



Likkutei Sichos

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Standing on our Own

Translated by Rabbi Kivi Greenbaum

General Editor: Rabbi Eliezer Robbins | **Editor:** Rabbi Y. Eliezer Danzinger

Content Editor: Rabbi Zalmy Avtzon

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1.

STANDING WITH HASHEM AND ON YOUR OWN

Regarding the verse,¹ “You are standing today, all of you, before Hashem your L-rd...,” the Alter Rebbe² says that the word “today” refers to Rosh Hashanah when you are “standing... before Hashem your L-rd,” in a way that reflects “all of you.” This means that every Jew, ranging from “the leaders of your tribes” to “your woodchoppers” and “your water drawers,” and all levels in between, stand in a manner reflected by the words “all of you” (which means, as he explains there), they are “united as one.”³

This reflects how the concept that “standing today, all of you” is brought about from Above, which is brought forth from the fact (that you are standing) “before Hashem your L-rd.”

This interpretation aligns with the explanation of Chassidus⁴ that the verb “standing” {in Hebrew} is passive, denoting that the Jewish people have been firmly stood upright by Hashem.

Nevertheless, a person’s own *avodah* is necessary — {a person prefers} “his own *kav*.”⁵

One could posit that through this process, he also attains the “nine *kabim*⁶ of his fellow,” with “his fellow” alluding to Hashem [as elucidated by Rashi in tractate *Shabbos*⁷ regarding the verse,⁸ “*Do not forsake your fellow and your father’s fellow* — your fellow refers to Hashem.”] Meaning, by working on “his *kav*,” he acquires all ten *kabim* (“his *kav*” and the “nine *kabim* of his fellow”).

¹ *Devarim* 29:9-10.

² *Likkutei Torah*, beg. of “*Nitzavim*”; see *Zohar*, vol. 2, 32b.

³ See *Likkutei Sichos*, vol. 4, p. 1141; et al.

⁴ *Or HaTorah*, “*Nitzavim*,” p. 1189.

⁵ {“A person prefers a *kav* (a volumetric measure) of his own produce to nine *kav* of another’s produce”} — the wording of our Sages in *Bava Metzia* 38a.

⁶ {Pl. of “*kav*.”}

⁷ Rashi on *Shabbos* 31a, s.v., “*de’alach*.”

⁸ *Mishlei* 27:10; see Rashi on the verse; *Shemos Rabbah*, beg. of ch. 27.

2.

MAN'S EFFORT IN THE PHYSICAL WORLD

Plainly, (the beginning of) a Jew's service, in this respect, is that {it is} "Israel (who) sanctifies the seasons."⁹ This is why we say (on Rosh Hashanah): "Who sanctifies Israel and the Day of Remembrance."

Furthermore, when Jews come together "like one man with one heart" for one purpose and a single vision, through their *avodah*, they improve (augment) the state of "standing today, all of you."

Particularly when this (assembly) is connected with a physical substance {*mashkeh*}¹⁰ that will become "blood and flesh of one's own flesh"¹¹ (especially by saying [that the physical entity will be] *L'chaim!* {to life!}), about which our Sages say, "Drinking together is marvelous because it draws close {those who are distant}."¹²

This is especially significant since it is also connected with the Yom Tov of Rosh Hashanah, about which it says,¹³ "The enjoyment of Hashem is your strength." And on this day, there is an obligation to "drink sweet beverages" in addition to the obligation to "eat rich foods."¹⁴

This idea is particularly relevant since this Rosh Hashanah¹⁵ is in a year of *Hakhel*, which begins from the Rosh Hashanah of this year. As the verse says,¹⁶ "at the end of seven years," there must be an assembly, and "at the end of seven years" begins from Rosh Hashanah.

⁹ *Berachos* 49a.

¹⁰ {"*Mashkeh*" is the term Chassidim use when referring to alcoholic beverages on which they say "*L'chaim*."}

¹¹ This is the wording of the Alter Rebbe in *Tanya*, "*Likkutei Amarim*," ch. 5 (9b).

