



Edition 19

בְּטִיעֵת דְּשִׁמְיָא

Dvar Torah

From the Rebbe shlita

Sukkos – Zman Simchaseinu

Throughout the *tefillos* of Yom Tov, we recite in *Shemone Esrei*:

וַתֵּן לָנוּ ה' אֱלֹהֵינוּ אֶת יוֹם חַג הַסּוּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵינוּ

- You gave us, Hashem, our G-d, this Festival of Sukkos, a time of joy.

The Torah commands us to rejoice on all of the *Shalosh Regalim* — Pesach, Shavuot, and Sukkos. Why, then, is Sukkos singled out for its *simchah* to the extent that it earns the distinct title of *Zman Simchasenu*?

When a Yid merits to fulfill a mitzvah, his heart naturally fills with happiness, as the *passuk* states, שֶׁשׁ אֲנוּכִי עַל אִמְרָתְךָ כְּמוֹצֵא שֶׁל רֵב - *I rejoice over Your word like one who finds great spoil*. Hakadosh Baruch Hu possesses hosts of angels in the Heavens, and yet He commanded His

mitzvos specifically to Klal Yisrael, because only our *avodah* brings Him true *nachas*. When a Yid reflects on this immense privilege, he delights in the opportunity to keep Hashem's *mitzvos*.

With this in mind, we can appreciate the profound spiritual transformation that unfolds on Sukkos. Chazal teach that one who performs *teshuvah mi'yirah*, (repentance out of fear), his *zedonos* (intentional sins) are downgraded to *shgagos*



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(accidental sins). In contrast, one who attains the level of *teshuvah me'ahavah* (repentance out of love) merits something extraordinary, as his intentional sins are transformed into actual merits and *mitzvos*!

On Rosh Hashanah and Yom Kippur, our *teshuvah* is motivated by *yirah*, by the awe, solemnity and terror of Yom Hadin. On Sukkos, however, we enter the realm of *teshuvah me'ahavah*, a shift alluded to in *Shir Hashirim* in the *passuk*, שמאלו תחת לראשי וימינו תחבקי — *His left hand is under my head, and His right hand embraces me*. The words “*smolo tachas roshi*” hint to Rosh Hashanah and Yom Kippur which stem from the left side of *gevurah* and *yirah*; while “*v'yemino techabkeini*” refers to Sukkos, a time of love and affection, when Hakadosh Baruch Hu, *kivyachol*, embraces Klal Yisrael through the mitzvah of *sukkah*.

Sukkos is an auspicious time for *teshuvah me'ahavah*, a time when all our past *zedonos* are transformed into *zechuyos* and *mitzvos*. It is therefore also a time of overwhelming *simchah* as we see a past riddled with *aveiros* instantly transformed into a treasure trove of *mitzvos*!

As the ultimate celebration of Hashem's love for Klal Yisrael, Sukkos is called *Zman Simchasenu*. It is a sacred time when the *teshuvah* we perform with *ahavas Hashem* turns every previous downfall into a stepping stone to draw closer to Him and source of boundless joy.

Takeaway: The ultimate *avodah* of a Yid on Sukkos is to return to Hashem out of pure love. Through *teshuvah me'ahavah*, all our past intentional *aveiros* are miraculously transformed into *zechuyos* and *mitzvos*, which fills us with unparalleled *simchah*.

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