

a CALL to ACTION

Foreword

This publication is presented in honor of the forthcoming *Yom Tov* of *Sukkos*, revised from the premiere edition of *a CALL to ACTION*. It is during this most elevated and potent time of year that our individual action takes precedence. Hence, the translation of *HaMaaseh Hu HaIkar*, a published collection of instruction from the Rebbe's *sichos*.

HaMaaseh Hu HaIkar is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). This English translation is rendered by Rabbi Shais Taub, who has made it available in pamphlet format for the first time.

Sukkos is a holiday of unity. This is especially pronounced as it is a year of *Hakhel*. The Rebbe placed great emphasis on commemorating *Hakhel* in our times, and *Sukkos* was the time distinguished for the ceremony in the days of the *Beis HaMikdash*. It was at this time in 5748, the Rebbe chose to change a Chabad custom to display enthusiasm for the *Hakhel* plan, as explored later in this publication.

The Rebbe, *Melech HaMoshiach*, has emphasized the primacy of action at this time, when *Moshiach's* arrival is imminent. We are now beginning to experience the era when we will fully appreciate "the superiority of deed" above scholarship. May it happen now, completely and speedily.

Editorial Office of
HaMaaseh Hu HaIkar

Erev *Sukkos*, 5762
Year of *Hakhel*

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Preparing for *Sukkos*

HELPING THOSE IN NEED

- Every man and woman should take personal responsibility that all those who are lacking will have all that they need for the holiday of *Sukkos*. Towards this end, we should donate money to the institutions that assist such people in need.¹
- Plenty of time before *Sukkos*, we should already inform those in need that they will receive everything needed for *Yom Tov*, for the announcement itself brings both spiritual and physical comfort.²
- We should attempt to provide these needs at the earliest occasion and bring peace of mind and joy to the recipients even during the preparatory days leading up to *Sukkos*.³ This includes providing holiday meals, a *lulav* and *esrog*, access to a *sukkah*, or better still, their very own *sukkah*. In this way the joy of the holiday reaches even greater fullness.⁴
- We must be quick to determine whether a neighbor of ours may lack something of this sort, but due to his fallen spirits lacks the courage to speak out. And even if he has the courage to admit the fact

1. *Sichas Parashas Ki Savo*, 21 Elul 5748 (*Hisva'aduyos*, pp. 315, 327).
2. *Ibid*.
3. *Sichas Macharas Yom Kippur* 5749 (*Hisva'aduyos*, p. 81). See also *Sichas Parashas Ki Savo*, 21 Elul 5748.
4. *Sichas Shabbos Parashas Haazinu*, 13 Tishrei 5749 (*Hisva'aduyos*, p. 97): "Especially pertaining to the four species [the *lulav* and *esrog*, which, halachically, must belong to the one who uses them to fulfill the mitzvah]"

he is in need, he still may not have the courage to actually ask for help.⁵

- Even if you have already donated toward this cause, you should think again whether there is still something you can and must do to increase in providing others with their holiday needs.⁶

- Providing for those who are in need takes on even greater significance in the time of *Sukkos*, commonly referred to as the "Time of our Joy." Thus, it is a time when we must concern ourselves specifically with the joy of every single Jew.⁷

TZEDAKAH

- On *Erev Sukkos* we should increase in giving of *tzedakah*.⁸

PREPARING THE SUKKAH

- It was the custom of the Previous Rebbe and his father, the Rebbe Rashab, to apply a heavy amount of covering (*s'chach*) to the *sukkah* and to emphasize this verbally by calling out "More *s'chach!* More *s'chach!*"⁹ — not worrying about the fact that one is supposed to be able to see stars through the covering of the *sukkah*.¹⁰

- Certainly, they also found a way that stars could be seen. This was by taking a stick and poking it through the thickness of the *s'chach* so that as abundant as it was, there was still a small hole through which stars could be seen.¹¹

⁵. *Sichas Parashas Nitzavim* 5751: "Furthermore, he may even claim that it is unnecessary to be worried about such 'luxuries.'"