¹² *Sanhedrin* 103b.

¹³ *Nechemiah* 8:10.

¹⁴ *Nechemiah* 8:10; *Beis Yosef*, "*Orach Chaim*," sec. 583; Alter Rebbe's *Shulchan Aruch*, sec. 583, par. 4.

¹⁵ {This *sichah* was delivered on the 2nd day of Rosh Hashanah, 5741 (1980).}

¹⁶ *Devarim* 31:10.

In particular, according to the Chassidic interpretation¹⁷ of the verse, “בַּיּוֹם לְבַטְחָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ לְיוֹם חַגֵּנוּ”¹⁸ — “our festival” refers to Sukkos, the fundamentals of which were already present during Rosh Hashanah, albeit in a manner of “בַּיּוֹם” — in a concealed manner.

And we can posit that the theme of *Hakhel*, which takes place during “our festival,” is also already extant, in a concealed manner, during Rosh Hashanah.

Everyone should wish “*L'chaim!*” (on wine — which must be said) before sunset.¹⁹

Say “*L'chaim!*” with *mashkeh*,²⁰ and even better with wine, which “gladdens Hashem and people”²¹ and is therefore associated with great rejoicing,²² and this drink should become “blood and flesh of one’s own flesh.”

This is especially so since this is (associated with Rosh Hashanah and with Hakhel, and done) in a “great house,”²³ a “place where Torah is made great” — a place where Torah classes are conducted — and “a place where prayer is made great” {a synagogue}.

May it be His will that all necessary activities succeed through the actions undertaken.

¹⁷ *Siddur im Dach* 235b; see also *Likkutei Torah*, “Rosh Hashanah,” 54d; *Hemshech* 5666, s.v., “Lulav Varavah”; et al.

¹⁸ *Tehillim* 81:4; see *Rosh Hashanah* 8a ff.

¹⁹ **This *farbrengen* took place on Friday before sunset.**

²⁰ {Lit. “a beverage”; an idiom for an alcoholic drink.}

²¹ *Shoftim* 9:13.

²² See *Berachos* 35a.

²³ *Megillah* 27a.

3.

BIRTHDAYS

The idea behind “זֶה הַיּוֹם, this is the day, the beginning of Your works,”²⁴ and the difference between “זֶה, this” and “כֵּן, so” (explored in the *maamar*)²⁵ has been discussed in several places in the expositions of the Tzemach Tzedek.²⁶ Furthermore, the (parenthetical) notes and explanations in *Likkutei Torah*,²⁷ discussing this subject, were ostensibly also authored by the Tzemach Tzedek.

Rosh Hashanah (“this is the day, the beginning of Your works”) has a unique connection with the Tzemach Tzedek because his birthday is on Rosh Hashanah eve,²⁸ and his *bris* was in the ten days between Rosh Hashanah and Yom Kippur.

As we spoke in the previous *farbrengen*,²⁹ when the Tzemach Tzedek was born, his grandfather, the Alter Rebbe, expounded on the teaching, “An oath is administered to him: ‘Be righteous...’”³⁰ (This exposition later became the first three chapters of *Tanya*).³¹

“An oath is administered to him: ‘Be righteous’” is associated with the birth (of the Tzemach Tzedek) because “an oath is administered to him: ‘Be righteous’” predates a Jewish child’s birth and precedes his coming into the world.

²⁴ {*Machzor* for Rosh Hashanah, “*Musaf*.”}

²⁵ *Maamar* “*Zeh HaYom Techilas Ma’asecha*.”

²⁶ *Or HaTorah*, “*Rosh Hashanah*,” p. 1432 ff.

²⁷ *Likkutei Torah*, “*Nitzavim*,” 47b ff.

²⁸ “*Hayom Yom*,” p. 91.

²⁹ On the evening before Erev *Rosh Hashanah*.

³⁰ *Niddah* 30b.

³¹ “*Hayom Yom*,” p. 34.

