

SUKKOT

Likkutei Sichos Vol. 29

By Rabbi Shalom M. Paltiel

REBBE'S QUESTION:

Why didn't the Rebbe Rayatz sleep in the sukkah?

PERHAPS based on Halacha:

“One may be lenient regarding sleeping in cold regions where it causes discomfort, since one who is distressed is exempt from sukkah.” (*Code of Jewish Law*)



BUT: Rayatz was never deterred from mitzvot by physical hardship, even regarding stringencies beyond letter of law.

CASE IN POINT:

He ate or drank nothing outside the sukkah.
Not even a snack. Not even in the rain.

MITTELER REBBE'S TEACHING:

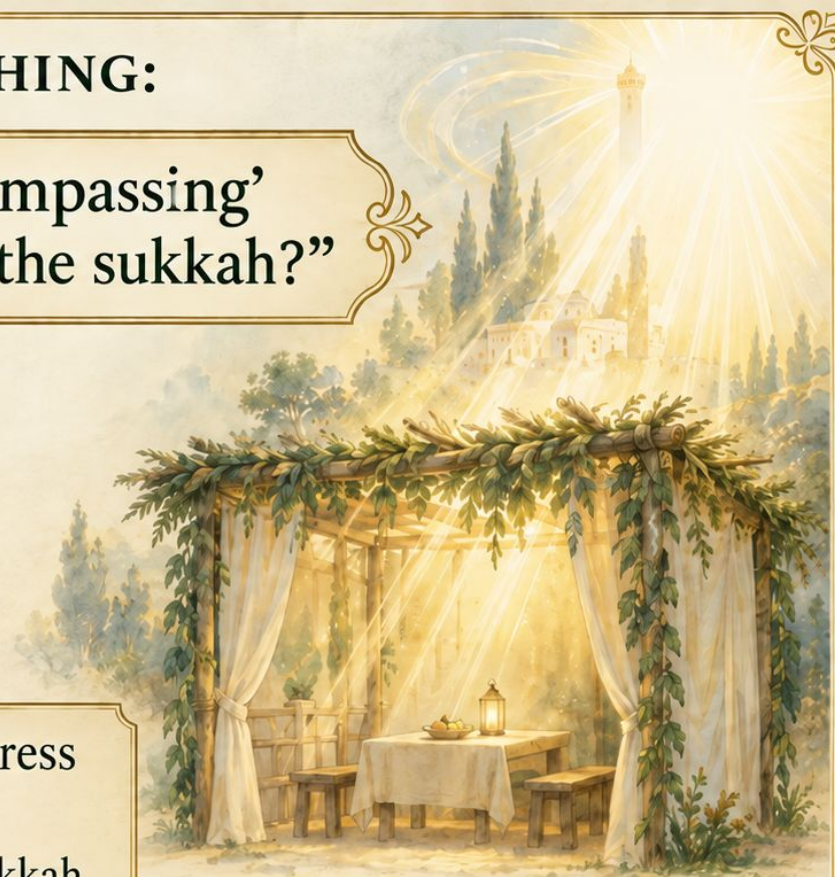
“How can one sleep amid ‘encompassing’
Infinite Divine Light radiating in the sukkah?”

BIBLICAL PRECEDENT: ◆ ◆ ◆

*“Indeed, G-d’s presence is in this place,
and I didn’t know.”* (Gen. 28:16)

Rashi: “Had I known, I wouldn’t have slept
in so holy a place”.

RESULT: Sleeping in sukkah causes distress
due to lofty Divine Light.
One who is in distress is exempt from sukkah.
(Talmud & Codes).



A SUKKAH FILLED WITH HIS PRESENCE

TORAH'S BODY & SOUL

Let's understand this:

“Revealed & esoteric aspects of Torah are one”

- Zohar

How can *sukkah's* esoteric meaning conflict directly with its Halachic (Jewish law) requirement?



REBBE'S FIRST EXPLANATION



“You shall live in booths seven days” (Leviticus 23:42)

Talmud
(Sukkah 28b)

“To **live** means to **dwell**. One must eat, drink & stroll in the sukkah.”

Rambam
(Laws of Sukkah,
Chapter 6)