⁶. *Sichas Shabbos Parashas Ki Savo* 21 Elul 5748 (*Hisva'aduyos*, p. 315). See also *Shabbos Parashas Vayeilech* 5752 (*Sichos Kodesh*, p. 45).

⁷. *Sichas Macheres Yom Kippur* 5749 (*Hisva'aduyos*, p. 81).

⁸. *Sichas 13 Tishrei* 5750 (*Hisva'aduyos*, p. 119).

⁹. "Similarly we find concerning the preparation of spices for incense in the *Beis HaMikdash*, that as the *kohen* would grind the spices, the overseer would call out 'Grind it well, grind it well,' so that the [rhythmic pattern of his] voice would aid in the grinding."

¹⁰. *Sichas Fourth Night of Sukkos* 5750 (*Hisva'aduyos*, p. 164).

¹¹. *Ibid.*

PREPARING THE LULAV

- It is the custom of Chabad to add in the number of myrtles (*hadassim*), at the very least an extra three besides the standard three required by *halachah*.¹²

Sukkos

ANNOUNCING "GOOD YOM TOV"

- It is written in *Yalkut* that "three different verses in Torah mention the concept of *simchah* in relation to *Sukkos*." Therefore, we should also announce "Good *Yom Tov*"¹³ three times — three times also being a *chazakah*.¹⁴

- When doing this, we should raise our voices louder and louder each time¹⁵ until, by the third time, we are not able to raise our voices any louder.¹⁶

- At the same time, this must be done in an orderly manner —neither wild nor rushed—as in all matters of holiness by which we serve G-d.¹⁷

- In addition to announcing "Good *Yom Tov*" in the above manner while in *shul*, we should do so again upon entering the *sukkah* which is considered a new

¹². *Sichas Shabbos Parashas Haazinu*, 13 Tishrei 5752 (*Sichos Kodesh* p. 98).

¹³. *Sichas Third Night of Sukkos* 5748 (*Hisva'aduyos*, p. 200).

Editor's Note: On the *Shabbos* of *Sukkos*, one should also cry out "Good *Shabbos!*" in this same manner, recorded as follows in this *sichah* of 5748: "The Rebbe announced 'Good *Shabbos!*' three times, the congregation repeating after him each time." See also *Sichas First Night of Sukkos*, In the *Sukkah* 5750 (*Hisva'aduyos*, p. 144) in which the Rebbe announced as follows, "Good *Shabbos*, Good *Yom Tov!* Good *Shabbos*, Good *Yom Tov!* Good *Shabbos*, Good *Yom Tov!*"

¹⁴. *Sichas First Night of Sukkos* 5750 (*Hisva'aduyos*, p. 142). See also *Sichas First Night of Sukkos* 5752 (*Sichos Kodesh* p. 110): "[At the conclusion of the *sichah*] the Rebbe announced again 'A Good *Yom Tov!* A Good *Yom Tov!* A Good *Yom Tov!*'—three times." See *Sichas First Night of Sukkos* 5748 (*Hisva'aduyos*, p. 171) and *Sichas First Night of Sukkos* 5749 (*Hisva'aduyos*, p. 108) etc.

¹⁵. "Compare this to the saying of *Kol Nidre* which the *chazan* also repeats three times, each time louder and louder. How much more so when lifting our voices in a joyful manner, each time should be louder than the one before."

¹⁶. *Sichas First Night of Sukkos* 5748 (*Hisva'aduyos*, p. 171): "We might add that lifting the voice also lifts the person's very being out of the stance and status of the mundane and into the stance and status of *Yom Tov*."

¹⁷. *Ibid.*

place even if the *sukkah* is connected to the *shul* itself.¹⁸

HALLEL

Editor's Note: Every seventh year, the entire nation – men, women and children - would assemble in the Bais HaMikdash on Sukkos, as commanded by the Torah. There, they heard the King read from the Torah and were inspired to fear G-d. In the recent Hakhel year of 5748, the Rebbe made an urgent demand to utilize this momentous year for convening constant gatherings that arouse awe and fear of G-d.

