

### *Which Comes First, The Circle Or The Line?*

The two categories of joy that we find on the holiday of Sukkot, beyond Sukkot being called (-Holiday Prayers), "*The Season of Joy*," are (a) the joy of the *Lulov* (set of *Four Kinds*), (-Leviticus 23:40), "*And you shall take for yourselves on the first day, (the fruit of the hadar tree, date palm fronds, a branch of a braided tree, and willows of the brook,) and you shall rejoice before the L-rd your G-d,*" and (b) the joy of the drawing and of the pouring the *Water Libation* upon the altar, (Isaiah 12:3), "*And you shall draw water with joy from the fountains of the salvation.*"

The order of the times of these two joys contain a dispute: (a) One opinion states that the pouring of the *Water Libation* upon the altar took place on the second day of Sukkot, and thus, the joy of drawing the water was the night prior. Thus, the joy of the *Lulov*, "*And you shall take for yourselves on the first day,*" came first. (b) The Talmud rules according to the second opinion, that the *Water Libation* was also on the first day of Sukkot, and thus, the joy of the drawing of the water was already the night prior, the *Eve of Sukkot*, prior to the *Lulov* joy of, "*And you shall take for yourselves on the first day.*"

Now, beyond the Talmud's ruling (-Eiruvin 13b), "*These and these are the words of the Living G-d,*" more than this, even according to the ruling of our Talmud, nevertheless, the "*additional joy*" began on the second night, when they were able to play the flute in the Holy Temple (which could not be played on the holiday, but only on the *Chol HaMoed* days). Thus, the preciseness of Torah is telling us that the "*additional joy*" is related to the time of the eve of the second day of Sukkot, after the joy of the *Lulov* on the first day of Sukkot.

Let us first understand the correlation between the joy of the *Water Libation* and the *Holiday of Sukkot*. The difference between the joy of a *Wine Libation* and that of a *Water Libation* is that the nature of wine is to bring joy. Thus, the ruling of the Torah is that (-Pesachim 109a), "*There is no (one does not fulfill the obligation of) Joy, but with wine.*" The joy of the *Water Libation* is not of the nature of water, but of the *Biblical*, "*And you shall draw water with joy.*"

In our service to G-d: (a) The joy of *Wine Libation* refers to the doing mitzvot with the joy of our understanding of the spiritual accomplishment of the mitzvah, and that ultimately the word *mitzvah* means to connect, meaning that we connect with G-d, the *Commander* of the mitzvah. Thus, the joy of the *Wine Libation* is that of the person's existence and intellectual capacity. (b) The joy of the *Water Libation* speaks of a trans-rational joy, which is *True Joy*, not bound by the limitations of the person. It is man's service of joy emanating forth from, "*His Essence, above and beyond his faculties.*" Thus, our Sages rule (-Sukkot 51a), "*One who did not see the Celebration of the Place of the Drawing (of the Water) never saw celebration in his days.*"

This then is the connection of the joy of the *Water Libation* and of the *Holiday of Sukkot*. The joy of Sukkot begins with the service of Rosh Hashanah, the *Tens Days of Repentance*, and especially of Yom Kippur. As we are taught that the covering of the Sukkah spiritually comes from the *Smoke of the Incense* that filled the *Holy of Holies* on Yom Kippur. Now, the service of Yom Kippur is that of the *Yechidah* - *Essence of the Soul*, which '*grabs*' the entire person, with all his faculties. So too, the mitzvah of the *Sukkah* is (-Leviticus 23:42), "*For a seven day period you shall reside in booths,*" which the Sages extrapolate that it must be (-Sukkah 28b), "*'shall you reside,' Reside as you dwell (in your permanent home).*" Meaning, everything one does, eating, drinking, etc., must be encompassed by the *Sukkah*. And this is the difference between the mitzvah of wearing the *Tallit* that must only encompass one's head and most of his body, while the *Sukkah* must encompass all of the person's doings, without limitations. Just as the *Yechidah* - *Essence of the Soul* Yom Kippur service must '*grab*' all of the person's faculties.

Thus, we now understand why the *Water Libation* and the "*Celebration of the Place of the Drawing (of the Water),*" which is trans-rational, and thus limitless, is on *Sukkot*, being that the *Sukkah* and the holiday of Sukkot awakens limitless joy.

