

Sukkos 2015

1.

Berchas Yabetz (chalek daled page 84)

The Rama (siman 624 and 625) quotes the Maharil who says that **immediately after Yom Kippur we build the Suka in order to go from one mitzvah to another mitzvah. The truth is that this applies to other mitzvos as well. For instance, immediately after Yom Kippur we should be involved with the daled minim.** The basis of this is the Gemara in Pesachim (4a) that relates the concept of being quick to perform mitzvos. (זריזין מקדימין למצות.) There are different punishments for different types of sins. There are also different types of atonements for different types of sins. There are certain sins that Yom Kippur doesn't atone for; rather, additional afflictions are necessary. **This is why there is a custom to build the Suka immediately after Yom Kippur; in order to atone for the sins that Yom Kippur didn't atone for.**

2.

Bene Yissoschor Elul mamer tes

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'? "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." Why does the pasuk state Succos in the plural tense? It's easy to understand why the Torah (Devarim (16, 16)) calls Pesach chag Hamatzos. Even though one could fulfill his obligation of matzah with one kaziyis (size of an olive), nevertheless, since it's Yom Tov, one should have lechem mishna (two loaves of bread). Similarly, it's easy to understand why Shevuos is in the plural tense; it's because we count many weeks. But, why does the pasuk state Succos in the plural tense?

The Gemara in Suka (6) relates that a Suka must have three walls and shachach based on pesukim. **This is one reason why Succos is in the plural tense, because we learn out halachos of walls and shachach of the Suka from the plurality of the word Suka.**

Another reason is someone who sits in a Suka in this world will merit being in a Suka in the next world.

Another reason, explains the Arizal, is that the Suka alludes to a light that surrounds us. This external light has the ability to expand and increase. The plurality of the word Succos alludes to the different types of external lights.

3.

Kuntres benyonai chag hasuccos beginning of safer

The Tor (siman 635) asks **why the holiday of Succos is during the month of Tishrei as opposed to Nison. It would seemingly be more logical for Succos to be during Nison when**

we were taken out of Egypt, sat in huts and were surrounded of the clouds of glory. He answers that it is more recognizable that we are sitting in the Suka in order to fulfill the mitzvah of Suka when we do so in Tishrei as opposed to Nison because of the weather. Meaning, during the month of Nison, it begins to get hotter. Consequently and naturally, people make huts that provide shade and a more comfortable environment to be in. If we would sit in Succos then, it wouldn't be recognizable that we were sitting in a Suka in order to fulfill the mitzvah of Suka. Conversely, during the month of Tishrei it typically rains. Most people usually take refuge and go into their houses. It is precisely at this juncture that we are commanded to dwell in our Succos. When we sit in our Succos during Tishrei it is evident that we are doing this in order to fulfill the mitzvah of Suka. (אף על פי שיצאנו ממצרים) בחדש ניסן לא צונו לעשות סוכה באותו הזמן לפי שהוא ימות הקיץ ודרך כל אדם לעשות סוכה לצל ולא היתה ניכרת עשייתנו בהם שהם במצות הבורא יתברך. ולכן צוה אותנו שנעשה בחדש השביעי שהוא זמן הגשמים ודרך כל אדם לצאת מסוכתו ולישב בביתו. ואנחנו יוצאים מן הבית לישב בסוכה בזה יראה לכל שמצות המלך היא עלינו לעשותה.)

