See Rosh HaShanah 8a, which interprets the verse as a reference to the holiday of Rosh HaShanah.

9. Pri Etz Chayim, Shaar 26, ch. 5, Shaar HaKollel, Derushei Rosh HaShanah (preface to the first derush); Siddur HaArizal, the end of Seder HaNesirah.

10. This is the wording appearing in Derech Chayim, Shaar HaTeshuvah, sec. 10 (p. 13d), sec. 16 (p. 21a); Maamarei Admor HaEmtzai, Devarim, Vol. 3, p. 957; the series of maamarim delivered on Rosh HaShanah 5695 (Sefer HaMaamarim Kuntreisim, Vol. 2, p. 340b), et al.
This does not apply to regarding Sukkos, “the season of our rejoicing,”
for joy is experienced specifically when its cause is in a revealed state.\(^\text{11}\)

When is a person happy? When he actually feels the influence that triggers his joy. If that influence is concealed from him, existing merely in a latent state, he will not experience joy.

Moreover, joy itself leads to even further revelation of the factor that which caused the joy,
for the natural tendency of joy is to bring inner, hidden potentials into a revealed state,\(^\text{12}\)

When a person is happy, he displays his emotions freely. Moreover, all of his positive potentials are energized and express themselves with greater ease.

to the extent that it breaks through all constraints.]\(^\text{13}\)

There are two levels to the revelation of this dimension of singular oneness on the holiday of Sukkos, both of which are dependent on the actions of the Jewish people:
The beginning of the revelation is brought about by dwelling in the sukkah.

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11. See the lengthy explanations at the beginning of the maamar entitled Samach Tisamach, 5657 (Sefer HaMaamarim 5657, p. 173ff.).
12. The maamar cited in the previous note, p. 47 (ibid., p. 221).
Chronologically, the obligation to dwell in a *sukkah* begins at the commencement of the holiday, being that the observance of this *mitzvah* is what initiates the spiritual revelations associated with the holiday.

It highlights the aspect of singular oneness, as reflected by our Sages’ statement:

“All Israel is worthy of dwelling in one *sukkah.*”

This revelation is manifest in an encompassing (*makkif*) manner.

The term *makkif*, “encompassing,” implies a revelation that is transcendent in nature and which is therefore described as being above a person’s individual identity.

Next in the sequence, through the *mitzvah* of taking the four species this revelation is internalized, as explained in various sources. The four species are held against a person’s heart when fulfilling the *mitzvah*, i.e., he “takes to heart” the spiritual influences that they arouse and makes them part of himself.

These concepts are to be connected with the explanations above (sec. 2), which state that there are two distinct dimensions of singular oneness reflected by the *mitzvos* of Sukkos:

The unity reflected by the *mitzvah* of dwelling in the *sukkah* is an essential unity, which does not recognize for any divisions among different levels;

15. See the detailed explanation in the *maamar* entitled *BeSukkos Teishvu*, 5738, sec. 10 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 139ff.).
16. Siddur im Dach, p. 263cf.; the series of *maamarim* entitled Vekacha, 5637, sec. 84ff., the *maamar* entitled VeLekachtem Lachem, 5661 (*Sefer HaMaamarim 5661*, p. 191; the series of *maamarim* entitled Yom-Tov shel Rosh HaShanah, 5666, p. 32, et al.)
rather, it highlights the fundamental commonality shared equally by all Jews.

In contrast, the unity reflected by the mitzvah of taking the four species involves the recognition that even though distinct entities do exist, they nevertheless merge and join together in unity.

The reason for these differing emphases is that the process of internalization involves relating to different distinct qualities that exists within one's own self and within others.\(^\text{17}\)

Accordingly, the unity of the sukkah, which does not recognize distinction, is manifest in an encompassing manner.

The sukkah relates to every Jew, no matter who he be, because it highlights the essential G-dly core of our being, which is above our individual identities.

