

Succos 2013

1.

Kemetzei Shlal Rav page 218 quoting the Millay Mordechai

The Vayikra Raba (30, 12) relates that the daled minim correspond to four different types of people. The Esrog smells good and taste good. It therefore corresponds to talmedai chachamim who also perform good deeds. The lulav taste good, but smells bad. It therefore corresponds to talmedai chachamim who don't perform good deeds. The hadasim smells good, but taste bad. It therefore corresponds to ignoramuses who perform good deeds. The aravos smell bad and taste bad. It therefore corresponds to ignoramuses who don't perform good deeds. What should be done with the aravos? They can't be destroyed or left out, because all daled minim are necessary. Rather, they should all be tied together and they will atone for each other. The esrog will help the aravos. The hadasim will help the lulav. The lulav will help the hadasim. (פרי עץ הדר אלו ישראל מה אתרוג זה יש בו טעם ויש בו ריח כך ישראל יש בהם בני אדם שיש בהם תורה ויש בהם מעשים טובים כפות תמרים אלו ישראל מה התמרה הזו יש בו טעם ואין בו ריח כך הם ישראל יש בהם שיש בהם תורה ואין בהם מעשים טובים וענף עץ עבות אלו ישראל מה הדס יש בו ריח ואין בו טעם כך ישראל יש בהם שיש בהם מעשים טובים ואין בהם תורה וערבי נחל אלו ישראל מה ערבה זו אין בה טעם ואין בה ריח כך הם ישראל יש בהם בני אדם שאין בהם לא תורה ולא מעשים טובים ומה הקדוש ברוך הוא עושה להם לאבדן אי אפשר אלא אמר הקדוש ברוך הוא יוקשרו כולם אגודה אחת והן מכפרין אלו על אלו.)

Succos follows Yom Kippur, when all of our sins are forgiven. An integral part of Rosh Hashana is the shofer. The shofer used to be blown when the Jews would relocate. When they would travel the shofer separated people by making different groups. Thus, the shofer symbolizes separation. As mentioned, the different minim, correspond to different types of Jews. The question arises; how is it that we are purposely mixing Jews with wicked people? We are reconnecting the disconnected state we were in caused by the shofer on Rosh Hashana. The word רשע (wicked person) consists of the letters, ר and ש. The word צדיק (righteous person) has the letter ק. The letters ש, ר and ק spell out שקר (falsehood). When the wicked person is attached to the righteous person, then falsehood increases. We clearly see that it isn't good to have wicked people being attached to righteous people. Similarly, the Mishna in Pirkei Avos (perek alef) states 'הרחק משכן רע ואל תתחבר לרשע' / 'distance yourself from a bad neighbor; do not associate with a wicked person.' The common denominator between all of the aforementioned is that it isn't good to be attached to wicked people. That being so **why is the Torah commanding us to attach ourselves to wicked people? The segula (omen) of the daled minim is undamaged and untainted unity will exist.** A proof to this can be derived for the following Halacha. The Halacha is that a lulav that is bent backwards is kosher. Meaning, if the lulav is bent towards the one who is holding it then it is kosher. Conversely, if it is bent away from the one holding it then it is pasul (invalid). What is the depth of this Halacha? **The wicked people must come to the righteous people, not the opposite.**

2.

Otzros HaTorah page 146

The Rokeach writes that the letters of lulav allude to the Torah. The Chumash starts with a ב and ends with a ל. Nach starts with the letter ו and ends with the letter ל. This is how all of the letters

of לולב allude to the Torah. What is the deeper explanation of this? The gematria (numerical value) of the word לולב is חיים (68). Those who immerse themselves in Torah have true lives. This is clearly stated in a Mishna in Avos (perek beis), 'מרבה תורה מרבה חיים.' 'the more Torah the more life.' Similarly, we say in maariv 'כי הם חיינו ואורך ימינו ובהם נהגה חומם וליילה.' 'for they are our life and the length of our days and about them we will meditate day and night'. Someone once asked the Steipler why he doesn't go on vacation. He responded that the purpose of vacation is to relax and enjoy. That being so the best vacation for me is learning Torah. The Biur Hativ (siman 645 os 9) writes that the gematria of אתרוג is 610. There are three other minim besides the esrog. Therefore, $610 + 3 = 613$. This teaches us that whoever fulfills the mitzvah of daled minim is considered to have fulfilled the entire Torah.

What is so special about the daled minim to the extent that whoever fulfills the mitzvah of daled minim is considered to have fulfilled the entire Torah? Every Jew is technically obligated to perform all of the 613 mitzvos. One who doesn't perform all 613 will need to come back as a gilgul (return to this world in a different life form). How is it possible to perform every single mitzvah? It is possible when we have complete unity. When we have this complete unity it is considered as if we all have the same body. Thus when Reuven puts on tefillin it is as if Shimon put on tefillin as well.

The pasuk (Shemos 19, 2) states "ויחן שם ישראל נגד ההר." "Israel encamped there, opposite the mountain." Why is this pasuk in the singular tense, seemingly it would be much more logical for this pasuk to be in the plural tense after the fact that this pasuk refers to approximately 3,000,000 camping by the mountain? Rashi quotes the Mechilta that answers and explains that the Jews were like one person with one heart (כאיש אחד בלב אחד). The Tana Debi Eliyahu Raba (perek 11) compares the Jews to a ship with a hole. If there is one small hole in someone's room then the ship will sink. So to every Jew must help other Jews. This is what happened when they went into Yerico. They were commanded not to take any spoils. One person took spoils, Achan and they were all held accountable.

On Yom Kippur we repented and expressed that we aren't going to sin anymore. Afterwards, on Succos we take the daled minim, which correspond to the other Jews. This demonstrates the concept that when we perform mitzvos it is considered as if others performed them as well.