Conveying the tremendous magnitude of Hakhel, the Rebbe made public knowledge of a certain personal practice he himself had undertaken expressly to promote the great urgency of Hakhel. Said the Rebbe, "When the tumult over the Hakhel year began, I forced myself to adopt a unique practice in order that I, too, should be affected. This practice is one that runs counter to my spirit, my nature and my habit – especially, as there is the concern that one not, Heaven forbid, disturb the intimate bond with one's Rebbe."¹⁹ Nevertheless, I altered the custom pertaining to holding the lulav and esrog during Hallel.

- Now, rather than holding the *lulav* and *esrog* just when they are shaken, I hold them throughout the entire *Hallel*.²⁰
- Our Sages have explained that the four species, *lulav*, *esrog*, *hadassim* and *aravos*, allude to four types of Jews. The coming together of these four species in a single mitzvah symbolizes the unity of all types of Jews as a single entity. This unity is precisely the idea of *Hakhel*. Therefore, in order to emphasize just how crucial is the concept of *Hakhel*, the custom had to

be changed, for the very reason that it was so difficult to do and would thus arouse wonder in all those who see it.²¹

CHOL HAMOED

- [Immediately when *Yom Tov* ends] there must be an announcement of 'Good *Moed!*' and since I have not yet made *havdallah*, this announcement will be made by the *gabbai*.²²
- There are many who are careful to eat meat –in addition to drinking wine –as a sign of joy every day of *Chol Hamoed*, since the Biblical command to be joyful on *Yom Tov* applies equally to *Chol Hamoed*.²³
- During *Sukkos* we should increase in Torah study, learning with even greater intensity and strength. This applies especially to the inner dimensions of Torah, *Chabad chassidus*, which should be studied with understanding and comprehension, with *Chochmah*, *Bina* and *Daas*.²⁴
- On each of the seven days of *Sukkos*, there must be a special increase in learning the Torah of the *Chassidishe Ushpiza*²⁵ of that day.²⁶
- There should be an extra emphasis in learning in general on the third day of *Sukkos*, because the *Ushpizin* of that day, Yaakov Avinu and the Alter Rebbe, both represent the idea of Torah.²⁷
- Being that Moshe Rabeinu is the *Ushpiza* for the fourth day of *Sukkos*, on this day we should learn

¹⁸. *Sichas First Night of Sukkos*, In the *Sukkah 5750 (Hisva'aduyos*, p. 144): "Therefore, I am not going to wait and I will just make the announcement myself. Good *Shabbos*, Good *Yom Tov!* Good *Shabbos*, Good *Yom Tov!* Good *Shabbos*, Good *Yom Tov!* And in the meantime while they are off assembling a committee consisting of the entire world - man, woman and child - to decide if and how to make the announcement, we'll have all fulfilled our obligation with the previous announcement."

¹⁹. Editor's Note : It was the custom of the Previous Rebbe to hold the *lulav* and *esrog* only at those points in *Hallel* where they are actually shaken.

²⁰. *Sichas Fifth Night, 5748 (Hisva'aduyos*, p. 245).

Editor's Note : The Rebbe repeated this practice at various times throughout the *Sukkos* of 5752 (1992), holding the *lulav* and *esrog* throughout the duration of the *Hallel*.

²¹. *Ibid*.

²². *Sichas Third Night of Sukkos 5750 (Hisva'aduyos*, p. 148).

²³. *Sichas Night of Hoshanna Rabbah 5750 (Hisva'aduyos*, p. 192).

²⁴. *Mayanei Hayeshuah 5750 (Hisva'aduyos*, p. 107).

