

SUKKOT

THE WEISS EDITION

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON
THE JEWISH FESTIVALS

HOLIDAYS: TISHREI

ספר זה נדפס ביוזמת וע"י
הרה"ת ר' משה אהרן צבי בן מרים
וזוגתו מרת **העניא רבקה רות בת צפורה**
שיחיו
ווייס
שלוחי כ"ק אדמו"ר זי"ע
בשערמאן אוקס, קליפורניה

ימלא השי"ת כל משלותיהם לטובה ולברכה,
מתוך בריאות הנכונה והשלימה,
אריכות ימים ושנים טובות, והצלחה רבה ומופלגה
בכל אשר יפנו בגשמיות וברוחניות
ומתוך הרחבה אמיתית



ולזכות ילדיהם
שלום אליעזר, מנחם מענדל,
יונה מרדכי וזוגתו **בילא,**
חנה פערל ובעלה **שמואל יעקב** שיחיו

שיגדלו להיות חסידים יראי שמים ולמדנים
מקושרים לכ"ק אדמו"ר זי"ע
והולכים בדרכיו אשר הורגו נס"ו
מתוך בריאות הנכונה והשלימה,
ואריכות ימים ושנים טובות

זֶה הַפֶּלֶל, כֹּל שֶׁהוּא מִקְבֵּל טִמְאָה וְאֵין גִּדּוּלוֹ מִן
הָאָרֶץ, אֵין מְסַבֵּין בּוֹ. וְכָל דֶּבֶר שֶׁאֵינוֹ מִקְבֵּל
טִמְאָה וְגִדּוּלוֹ מִן הָאָרֶץ, מְסַבֵּין בּוֹ:

This is the rule: Anything that is susceptible to tum'ah, ritual impurity, or that 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.

Mishnah, Sukkah 1:4 | משנה, סוכה א, ד

Keep Your Distance

The materials used for *s'chach*—the foliage covering the Sukkah—must not only be pure from any ritual impurity, they must also be unprocessed materials that are not even susceptible to impurity.

This law alludes to the following idea taught by the *Maggid of Mezeritch*.¹

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 loathe

1. *Likutei Amarim, Hosafos 40.*

and despise anything associated with sin, in order to ensure that he keeps his distance and does not stumble again.

The first mitzvah we engage in after Yom Kippur is the construction of the Sukkah.² Coming from Yom Kippur, we are all in a state of *baalei teshuvah*, absolute penitents. The requirement that *s'chach* be insusceptible to impurity cautions us that in our precarious state as *baalei teshuvah*, we must focus not only on protecting ourselves from actual impurity, but we must keep ourselves *at a distance* from impurity, such that we are not even susceptible to it.

—*Reshimos*, vol. 62, p. 13

2. See *Rema*, *Orach Chaim* 624:5.

לָמָּה נִקְרָא שְׁמָהּ בֵּית שׁוּאֵבָה שְׁמֵשׁ שׁוּאֵבִים
רוּחַ הַקֹּדֶשׁ... יוֹנָה בֶּן אֲמֵתַי מְעוּלֵי רִגְלִים הָיָה וְנִכְנָס
לְשִׁמְחַת בֵּית הַשְּׁוֹאֵבָה וְשָׁרַת עָלָיו רוּחַ הַקֹּדֶשׁ

*Why was it called beit hasho'evah [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 | ירושלמי, סוכה ה:א

Happy Feet

The Talmud Yerushalmi explains the name *Simchas Beis Hasho'evah*—the festivities that took place in the Beis Hamikdash on the holiday of Sukkos—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 the Beis Hamikdash for the festival of Sukkos, and upon entering the joyous *Simchas Beis Hasho'evah*, 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, incidental to the main point about his attendance at *Simchas Beis Hasho'evah* being the source of his 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 understand

that only people who can walk on their own feet are obligated to travel to the Beis Hamikdash on the festivals. A person who limps, or a child too young to ascend 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 describes as, “Just as G-d comes to see (the attendees), so He comes to be seen,”³ 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 G-d’s will, 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’evah* 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

3. Chagigah 2a.

חג הסוכות תעשה לך שבועת ימים

The Festival of Sukkos you shall make for yourself for seven days.

