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Hag HaSuccoth – The Feast of Tabernacles

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# I. Introduction

In this [study](study.html) I would like to take a more thorough look at Hag HaSuccoth – The Feast of Tabernacles.

Hag HaSuccoth (The Feast of Tabernacles / Feast of [Booths](important.html)) is detailed in:

***Vayikra (Leviticus) 23:34-44*** *“Say to the Israelites: ‘On the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month* [*HaShem*](hashem.html)*’s Feast of Tabernacles begins, and it lasts for* [*seven*](seven.html) *days. The* [*first*](one.html) *day is a* [*sacred assembly*](rehearse.html)*; do no regular work. For* [*seven*](seven.html) *days present offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, and on the* [*eighth*](eight.html) *day hold a* [*sacred assembly*](rehearse.html) *and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. It is the closing assembly; do no regular work. (“‘These are* [*HaShem*](hashem.html)*’s* [*appointed*](settimes.html) *feasts, which you are to proclaim as sacred assemblies for bringing offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*--the* [*burnt offering*](korbanot)*s and grain offerings, sacrifices and drink offerings required for each day. These offerings are in addition to those for* [*HaShem*](hashem.html)*’s Sabbaths and in addition to your gifts and whatever you have vowed and all the* [*freewill*](freewill.html) *offerings you give to* [*HaShem*](hashem.html)*.) “‘So beginning with the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month, after you have* [*gathered*](gather.html) *the crops of the land, celebrate the* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days; the* [*first*](one.html) *day is a day of rest, and the* [*eighth*](eight.html) *day also is a day of rest. On the* [*first*](one.html) *day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before* [*HaShem*](hashem.html) *your God for* [*seven*](seven.html) *days. Celebrate this as a* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days each year. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come; celebrate it in the* [*seventh*](seven.html) *month. Live in* [*booths*](important.html) *for* [*seven*](seven.html) *days: All native-born Israelites are to live in* [*booths*](important.html)*. So your descendants will* [*know*](daat.html) *that I had the Israelites live in* [*booths*](important.html) *when I brought them* [*out of Egypt*](thebirth.html)*. I am* [*HaShem*](hashem.html) *your God.’” So Moses announced to the Israelites the* [*appointed*](settimes.html) *feasts of* [*HaShem*](hashem.html)*.*

The “[sacred assembly](rehearse.html)“ is a [rehearsal](rehearse.html) meeting (mik-raw), according to Strong’s:

4744 miqra’, mik-raw’; from 7121; something called out, i.e. **a public meeting** (the act, the persons, or the place); also a [**rehearsal**](rehearse.html):-assembly, calling, convocation, reading.

The “closing assembly”, [Shemini Atzeret](shemini.html), is NOT a [rehearsal](rehearse.html) meeting (mikra).

Succoth begins on the [fifteenth](fifteen.html) day of the [seventh](seven.html) month[[1]](#footnote-1) and lasts for [seven](seven.html) days, yet there is also an ‘[eighth](eight.html)’ day attached to this [seven](seven.html) day [festival](festival.html).

The [seventh](seven.html) month is pregnant with [festivals](festivals.html). The [first](one.html) day of the [seventh](seven.html) month is the [festival](festival.html) called [Rosh HaShana](teruah.html), the [Festival](festival.html) of Trumpets ([shofar](shofar.html)). This [festival](festival.html) lasts for [forty](forty.html)-[nine](nine.html) hours. On the [third](three.html) day of the [seventh](seven.html) month we celebrate the fast of Gedalia. On the tenth day of the [seventh](seven.html) month we celebrate Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html),[[2]](#footnote-2) the Day of [Atonement](kippur.html). Then on the [fifteenth](fifteen.html) day of the [seventh](seven.html) month we celebrate the [festival](festival.html) of Succoth for [seven](seven.html) days; followed by an [eighth](eight.html) day which is called [Shemini Atzeret](shemini.html).

The [four](four.html) days between Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) (the Day of [Atonement](kippur.html)) and Succoth[[3]](#footnote-3) (The Feast of Tabernacles) are days marked by a festive spirit. We do not fast, even if we would normally fast for a yartzeit (the anniversary of the passing) of a parent. During this [time](time.html) there is a frenzy of activity as we prepare to fulfill the [mitzvot](cmds613.html) of Succoth. We are busy building and decorating our succah, our temporary [dwelling](dwelling.html), that we will be living in during the feast of Succoth. We are busy selecting our etrog[[4]](#footnote-4) and our lulav.[[5]](#footnote-5) These are the festive preparation days.