²⁵. Editor's note: In the *Zohar* it is related that on each night of *Sukkos*, a different spiritual guest visits the *sukkah* of every Jew. In addition to the *ushpizin* noted in the *Zohar* - 1) Avraham, 2) Yitzchak, 3) Yaakov, 4) Moshe, 5) Aharon, 6) Yosef, 7) David - in later generations, it has become a custom of Chasidim to appoint a corresponding delegation of "*Chasidishe Ushpizin*" - 1) The Ba'al Shem Tov, 2) The Maggid, 3) The Alter Rebbe, 4) The Mittlerer Rebbe, 5) The Tzemach Tzedek, 6) The Rebbe Maharash, and 7) The Rebbe Rashab. In essence, they all come every day of *Sukkos*. But each day, one is the leader and the others accompany him.

²⁶. *Mayanei Hayeshuah 5751 (Hisva'aduyos*, p. 112).

²⁷. *Mayanei Hayeshuah 5750 (Hisva'aduyos*, p. 139).

some *new* concept in Torah —the Torah of Moshe — that we have never learned before.²⁸

- Since the *halachah* is that the mitzvah of *lulav* may be performed throughout the entire day, we must be even more careful to perform the mitzvah right away. It is the nature of a person, when he knows he has all day to finish a task, it is much more likely that he will forget to do it altogether.²⁹

Simchas Beis Hasho'evah

FARBRENGENS

- In his *sichos*, the Previous Rebbe describes the *Simchas Beis Hasho'evah fabrengens* in Lubavitch, specifically those of his father, the Rebbe Rashab and of the Rebbes before him. He recounts that the Rebbes would physically make themselves an example by attending *fabrengens* during *Simchas Beis Hasho'evah* so that others should see and participate as well.³⁰

- If upon returning home from the *farbrengen* one finds members of his household who, for whatever reason, did not attend *Simchas Beis Hasho'evah*, or who attended another *Simchas Beis Hasho'evah*, then he should relate to them what was spoken, and more.³¹

THE AZARAH (COURTYARD)

Editor's note: The Azarah, the courtyard of the Beis HaMikdash, was the location of the Simchas Beis Hasho'eva celebration in Temple times. The Rebbe points out the resemblance between the words "Azarah" and "ezrah – help," and explains the role of the Azarah in our day.

- The *Azarah* is a "help" to every *Simchas Beis Hasho'evah* celebration, that is, by our reviewing and speaking about the various details of the *simchah* as it was celebrated in the *Azarah*. And even if we ourselves were not to speak about it, since it has

already been printed in the Talmud, this itself has an effect on all generations.³²

- *Simchas Beis Hasho'evah* begins in *shul*, which represents the courtyard of the *Beis HaMikdash*. The *simchah* then grows, filling the *shul* to capacity, until finally, it can no longer be contained within the walls and ceiling of the building and it spreads out into the street.³³

SIMCHAS BEIS HASHO'EVAH AFTER THE DESTRUCTION OF THE TEMPLE

- Because of the integral role of flutes in *Simchas Beis Hasho'eva* as celebrated in the *Beis HaMikdash*, the festivities would only begin after *Yom Tov* when we are again allowed to play instruments. In the time of exile, however, *Simchas Beis Hasho'evah* can start on the very first night of *Yom Tov* without the instruments. Indeed, the *simchah* on that night should be with extra intensity, for it "opens" *Simchas Beis Hasho'evah* for that year.³⁴

- In the time of the exile, women can and must make their own *Simchas Beis Hasho'evah* celebration, in a women's section, either at the time of the main celebration or afterward.³⁵

Children also participate in *Simchas Beis Hasho'evah*.³⁶

²⁸. *Sichas Fourth Night of Sukkos 5752 (Sichos Kodesh, p. 133).*

²⁹. *Mayanei Hayeshuah, p. 149, footnote 294: "Within the first three or four hours of the day."*