4.

AN OATH BEFORE BIRTH

This (the birth [of the Tzemach Tzedek], and consequently, the exposition on “an oath is administered to him...”) is also uniquely connected with Rosh Hashanah:

Rosh Hashanah marks the creation of אָדָם הָרִאשׁוֹן, the first man, which resembles enclothing the soul in a body, and the birth of (every person, and especially) every Jew, about whom it says,³² “You are referred to as אָדָם.”

The mishnah says that every person is a “complete world,”³³ like the first man who was “created alone.” Furthermore, humanity emerged from a single individual in order for us to know today that every Jew is a “complete world.” “**This is why** man was created alone” thousands of years ago!

This further emphasizes the linkage between the creation of man (on Rosh Hashanah) and the birth of every Jew.

And since every year during Rosh Hashanah, it is “remembered, and it is done”³⁴ — the events on the first Rosh Hashanah are repeated, including, too, the creation of the first man³⁵ — it is understood that every year, Rosh Hashanah is the rebirth of every Jew.

We can posit that expounding upon “an oath is administered to him...” on the **eve** of Rosh Hashanah also alludes to the following: Since Rosh Hashanah itself is the birth of every Jew (similarly to the creation of the first man), “an oath is administered to him...” needs to **precede** a child coming into the world — on the **eve** of Rosh Hashanah.

³² *Yevamos* 61a; see *Likkutei Torah*, “Nitzavim,” 47b ff.

³³ *Sanhedrin* 37a.

³⁴ *Esther* 9:28; see *Ramaz* in *Sefer Tikkun Shovavim*, quoted in *Sefer Lev David* (by Chidah), ch. 29.

³⁵ *Likkutei Torah*, “*Shir Hashirim*,” 50b.

[This is despite the fact that on the first time (when the first man was created), many daytime hours had passed on the day (of Rosh Hashanah) itself prior to the first man's creation, as the Gemara in *Sanhedrin*³⁶ details how the first man's creation unfolded throughout several hours of the day.]

5.

FRIDAY MAN WAS BORN

This year's calendar further underscores the significance of “we remember and it is done” regarding Rosh Hashanah (as well as the creation of the first man):

The initial creation of the first man (on Rosh Hashanah) was a Friday.

Nevertheless, a governing principle exists known as “לא אדו ראש” [cited by Rambam;³⁷ it is even posited by Rav Saadia Gaon to have biblical origins].³⁸ This principle stipulates that {the first day of} Rosh Hashanah cannot fall on a Friday, as it did during its initial occurrence.

The only time Rosh Hashanah can be on a Friday is when, like this year,³⁹ the second day of Rosh Hashanah is on Friday.

Even though this marks the **second** day of Rosh Hashanah, nevertheless, both days of Rosh Hashanah constitute a “long day” — a single extended day.⁴⁰

So, in this year's calendar, Rosh Hashanah falls on Friday, the very day of the week when the first man was initially created.

³⁶ *Sanhedrin* 38b.

³⁷ *Mishneh Torah*, “*Kiddush HaChodesh*,” ch. 7, sec. 1; see also *Tur*, “*Orach Chaim*,” sec. 428.

³⁸ Brought in “*Yesod Olam*,” *shaar* 4, par. 6; see *Toras Shmuel*, “*Bo*,” vol. 13, at length.

³⁹ {This *sichah* was delivered on the 2nd day of Rosh Hashanah, 5741 (1980).}

⁴⁰ *Tur*, “*Orach Chaim*,” sec. 600; Alter Rebbe's *Shulchan Aruch*, sec. 600, pars. 3,4; see citations in “*Maarei Mekomos Vetziyunim*,” loc. cit.

This Friday, which aligns with the time of the first man’s creation, occurs at the conclusion of the “long day” (the second day of Rosh Hashanah), mirroring the original creation of the first man at the close of the Rosh Hashanah day.

6.

ROSH HASHANAH IS TWO DAYS

Here is the place to remark on the two-day duration of Rosh Hashanah.

