



חג סוכות

We have barely emerged from an almost dizzying level of experiencing Kedusha, a holiness, nearly being able to touch the spiritual moment that felt tangible shouting out 'ה הוא אלוקים. We were still cloaked in white - I don't know how, but the Kittel does something to us. For those who really had a Yom Kippur, you just don't want to leave the room that allowed us such elevation, urging us to become uplifted in ways you didn't think you could. It is in this state that the last Rema in Hilchos Yom Hakippurim (624:5) says that the מדקדקים, the careful ones, start building the Sukkah on Motzei Yom Kippur in order to go from Mitzvah to Mitzvah. It has been noted that besides the last Rema in Y.K., the first Rema in Hilchos Sukkah (625:1) repeats almost the same thing. He writes that it is a Mitzvah to prepare the Sukkah right after Yom Kippur because a Mitzvah that comes your way, you must not delay. The basic idea is to start on the Sukkah right after Yom Kippur, why does it need to be repeated? Despite what you should notice - if you bothered to check it out - the first Halacha is directed to the מדקדקים while the second states generally that everybody has the Mitzvah. And even if you will notice, the reasons are slightly varied - the first Halacha directs us in order to go from one Mitzvah to the next Mitzvah, while the second Halacha is directed to the rule of מצוה הבא לידיך אל תחמיצנה (Halachically more complicated as to why it should apply). Do it no matter where you are coming from - it still seems like a repetition. (See Mishna Berura 625:2).

Many of us are familiar with the words of the Tur

Shulchan Aruch (OC 417) that assigns different Avos to different Yamim Tovim. He attributes the Yom Tov of Pesach to Avraham (who baked Matzos), the Yom Tov of Shavuos to Yitzchak (the Shofar blown at Har Sinai came from Eilah Shel Yitzchak) and the Yom Tov of Sukkos to Yaakov. Because it says that after he escaped from Lavan and after confronting Esav: יעקב נסע סכתה ויבן לו בית - he built a house for himself and he made tents for his sheep, therefore he called the place "Sukkos". The question begs itself - he built a house for the humans and he built a barn for the sheep, so why name the place after what he built for the insignificant sheep? What was the Ikar and what was secondary? The Chidushei Harim opens our eyes (Vayishlach), also expanded on in Sfas Emes Sukkos (תרמ"ו ד"ה) (שמעתי). Every Yid has an inherent level of Kedusha, inherited from the Avos, that is called "his Bayis." However, the spiritual level he strives for, the level he reaches through his own hard work are called "Mikneihu"- what he himself has bought, has earned. Those new levels, despite how hard he pushed and obtained them in his own Ruchniyus portfolio, are not secure and can be lost. They need a special protection, they need a Sukkah, with the help from Above. That is the message of the Pasuk; to protect Madreigos of spirituality that we alone developed, we need a special Hagana, an extraordinary safekeeping.

The Sfas Emes (Ibid) adds the Pirkei D'R'Eliezer (46) as he calls the Satan, the Malach that usually finds fault with Yisroel - בעל כרחו - gives us Brachos





when he compares us to angels who stand and don't eat or drink. Those Brachos of a towering, lofty nation are ripe for an Ayin Harah (quoting a Zohar), therefore requiring the safeguard of a Sukkah as a guardian for defense. He continues with, as I understand based on previous articles, Yaakov is the Av of Galus. Every act, every occurrence in his life is the Maaseh Avos Siman Labonim for Yisroel's exile experience. Yaakov forged his own level of Ruchnius by living through and crossing the gauntlet of Lavan's treachery and Esav's threat of annihilation. His Tefila was, as explained by many (See Ohr Hachaim Beraishis 34:12) to be spared from Achai – friendship - AND from Esav - obvious hatred, both of which can destroy the essence of what a Yid should be. After all this, Yaakov realizes that in order to protect his מקנהו, he needs the Sukkah, being in Hashems צל כנפך is the shield that his Ruchnius needed.

It just might be that we are especially wary of the Satan's malice right after Yom Kippur. It is the day that, according to Yuma 20A, the Satan is relegated to the sidelines. He cannot be Mikatreg on the day that Klal Yisroel soars to highest levels of intimacy with Hashem, heretofore unthought-of; the kind of level the Satan's life is spent trying to deflect us from. The moment it is over - probably only waits until 42 minutes after Shkiah - he jumps right in, back at his dirty work.

We can now see where the Rema was taking us. The מדקדקים, the careful ones, who understand their level at the end of Yom Kippur, have a focused Mitzvah of their own. Keep YOUR Yom Kippur ALIVE, PROTECT YOUR מקנהו, secure it with your Sukkah. So, it is in fact a Yom Kippurdike

Halachah, so it belongs in Hilchos Yom Kippur. I must quote the beautiful words of my Rebbe, R.M. Eismann in his booklet *A Machzor Companion*: "We do not trifle with the gift of purity, a newly-minted innocence which this day of days has bestowed upon us. It is as yet too tender, too fragile to allow it to be buffeted by the careless and ruthless turbulence of daily living. The ordinary, the sheer comfortable familiarity of routine can be dangerously seductive. It seeks desperately to lull us into somnolence (I didn't know what it meant either - CZL) from which we have only now escaped.... We dare not expose ourselves – yet - to the crushing, smothering mass of everyday. (This line says it all) "We need to incubate the seed of sanctity which we now, so precariously, harbor within our souls." Within the Sukkah we take along with us the Kittel, the Machzor and all of our emotions of Yom Hakadosh and keep it alive, make it real for a little bit longer, The Ramchal writes (Derech Hashem 4:8) that the Sukkah separates and uplifts us above pedestrian man על ומשימו עליון ומתחדש דבר זה בישראל בחג הסכות על ידי כולם. He adds; הסכה, this happens to us EVERY YEAR by way of the Sukkah. Let us revel in our מקנהו and rejoice, as always, with our extended relationship with Hashem.

We should all only know from Simchos and Besuros Tovos.

Among those that are מצפים לישועה,

אמני דאפקיה
תיים זאג איתן

