

The Tishrei Trilogy Part 3 - The Galus of the Sukkah:

based on the teachings of Rav Pinchos Friedman -5773

1. **Vayikra 23,42:** *You shall dwell in "Succos" for a seven-day period; every native in Yisroel shall dwell in "Succos." So that your generations will know that I caused the Bnei Yisroel to dwell in "Succos" when I took them from the land of Egypt; I am Hashem, your G-d.*
2. **Tur O.C. 417:** Pesach corresponds to Avraham... Shavuot corresponds to Yitzchak; ...Succos corresponds to Yaakov as it says (Bereishis 33,17) 'And Yaakov traveled to Succos and built himself a house, and for his cattle he made booths; therefore he named the place Succos.
3. **Zohar:** 'Eisav harbored hatred toward Yaakov.' Now, during the period between Rosh HaShonoh and Yom HaKippurim, Yaakov flees and tries to save himself by means of teshuvah. Finally, during Neilah on Yom HaKippurim, the words of the possuk are realized: 'so Eisav went back on that day on his way toward Seir.' After the prosecutor goes on his way, HKB"H wishes to rejoice with his children. This is indicated by the possuk 'then Yaakov journeyed to Succos and built himself a house.' These words allude to the mitzvah of Succoh. When Yisroel sit in the Succoh they are spared from the prosecutor and HKB"H rejoices with his children.
4. **Zohar:** The Shechinah protects us in the Succoh, she spreads her wings over us like a mother protecting her children.
5. **Bnai Yissaschor:** The Succoh constitutes an "ohr makif" — a light that surrounds Yisroel and protects us from external, harmful forces...The external forces flee - and the words of the following possuk are fulfilled (Devorim 28, 10): 'then all the peoples of the earth will see that the name of Hashem is proclaimed over you, and they will revere you.' This possuk is a reference to the "ohr makif's protection of a Jewish person.
6. **Vayikra 16,30:** For on this day He shall provide atonement for you to cleanse you; from all your sins before Hashem shall you be cleansed.
7. **Talmud Sukkah 37b - 38a:** One extends them to and fro for the sake of the One Whom the four directions are His; then one raises them up and lowers them down for the sake of the One Whom the heavens and the earth are His...Rav Acha bar Yaakov used to extend the lulav outward and bring it inward and say: "This is an arrow *in the eye of* the Soten." But this is not a proper thing to do, because he (Soten) may come to provoke the person to sin.
8. **Talmud Yom 20a:** The Soten does not reign on Yom Hakippurim.
9. **Talmud Sukkah 52a:** The greater the person, the greater is his yetzer hora.
10. **Vayikra 23,40:** And you shall take for yourselves on the first day...
11. **Midrash:** Is it indeed the first day/ Isn't it the 15th day, and you are saying it is the first day? Rather it is the first day for the calculation of sins.
12. **Talmud Sukkah 2a:** For seven days we are to abandon our permanent dwellings and sit in temporary dwellings.
13. **Pesikta D'Rav Kahana (Chapter 28):** HKB"H established that the mitzvah of Succoh be fulfilled in temporal proximity to the Days of Judgment -- Rosh HaShonoh and Yom HaKippurim — to account for a possible decree of exile against Yisroel. When Yisroel leave their homes and sit in their Succos, HKB"H considers it as if they were exiled to Bavel.
14. **Yehi Ratzon before entering the Sukkah:** and in the merit of my leaving my house to go outside and enthusiastically performing Your mitzvos, may it be considered on

my behalf as if I have wandered far off. Abundantly, cleanse me of my iniquity and purify me from my sin.

15. **Arizal:** We find that HKB”H blessed us with four festivals in the month of Tishrei: Rosh HaShonoh, Yom HaKippurim, Succos and Shemini Atzeres.
16. **Rabbeinu Nissim, Rosh Hashanah 16b:** in the tenth hour he transgressed and ate of the forbidden fruit; in the eleventh hour he was judged; in the twelfth hour he was acquitted. Consequently, HKB”H told Adam that just as you were judged on this day and acquitted, so, too, will your descendants stand in judgment, in the future, on this day, and be found innocent.
17. Arizal: Adam HaRishon’s sin was caused by the neshomos that made up his being. For those neshomos included both tzaddikim and reshaim; it was due to these latter neshomos that he desired to eat from the tree. The sin was due more to them than to him. Nonetheless, he still performed teshuvah. If not for the sin, he would have lived on for all eternity. As a result of the sin it states (Bereishis 2, 17): ‘for on the day you eat of it, you shall surely die.’
18. **Mateh Moshe quoting Midrash:** Hoshana Rabbah is the seventh day of the festival. Why is it called Hoshana Rabbah? HKB”H said to Avraham: “I am One and you are one; I will provide your descendants with a special day on which to atone for their sins — that day is Hoshana Rabbah. My name is אהי”ה which has a numerical value of twenty-one; you are also twenty-one.” There were ten generations from Adam to Noach and ten generations from Noach to Avraham; hence, Avraham was the twenty-first generation from creation. Similarly, Hoshana Rabbah is the twenty-first day of the month of Tishrei. HKB”H said to Avraham: “If your children did not receive atonement on Rosh HaShonoh, they can do so on Yom HaKippurim; if not on Yom HaKippurim then on Hoshana Rabbah.”
19. **Midrash Tanchuma Bereishis 28,10:** Yaakov left Be’er Sheva and travelled to Charan. ..someone inadvertently kills some is exiled to city of refuge...so, too, Yaakov had to flee for his life to Choron — fearful that his evil brother Eisav would kill him.
20. **Talmud Bava Metziah 84a:** The radiance of Yaakov Avinu resembled the radiance of Adam Harishon.
21. **Midrash Rabbah Bereishis 2,17:** Adam was driven out of Gan Eden, because he brought death to future generations; in truth, he should have died immediately, but Hashem had mercy on him and drove him out instead — ***just as one who kills inadvertently is exiled from his home to a “city of refuge.”***
22. **Pirkei Avos 4,16:** Rabbi Yaakov says: This world is like a corridor before the World to Come; prepare yourself in the corridor so that you may gain entrance to the banquet hall.
23. **Talmud RoshHashanah 17b:** for him who makes himself a remnant - “Keshirayim.”
24. **Talmud Sukkah 38a:** Even the remnants of a commandment prevent calamities; for the waving is obviously a dispensable part of the commandment, and yet it shuts out harmful winds and harmful dews.
25. **Arizal Siddur:** Hashem influences satiation (parnassa) to the Jewish people on Sukkos.
26. **Bereishis 28, 20:** And Yaakov uttered a vow, saying, "If God will be with me, and He will guard me on this way, upon which I am going, and He will give me bread to eat and a garment to wear;