[This is the case not only outside of Israel but also in Israel.⁴¹ This emphasizes the idea that “(You are standing today,) all of you”: For all the festivals, there is a difference between Jews outside of Israel, who celebrate for two days, and those in Israel. Rosh Hashanah, on the other hand, is celebrated by all Jews for two days — those in Israel (“a land that... the eyes of Hashem, your L-rd, are upon it, from the beginning of the year to year’s end”)⁴² and those outside of Israel, where the majority of Jewish people and institutions are located until our righteous Moshiach will bring them to the land of Israel.]

Some individuals are interested in identifying a source as to when this practice began (i.e., Rosh Hashanah in Israel is also observed for two days).

We find an explicit verse in Scripture:

In *Nechemiah* [which the Alter Rebbe (based on *Sanhedrin*)⁴³ refers to in his *Shulchan Aruch* (in the laws of Rosh Hashanah)⁴⁴ as “*Ezra*”],⁴⁵ chapter 8, in connection to this issue, it recounts that “on the first day of the seventh month,” on the day of Rosh Hashanah, the Jews were told “go, eat rich foods and drink

⁴¹ *Shulchan Aruch*, “*Orach Chaim*”, sec. 601, par. 2; see *Likkutei Sichos*, vol. 9, p. 370 in the footnotes and citations there.

⁴² *Devarim* 11:12.

⁴³ *Sanhedrin* 93b; note also *Bava Basra* 14b (where *Nechemiah* is not listed as an independent book).

⁴⁴ Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*” sec. 583, par. 4; also in *Beis Yosef*, “*Orach Chaim*” sec. 583; see the *sichah* delivered on Shabbos *parshas Ki Savo*, *Chai Elul*, 5740, sec. 88-89.

⁴⁵ {The Masoretic tradition regarded the books of *Ezra* and *Nechemiah* as one book and referred to it as the *Book of Ezra*.}

sweet beverages, and send portions to those who have nothing prepared, for the day is sacred to our L-rd. Do not be sad; the enjoyment of Hashem is your strength.” After the Jews went and did so — “all the people went to eat and to drink and to send portions and engage in great rejoicing...”⁴⁶ — it says: “On the second day....”⁴⁷

Commentaries⁴⁸ explain that “on the second day” refers (not to the day **following** Rosh Hashanah, but) to “the second day **of Rosh Hashanah.**”

And it is explained⁴⁹ (based on the teachings of our Rabbis⁵⁰) that at that time, two days of Rosh Hashanah were observed because, in the days of Ezra, the month of Elul was made into a whole month⁵¹ {consisting of 30 days}.

7.

CROWN HASHEM WITH JOY

The verse quoted above from *Nechemiah* — which states that on (the first day of) Rosh Hashanah, “all the people went to eat and to drink and to send portions and engage in **great rejoicing**” — relates to what the Previous Rebbe writes at the beginning of *Sefer Hamaamarim 5703*⁵² concerning earthly monarchy: When we crown a king, “the coronation is accompanied **with great rejoicing....**”

Since “earthly monarchy resembles the Heavenly monarchy”⁵³ in crowning the King in Heaven — when we crown Hashem as King on Rosh Hashanah, it is also with great rejoicing.

⁴⁶ *Nechemiah* 8:12.

⁴⁷ *Nechemiah* 8:13.

⁴⁸ Rashi, *Metzudas David*, and other commentators on *Nechemiah* 8:13; et al.

⁴⁹ *Metzudas David* on *Nechemiah* 8:13.

⁵⁰ See *Beitzah* 6a; Rashi, loc. cit., s.v., “*miymos*”; et al.

⁵¹ {Jewish months alternate between 29 days and 30 days; a 29-day month is called “*chasser*, deficient,” and a 30-day month is called “*malei*, whole.}

⁵² *Sefer HaMaamarim 5703*, “*Yom Tov Shel Rosh Hashanah*,” sec 2.

