Sefat Emet Devarim
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שפת אמת דברים לסוכות

ימי הסוכות שנק' זמן שמחתינו כי השי"ת זיכה אותנו לישב בצלו. והיא מעין בחי' הג"ע דכתיב וישם שם כו' האדם. ועיקר הבריאה הי' להיות דירת האדם שם. ושם הי' השמחה כמ"ש כשמחך יצירך בגן עדן. והגם שכ' ויגרש את האדם. אעפ"כ יש זמנים שמתנוצץ קצת הארה מבחי' הג"ע. והשי"ת הכניסנו לדירה זו שחל עלי' שם שמים כדאיתא בגמ' והשמחה במעונו. לכן דירה זו מביאה השמחה. ובוודאי ע"י טהרתן של ישראל ביוכ"פ יש שמחה לפניו במרום. לכן יש לנו לשמוח בשמחת הבורא ית'. וז"ש לפני ה' תטהרו. ומלבד שזכינו לטהרה יש לנו להתענג בשמחת השי"ת בנו

The days of Sukkot are called "season of our joy," because God has privileged us to dwell in His shade. The *sukkah* is something like the Garden of Eden, where it says: "he placed there the person whom He had made" (Gen. 2:8). The true intent of Creation was that humans dwell there, in that place of joy, of which we say [in the wedding blessings]: "…as You gave joy to Your creature in Eden of old." Even though we are also told that "He expelled the human" (Gen. 3:24), there are times when some bit of Eden still glows. God has brought us into this dwelling that belongs to the realm of heaven, as the Talmud says [prescribing the grace after a wedding-banquet]: "There is joy in His dwelling-place." That is why being in this place brings us joy.

God above is surely happy because Israel have purified themselves before Him on Yom Kippur. We now partake of His joy. Of this, Scripture says: "Before the Lord [or 'for the Lord's sake'] you will be purified" (Lev. 16:30). We rejoice not only at our own purification but also in the joy God takes in us. Translation by Arthur Green

The Sefat Emet suggests that the joy of dwelling in the *sukkah* is the joy shared by a couple getting married, which the in sixth of the *Sheva Brachot* sung under the *huppah*, the couple rejoices as the first couple did in Eden. While in an earlier teaching on *Yom Kippur*, he suggests that on *Sukkot* we become like the wilderness generation dwelling under the protective cloud of God, here the Sefat Emet takes us back even earlier to the intimacy of Eden. The joy of *Sukkot*, *zeman simchatenu,* is not only our *simcha,* but the joy God takes in us.

The Slominer in Netivot Shalom in one of his teachings on *Sukkot* suggests that *Shabbat* and *Sukkot* share a common theme of entering God's house. He cites a *midrash* from *Bereshit Rabbah* 16:5 that plays on the word *Vayyanichehu* (he put him-Adam in Gan Eden) to read "God gave him the command of *Shabbat* as you read: And God rested, *Vayyanach*, on the seventh day (Exodus 20:11)". The Slominer takes this to mean not that God placed Adam in the Garden of Eden, but that giving him the command of Shabbat is itself the "placing him (Adam) in the Garden of Eden". Both *Shabbat* and *Sukkot* share the aspect of entering God's space.