

# SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



## Likkutei Sichos, Vol. 24

*Chag HaSukkos*

### The Two Pourings:

Two types of libations were practiced in the Beis Hamikdash. Throughout the year, the wine libation accompanied daily sacrifices. On Sukkos, however, a new ritual was introduced, the water libation. Water would be drawn in a joyous night time ceremony called Simchas Beis Hashoeiva, and then be poured on the altar the next day. The joy of this ceremony was unparalleled in the Jewish calendar.

In the spiritual dimension, these two libations represent two modes of relating to the Divine. Wine, with its taste and enjoyment, symbolizes a tangible satisfaction and joy derived from contemplation and intellectual engagement. This is necessarily a limited joy, for it will be commensurate with a person's intellectual abilities, and every human intellect is ultimately limited.

Water, with its simple and unprepossessing taste, represents a pure, unbounded joy

that transcends intellectual limits and is not confined to tangible satisfaction.

### The Timing:

Sukkos is the culmination of Yom Kippur. The revelations that were elicited yet concealed on Yom Kippur are openly manifested on Sukkot. The main theme of Yom Kippur is the revelation of the essential bond between the Jew and G-d. On Sukkos, this essential bond is expressed in the unbounded joy of the water libation.

There are two opinions regarding the timing of the water libation:

**First Opinion:** The water libation began on the second day of Sukkos. According to this view, the first water drawing took place on the second night, after the mitzvah of taking the four species (which is performed on the first day).

**Second Opinion (Halachic Ruling):** The water libation was performed all seven days of Sukkos, starting from the first day. Consequently, the first water drawing occurred on the first night of the festival, before the mitzvah of taking the four species on the first day.

This debate hinges on the question of how we can achieve the fullest expression of joy.

### **The Explanation:**

The sukkah and the lulav serve complementary roles in the process of completing the revelations of Yom Kippur:

The sukkah encompasses and surrounds the individual externally, symbolizing a surrounding, all-encompassing divine protection. In Chassidic terms, it represents the concept of "makif" (encompassing light), enveloping the person and all their affairs.

The mitzvah of taking the lulav is an extension of the sukkah. It brings the encompassing holiness of the sukkah into a personal and internalized form. By holding the four species close to the heart, the spiritual influence of the sukkah is drawn into the individual's inner life, affecting the heart and all parts of the body, including the intellect.

The true revelation of the encompassing light and its infinite aspect is achieved only when it is internalized.

This explains the opinion that maintains that the water was drawn only after the

four species were taken. Only once the encompassing light of the Sukkah is internalized through the Lulav can the unlimited, essential joy of the water be experienced.

Yet the law follows the second opinion, which maintains that the water was drawn even prior to the taking of the lulav. This reflects the reality that even before internalization, there is still access to the unbounded light of G-d and it can still be cause for true celebration.

### **Water Today**

During the time of the Beis Hamikdash, when G-dliness was apparent and easily accessed, the primary focus was on integrating the Divine into daily life.

Without the Beis Hamikdash, when "our signs we have not seen," the focus shifts to broader, more encompassing forms of divine connection, such as self-sacrifice and unbounded joy. That is why in exile the custom is to begin celebrating on the first night of Sukkos, because our priority is not to wait to internalize the joy (alluded to by the lulav preceding the water ceremony) but to celebrate without restraint the unbounded joy of the soul.

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