⁵³ *Berachos* 58a; see *Zohar*, vol. 3, 176b.

8.

HASHEM CAN IMAGINE BEFORE EVERYTHING

Parenthetically:

Concerning what was mentioned above, that “earthly monarchy resembles the Heavenly monarchy,” and that just as we crown a human king with great rejoicing, the same applies to the Heavenly monarchy — a question can be raised:

Matters in Heaven **Above** do not have to follow, G-d forbid, the way things exist **below** {in the world}. So how can we say that since we crown a king with great rejoicing on earth, the crowning of the King in Heaven is done in the same manner?!

Similarly, we can ask concerning the many metaphors employed in the teachings of our Sages regarding Hashem, such as, “To what can this be compared? To a king of flesh and blood.” How can we say that something exists Above concerning Hashem **because** it exists that way here in the world?!

A question can also be raised concerning the parable that the Maggid brings,⁵⁴ that just as in the case of a father here in this world, the form of his son is etched in his thoughts, so, too, Above, the souls of Israel are etched into the thoughts of Hashem. [There is a difference: In the parable, the father is a man of flesh and blood, so “for someone who never had a child before, we cannot say that the form of the son who is yet to be born should be etched into his thoughts.... But Hashem... even before Israel was created, their form was etched into His thoughts... because for Hashem, the past and future are one.”]

⁵⁴ In the Mezricher Maggid’s *Or Torah* (2c); see the beg. of his *Likkutei Amarim*.

9.

EARTH FOLLOWS HEAVEN

The explanation is as follows:

It doesn't mean that **because** things work a certain way in this world, they work the same way Above. On the contrary, because we see the way something is below, we know, and this proves, that it is the same way Above.

Furthermore, **because** this is the way things are **Above**, it “evolves from there”⁵⁵ and becomes this way below. Therefore, if we want to know how things are Above, we need only to look at how things work below — and we will know how it is Above.

The same applies to all parables {concerning the Heavenly realm}. The verse says, “From my flesh, I see Hashem,”⁵⁶ because we want G-dly matters not only to be adopted on faith; we want them to be perceived in a way of “seeing” (and knowing), in line with Rambam's nuanced wording,⁵⁷ “to know” (not “to believe”), as discussed many times.⁵⁸

[This is also the explanation that the Tzemach Tzedek offers in his *Sefer HaMitzvos*⁵⁹ to explain how it is possible that someone can be commanded to believe in Hashem when faith is (the foundation of and) the **introduction** to all mitzvos and commands.

There he explains that in addition to the fact that the command is for the specifics of faith, first and foremost, the command is (not only “to believe” but also) “**to know** that there is a Primordial Existence.”]

⁵⁵ See Tanya, “Likkutei Amarim,” beg. of ch. 3

⁵⁶ *Iyov* 19:26.

⁵⁷ Beginning of “*Yesodei HaTorah*”; see “*Kuntres Toras HaChassidus*,” ch. 13.

⁵⁸ See *Likkutei Sichos*, vol. 11, p. 279 ff.

⁵⁹ *Derech Mitzvosecha*, “*Mitzvas Ha'amanas Elokus*” (44b ff.).

Therefore, we employ earthly metaphors in order to understand how things are Above — “From my flesh I see Hashem.”

The same applies to a person, אָדָם, below, who is⁶⁰ “similar, אֲדָמָה, to {Hashem} Above.”⁶¹ And therefore, from observing an earthly king, we can, so to speak, understand the King, who is the King of Kings, Hashem; and from observing a human father, we can, so to speak, understand our Father in Heaven.

This is in line with what it says in *Sefer Hamaamrim 5703* — that because we see that when we crown an earthly king — earthly monarchy — the coronation “comes with great rejoicing,” we know that this also applies to crowning Hashem as King — the Heavenly monarchy.

This concludes our parenthetical remarks.

10.