Here are the dates for Succoth for the next few years:

**2013**:   September 18th (at sundown[[6]](#footnote-6)) till the 25th.

**2014**:   October 8th (at sundown) till the 15th.

**2015**:   Sept. 27th (at sundown) till October 4th.

**2016**:   October 16th (at sundown) till the 23rd.

**2017**:   October 4th (at sundown) till the 11th.

|  |  |
| --- | --- |
| etrogclean  Etrog | Lulav |

On the eve of Succoth we [eat](eating.html) a little less in the afternoon so as to increase our appetite for the [first](one.html) meal of the feast.

After the last [forty](forty.html) days of repenting and fasting, the upright of [heart](body.html) [merit](merit.html) the feast of joy. This is alluded to in:

***Tehillim (***[***Psalms***](psalms1.html)***) 97:10-12*** *Let those who love* [*HaShem*](hashem.html) *hate evil, for he guards the lives of his faithful ones and delivers them from the* [*hand*](fourteen.html) *of the* [*wicked*](wicked.html)*. Light is shed upon the righteous and joy on the upright in* [*heart*](body.html)*. Rejoice in* [*HaShem*](hashem.html)*, you who are righteous, and praise his holy* [*name*](name.html)*.*

The Feast of Tabernacles is a [seven](seven.html) day feast with an assembly on the [eighth](eight.html) day. The [first](one.html) day is a [Sabbath](sabbath.html) and the [eighth](eight.html) day is a [Sabbath](sabbath.html). Outside of Israel, the Sages have set the second and the [ninth](nine.html) days as Sabbaths as well. Succoth, the Feast of Tabernacles, can be diagramed as:

**In Eretz[[7]](#footnote-7) Israel**

|  |  |
| --- | --- |
| **Tishrei 15** | [Sabbath](sabbath.html) |
| **Tishrei 16** | Chol HaMoed, intermediate day. |
| **Tishrei 17** | Chol HaMoed, intermediate day. |
| **Tishrei 18** | Chol HaMoed, intermediate day. |
| **Tishrei 19** | Chol HaMoed, intermediate day. |
| **Tishrei 20** | Chol HaMoed, intermediate day. |
| **Tishrei 21** | Chol HaMoed, intermediate day. |
| **Tishrei 22** | [Shemini Atzeret](shemini.html) / [Simchat Torah](simchat.html) This is a [Sabbath](sabbath.html) |

**Outside** [**Eretz Israel**](city.html)

|  |  |
| --- | --- |
| **Tishrei 15** | [Sabbath](sabbath.html) |
| **Tishrei 16** | [Sabbath](sabbath.html) and Chol HaMoed |
| **Tishrei 17** | Chol HaMoed, intermediate day. |
| **Tishrei 18** | Chol HaMoed, intermediate day. |
| **Tishrei 19** | Chol HaMoed, intermediate day. |
| **Tishrei 20** | Chol HaMoed, intermediate day. |
| **Tishrei 21** | Chol HaMoed, intermediate day. |
| **Tishrei 22** | [Shemini Atzeret](shemini.html). This a [Sabbath](sabbath.html) |
| **Tishrei 23** | [Shemini Atzeret](shemini.html) (second day), [Sabbath](sabbath.html), and [Simchat Torah](simchat.html). |

Why does a [seven](seven.html) day feast have an “[eighth](eight.html) day” [rehearsal](rehearse.html) meeting?[[8]](#footnote-8)

The [first](one.html) [seven](seven.html) days of the feast are called Succoth (booth plural), because we [dwell](dwelling.html) in a succah (booth singular) during this [time](time.html). The [eighth](eight.html) day is called Atzeret, assembly, or [Shemini Atzeret](shemini.html), the [eighth](eight.html) assembly. The [first](one.html) and the [eighth](eight.html) days are Sabbaths in which work is forbidden.[[9]](#footnote-9) The [five](five.html) days in between these [two](two.html) sabbaths are called chol hamoed, the intermediate feast days, which are between the [sabbath](sabbath.html) at the beginning and the end of the [festival](festival.html). During these intermediate days certain kinds of work are permitted.