Let us now understand how the mitzvah of the *Lulov* is not about just being performed on the holiday of Sukkot, but is bound and a continuation of the mitzvah of the *Sukkah*. As the law tells us (-Laws of the Lulov, in the Alter Rebbe's Siddur, found before the *Hallel Prayer*), "*the mitzvah of taking it (the Lulov) in the sukka is the elite (way to perform the mitzvah).*" The reason for this, as explained in Chassidus is because the *Sukkah* encompasses the entire person from the *outside*, the *Encompassing Power*, and taking the *Four Kinds* is about drawing this *Encompassing Power* "*for yourselves,*" internalizing it. Thus, when waving the *Lulov* one is to draw it to his chest, drawing into his heart and feelings, and the heart then sends it to all limbs.

This, now, is the completion of the *Sukkot*, the revelation (internalizing, drawing it in with the *Four Kinds*) of the *Encompassing Power*. Even though one's faculties are of finite capacity, hence, the need for *Self-sacrifice* (*Yechidah*-*Essence of the Soul*; *Mitzvah of Sukkah*) *Trans-rational Service*. Nevertheless, the completion of *Self-sacrifice Service* is when it permeates one's faculties, his intellect and emotions, that these too should obligate one to serve G-d with *Self-sacrifice*. The reason being: (a) Only then (when the *Internal Faculties* mandate to serve with *Self-sacrifice*) does the *Self-sacrifice* penetrate the inside of the person, and thus, will such a service be sustainable and permanent. (b) Only then is it that the *Self-sacrifice* is limitless, for there is nowhere within the person (even

his *Internal faculties*) which is not permeated with *Self-sacrifice*.

This then is the mystical reasoning to the opinion that the *Drawing of the Water*, for the, "*Celebration of the Place of the Drawing* (of the Water)," begins on the second night of Sukkot, after the mitzvah of the "*Four Kinds*." For just as the completion of the service of *Self-sacrifice* is when the *Self-sacrifice* permeates also the *internal Faculties*, so too, and how much more so, it is with the *Joy* that comes forth from such service to G-d: (a) The joy is awakened by that which could be felt in a *revealed* state, and (b) true joy is when there is not boundaries. Therefore, the completion of the joy that is awakened by the encompassing trans-rational is when it also permeates one's finite *Internal Faculties*. Now we understand why the joy of the *Drawing of the Water* (which is the joy that comes from the *Sukkah: Trans-rational; Encompassing Power*) begins after the service of, "*And you shall take for yourselves on the first day*." For after the first day, in which the Jew, through the *Four Kinds*, draws the *Encompassing Power* into his, "*For yourselves*," *Internal faculties*, then, on the second night, he can reach, "*And you shall draw water with joy*," the service of *trans-rational* service of *Self-sacrifice* which penetrates and permeates all of his *Internal Faculties*, awakening True Revealed Infinite Joy.

Nevertheless, the ruling is that also on the first day there is the *Water Libation*, and thus, on the Eve of the first day there was already the *Drawing of the Water*, and being that this must be with, "*And you shall draw water with joy*," hence, this must have been with joy!

The meaning behind this is, that even before the, "*And you shall take for yourselves*," there is the influence of the covering of the *Sukkah* and its *Encompassing Power*. Therefore, there is already on the eve of the first day of Sukkot the infinite *trans-rational* joy of the *Drawing of the Water*. However, being that the *Sukkah* is only the *Encompassing Power*, therefore, the joy is incomplete and lacking in *revelation* (no flutes) until the second night, after the internalization service of, "*And you shall take for yourselves on the first day*."

This will explain the superiority of the, "*Celebration of the Place of the Drawing* (of the Water)," in the times of exile over that of the times of the Holy Temple. For only in the times of the Holy Temple, when there was the revelation of *Divinity*, was the completion of the *Encompassing Powers* only when they permeated the *Internal Faculties*. However, in the times of exile, when there is no *Revelation*, and therefore, the service is not of the *Internal Faculties*, but rather the service begins with the trans-rational (-Shulchan Oruch HaRav 1:1), "*To be 'bold as a leopard' ...not to be embarrassed when confronted by scoffers*," "*swift as an eagle, fleet as a deer and strong as a lion, to fulfill the will of your Father in Heaven*," thus, the ultimate *Infinite Joy* can already begin on the eve of the first day of Sukkot. For there is not the limitation of first needing the internalization of the, "*And you shall take for yourselves on the first day*."

Thus, just like concerning the service of *Self-sacrifice* it is explained that in the times of exile, when there isn't all that much the *revelation* within the *Internal Faculties*, hence, the service of *Self-sacrifice* is more revealed than it was in the times of the Holy Temple, so too, it is concerning the joy brought forth from this service, the joy of the *Water Libation* is far superior in the times of exile, being that it comes from the *Essence of the Soul*, the source of *Self-sacrifice*.