
THE WEISS EDITION

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Sukkot



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Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה

לעילוי נשמת

הרה"ח זאב ב"ר מיכאל ע"ה פוקס

נלב"ע ביום ח"י תשרי ב' דחומ"ס ה'תשנ"ז

תנצב"ה

נדפס ע"י בנו הרה"ת גדעון שמעון וזוגתו מרת אביבה שיחיו פוקס

לזכות

הנערה רייזל רחל תחי'

בת הרה"ת דוד יעקב וזוגתו מרת אליסה עלקה שיחיו גאלדשטיין

לרגל הגיעה לגיל שתים עשרה שנה היא עונת בת מצוה בשעט"מ ביום

י"ג תשרי ה'תשפ"ז יה"ר שתקבל על עצמה עול מלכות שמים ועול מצוות

בלבב שלם, ותצליח בקיום המצוות מתוך יראת שמים טהורה לנח"ר הורי'

וכל משפחתה שיחיו

לעילוי נשמת

מרת נעכא בת הרה"ת משה יוסף ע"ה רובין

נפטרה א' דחומ"ס ה'תשע"ג

תנצב"ה

נדפס ע"י בנה הרה"ת ר' ישראל אליעזר וזוגתו מרת דוואניע שיחיו רובין

זֶה הַפֶּלֶל, כֹּל שֶׁהוּא מִקֶּבֶל טְמֵאָה וְאִין גְּדוּלוֹ מִן
הָאָרֶץ, אֵין מְסַבֵּכִין בּוֹ. וְכָל דְּבַר שֶׁאִינוֹ מִקֶּבֶל טְמֵאָה
וְגְדוּלוֹ מִן הָאָרֶץ, מְסַבֵּכִין בּוֹ: (משנה, סוכה א, ד)

This is the rule: Anything susceptible to tum'ah, ritual impurity, or does not grow from the ground, we may not use for s'chach. But whatever is not susceptible to tum'ah and grows from the ground, we may use as s'chach.

(Mishna, Sukkah 1:4)

Keep Your Distance

The materials used for *s'chach* must not only be pure from any ritual impurity, they must be unprocessed materials that are *not even susceptible* to impurity. This law alludes to the following idea taught by the Maggid of Mezeritch.

The Maggid of Mezeritch (Likutei Amarim, Hosafos 40) taught:

Regarding the teaching of our Sages (see Rashi, Vayikrah 20:26) that one should not say, "I find pork disgusting," or "It is impossible for me to wear shatnez [a forbidden mixture of wool and linen]," but should rather say, "I indeed wish to, but what can I do – my Father in heaven has imposed these decrees upon me?"—

That is only true for someone who has never sinned. The penitent, however, since he has tasted sin and has a predisposition toward it, must train himself to actually loath and despise anything associated with sin, in order to ensure that he keep his distance and not stumble again.

The first mitzvah that we engage in after Yom Kippur is the construction of the Sukkah (see Rem"א, Orach Chaim 624:5). Coming from Yom Kippur, we are all in a state of *baalei teshuva*, penitents. The requirement that *s'chach* be insusceptible to impurity comes to warn us that in our precarious state as

baalei teshuva we must focus not only on protecting ourselves from actual impurity, we must keep ourselves *at a distance* from impurity, such that we are not even susceptible to it.

-Reshimos, vol. 62, p. 13

וְשִׂמְחַת בְּחֻגֶיךָ (דברים מז, יד)

And you shall rejoice in your Festival. (Devarim 16:14)

Enjoying the Joy of Yom Tov

The obligation of simchas Yom Tov—rejoicing on the holidays, is described by the Alter Rebbe (Shulchan Aruch, Orach

Chaim 529:6-7):

“For all seven days of Pesach, eight days of Sukkos, and the holiday of Shavuot, a person is obligated to be happy and in good spirits; he, his children, his wife, the members of his household, and all who depend on him. This rejoicing is a positive commandment in the Torah, as it is written, ‘And you shall rejoice in your festival.’ How are they caused to rejoice? To children, one gives roasted kernels and nuts; for women, one buys clothes and jewelry according to his means; men, in the times of the Beis Hamikdash, they would eat the meat of the Shelamim offering. Nowadays, in absence of the Beis Hamikdash, they fulfill their obligation to rejoice only by drinking wine.”

The Alter Rebbe’s wording indicates that by enjoying physical treats one genuinely fulfills the mitzvah to be joyous on Yom Tov. Granted, he notes that the ideal joy for men was achieved in Temple times by eating sacrificial meat, but in its absence, drinking wine fulfills this mitzvah as well.

In contrast, the Rambam suggests that the joy we are obligated to feel on the holidays is primarily spiritual—the joy of offering and eating the *shelamim* sacrifice, and the physical aspects of rejoicing are merely secondary. Thus, the

Rambam (Laws of Shevisas Yom Tov 6:17-18) writes, “*Even though the rejoicing mentioned here refers to the shelamim offering... included in this joy is to make himself, his children, and members of his household joyous, each one accordingly. How so? To children, one gives...*”

This debate between the Rambam and the Alter Rebbe mirrors the discussion surrounding the delight in Divine revelation that we will experience in the World to Come. The Rambam writes that in the World to Come, “There is no body or physical form, only the souls of the righteous alone, without a body” (Laws of Teshuvah 8:2). The Alter Rebbe, however, follows the opinion that since the observance of the mitzvos is intended to refine and elevate even our physical bodies, the reward in the World to Come will likewise be experienced only after the soul is restored to a physical body in the era of *techiyas hameisim*—the resurrection (see Likutei Torah, Tzav 15c). Accordingly, the Alter Rebbe rules that both body and soul must equally experience the joy of Yom Tov.