ROSH HASHANAH BEGINS SUKKOS

We discussed above (in Section 7) concerning what it says in *Nechemiah* — on the first day of Rosh Hashanah, “all the people went to eat... and to engage in great rejoicing” — that the verse says subsequently that there was a second day of Rosh Hashanah.

Scripture says (regarding the second day of Rosh Hashanah):⁶² “On the second day, the heads of the fathers’ houses of all the people, the Kohanim, and the Levites gathered together to Ezra the Scholar, to delve into the words of the Torah. They found written in the Torah that Hashem had commanded through the hand of Moshe that the Children of Israel should dwell in sukkos during the festival {that is} in the seventh month.”

⁶⁰ {*Yeshayahu* 14:14.}

⁶¹ *Shelah* 20b, 310b; et al.

⁶² *Nechemiah* 8:13 ff.

Ezra then said “that they should announce it and proclaim in all their cities and in Yerushalayim, saying, ‘Go out to the mountain and bring {branches with} olive leaves, pine needles, myrtle leaves, palm leaves, and leaves of the braided tree, to make sukkos, as written {in the Torah}.’”

[The expression “**go out** to the mountain” is similar to the wording used in *Chagai*,⁶³ that “in the sixth month (the month of Elul) on the first day of the month” Hashem said (with surprise): “This people have said, ‘The time has not come?’ {But I say,} ‘It is the time for the House of Hashem to be built.’” And in connection with this, he said,⁶⁴ “**Ascend the mountain**; bring wood; and build the House...” (as discussed in the *farbrengen* of Rosh Chodesh Elul).

The difference between *Nechemiah* and *Chagai*: In the former, it says, “**go out** to the mountain” and in the latter, it says, “**ascend** the mountain.” The explanation is as follows:

In *Chagai*, the prophet is speaking about the time before the House was built; they needed to build the Temple. This was an **ascent** from how things were before the House was built to the occasion of building the House, so *Chagai* said it, “**ascend** the mountain.” However, in *Nechemiah*, the prophet is speaking about the time when the Temple was already standing (as it says in the next verses). Therefore, it says, “**go out** to the mountain....”]

On that day, the second day of Rosh Hashanah, the Jews did not actually fulfill the mitzvah of sukkah; however, since they had already committed to fulfill this mitzvah, Ezra exclaimed, “Go out to the mountain...” — “Hashem adjoins a good thought to a deed.”⁶⁵ Therefore, at the time of the good thought, it was already sure that it would actually happen.

Furthermore: On the verse concerning the *Pesach* sacrifice,⁶⁶ “The Children of Israel went and did as Hashem commanded Moshe and Aharon,”

⁶³ *Chagai* 1:1,2.

⁶⁴ *Chagai* 1:8.

⁶⁵ See *Kiddushin*, 40a; see *Sefer HaMaamarim* 5702, p. 87.

⁶⁶ *Shemos* 12:28.

Rashi asks:⁶⁷ “Had they already performed {these commandments}? Was this not said to them on Rosh Chodesh?” Rashi answers: “But since they took it upon themselves {to carry out these commandments}, Scripture considers it as if they had {already} done it.” In fact, the verse says, “{**they**} **did**,” without the letter כּ {“as if”} as a prefix functioning as a comparative marker.⁶⁸

Therefore, it is also understood that the same applies to the Jews’ commitment then, on the second day of Rosh Hashanah, regarding the mitzvah of sukkah. Already then, it was considered as if they had actually performed it.

11.

SYNAGOGUES NEED A SUKKAH TOO

Subsequently, Scripture describes how the Jews actually performed the mitzvah of sukkah:⁶⁹ “So the people went out and brought {these items} and made sukkos for themselves, each man on his roof, and in their courtyards, in the courtyards of the House of Hashem, and in the plaza of the Water Gate, and in the plaza of the Gate of Ephraim”; “and there was very great rejoicing.” As mentioned in the previous verse), this was accompanied by such great rejoicing that since the time of Yehoshua Bin Nun, there was no such comparable rejoicing.⁷⁰

In connection with the verse, “They made sukkos for themselves, each man on his roof, and in their courtyards, in the courtyards of the House of Hashem...,” in the responsa of the Geonim,⁷¹ a question is raised as to whether there is also an obligation for a synagogue to make a sukkah.