³⁰. *Mayanei Hayeshuah p. 121.*

³¹. *Sichas Second Night Sukkos 5752 (Sichos Kodesh, p. 115).*

³². *Sichas Fourth Night Sukkos 5752 (Sichos Kodesh, p. 135). See Sukkah 50a.*

³³. *Mayanei Hayeshuah 5751 (Hisva'aduyos, p. 120-1).*

³⁴. *Sichas First Night of Sukkos 5748 (Hisva'aduyos, p. 172): "Furthermore, this also "opens" the *simchah* for the entire year. It is known that the Previous Rebbe said that each of the holidays of the month of *Tishrei* represents a unique concept for the year in general. Concerning *Sukkos*, the 'Time of our Rejoicing,' this is when we draw down the *simchah* for the entire year."*

³⁵. *Sichas Second Night of Sukkos 5748 (Hisva'aduyos, p. 185): "And although even in Temple times, [the women] would be in attendance, that was only 'to see and to hear'. Today, however, the *Beis HaMikdash* has been destroyed and we are left with only a commemoration of *Simchas Beis Hasho'evah*. This descent is for the sake of a greater ascent, for now women may celebrate at their own *Simchas Beis Hasho'evah* gatherings."*

³⁶. *Sichas Third Night Sukkos 5749 (Hisva'aduyos, p. 130, footnote 77).*

SIMCHAS BEIS HASHO'EVAH — WHEN AND HOW OFTEN?

- We should begin to celebrate *Simchas Beis Hasho'evah* right away after *Maariv*, even before *kiddush* and the *Yom Tov* meal. Only afterwards do we take a break from the festivities, make *kiddush* on wine and eat the *Yom Tov* meal, all in a manner of *simchah*.³⁷
- Simply put, except for the times designated for prayer, meals, taking care of guests and other concerns, we should set aside all of our time for rejoicing in *Simchas Beis Hasho'evah*. In the words of the Previous Rebbe, "The mitzvah of the day is *simchah*."³⁸
- We should not worry that by spending so much time at *Simchas Beis Hasho'evah* we will have less time for eating fish and meat or even drinking wine, though we must indeed consume a certain amount of wine, and even more than that amount. Only, in this amount, we condense the effect of a much greater amount. The main thing is that the *simchah* should exceed all amounts of measure and limitation.³⁹
- *Simchas Beis Hasho'evah* continues all through the night. As our Sages say, "when we rejoiced in *Simchas Beis Hasho'evah* we tasted no sleep."⁴⁰
- Even at those times when we must sleep, *Simchas Beis Hasho'evah* removes the taste for sleep, for even then we dream about topics of *chassidus*, about *Simchas Beis Hasho'evah* and about the true and complete redemption through our righteous Moshiach.⁴¹

³⁷. *Sichas First Night of Sukkos 5749 (Hisva'aduyos, pp. 106-7).*

³⁸. *Sichas Second Night of Sukkos 5748 (Hisva'aduyos, p. 187).*

³⁹. *Sichas Second Night of Sukkos 5750 (Hisva'aduyos, p. 147):* "[The Rebbe smiled and said,] 'When it comes to shaking the *lulav*, we have to be careful that —as a result of our great enthusiasm —the *lulav* does not fall apart on us. But when it comes to shaking ourselves, we should have no such worry.'

⁴⁰. *Sichas First Night of Sukkos 5749 (Hisva'aduyos, p. 119).* See *Ibid*, p. 107.

⁴¹. *Sichas First Night of Sukkos 5749 (Hisva'aduyos, pp. 119-20):* "We may examine the words of this statement of Our Sages and ask, why does it state 'we did not *taste* sleep' a term seemingly more appropriate for eating? However, when the term 'taste' is applied to sleep, the novel point emerges that *Simchas Beis Hasho'evah* not only

