



## לקוטי שיחות ABSTRACT חג הסוכות

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"ר אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

ענין	הוראה	חלק
<p>(א) Succos by name is connected specifically to the Sukkah:            1) mitzvah applies to all the days            2) requires preparation            3) starts from the first moment till the conclusion            4) whatever one does in the Sukkah become a mitzvah            5) one is connected to the mitzvah even while not in the Sukkah, since this is one's home</p> <p>(ה) The water libations require spring water, that purify with any amount and even when flowing (not so for waters not connected to it's source)</p> <p>(ו) Simchas Bais Hasho'evah is the source and root of every simchah, whose true nature implies breaching barriers</p> <p>(ז) Libations of wine, tied to the sacrificial system (human endeavors) and subject to differing levels, starts after libation of the waters, which are tied to the festival without regard to individual status (Kabolat ol)</p> <p>(ח) No rejoicing except with meat and wine; rejoicing must be sensed on the physical level as well as spiritual</p>	<p>Our mission is to acknowledge Him in all one's ways; we serve G-d not only in the time of Torah-study and prayer, but even when involved in mundane actions by being bound with Him; all of one's affairs should be an abode for G-d</p> <p>When connected to the Source, one can purify others even if only have a little (abilities)</p> <p>Our service is to remove the restraints of the body to accept the yoke of G-d            Kabolat Ol is the foundation of avodah; only afterwards can the avodah of rational comprehension develop;            Kabolat Ol is the means to the rational            In galus, only rejoicing with wine; must drink extra cup each day of Succos</p>	ב
<p>What advantage does the <i>lulav</i> possess over the <i>esrog</i>?            Seemingly, it represents a lower level, for the <i>lulav</i> possesses only a pleasant flavor (the virtue of Torah study), while the <i>esrog</i> possesses both flavor and fragrance (both Torah study &amp; the observance of <i>mitzvos</i>)</p> <p>When a Jew contemplates the Torah, he is grasping G-d's wisdom, as it were, and his mind becomes one with G-d's wisdom; this highlights the advantage of the <i>lulav</i> -- those individuals who are totally devoted to Torah study, even at the expense of good deeds</p>	<p>Each one of the four species reflects <i>bittul</i>, and this makes unity with the other species possible</p> <p>We must all devote ourselves solely to the Torah, in a manner which reflects the <i>lulav</i>; even a "willow" Jew must at certain times reflect the behavior of a <i>lulav</i> and study Torah in a complete bond of unity</p>	ג
<p>Lulav and the Sukkah require "שלו" personal ownership            A borrowed Lulav is not enough one's property since only provided to do the Mitzvah and does not fulfill לכם            A borrowed Sukkah, however, is for use just like a home all year, and becomes as if one's own and is permitted as לך</p>	<p>Succos is a time of revealing that which is previously hidden (in Tishrei)            The four minim reveals the connection to G-d by doing Mitzvos, but is subject to degrees and differences            Mitzvah of Sukkah reveals the inner connection to G-d that is above from divisions and differences; "all Jews are able to sit in one Sukkah"</p>	יטא



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<p>The mitzvos of Succos, more than other mitzvos, reveal the capacity of physical objects to be used in the performance of a mitzvah; the difference, however, lies in the fact that the sanctity inherent within the Sukkah is directly related to the performance of the mitzvah, while the "Four Kinds" have an inherent nature, which makes them uniquely suited for the performance of the mitzvah</p>		יטב
<p>Bringing even the young ones to Hakhel accomplishes two concepts: the King gathers them; and everyone comes to the assembly</p>	<p>Everyone needs to continually work on awakening their faith; two ideas assist and guide one in this endeavor: connection to the general soul (the Rebbe); gatherings (especially for children)</p>	יטג
<p>The pouring of the Wine on the Altar brings simchah which is limited (bound by the body) The pouring of the Water brings a simchah which is not limited (done only to fulfill the command of G-d)</p>	<p>Two types of simchah 1) simchah from a person's intellectual appreciation of G-d and His Mitzvos 2) simchah from beyond a person's intellect, from the essence of one's soul</p>	כד
<p>Chabad custom is to not sleep in the Sukkah, but to be very careful even to drink only in the Sukkah The Previous Rebbeim did not sleep in the Sukkah; while in the Sukkah he felt the tremendous revelation of the holiness, which kept him from being able to sleep there</p>	<p>As loyal and dedicated followers of the Rebbeim, Chassidim imitate their behavior; especially since their inability to conduct themselves in a manner similar to their Rebbeim would cause them pain - in turn freeing them from the obligation to sleep in the Sukkah</p>	כטא
<p>On Hoshana Rabbah, the main mitzvah is only with the aravah All the "Four Kinds" reflect the concept of unity; only the willow branch is united not only in and of itself, but also with other willows, growing as it does in clusters, since it is permeated with a greater simplicity than the other kinds</p>	<p>The Aravah reflects the service of the simple Jew, whose Torah study and performance of mitzvos lack both intellectual and emotional depth; they perform mitzvos out of simple faith, which is connected more with G-d's simplicity</p>	כטב
<p>The essence of the mitzvah of Hakhel is to strengthen the true faith חזוקת דת האמת; thus, the proper intention is a portion from the essential deed of the mitzvah</p>	<p>Since the intention is eternal, one should make gathering in our days to strengthen the faith of those around us</p>	לד