The following is an excerpt from Reflections & Introspections, [Elul](elul.html) – [Rosh Hashana](teruah.html)h – [Yom Kippur](kippur.html) – Sukkos, TORAH [INSIGHTS](insights.html) OF HAGAON [HAGADOL](hagadol.html) RavMoshe Shapiro.

“Our great masters, primarily the Vilna Gaon in his commentary to Shir HaShirim (1:4), find the [Festival](festival.html) of Succoth corresponding to the building of the [Tabernacle](mikdash.html).”

“On [Yom Kippur](kippur.html), the tenth of [Tishri](feasts.html), Moshe Rabbeinu descended from Mount [Sinai](stages.html), and on the following day, the eleventh, he commanded the [Jewish](gen-jew.html) People regarding the work of the [Tabernacle](mikdash.html). As the Torah tells us (Shemot 36:3), “They continued to bring him contributions morning after morning,” meaning on the [twelfth](twelve.html) and [thirteenth](thirteen.html) of [Tishri](feasts.html). On the [fourteenth](fourteen.html), all that was brought was [gathered](gather.html), and on the [fifteenth](fifteen.html), they began the work of the [Tabernacle](mikdash.html).”

“This day was therefore established as a [festival](festival.html) that corresponds to the building of the [Tabernacle](mikdash.html), the [Festival](festival.html) of Succoth. Moreover, the [Talmud](orallaw.html) states (Succah 9a), “Just as the [Name](name.html) of [Heaven](heaven.html) is manifest on the [festival](festival.html) [offering](korbanot), so also the [Name](name.html) of [Heaven](heaven.html) is manifest on the Succah”. The Succah is the place wherein we are beneath the shadow of His wings.”

“If we had [merited](merit.html), and on the eve of the [Ninth](nine.html) of [Av](feasts.html), when the Spies returned, we had arisen with joy and proceeded into the [Land of Israel](city.html), the Holy [Temple](temple.html) would have been built immediately. There would have been no [Tabernacle](mikdash.html), which is a temporary structure. Thus, on [Rosh Chodesh](chodesh.html) [Elul](elul.html), the beginning of the [first](one.html) month that the Holy [Temple](temple.html) was [standing](mashal.html), we would celebrate the true [Festival](festival.html) of Succoth.”

# II. The Pilgrimage [festivals](festivals.html):

There are [three](three.html) [festivals](festivals.html), during the year, where all those who are able go up to [Jerusalem](city.html), to the [Temple](temple.html), to celebrate [festivals](festivals.html). These [three](three.html) [festivals](festivals.html) are called the pilgimage [festivals](festivals.html). The Torah tells us about these [festivals](festivals.html) in:

***Shemot (***[***Exodus***](exodus.html)***) 23:14-17***[*Three*](three.html) *times a year you are to celebrate a* [*festival*](festival.html) *to me. Celebrate the Feast of* [*Unleavened*](chametz.html) *Bread; for* [*seven*](seven.html) *days* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*, as I commanded you. Do this at the* [*appointed*](settimes.html)[*time*](time.html) *in the month of* [*Abib*](feasts.html)*, for in that month you came* [*out of Egypt*](thebirth.html)*. “No* [*one*](one.html) *is to appear before me empty-handed. “Celebrate the Feast of Harvest with the firstfruits of the crops you sow in your* [*field*](field.html)*. “Celebrate the Feast of* [*Ingathering*](gather.html) *at the end of the year, when you* [*gather*](gather.html) *in your crops from the* [*field*](field.html)*. “*[*Three*](three.html) *times a year all the men are to appear before the Sovereign* [*HaShem*](hashem.html)*.*

Why just [three](three.html) times? Why not at every [festival](festival.html)? Anyone who has ever traveled knows that [traveling](mashal.html) is a stressful [time](time.html). [HaShem](hashem.html) had mercy on us and only commanded us to come during the [seven](seven.html) day [festivals](festivals.html) and their closing assemblies (atzeret).

# III. Names Given To This Feast

There are multiple names given to the [festival](festival.html) of Succoth. Each [name](name.html) conveys an important aspect of this [festival](festival.html). Lets look briefly at these names.