ASCENDING IN MATTERS OF HOLINESS

- Jews have been celebrating *Simchas Beis Hasho'evah* for many, many years now, each year incomparably greater⁴² than the year before. From this we can figure where we must be holding now —or at least, where we should be holding now.⁴³
- We must ascend in matters of holiness. It is understood then that after the first night of *Simchas Beis Hasho'evah* we need to continue in an upward trend night after night, each night adding on in some new way^{44, 45}
- The second night of *Simchas Beis Hasho'evah* — night number two —should be two times greater than the first night in both quantity and, even more importantly, in quality.⁴⁶
- The introduction of musical instruments on the third night of *Simchas Beis Hasho'evah*, which were prohibited during *Yom Tov*, is much more than a mere addition to the festivities. It is an addition that is on par with the event itself and perhaps even greater than the event itself.⁴⁷
- First and foremost, *Simchas Beis Hasho'evah* should be distinguished by the presence of a "new face" each night. This means, one more Jew who until now did not attend *Simchas Beis Hasho'evah*

causes a lack of sleep, but actually removes one's *taste* and pleasure for sleep."

⁴². *Sichas Second Night Sukkos 5752 (Sichos Kodesh, p. 117):* "The *simchah* today must be with even greater intensity and strength in actual deed than the *simchah* from the day before, even though that *simchah* was incomparably greater than the years before...."

⁴³. *Sichas First Night Sukkos 5749 (Hisva'aduyos, p. 106):* "Even, if for whatever reason, there had been some deficiency in the *simchah* of last year... nothing stands in the way of *teshuvah*."

⁴⁴. *Mayonai Hayeshuah, p. 132.*

⁴⁵. *Sichas First Nights of Sukkos 5750 (Hisva'aduyos, p. 138-9).*

⁴⁶. *Ibid*, p.139, footnote 70: "Quantitatively, there are inescapable limitations as to just how much time a person has. We must eat the *Yom Tov* meals and the like. But in the *quality* of something holy, it is possible to condense unlimited quality into a finite amount of time."

⁴⁷. *Sichas Fourth Night of Sukkos 5748 (Hisva'aduyos, pp. 217-18):* "Amongst the essential components of *Simchas Beis Hasho'evah*, as celebrated in the *Beis HaMikdash*, was the flute. This played such a central role in *Simchas Beis Hasho'evah* that, in those times, the celebration would not even begin until after *Yom Tov* since playing of musical instruments on *Yom Tov* is prohibited.

should begin attending tonight. And through his participation, everyone's *simchah* increases as well.⁴⁸

- Furthermore, and most importantly, all those who participate in *Simchas Beis Hasho'evah* should make *themselves* a "new face" by ascending in their own right to a higher level until they become like a new being. It is then that the very atmosphere of *simchah* takes on new life and excitement.⁴⁹

INCREASING AND SPREADING THE *SIMCHAH*

- Our rejoicing in *Simchas Beis Hasho'evah* should be in actual deed, singing with our mouth, which is also considered action, and dancing with our feet, which is real action. This should be in a manner of "*kol atzmosai tomarna* —my entire being shall declare [His praise]"⁵⁰ including dancing in the street, until the street itself begins to dance!⁵¹

- And how much more so, the *simchah* should affect those who live on that street and even those who pass by the street. Indeed, if we will discuss with them matters of the eternal Torah, especially "love your neighbor as yourself," the foundation for all of Torah, this will affect them until they, too will cause

others to participate in the joy of *Simchas Beis Hasho'evah*.⁵²

- We also have to bring joy to those people who participate in *Simchas Beis Hasho'evah* in only a perfunctory manner —the people who need to pinch their cheeks until they turn red so people who look at them will think they are really happy. We must imbue even these people with true *simchah*, beyond just a false redness of the cheeks.⁵³

- If, for whatever reason, someone were to spend *Simchas Beis Hasho'evah* alone — something that is contrary to *halachah*, its law and custom, and a practice that must be eradicated —still, he should still make a *Simchas Beis Hasho'evah* celebration on his own.⁵⁴

- All who hurry to rejoice in *Simchas Beis Hasho'evah* should be praised. All who are eager should be praised. All who increase in celebration should be praised.⁵⁵