⁶⁷ *Mechilta* on *Shemos* 12:28.

⁶⁸ {It says, “The Children of Israel went and did,” rather than saying, “it was as if they did.”}

⁶⁹ *Nechemiah* 8:16-17.

⁷⁰ See *Metzudas David* on *Nechemiah* 8:17.

⁷¹ *Otzar Geonim* on *Sukkah*, sec. 51-53.

At first glance, we would have thought that there is no obligation in this case because we must “(dwell in it) like we dwell {at home}”⁷² — a sukkah is made only at one’s own home, and not at synagogue.

However, after this, in the continuation of the responsum, it says that we do have to make a sukkah at the synagogue for guests. [And as it says there, in that responsum, in Baghdad (where several Geonim lived), they made sukkos at their synagogues.] And then it states there that there was a sukkah also in the Temple, as seen from the verse in *Nechemiah*, where it says, “They made sukkos for themselves... **in the courtyards of the House of Hashem....**”

Then he concludes the responsum with the words, “And this is the Jewish custom.”

12.

HELP OTHERS CELEBRATE

On the basis of all the above (from what is mentioned in *Nechemiah* and from the responsa of the Geonim with all their details) we can find several allusions {to proper conduct}, etc., but further analysis is required, for until now, I have found no such allusions in published works.

One example: On the second day of Rosh Hashanah, a person should prepare for the festival of Sukkos and commit to doing whatever must be done on the festival of Sukkos, to be performed with “very great rejoicing.”

[This is especially so based on the teaching of Chassidus that on Rosh Hashanah, the elements of “our festival” — the Festival of Sukkos — are present, albeit in a “concealed” manner (as mentioned in Section 2).]

Concerning practical action:

⁷² *Sukkah* 28b.

Just as we have spoken at previous *farbrengens*⁷³ and in the years prior,⁷⁴ the directive to “send portions to those who have nothing prepared” also applies to Rosh Hashanah.

Similarly, concerning Sukkos, we also need to provide all the necessities required by any Jews to celebrate the festival of Sukkos with joy, even with “very great rejoicing.”

Similarly, we must conduct ourselves this way concerning the intermediate days (between Rosh Hashanah and Sukkos), so they should be days full of joy and “very great rejoicing.”

We can bring this about for all Jews by ensuring that if they lack anything, they will be provided with all that they need to be joyous and in good spirits — until we come to “everlasting joy upon their heads,”⁷⁵ associated with the true and complete redemption through our righteous Moshiach —who “will build the Temple in its place,” and then, “he will gather the dispersed of Israel.”⁷⁶

May it be Hashem’s will, in consonance with the verse, “assemble the people: the men, the woman, the children, and the convert in your gates,”⁷⁷ in this year, a year of *Hakhel*, the year 5741, which comes to us for good and for blessing.

Even before then, “we should be written and sealed immediately for life” in the books of the completely righteous,⁷⁸ for “your people are all righteous.”⁷⁹ May we be “written and sealed for a good and sweet year,” with open and revealed goodness, and {manifested} below ten handbreadths. Speedily in our days, literally.

— Based on a talk delivered on the second day of Rosh Hashanah, Erev Shabbos, 5741 (1980)

⁷³ *Sichos on Shabbos parshas Ki Savo, Chai Elul, and Shabbos parshas Nitzavim-Vayeilech, 5740.*

⁷⁴ See *Likkutei Sichos*, vol. 14, p. 369 ff.

⁷⁵ *Yeshayahu* 35:10; 51:11.

⁷⁶ *Mishneh Torah, “Hilchos Melachim,”* end of ch. 11.

⁷⁷ *Devarim* 31:12.

⁷⁸ *Rosh Hashanah* 16b.

⁷⁹ *Yeshayahu* 60:21.