Through the unity reflected by the four species, which parallel the four categories that comprise the Jewish people, and similarly, which parallel the four levels in the soul\(^\text{18}\) of every Jew,

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17. Derech Mitzvoseha, p. 85b; the series of maamarim entitled Yom-Tov shel Rosh HaShanah, 5666, p. 474ff.
18. See Likkutei Torah, Bamidbar, p. 67a; see the detailed exposition in the maamar entitled Eloki Neshamah, 5699 (Sefer HaMaamarim 5699, p. 221ff.), et al.
The soul’s attributes reflect (as does all existence) the Sefiros alluded to by the four letters of G-d’s name י-ה-ו-ה: Chochmah, Binah, Z’er Znpin (the emotive attributes), and Malchus, respectively.

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...this unity is elicited and internalized.

**SUMMARY**

A Jew’s ability to refine the non-Jewish nations that is granted him on Sukkos is an outgrowth of the revelation of the dimension of yechidah in the Jews’ Divine service during the Ten Days of Teshuvah, particularly during Rosh HaShanah and Yom Kippur.

Through Divine service that emanates from the very depth of his being during those days, a Jew evokes G-d’s essential singular oneness, which is then drawn into and revealed in an encompassing makkif manner through the mitzvah of dwelling in the sukkah and in turn internalized through the mitzvah of taking the four species. These mitzvos thus reflect two different dimensions of unity:

(a) the essential singular oneness reflected by the mitzvah of dwelling in the sukkah, which does not recognize any distinction between different levels;

(b) the oneness reflected by the mitzvah of taking the four species, which joins distinct entities in unity.
The revelation of the unity among the particular types of Jews (the four categories mentioned above in sec. 2,) makes possible yet another development. The mitzvah of taking the four species reveals that the Jews prevailed in the judgment of Rosh HaShanah and, moreover, that even the non-Jewish nations accept this judgment, to the extent that they praise and laud G-d for having showered upon us His overwhelming kindness.

To explain this matter, and to focus on the inner dimension implied by the statement of the Midrash that the non-Jews accept that the Jews prevailed in judgment: Multiplicity is fundamentally relevant with regard to the non-Jewish nations.

1. As mentioned at the end of sec. 8.
Aside from the fact that “You are the least among the nations,”

and the Jewish people are but one of the seventy nations of the world,

the Jewish people are characterized by singularity: the entire people form one unified entity.

In contrast, multiplicity (the existence of separate entities) characterizes non-Jews and the nations of the world.

The reason that the entire Jewish people is characterized by unity is

because their source is G-d’s name Havayah, of which it is said, “Havayah is one.”

From this, it can be understood that the oneness of the Jewish people is of an essential nature.

Not only are they not separate one from the other (as are the other nations);

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3. Attributed to the Midrash by Chizkuni, Devarim 6:4; Siddur im Dach, p. 236c; Sefer HaMaamarim 5562, p. 269; Maamarei Admur HaZakein al Parshiyos HaTorah, Vol. 1, p. 150; Or HaTorah, Vol. 4, p. 1934.
4. Likkutei Torah, Devarim, p. 44a.
5. See Rashi, Bereishis 46:26 (based on Vayikra Rabbah 4:6), which notes that the Torah uses the singular form nefesh when speaking about Yaakov and his descendants, but the plural nefashos with regard to Esav and his descendants.
7. Tanya, ch. 32.
they are above (and stand apart from) the division that characterizes the angels and the spiritual realms,
which derive their existence from G-d's name Elokim, a name that employs the plural form and which therefore denotes multiplicity.

Moreover, they are also above the source for division that exists within G-d's name Elokim (as reflected by its plural form).

On the surface, the use of a plural in reference to G-d is problematic, for G-d is the Source of all Oneness. Nevertheless, since the world that He brings into being is characterized by division and multiplicity, there exists within G-d Himself a source for the diverse qualities manifest in creation. (As explained at length in Tanya, Shaar HaYichud VehaEmunah, the existence of this level neither contradicts nor conflicts with G-d's essential oneness, for Havayah and Elokim are one.)

As a whole, this refers to G-d's light that is memale kol almin, which vitalizes every world in the hierarchy of both the spiritual realms above and also this physical world, relating to every created being on its particular level.

Since this Divine light invests itself in every world and in every created being according to its own level, it must also be characterized by a certain dimension of multiplicity. To allude to this concept, G-d's name Elokim, the spiritual source of this entire framework of existence, uses a plural form. The Jewish people, however, are intimately bound up with the essential G-dliness reflected by the name Havayah, which is characterized by unity and which transcends the entire concept of division.

