

# The Gan Eden is in the Sukkah

## The Repeated Command to Sit in the Sukkah

The command to sit in the Sukkah is repeated, "בסוכות תשבו שבעת ימים כל", האזרח בישראל ישבו בסוכות<sup>א</sup> You shall sit in Sukkos for seven days, every citizen of Israel shall sit in Sukkos.

The Gemara explains that the first word תשבו teaches "תשבו כעין תדורו<sup>ב</sup>", that one must sit in the Sukkah just like he lives in his home. One of the laws we learn from this is that sitting in the Sukkah has to be similar to regular living, so that מצתער פטור מן הסוכה, if someone is suffering because of his sitting in the Sukkah - e.g. it is raining - he is exempt from sitting in the Sukkah.

The Zohar explains the repeated command as follows: The first command "בסוכות תשבו" is directed at the אושפיזין, the seven guests that Hashem sends to us in the Sukkah; Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef and Dovid. The second command, "כל האזרח בישראל ישבו", is directed at every Jew.

The רמז, allegorical connotation, of a verse is always a deeper layer of the פשוט, the plain explanation<sup>ג</sup>. What is the connection between the Gemara's explanation, that תשבו כעין תדורו teaches that one who suffers from sitting in the Sukkah is exempt from the Mitzvah, and the Zohar's deeper explanation, that these words are directed at the אושפיזין?

## The Avos Join us for the Simcha (Joyful Celebration) of Sukkos

The Sefas Emes teaches that Gan Eden is the source of all simcha. We bless a Chassan and Kallah that they should rejoice, "כשמחך יצירך בגן עדן", as your Creator gladdened you in Gan Eden.

The Trisker Maggid said that inside the Sukkah is an environment of Olam Habah, the utopian world of Gan Eden.<sup>ד</sup> We can explain that this is so because Sukkos is 'זמן שמחתנו', a time of rejoicing and this simcha is derived from Gan Eden.

The Zohar teaches that when a Jew makes a family celebration such as a wedding, Bar Mitzvah, or Bris, Hashem forces his ancestors out of Gan Eden and makes them descend to this world to partake in their offspring's happiness.

They need to be *forced* out of Gan Eden because no event on this world, no matter how joyous, can compete with the infinite bliss of Gan Eden.

Because Sukkos is a Yom Tov of Simcha, our ancestors, the אושפיזין, join us, just like all grandparents join at the simchos of their offspring.

However, Hashem would not force the holy אושפיזין out of Gan Eden to join us. Because we have the Gan Eden in the Sukkah, they happily come down to us.

We can now connect the plain meaning of the words "בסוכות תשבו וכו'" that the Gemara teaches – that מצטער פטור מן הסוכה - and the Zohar's deeper explanation – that this command is directed at the אושפיזין.

If the אושפיזין would suffer when forced to leave Gan Eden to sit in the Sukkah, they would not be required to sit in the Sukkah because מצטער פטור מן הסוכה! However, within the Sukkah there is an atmosphere of Gan Eden and the אושפיזין can fulfill their directive of joining us in the Sukkah.

In the Sukkah there is sufficient Gan Eden for even the אושפיזין who are accustomed to a five star Gan Eden. Every Jew can appreciate the Gan Eden of the Sukkah according to his individual capacity. The more we connect to holiness, the more we can appreciate and enjoy it.

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<sup>ב</sup> סוכה כו ע"א

<sup>ג</sup> עי' ערבי נחל בענין קרית ספר

<sup>ד</sup> בספרו, מגן אברהם