THE *USHPIZIN* ATTEND THE *SIMCHAH*

- If even for just a moment, we would reflect upon the fact that we stand in the presence of fourteen *tzadikim*⁵⁶ who dance at the festivities of *Simchas Beis Hasho'evah*, this alone would suffice to make us overwhelmingly joyous. As the Previous Rebbe said, they are watching each one of us to see how we celebrate *Simchas Beis Hasho'evah*.⁵⁷

- Since David Hamelech is among the *ushpizin* attending *Simchas Beis Hasho'evah*, it is an opportune time to "grab him and hold onto him." We can do this by grabbing and holding onto another Jew who possesses a spark of Moshiach inside of him.⁵⁸

48. *Mayanei Hayeshuah*, p. 132. See *Ibid*, p. 145: "The majority of the days of *Simchas Beis Hasho'evah* have passed, and we know that there are still Jews who have yet to participate in *Simchas Beis Hasho'evah*. The question is asked, 'during the past four days of *Simchas Beis Hasho'evah*, where were you, and where was that Jew who still had not been influenced to rejoice at *Simchas Beis Hasho'evah*? And today, again, you still do not run to do a mitzvah, to bring yet another Jew to rejoice in *Simchas Beis Hasho'evah*!'"

49. *Mayanei Hayeshuah*, p. 132. See also *Sichas Second Night of Sukkos 5748 (Hisva'aduyos*, pp. 184-5).

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

51. *Sichas First Night of Sukkos 5749 (Hisva'aduyos*, p. 106). See also *Sichas Second Night of Sukkos 5750 (Hisva'aduyos*, p. 146): "The deed is the main thing —to make *Simchas Beis Hasho'evah* even greater on the second night, both for ourselves and for others until 'the street itself should dance.' And we are going to have to be especially diligent in this respect, since on the first night, according to the reports, the street was not dancing."

52. *Sichas First Night of Sukkos 5749 (Hisva'aduyos*, p. 106).

53. *Sichas Third Night of Sukkos 5749 (Hisva'aduyos*, p. 132).

54. *Sichas Fifth Night of Sukkos 5750 (Hisva'aduyos*, p. 180, footnote 31).

55. *Sichas Second Night of Sukkos 5748 (Hisva'aduyos*, p. 187).

56. *The Ushpizin*. See footnote 25.

57. *Sichas Fourth Night of Sukkos 5749 (Hisva'aduyos*, p. 142-43).

58. *Sichas Fourth Night of Sukkos 5749 (Hisva'aduyos*, p. 144): "Then this spark in our fellow Jew is kindled and glows like a great fire... And when the two sparks of two Jews holding onto one another combine, it becomes a giant flame that burns away and destroys the last traces of exile in a manner of pleasantness and peace."

MAKING IT YOUR OWN SIMCHAH

- We must be sure that our participation in *Simchas Beis Hasho'evah* is not merely as one who shares in the community's joy. Rather, we should feel that we are celebrating our own personal joyous occasion.⁵⁹
- We are not just participants, rather each one of us is like a leader and an organizer pointing the way and showing others how to increase and generate more and more *simchah* in action, speech, and thought.⁶⁰ Where there is no one else to take charge, any one of us should quickly seize the job — all of course without "stepping on anyone else's toes."⁶¹
- Even if we are able to generate within ourselves a revealed *simchah* in *Simchas Beis Hasho'evah* while still just being a "partner," we should anyway make ourselves the life of the *simchah* even though another Jew, so to speak, is at its head.⁶²

TRAVELING TO OTHER LOCATIONS

- When there are representatives from the main center of *simchah*, the place of the Leader of our Generation, who visit other places where *Simchas Beis Hasho'evah* is held, the level of *simchah* becomes intensified incomparably.⁶³
- For those who are ill, the need to create a feeling of *simchah* becomes even more pronounced. We should visit the sick where they are and rejoice with them until smiles appear on their faces. And more so, until they themselves make others happy.⁶⁴
- Trips should be made⁶⁵ out of town⁶⁶ during *Chol Hamoed*, and to locations within walking

distance during *Yom Tov*, in order to bring *Simchas Beis Hasho'evah* to the Jews in these places with a sense of joy and gladness of heart.⁶⁷