8. For they derive from G-d's name Elokim in contrast to the Jews, who derive from His name Havayah (Tanya, Iggeres HaTeshuvah, ch. 4, p. 94a). See the series of maamarim entitled Yom-Tov shel Rosh HaShanah, 5666, p. 451, which state: “Souls are not characterized by multiplicity to the same extent as are the angels.”

Nevertheless, there also exists (in the external dimension of their being) an aspect of multiplicity among the Jewish people.

Simply put, each Jew possesses a different individual nature than his fellow man. On a larger scale, these differences are reflected in the four types of Jews symbolized by the four species.

By drawing down unity within those aspects of multiplicity that exist among the Jewish people through the mitzvah of taking the four species, unity is also drawn down into the multiplicity that characterizes G-d’s name Elokim,

and in that way, is drawn down within the multiplicity that characterizes the various worlds, both spiritual and material, and the created beings found within these worlds,

including even the vast multiplicity that characterizes the created beings of this material world.

[For the concept “How manifold are Your works, O G-d!”]

(division into a multitude of individual levels) applies primarily in this material world].

This also includes the multitude of non-Jewish nations.

It is possible to explain that this is also the connection between the two interpretations of the concept of the four species:

According to one interpretation, they represent the four categories within the Jewish people,

whereas according to another interpretation they represent the four supernal rungs of G-dliness, (as stated above in sec. 2).

To explain the connection between the two interpretations: The four levels of G-dly light Above refer to His light that is memale kol almin,

the light that grants vitality and brings into being the four worlds of Atzilus, Beria\(j, Y\)etzirah, and Asiyah,

each world according to its level.

Through drawing down unity into the multiplicity that exists within the Jewish people (as they are reflected in the four categories and their four respective levels),

unity is subsequently drawn down into the multiplicity that characterizes G-d’s light that is memale kol almin

(the four supernal levels of G-dly light)

and in turn also into the multiplicity that characterizes the numerous worlds,
even into the multiplicity that characterizes the nations of this material world.

SUMMARY

The revelation of the unity that exists among the particular types of Jews leads to unity in the world at large, as expressed in the non-Jews’ acceptance of the Jews’ victory in the judgment of Rosh HaShanah.

To explain: Fundamentally, the Jewish people are characterized by unity, since their souls are rooted in G-d’s name Havayah, which is characterized by oneness. By contrast, the non-Jews derive from G-d’s name Elokim (which, as reflected by its plural form) is the source of multiplicity. Hence, the non-Jews are characterized by division.

There also exists an aspect of multiplicity within the external dimensions of the Jewish people. By drawing down oneness into those aspects of multiplicity found within the Jewish people through the mitzvah of taking the four species, oneness is subsequently drawn down into the multiplicity that characterizes G-d’s name Elokim and into all the worlds and created beings that derive from it, including the non-Jewish nations.
Based on all the above, it can be understood that the fact that the Jews’ taking the four species influences the non-Jewish nations to the extent that they too accept the victory of the Jews in the judgment of Rosh HaShanah, to the extent that they praise and laud G-d for the victory because “His kindness has overwhelmed us” surpasses (in one aspect) the victory of the Jews in their judgment itself.

For the fact that also non-Jews – and in particular, those who originally were adversaries of the Jews (and who had to be vanquished) – now praise and laud G-d because “His kindness has overwhelmed us” is a novel development (see the explanations above in sec. 7).

In that section, it was explained that the Jews’ revelation of the yechidah is not considered a novel development because it is an intrinsic element of their being, constituting the very core of their existence. In contrast, the transformation of the non-Jewish nations into peoples who praise G-d does represent a novel development, which runs contrary to their natural tendencies.
For this reason, this development commands distinction.

Moreover, it is through this transformation that G-d’s desire and intent for a dwelling in the lower realms is consummated, in the lowest of all possible levels.

True, this achievement (the submission of the nations of the world to the Jewish peoples) will take place primarily in the Ultimate Future, as stated in the prophecy of Zechariah¹ that every Jew will have 2800 (non-Jewish) servants who will hold the edges of his robe and serve him.