The Bach asks why the Tor is uncharacteristically explaining reasons for the mitzvos unlike his usual style of simply relating the halacha. He answers that the reason that the Tor offers is actually part of the kavana (intent) that we must have when we sit in the Suka. When we sit in the Suka we must realize that we are in the Suka in order to commemorate that Hashem took the Jews out of Egypt, surrounded and covered them with clouds of glory. Therefore, this isn't just a mere extra and interesting reason, rather, it is a part of the halachos of Suka. (איכא למידק בדברי רבינו שאין זה מדרכו בחיבורו זה לבאר הכונה לשום מקרא שבתורה כי לא) בא רק לפסוק הוראה או להורות מנהג. ופה האריך לבאר ולדרוש המקרא דבסכת תשבו? ויראה לי לומר בזה שסובר דכיון דכתיב "למען ידעו וגו'" לא קיים המצוה כתיקונה אם לא ידעו כוונת מצות הסוכה כפי פשטה. ולכן ביאר לפי הפשט דעיקר הכוונה ביישיבת הסוכה שיזכור יציאת מצרים. וזה הטעם בעצמו לרבינו ז"ל במה שכתב בהלכות ציצית בסימן ח' (עמ' כה) ויכוין בהתעטפו שצונו המקום וכו' וכן בהלכות תפלין בסימן כ"ה (עמ' עא) כתב ויכוין בהנחתם שצונו המקום להניח וכו' וכי מה שלא עשה כן בשאר הלכות כי לא כתב שיכוין שום כוונה בעשיית המצוה מפני כי המקיים המצוה כדינה יוצא בה אף על פי שלא היתה לו שום כוונה. אבל בציצית שכתוב בהן (במדבר טו מ) "למען תזכרו וגו'" וכן בתפלין כתוב (שמות יג ט) "למען תהיה תורת יי' בפידך" שפשוטו הוא שהתפלין הם אות וזכרון כדי שיהא תורת יי' שגור בפינו כי ביד חזקה הוצאך יראה שלא קיים המצוה כתיקונה אם לא יכוין אותה הכוונה. ולכן כתב בהלכות אלו ויכוין וכו'. וכן גבי סוכה שכתוב "למען ידעו וגו'." משמע ליה גם כן (שצריך שיכוין בשעת ישיבת הסוכה הטעם המכוון במצוה.)

Tosfos (Yuma (87b)) quotes a Medrash that says after Yom Kippur a heavenly voice shouts out and says eat with joy because your actions are fine. Similarly, the Rama (end of hilchos Yom Kippur) comments that after Yom Kippur we eat and drink joyfully. (אמרין במדרש דבמוצאי יום) הכיפורים בת קול יוצאת ואומרת לך אכול בשמחה לחמך.)

Why is after Yom Kippur such a joyful time? It is because of the repentance that was done. We were forgiven for all of our sins. With this we can explain why Succos is during the month of Tishrei. There is a greater obligation to rejoice on Succos more than any other holiday. The Rambam (hilchos lulav perek ches Halacha 12) writes that Succos has extra happiness more than all of the other holidays. One of the reasons for this is as mentioned above **since we were forgiven for our sins, therefore we are required to express this joy. Also**, we discussed in the past, **since Succos is a time of unity, therefore we are obligated to rejoice.** It is impossible to completely rejoice before Yom Kippur when our sins weren't forgiven yet. Succos was therefore enacted to be immediately after Yom Kippur when our sins were forgiven.

There is still a question that arises. Why wasn't it enacted that Rosh Hashana and Yom Kippur would be during the month of Nison, thereby enabling Succos to be in Nison as well? The Gemara in Rosh Hashana (10) says that Rosh Hashana is on the day the world was created. Yom Kippur is on the day that Moshe descended from Har Sinai with the second Luchos.

Consequently, only Pesach could be enacted during the month of Nison. Conversely, Rosh Hashana, Yom Kippur and Succos aren't able to be during the month of Tishrei.

4.

Veherev Na (chalek alef page 485)

How could it be, that, placed on top of the Suka is something that is invalid to be used as shachach, but the Suka is nevertheless kosher? The answer is snow. Snow is invalid to cover the Suka with, but if there is snow on the shachach the Suka is still kosher. The Beur Hativ (siman 626) quotes the Genas Veradim who says that when snow falls on the shachach and thickens the top, the Suka is still kosher. The Shaarei Teshuva explains that since snow doesn't interrupt tummah, it is therefore not considered a roof and is kosher. Meaning if there was something impure placed on top of the shachach of the Suka, that impurity will transfer inside the Suka as well as stated in mesechas Ohalos (8, 5).

