



SICHA – 19 TISHREI 5741

*Free Translation**

My father-in-law, the Rebbe, explained the following many times. The first time we heard it from him in public, was at a festive Sukkot meal in the Sukkah. He said that there are "Chasidic Honored Guests," who come together with "Honored Guests" listed in the Zohar, one for every day of Sukkot.

It is understood that both groups of "Honored Guests" have a connection to each other.

What we derive from this is, that just as regarding the guests mentioned in the Zohar, we say that the main guest is a particular one for that particular day, yet we add that "with him" there are the other six, for every day all seven guests come.

The same applies to the "Chasidic Guests."

These begin with the Ba'al Shem Tov, the Maggid of Mezeritch, the Alter Rebbe, the Mittlerer Rebbe – Rabbi Dovber, the Tzemach Tzedek – Rabbi Menachem Mendel, the Rebbe Shmuel and the Rebbe Shalom Dovber.

Today's guest—he is the guest during the entire day— is the Rebbe Shmuel.

His mode of conduct was; and he said that this is contrary to the general mode of conduct, to go "above and over" challenges in the first place!

When one "goes above and over" in this manner, it affects his conduct in all matters; in general matters and especially in matters of Torah and Mitzvot, as well as in matters of happiness; for this is a main characteristic of happiness –to "go over."

On the one hand we say that there are many different explanations for everything in the Torah.

To the extent that the Arizal writes, that on every aspect of Torah there are six-hundred-thousand explanations on the level of simple understanding, 600,000 explanations on the level of the allegoric interpretation, 600,000 explanations on the level of the Aggadic interpretation and 600,000 explanations on the esoteric level. The reason for this is, that each "general soul," of which there are 600,000; and all souls are offshoots of a general one, as explained in Tanya, each one has its own path and, its own explanation, in Torah.

*) Taken from the Subtitles that appear on the screen



חג הסוכות

This is emphasized in the terminology used often in the Oral Torah —“another explanation,” or, “another matter” and the like. The word “other” is used, to teach that there is, in fact, another path in Torah; a path which is equally true according to Torah, to the extent that it is called a concept, or a path, in Torah. Although it is “another” path, different from the others.

As mentioned, there are 600,000 such explanations, for each of the four paths of interpreting the Torah.

On the other hand, each “path” has a common denominator. There are points in which they are all equal.

It is clear from the word “explanations” itself: When you say that it is an explanation of the same concept; the same verse or saying of the Sages, it stresses the fact that all the explanations are equal in something: They are all explaining the same verse, the same words of the Sages.

Since the explanations are focusing on the same statement —whether of the Written Torah or the Oral Torah— it shows and emphasizes that they do not differ in everything, G-d forbid, rather, essentially, they are the same verse, the same saying of the Sages. The same applies to the Jewish people: It is G-d’s will, that when the Jews “are standing this day—all of you,” all types and classes of Jews should be included as one, from “your leaders,” until the last level, “your water-drawers.”

The same took place at the rejoicing on Sukkot in the Temple. There were differences amongst the participants in the rejoicing: Some juggled four lit torches, while others juggled eight; and there were those who simply stood and watched. But they deeply observed and experienced the joy, to the extent that they “took it with them” for the entire year.

They “took it with them” in a joyful manner, which tore down the differences between one person and another; to the extent that the event is called “the joy of the drawing.” The singular for “joy” is used, not the plural, although it went on for seven days. “You shall rejoice in before your G-d for seven days.” And Maimonides rules accordingly in his Halachic work that the rejoicing must last seven days.

Although we might see differences during the rejoicing; one dances with great excitement, while another—owing to the weakness of his legs— may dance with lesser excitement. But the joy is the same for all —the joy of “You shall rejoice in before your G-d.”

Although we are now in exile; and we are not in the land upon which “G-d’s eyes are constantly watching, from the beginning of the year until the end.” One might not be in a synagogue or a “House of Study;” not even in a Sukkah—he is simply dancing in the street.



חג הסוכות

By doing so, we transform the “public domain” into a holy one. To the extent, that just as G-d said “I shall dwell amongst them,” just as He dwelled in the Holy Temple, He dwells in the synagogues and study houses.

The same applies to a regular location—even a “public domain.” A Jew transforms it into a “singular domain” — of the One G-d.

Jews are a “holy nation,” So a Jew has the G-d-given power, as G-d’s emissary to transform a public domain, outside of the Holy Land, even in a time when “darkness covers the earth,” a time of exile. This is so according to Torah, it is a time of darkness of the night.

But a Jew says that he is coming as an emissary of G-d. He stops the traffic in the street and surrounds it and fills it with people who are dancing while holding on to each other —it then becomes, according to the Laws of Shabbat, a legal private domain!

And why does he do this? He does it with joy and he does it for joy and he “takes the joy with him” for the entire holiday.