- We should bring along materials to disseminate the wellsprings of *chassidus*. Better still, we should speak with these Jews about day-to-day life as lead according to Torah and mitzvos, and explain to them that one's blessing from G-d for all one needs is dependent on this.⁶⁸
- We should also make an effort to give them the privilege of fulfilling the mitzvah of *lulav*. That is to say, before the trip, we should find out if the people being visited have their own *lulav* and *esrog*. If not, we should bring them one that is kosher and in keeping with the customs of Chabad, and we should leave it there for them to keep.⁶⁹
- Ideally, one should bring his wife along on the trip, and his children, too, and educate them in the ways of disseminating the wellsprings of *chassidus*, teaching them that we must be concerned for every Jew, even those who are spiritually or even just physically far.⁷⁰
- We should bring *simchah*, a happy song, things that make people happy, and happy news, including the best news of all — that Moshiach has already come!⁷¹
- It is understood then that we will dance and rejoice with the greatest *simchah*, the *simchah* of greeting our Righteous Moshiach. And it should be in such a way that we are not ashamed to dance, quite the opposite, we will dance in front of all Jews in greeting Moshiach.⁷²

⁵⁹. *Mayanei Hayeshuah, Hisva'aduyos* 5751 p. 117: "Until people will say, 'whoever has not seen our *Simchas Beis Hasho'evah* has not seen *simchah* in his entire life.' [A play on the words of the Talmud, Tractate *Sukkah* 51a, 'He who has never seen *Simchas Beis Hasho'evah* (as it was observed in the *Beis HaMikdash*) has never seen *simchah* in his entire life.]"

⁶⁰. *Sichas Third Night of Sukkos* 5752 (*Sichos Kodesh*, p. 123).

⁶¹. *Sichas Fifth Night of Sukkos* 5752 (*Sichos Kodesh*, p. 150).

⁶². *Sichas Fifth Night of Sukkos* 5752 (*Sichos Kodesh*, p. 151): "The truth of the matter is that this is not 'another' Jew, but rather our brother who is like our very self. ...Consequently, we most certainly will not be upset when we see another Jew conduct himself as a leader and a *balabos*."

⁶³. *Sichas Third Night of Sukkos* 5750 (*Hisva'aduyos*, p. 152).

⁶⁴. *Sichas Fourth Night of Sukkos* 5749 (*Hisva'aduyos*, p. 138).

⁶⁵. *Sichas Shabbos Haazinu*, 13 *Tishrei* 5752 (*Sichos Kodesh*, p. 98).

⁶⁶. *Sichas Third Night of Sukkos* 5749 (*Hisva'aduyos*, p. 130).

⁶⁷. *Sichas Shabbos Haazinu*, 13 *Tishrei* 5752 (*Sichos Kodesh* 5752, p. 97). See also *Sichas Fifth Night of Sukkos* 5752 (*Sichos Kodesh* p. 151): "The trip itself becomes part of the mitzvah, and even more than that, the trip itself is a mitzvah."

⁶⁸. *Sichas Shabbos Haazinu*, 13 *Tishrei* 5752 (*Sichos Kodesh*, p. 98).

⁶⁹. *Ibid.* Editor's Note : See also *Preparing for Sukkos* , *Preparing the Lulav*.

⁷⁰. *Ibid.*

⁷¹. *Ibid.*

⁷². *Ibid.*: "Then, when someone will ask us, 'What is this all of a sudden that you are dancing like this?' We, or those around us, will answer, 'What? You haven't heard what has already been written in the newspapers? Moshiach has already arrived! And he's taking us now, with all of the Jews, to travel on heavenly clouds to our Holy Land and the third *Beis HaMikdash* - to celebrate *Simchas Beis Hasho'evah* there!"