Nevertheless, in microcosm, a foretaste of this development is already taking place even in the era of exile, especially in our times, in immediate proximity to Mashiach’s coming (as explained in sec. 5 above).²

In this vein, the assistance which the non-Jewish nations extend to the Jewish people in the present era takes on even greater significance because it anticipates

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¹ Zechariah 8:23, as interpreted by Shabbos 32b and Rashi’s commentary to Zechariah.
² There, it was explained that the fact that the Rebbe Rayatz publicized the story of how the non-Jews paid homage to the Rebbe Maharash enhances the potential of every Jew to mirror that service.
their complete transformation in the Ultimate Future.3

On this basis, we can understand our Sages’ interpretation of the verse, “And you shall take for yourselves on the first day...,” as meaning “the first day of the reckoning.”

The above explanations enable us to resolve one of the questions raised at the beginning of the maamar: Why is the expression “the first day” used in reference to the mitzvah of taking the four species, when in fact the mitzvah is to be performed on the fifteenth day of the month?

True, the Jews’ victory in judgment that is made known via taking the four species is the revelation of the victory achieved on Rosh HaShanah.

And this dimension associated with taking the four species on the first day of the festival of Sukkos is directly related to the fact that it is the fifteenth day after Rosh HaShanah, for the intent is that the non-Jews align themselves with the essential G-dliness revealed through the Jews’ Divine service of Rosh HaShanah.

Thus, the question becomes even stronger: Why does the verse refer to the first day and not to the fifteenth day from Rosh HaShanah?

Nevertheless, the fact that taking the four species causes the non-Jewish nations to accept the victory of the Jewish people,

to the extent that they praise and laud G-d for this, is a novel development and, as explained above, it is of paramount importance. Therefore, the verse states, “And you shall take for yourselves on the first day…” interpreted as referring to “the first day of the reckoning.”

On this basis, we can understand our Sages’ statement, “As reward for observing the three mitzvos described as ‘first’:

[refraining from work on the festival of Pesach, refraining from work on the festival of Sukkos, and taking the lulav],

to destroy the descendants of Esav, the rebuilding of the Beis HaMikdash, and the name of Mashiach.”

And it is well known that the “first” associated with the four species is loftier than “the first” associated with the sukkah.

5. Rashi’s commentary to Pesachim, op. cit.
6. See the lengthy explanation in Likkutei Levi Yitzchak LeMaamarei Chazal, p. 104ff., which explains the kabbalistic rungs associated with these mitzvos: Pesach is associated with Chochmah setimaah, sukkah with gulgalta, and the lulav and its species with avira, and even extending to daas of Atik vested in avira, which is identified with Radla (the innermost dimension of Kesser).
7. I.e., refraining from work on the festival of Sukkos, as stated by Rashi, loc. city. See, however, the Chiddushei Aggados of Maharsha, which associates refraining from work on the holiday with the mitzvah of sukkah, stating: “The reason why ‘the first’ is mentioned regarding refraining from work on the festival of Sukkos (is) because it is...
On the surface, since the inner motivation for the mitzvah of the four species is to draw down (and internalize) the encompassing light (makkif) associated with the sukkah – which as explained in sec. 8 is an expression of the essential bond with G-d manifest on Rosh HaShanah and Yom Kippur – how is it then possible that this be loftier than the sukkah itself, the dimension it seeks to draw down?

A possible explanation is that through the Divine service associated with the four species, the Jewish people fulfill the Divine intent for a dwelling for G-d in the lower realms.

As mentioned in sec. 7, the Divine service of the other holidays of Tishrei reflects the essential Divine potential invested in the Jewish people from Above; it is not the product of the Jews’ Divine service. The non-Jewish nations, by contrast, do not share an inherent connection with this essential G-dliness. It is only through the efforts of the Jewish people (as expressed through the Divine service associated with the four species) that the non-Jews are motivated to align themselves with the Divine intent. This novel development fulfills G-d’s intent for a dwelling in the lower realms.

Therefore, i.e., because they bring G-d’s intent to fruition, the reward given the Jewish people is the revelation of G-d’s Essence.

written (Vayikra 23:53): ‘I caused the Children of Israel to dwell in sukkos;’ Accordingly, it is related to the building of the Beis HaMikdash, about which it is said (Tehillim 76:3): ‘His sukkah will be in [Jeru]salem.’ See Likkutei Levi Yitzchak, loc. cit., pp. 105-106.
May it be G-d’s will that from Sukkos, the “season of our rejoicing,”

(as reflected by the verse, “You shall take for yourselves… and you shall rejoice”)

that we attain – in the very near future – the ultimate rejoicing,

when we will be “crowned with eternal joy,”

with the advent of the true and complete Redemption, led by our righteous Mashiach.

