



ONE SUKKA, ONE LULAV, ONE PEOPLE Farbrenge – 13 Tishrei, 5741-1980

The Talmud says: Between Yom Kippur and Sukkot, people are "involved with the Sukkah and Lulav."

True "involvement in a Sukkah" entails ensuring that the Sukkah will be as perfect as possible.

The most beautiful Sukkah is achieved when one fulfills what the Talmud says: "All Jews are worthy of sitting in one Sukkah." In other words, he is involved in his Sukkah in a manner, that he has done everything possible that "all Jews" should sit in his Sukkah.

He does so with a cheerful and welcoming countenance, so his invitation to the Sukkah is accepted. Even when he visits someone else's Sukkah, he does so in a way that the other Sukkah, too, becomes one in which "all Jews sit."

Obviously, this means there is no discord or disagreement. On the contrary: This requires the ultimate love for a fellow Jew. This love creates oneness and community, which causes the Sukkah they are sitting in to become "one Sukkah."

The same is true of being "involved with his Lulav," which is really a reference to all "the Four Kinds." These Four Kinds highlight and represent the different types and categories of Jews that exist.

Although physically we do not take representation of all the different species of vegetation that exist — we take only four species, the Four Kinds. Yet they represent every type of plant in the world

In their spiritual representation, they are a reflection of every single Jew, without exception! As the Midrash explains, from the most complete Jew, who "has both a good taste and a good fragrance," all the way to the simplest Jew of all, who "has neither taste nor fragrance," are all included. This includes every possible category amongst Jews; there is no Jew outside of these boundaries. And all of them are brought together in one Mitzvah, for one cannot fulfill the Mitzvah unless all four are together.

Furthermore, we do not have all four of them separately, — one in one place and another elsewhere, rather they must all be together, with him, in his hand — "You shall take for yourselves."

The emphasis in this Mitzvah is the unity of the entire Jewish people, which is connected with true love for our fellow Jew. For the "truth of G-d is eternal": The only true truth in this



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world is with G-d, "the G-d of Truth," and He put Himself into this world, so to speak, through His Torah and Mitzvot.

A Mitzvah with special emphasis on the unity of the Jewish People as they are "One Nation in the Land," even within "the land," within materialism, they remain "one" —this is the Mitzvah of "being involved with his Lulav":

A non-Jew may walk by and look as we take the Four Kinds together: If he knows what they are, he realizes that one has a taste and fragrance, while the fourth has neither taste nor fragrance. Yet he sees that to fulfill the Mitzvah the Jew takes all four together.

This is something that can be seen and understood even by a child, and by a non-Jew as well.

The fulfillment of this Mitzvah effects the "main Mitzvah Campaign," which will be carried out by G-d Himself: "And G-d will return with your exiles." It does not say "He will cause them to return," but rather "He will return with them" —for G-d Himself will leave exile. How can He Himself leave exile? Only when he takes along every Jew and all Jews.

May we merit "In the light of the Living King's countenance is life." —only revealed and obvious good, since G-d Himself is going out of exile. And may it be very soon, in our time, in a tangible way. "With our youth and our elders, our sons and our daughters," "a great multitude will come there."

L'chaim