The Aruch Hashulchan (siman 629 os beis) says that snow on the shachach will invalidate the Suka. Halachas from tummah cannot be used as a proof for halachos pertaining to Succos. Plants and vegetables connected to the ground would not interrupt tummah, but would invalidate a Suka. Rather, since the snow is only temporary, therefore it will not invalidate the Suka. He concludes that **when there is a lot of snow, then the Suka is invalid and a בְּסוּכָה לִישָׁב should not be recited. However, if there is just minimal snow, then the Suka is kosher.** See also Ashrei Haish chalek gimal perek 25 os 18.

5.

Shemen Hatov pages 149-151

We lain Koheles during Succos. Shalomo Hamelech says that everything is vanity. He says this numerous times. **Seemingly this is an inappropriate time lain Koheles. Laining Koheles might deflate our happiness, which would be contrary to one of the major aspects and obligations of this holiday. The question therefore arises; why do we lain Koheles on Succos? It is in order that we will not get out of hand during Succos. There is a difference between maintained happiness and foolishness. Only once we realize and pinpoint what is foolish, will we come to true happiness.** Succos is a time when the harvest is over and the produce is ready for consumption. There is an overabundance of monetary success and physicality's. The Torah therefore commands us to leave our houses and sit in huts. When we do this, we will realize what vanities are and what isn't. Shalomo isn't coming to decrease our happiness; on the contrary, his goal is to increase our joy. There more of the vanities we realize, the greater level of joy we could attain. Shalomo says הַבַּל (vanity) seven times throughout Koheles. It says הַבַּל thrice and it says הַבַּל הַבַּל another four times. It is for this reason that brides walk around their groom seven times under the chupa. There were also seven days of creation. There are seven hakafos during Simchas Torah. The Jews circled around the walls of Yericco seven times. The Medrash relates that the seven הַבַּלִּים correspond to the seven days of creation, including Shabbos. Why do the seven הַבַּלִּים correspond to the seven days of creation? If we don't realize what the vanities are, then our Shabbos will not be a true day of rest. Conversely, if we realize what vanities are, and that all of our work is done, and we don't talk about business, then

our Shabbos will be a true day of rest. Shabbos is an auspicious time and a time for spiritual pursuits. This point is alluded to when the bride walks around the groom seven times. Even though that their house will have physicality's such as food etc. There are still some unanswered questions; how much? What will be their focus? How will they build their house? How much spirituality will exist? Will they realize the הבלים that Shalomo is warning us about? The Chidushei Ha'Rim explains that the word הבל can also mean vapor or hot air. The Gemara in Shabbos (119b) states that the world endures because of the children who learn Torah (אמר ריש לקיש משום רבי יהודה נשיאה: אין העולם מתקיים אלא בשביל הבל תינוקות של בית רבן). Our ability to realize what vanities are and what aren't is easier to determine after Yom Kippur when our sins were atoned for and we reached a high spiritual level.

This coincides with Darchei mussar pages 283-284 related in Succos 2016.

6.

Beis Aaron page 274

What is the connection between the daled minim and Suka? The clouds of glory came due to the merit of Aaron. Why are they called the clouds of glory? The nature is that when two people like each other, then they will have a close relationship. Aaron loves peace and chases after peace (אוהב שלום ורודף שלום) as stated in the first perek of Avos. **Aaron exemplified and mastered making peace.** Aaron caused a lot of peace and love, to exist amongst many. **This love formed many clouds. These were the clouds of glory that came in the merit of Aaron.** This is precisely why they are called clouds of glory. It is because there was much glory that resulted from the great respect that was granted.

One of the reasons we take the daled minim is similar. 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 smell 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.

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.)

The connection between Suka and the daled minim is unity.