May he come and redeem us and lead us upright to our land, speedily in our days.

SUMMARY

As explained, taking the four species motivates the non-Jewish nations to accept the victory of the Jews in the judgment of Rosh HaShanah. In one aspect, this acceptance surpasses the victory in judgment itself, for it fulfills G-d’s intent for a dwelling in the lower realms. Since this acceptance is a novel development resulting from the Jewish people’s Divine service, in reward for bringing it about the Jews will merit the revelation of essential G-dliness in the era of Mashiach.

8. Vayikra 23:40. See the Maharsha’s Chiddushei Aggados, loc. cit., which states: “The rationale for the mitzvah of the lulav is associated with… rejoicing, as it is written, ‘You shall take for yourselves… and you shall rejoice.’” [Through it, the Jews] will merit rejoicing in the Ultimate Future, with the coming of Mashiach. See Likkutei Sichos, Vol. 19, p. 362.

יום ד' ערב יג תשרי, שנת ה'תשנ'1

"לקראת חג הַסוכּות..."

קונטרס חג הַסוכּות – תשנ'1

א) אמור כג, מ.

ב) תניא אמור כב, הובא בטור או"ח הל' ר"ה סתקפ"א. וראה גם פסיקתא דר"כ פיסקא ולקחתם לכם (בהוצאת באבער – קפב, ב ואילך). ויק"ר פ"ל, ז. יל"ש עה"פ אמור שם (רמז תרנא). וראה גם קה"ר פ"ט, ז.

ג) כ"ה בתנחומא שם. ובטור שם ליתא. ובתנחומא באבער כאן: והלא יום חמשה עשר הוא, אלא מאי ראשון, ראשון לחשבון עונות.

ד) כ"ה הלשון בתנחומא שם (ועד"ז ביל"ש וקה"ר שם). וראה דרישה לטור שם סק"ט דביוהכ"פ נמחלו כל העונות (ולא רק רובן).

ה) פסיקתא דר"כ, ויק"ר ויל"ש שם. ובב"י שם משמע שכ"ה גירסתו (גם) בתנחומא שם.

ו) כ"ה בב"י שם. ובויק"ר שם "מן הכא נחיל חסיננא". ובכה"ר שם "מן הכא ולהלן הוא חסיננא".

ז) ובפרט, שמצות סוכה וחגיגה תלאם הכתוב במנין ט"ו בחודש (ראה ב"י וב"ח שם), ובמצות נְטִלַּת ד' מִינִים שינה ותלה ביום ראשון.

ח) ויק"ר שם, ב. יל"ש שם. וראה גם פסיקתא שם. תנחומא אמור יח.

ט) ראה בארוכה ד"ה בסוכות תשנ"ו ס"ב ואילך (תורת מנחם – ספר המאמרים מלוקט חלק א ע' קכז ואילך. וש"נ) בענין המקיף דסוכה הוא למעלה מהתחלקות.

י) סוכה כז, ב. והדוגמת ענני הכבוד (בסוכות הושבתי גו*) שהקיפו את כל יִשְׂרָאֵל כולם כאיש אחד.

אמור כג, מג. וראה סוכה יא, ב (לפי דיעה אחת) שענני כבוד היו. וכ"ה בפשוטו של מקרא – פרס"י עה"פ. וכ"ה גם להלכה – טושו"ע (ודאדה"ז) או"ח הל' סוכה ר"ס תרכה.

יא) ויק"ר פ"ל, יב.

יב) גם האחדות שבכל מין גופא הוא שמריבוי נעשה אחדות. וכמו באתרוג – ההתאחדות של האוירים דו' תקופות השנה. ועד"ז בשאר המינים. – ראה בארוכה ד"ה וחג האסיף תשנ"ג ס"ב (תורת מנחם – ספר המאמרים מלוקט חלק א ע' קעג ואילך). וש"נ.

יג) ויק"ר שם, ט.