דברים טז, יג | Devarim 16:13

The Sukkah Man

Several unique mitzvos are associated with the holiday of Sukkos, yet the Torah chose to name it specifically for the obligation to dwell in a Sukkah for the duration of its seven days. Why? Dwelling in a Sukkah is unique because it *encompasses the individual* much more than any of the 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 one's entire body. In fact, this mitzvah encompasses every aspect of a person's daily life, because dwelling in the Sukkah means going about all our everyday affairs in the Sukkah, just as we would in our regular homes.⁴ This means that any activity you do is part of your fulfillment of this mitzvah, as long as you do it within the walls of a kosher Sukkah.

Moreover, our Sages teach that a man without a home is not a man; even when you are not inside your home, your place

⁴ See *Shulchan Aruch Harav, Orach Chaim* 639:4.

of dwelling gives you your full sense of being.⁵ 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

5. See Tosfos to Yevamos 63a.

וְשִׂמְחַת בְּחַגְךָ

And you shall rejoice in your Festival.

Devarim 16:14 | דְּבָרִים טז, יד

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

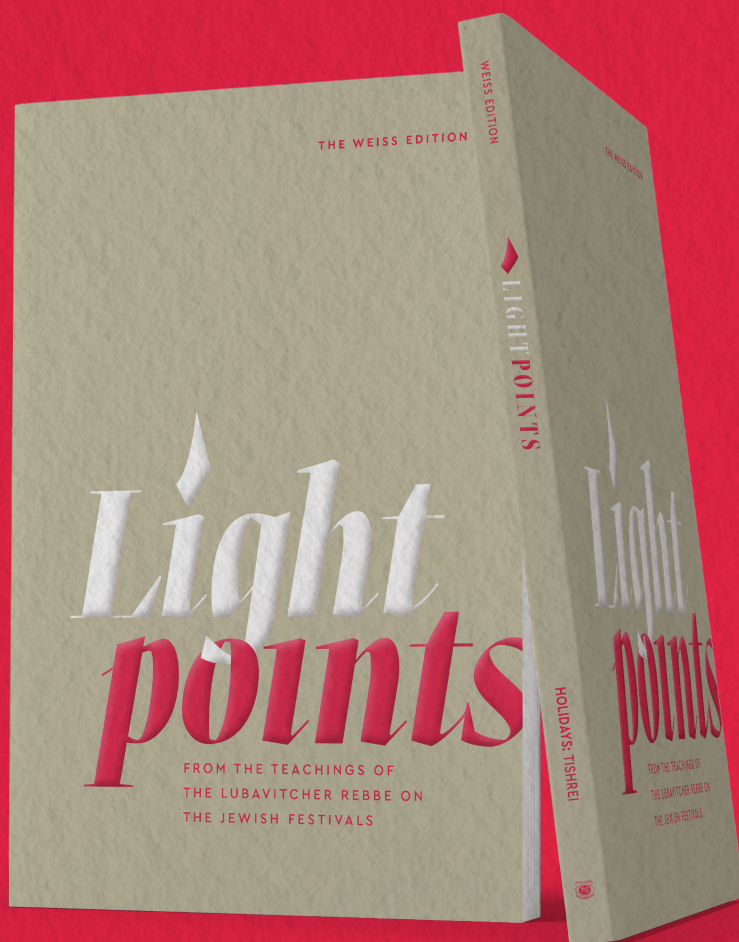
Rambam (Laws of Shevisas Yom Tov 6:17-18) writes, “Even though the rejoicing mentioned here refers to the Shelamim offering... included in this joy is to make himself, his children, and members of his household joyous, each one accordingly. How so? To children, one gives...”

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

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