5. How is sukkah fulfilled? One should eat, drink & dwell in the sukkah.

6. We eat, drink & sleep in the sukkah.

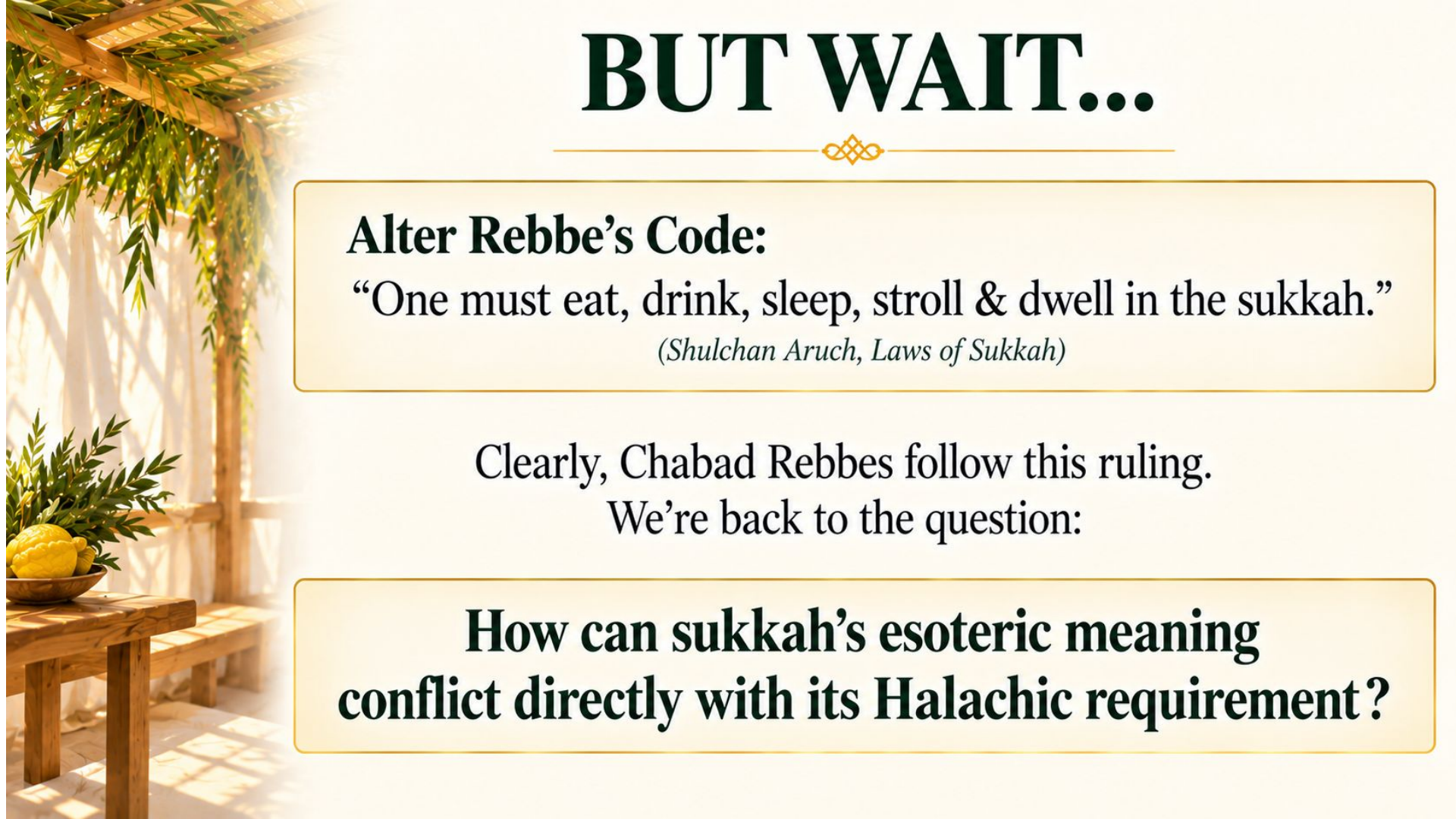
ROGACHOVER GAON'S INSIGHT:

- Eating & drinking constitute **fulfillment of mitzvah** of sukkah.
- Sleeping is not mitzvah fulfillment; rather, **one may not sleep outside sukkah**.

EXAMPLE:

Eating matzah throughout Passover,
other than first night.





BUT WAIT...

Alter Rebbe's Code:

“One must eat, drink, sleep, stroll & dwell in the sukkah.”

(Shulchan Aruch, Laws of Sukkah)

Clearly, Chabad Rebbes follow this ruling.

We're back to the question:

**How can sukkah's esoteric meaning
conflict directly with its Halachic requirement?**

HALACHIC PERSPECTIVES



Talmud (Sukkah 28b):

“To live means to dwell. One must eat, drink & stroll in the sukkah.”

RAMBAM & BEIT YOSEF

“One must eat, drink and dwell
in the sukkah.”

Sleeping is **NOT**
mitzvah fulfillment.

TUR, RAMA & ALTER REBBE

“One must eat, drink, sleep
and dwell in the sukkah.”

Sleeping **IS**
mitzvah fulfillment.

REBBE'S CONCLUSION



TORAH

“You shall live in booths
seven days”
(Leviticus 23:42)



Mishna (Sukkah 28b):

“These seven days
one makes his sukkah
his fixed dwelling.”



Talmud (ibid):

“To live means to dwell.
During these days, make
your home One must eat,
drink & stroll in the sukkah.”



Alter Rebbe's Code:

“One must eat, drink,
sleep, stroll & dwell
in the sukkah.”

“Eating is ‘anchor’
of mitzvah of sukkah.”

- The mitzvah is GENERAL: To DWELL includes all central activities: eating, drinking, sleeping, etc.
- Eating is mitzvah's main “anchor” – when blessing is recited (e.g. Eruv)
- Thus, not sleeping does not conflict with mitzvah observance

EXAMPLE: “Be joyous on Festivals” is general; fulfilled through meat, wine, jewelry, sweets.

TALMUDIC CASE IN POINT

Talmud (Sukkah 53a):

“When we rejoiced with the
‘Joy of Drawing of the Water’
we did not taste sleep; we would
doze on each other’s shoulders.”



Clearly, Mishnaic sages fully observed mitzvah of sukkah!

WHAT ABOUT US?



Since most of us don't sense the Divine Light, why not sleep in the sukkah?

Rebbe's explanation:



Chassidim are bound to their Rebbes.



Rav Kahana insisted on following his teacher's lenient ruling regarding willow.



Rebbes shared sukkah's "revelation" with us, hoping we would sense it.



For Chassidim, behaving differently itself causes "distress".