יח) סוכה נה, ב. במדב"ר פכ"א, כד. פרס"י עה"פ פינחס כט, יח. שם, לה.

יט) הושע יד, ג.

כ) מאמרי אדמו"ר האמצעי דברים ח"ד ע' א'תפט ואילך. המשך תרס"ו ע' מ. וראה בארוכה ד"ה בסוכות תשנ"ו ס"א וס"ח (תורת מנחם – ספר המאמרים מלוקט חלק א ע' קכו. ס"ע קל ואילך).

כד) ראה תניא נשא טז. בחוקותי ג. במדב"ר פי"ג, ו. תניא רפל"ו.

כה) תניא שם.

כו) סה"מ תרכ"ח ע' קעא. וראה ג"כ ד"ה זה תרכ"ט (סה"מ תרכ"ט (הוצאה תשנ"ב) בסופו ע' תג ואילך).

כח) עקב ז, יד.
לכל לחם לכל ביה ערבו: שלום!

לך את יוםTyped Text Here, ולקחתם ולא יאכלה ביהב.
לעבירתם, נז. ממאורים אפורהיה האמצעים דיבריו ח"ג, ו'א"ה. וראינו בא"ד.PREC. ה'תשל"ו ע' ו'א"ה, וראינו בא"ד
לעני'ו"ת נז, א"ד. מאמרי אדמו"ר האמצעי דברים ח"ג ע' א'ה ואילך. ובכ"מ. וראה בארוכה ד"ה Başוכות תשבו
ה'תשל"ו ס"ג; ה'תשל"ח ס"ד ואילך (תורת מנחם – ספר המאמרים מלקט חלק א ע' קכז; שם ע' קלן).  
(תורת מנחם – ספר המאמרים מלקט חלק א ע' 6)
נה) תהלים פא, ד. וראה ד"ה Başוכות תשבו ה'תשמ"א הערה
 kristה).  
נס) ד"ה הנ"ל ע' 47 (ס"מ פ"ד ו' א"ה).  
סא) וראה בארוכה ד"ה Başוכות תשבו ה'תשל"ח ס"י (תורת מנחם – ספר המאמרים מלקט חלק א ס"ע קלט
ואילך).  
סב) סידור (עם דא"ח) שער הלולב רסג, סע"ג ואילך. המשך ר"ה תרצ"ה פפ"ג ואילך. רד"ה ולקחתם לכם תרס"א
(ס"מ תרס"א ע' קצא). המשך תרס"ו ע' עדר ואילך.  
סג) סהמ"צ להצ"צ פה, ריש ע"ב. המשך תרס"ו ע' עדר ואילך.  
סח) ראה פרש"י עה"פ ויגש מו, כו (מויק"ר פ"ד, ו (בסופה)).  
סט) תניא פל"ב.  
ע) שהם משם אלפים (אגה"ת פ"ד – צד, א). וראה המשך תרס"ו ע' תנא "בנשמות אין הריבוי כ"כ פרשיות
ואילך).  
עא) ראה גם רש"י עה"פ וירא כ, יג, וישלח לה, ז.  
עב) תהלים קד, כד.  
עגי) זכרי' ח, כג. וראה שבת לב, ב. פרש"י לזכרי' שם.  
עד) פסחים ה, א.  
עה) פרש"י שם ד"ה בשכר.  
עו) ראה בארוכה לקוטי לוי"צ למחז"ל ע' קד ואילך, שראשון דפסח הוא ח"ס, דסוכה – גלגלתא, ודלולב מיניו –
כ' ד"ה בפרש"י שם (נעתק לעיל)"; ושלכן שייך "לבנין ביהמ"ק" שנאמר בו (תהלים עו, בא"ד Başוכות תשבו
שהנאמר בו первого.. (הוא) כמ"ש כי. וראה גם לקוטי לוי"צ שם ע' קה-ו.  
וט) ישעי' לה, יו"ד. נא, יא.  
וגו' יזכו לשמחה לעתיד בבוא משיח", עיי"ש. וראה לקוטי חי"ט ע
("ויהי בשלם
לidges" כ"כ ולקחתם לכם וגו' ושמחתם
"ועַשְׂנֵהֶתךָ").  
ג) "ויהי בשלם
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