—*Likutei Sichos*, vol. 33, pp. 62-70

למה נקרא שמה בית שואבה שמשם שואבים רוח
 הקודש... יונה בן אמיתי מעולי רגלים היה ונכנס לשמחת
 בית השואבה ושרת עליו רוח הקודש (ירושלמי, סוכה ה:א)

*Why was it called beit hasho'eva [house of drawing]?
 Because from there they draw Ruach Hakodesh [divine
 inspiration]... Yonah ben Amitai was one of the olei
 regel, [pilgrims who ascended to Jerusalem for the
 holiday]. He entered the Simchas Beis Hasho'evah
 and ruach hakodesh rested upon him [giving him
 prophecy]. (Talmud Yerushalmi, Sukkah 5:1)*

Happy Feet

The Talmud Yerushalmi explains the name Simchas Beis Hasho'eva, by which the festivities in the Beis Hamikdash on the holiday of Sukkos were known, as a reference to the “shoe'vah – drawing” of divine inspiration that took place there. The Talmud then relates that Yonah the Prophet was an *oleh regel*, a pilgrim who had come to Beis Hamikdash for the festival of Sukkos, and upon entering the joyous Simchas Beis Hasho'eva, he became imbued with divine inspiration and prophecy.

Why does the Talmud emphasize that Yonah was an *oleh regel*? This seems to be a technical detail and incidental to the general point here about his attendance of Simchas Beis Hasho'eva being his source of divine inspiration.

The term *oleh regel* is derived from the Torah's reference to the holidays as the three *regalim*. This term, which literally means *feet*, is of halachic significance. From it we learn that only people who can walk on their own feet are obligated to ascend to the Beis Hamikdash on the holidays. A person who

limps, or a child too young to ascend to the Temple Mount by foot, are exempt from participating in this mitzvah, even if other means of transportation are available.

In effect, this means that experiencing the revelation in the Beis Hamikdash during the holidays—which the Talmud (Chagigah 2a) describes as, “Just as G-d comes to see (the attendees), so He comes to be seen,” meaning, that the *oleh regel* could sense and perceive G-d—is associated with having strong and healthy feet.

Our feet do not have thoughts of their own, nor do they experience emotion. Rather, in a healthy person, the mind determines where the body should go, and the feet simply follow instructions. In the corresponding spiritual limbs of the soul, healthy feet thus represent a healthy dose of readiness to abide by the will of G-d, even if we do not appreciate or enjoy the particular mitzvah at hand.

Accordingly, by characterizing Yonah as an *oleh regel*, the Talmud is attributing in part his divine inspiration at the Simchas Beis Hasho’eva to the health of his feet. To teach us, that to truly perceive and be inspired by the divine, our sense of utter submission and readiness to abide by G-d’s will must be in good shape.

-Toras Menachem, vol. 15, pp. 91-94

חג הסוכות תעשה לך שבועת ימים (דברים טז, יג)

The Festival of Sukkos you shall make for yourself for seven days. (Devarim 16:13)

The Sukkah Man

Several unique *mitzvos* are associated with the holiday of Sukkos, yet among them, the Torah calls the holiday *Sukkos*, naming it specifically for the obligation to dwell in a Sukkah for the duration of these seven days. This is because dwelling in a Sukkah is unique in the extent to which this mitzvah *encompasses the individual*, much more so than any other *mitzvos* of the holiday.

Most *mitzvos* involve an action performed by one or more specific parts of the body. The *mitzvah* to hold and wave the Four Species, for example, employs the hands; the *mitzvah* of Torah study engages the mind striving to understand its depth and the mouth that utters its holy words; and so on.

In contrast, the *mitzvah* to dwell in the Sukkah involves your entire body. In fact, this mitzvah encompasses every aspect of your daily life, because dwelling in the Sukkah means going about all your everyday affairs in the Sukkah, as you would in your regular home (see *Shulchan Aruch Harav, Orach Chaim 639:4*). This means that any activity you do is part of your fulfillment of this *mitzvah*, if you simply do it within the walls of a kosher Sukkah.

Moreover, our Sages teach that a man without a home is not a man (see *Tosfos to Yevamos 63a*); even when you are not

inside your home, your place of dwelling gives you your full sense of being. Accordingly, the *mitzvah* of Sukkah extends even to when we are not inside its walls. Since the mitzvah is *to make the Sukkah your home* for the duration of the holiday, it follows that, even when you are outside its walls, your entire identity is associated with and defined by the Sukkah you call home.

-Likutei Sichos, vol. 2, pp. 417-418

לעילוי נשמת
הרה"ח **אפרים פישל** ב"ר **משה** ע"ה
בראפמאן
נלב"ע י"ט תשרי ה' דחג הסוכות ה'תשס"ו



נדפס ע"י בני משפחתו שיחיו

לעילוי נשמת
מרת **ראשא**
בת ר' **ישעיה** ע"ה
גאנזבורג
נלב"ע ביום ט"ו תשרי תש"ל
תנצב"ה

◆

נדפס ע"י בני משפחתה שיחיו



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