Therefore, the daled minim are taken specifically after Yom Kippur when we properly repented and attained complete unity. This is why whoever fulfills the mitzvah of daled minim is considered to have fulfilled the entire Torah.

3.

Talelei Oros Succos chelek alef pages 126-127 quoting the Chasam Sofer

The pasuk says "You shall dwell in Succos for a seven day period; every native of Israel shall dwell in Succos." (23, 42) "בסכת תשבו שבעת ימים כל האזרח בישראל ישבו בסכת." The Gemara in Suka (28a) learns that this pasuk excludes women from the mitzvah of Suka.

The Eliyahu Raba (siman 625) quotes the Rokeach who asks why the pasuk (Vayikra 23, 34) says Succos in the plural tense. "דבר אל בני ישראל לאמר בחמשה עשר יום לחודש השביעי הזה חג הסוכות שבעת ימים לה." "Speak to the children of Israel, saying: On the fifteenth day of this seventh month is the Festival of Succos, a seven-day period for Hashem." There are two types of Succos. One is the clouds of glory, ענני הכבוד. Another type is an actual Suka. These were the Succos when they fought with Sichon and Og.

The question arises; why aren't women obligated in the mitzvah of Suka after the fact that they were part of the miracle. The Gemara in Pesachim (108) quotes Rabbi Yehoshua ben Levi who says that women are obligated in the four cups of wine on the night of the seder because they were also part of the neis (שאף הן היו באותו נס). Similarly, the Gemara in Megilah (4) quotes Rabbi Yehoshua ben Levi who says that women are obligated to hear the megilah being lained because they were also part of the neis. Similarly, the Gemara in Shabbos (23a) quotes Rabbi Yehoshua ben Levi who says that women are obligated in menorah because they were also part of the neis. Even though the Gemara in Suka has a derasha and excludes women from the mitzvah of Suka, nevertheless, they should be obligated in Suka because they were also part of the neis. Also, even though the mitzvah of Suka is time bound, nevertheless, they should be obligated because they were also part of the neis. The mitzvos of four cups of wine, hearing the megilah and menorah are all time bound mitzvos, nevertheless, women are obligated because they were also part of the neis. The mitzvah of Suka should be no different.

Why are the Succos that the Jews sat in during the war of Sichon and Og so significant? **During the forty years that they were in the desert the Succos they sat in had the status of סוכה תחת סוכה, Suka under a Suka. A Suka that is directly under another Suka is invalid. They build Succos/huts under other Succos aka the clouds of glory. Conversely, during the war against Sichon and Og, the clouds of glory did not follow them. This was the first time that they sat in kosher Succos.** Therefore, we specifically remember the Succos they sat in during the war of Sichon and Og because they established the obligation to be in Succos for future generations.

The question arises; why didn't the clouds of glory go with them to war? Only the men went to war. The clouds of glory remained at the camp in order to protect the women and children. The women were never obligated in Suka because they sat in a Suka under a Suka which are invalid. In summary, we learn out the obligation for men to be in Succos from the men who fought Sichon and Og and we learn that women are exempted for Succos from all the women who didn't fight in the war against Sichon and Og.

4.

Eurai Torah chalek zayin page 66 quoting the Mabit (Beis Elokim shar Hayisodos perek 37)

“I caused the children of Israel to dwell in Succos.” (23, 43) "כי בסוכות הושבתי את בני ישראל."

Why were we commanded to make a holiday, Succos, to remember the miracle of the clouds of glory and we weren't commanded to do anything to commemorate the well of water and the mann? The miracles of the well and mann aren't so miraculous because they were necessities. The Jews needed to drink water and consume food in order to live. Conversely, the clouds of glory were not a necessity. They protected the Jews from hot or cold weather. They demonstrated that Hashem truly loves us. Therefore, we were commanded to commemorate this love.

5.

Nachlas Tzvi page 309

“Speak to the children of Israel, saying: On the fifteenth day of this seventh month is the Festival of Succos, a seven-day period for Hashem.” (Vayikra 23, 34)

"דבר אל בני ישראל לאמר בחמשה עשר יום לחדש השביעי הזה חג הסוכות שבעת ימים לה'."

The question arises; why is this holiday called ‘Succos’ as opposed to ‘Daled minim’ (four species)? Furthermore and similarly, why do the first two perakim of mesechas Suka discuss the halachos of the Suka while only afterwards do the next two perakim discuss the halachos of the daled minim? Why are the halachos of the Suka discussed before the halachos of the daled minim? Lastly, why is the Mesechta itself called ‘Suka’ and not ‘Daled Minim’? The words “a seven-day period for Hashem” stated in the aforementioned pasuk implies continual without any interruption. Meaning, **we are obligated to eat (certain foods items) in the Suka, regardless as to whether it is day or night. The daled minim differ in this regard. We only make the beracha and take the daled minim during the day.** The pasuk states “You shall take for yourselves on the first day etc.” (23, 40) "ולקחתם לכם ביום הראשון." Parenthetically, nowadays when there is no Beis Hamikdash, there is only a Torah obligation to take the daled minim on the first day. **Since the mitzvah of Suka is constant, therefore the holiday and Mesechta are called Succos.** This is why the Gemara first relates the halachos of the Suka and only afterwards relates the halachos of the daled minim.

This shtims (coincides) with the Gemara in Berachos (51b). The Gemara says when there is something common and something uncommon, the common precedes. (תדיר ושאינו תדיר, תדיר קודם.) This Suka is more common than daled minim; therefore the holiday and Mesechta are called Succos. This is also why the Gemara first relates the halachos of the Suka and only afterwards relates the halachos of the daled minim.