**Hag HaSuccoth - Feast of The Tabernacles**

***Vayikra (Leviticus) 23:34*** *“Say to the Israelites: ‘On the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month the* [*HaShem*](hashem.html)*’s Feast of Tabernacles begins, and it lasts for* [*seven*](seven.html) *days.*

We will look in-depth at this [name](name.html) throughout this [study](study.html). Suffice it to say that this [name](name.html) points us to [one](one.html) of the [two](two.html) central [mitzvot](cmds613.html)[[10]](#footnote-10) of this [festival](festival.html) – living in a temporary [dwelling](dwelling.html), a booth, called in [Hebrew](hebrew.html), a succah.

**Hag - The Feast**

***Vayikra (Leviticus) 23:39-41*** *“‘So beginning with the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month, after you have* [*gathered*](gather.html) *the crops of the land, celebrate the* [*festival*](festival.html) *to the* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days; the* [*first*](one.html) *day is a day of rest, and the* [*eighth*](eight.html) *day also is a day of rest. On the* [*first*](one.html) *day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the* [*HaShem*](hashem.html) *your God for* [*seven*](seven.html) *days. Celebrate this as a* [*festival*](festival.html) *to the* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days each year. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come; celebrate it in the* [*seventh*](seven.html) *month.*

In this seminal chapter of the Torah where all of the [festivals](festivals.html) are detailed, only [two](two.html) of the of the [six](six.html) are called ‘[festivals](festivals.html)’ ([moed](settimes.html)). These are [Passover](passover.html) and Succoth – the [two](two.html) [seven](seven.html) day [festivals](festivals.html). We will look in greater detail at the connections between these [two](two.html) [festivals](festivals.html) later in this [study](study.html).

**Hag HaAsif - Feast of The** [**Ingathering**](gather.html)

Succoth is commonly called the [Festival](festival.html) of the Gathering, because of this verses:

***Devarim (Deuteronomy) 16:13*** *Observe the* [*Festival*](festival.html) *of Succoth for* [*seven*](seven.html) *days when you have* [gathered](gather.html) *in your grain and your wine.*

***Shemot (***[***Exodus***](exodus.html)***) 34:22-23*** *“Celebrate the* [*Feast of Weeks*](shavuot.html) *with the firstfruits of the wheat harvest, and the Feast of* [*Ingathering*](gather.html) *at the turn of the year.* [*Three*](three.html) *times a year all your men are to appear before the Sovereign* [*HaShem*](hashem.html)*, the God of Israel.*

Yet it could also be [known](daat.html) as the [festival](festival.html) of dying. You see, in [Hebrew](hebrew.html), the word for ‘[gather](gather.html),’ *asaf* - אסף, also means dying, as we see in these examples:

***Bereshit (Genesis) 35:29***[*Isaac*](isaac.html)*…died, and was* [*gathered*](gather.html) *to his people…*

***Bereshit (Genesis) 49:33*** *When* [*Jacob*](israelja.html) *finished commanding his sons…(he) was* [*gathered*](gather.html) *unto his people.*

***Devarim (Deuteronomy) 32:50*** *Die on the mountain where you go up, and be* [*gathered*](gather.html) *to your people; as Aaron your brother died in Mount* [*Hor*](stages.html)*, and was* [*gathered*](gather.html) *to his people.*

As many of you already [know](daat.html), whenever a [Hebrew](hebrew.html) word conveys [two](two.html) seemingly different ideas, then we [know](daat.html) that these [two](two.html) different ideas are really the same idea. Thus ‘[Festival](festival.html) of the Gathering‘ also means ‘[Festival](festival.html) of Death’. But why would the *most* joyful Biblical holyday carry even a hint of death?

For a clue, we need to examine an incident late in the life of Moses.

***Bamidbar (***[***Numbers***](nchart.html)***) 31:1-3***[*HaShem*](hashem.html)[*spoke*](mashal.html) *to Moses, saying, ‘Avenge the Children of Israel from the Midianites; afterwards shall you be* [*gathered*](gather.html) *to your people. And Moses* [*spoke*](mashal.html) *to the people saying, ‘Arm yourselves for war and go against the Midianites…*

A lesser man [hearing](file:///D:\Word\SUCCOTH\mashal.html) that this would be his final mission might have dawdled in launching the war. He might have described the delay as necessary for adequate military preparation. But ancient [Jewish](gen-jew.html) wisdom observes that though Moses clearly [knew](daat.html) that after this mission he would die, he nonetheless wasted no [time](time.html) in carrying it out.

This final opportunity for Moses to obey [HaShem](hashem.html) carried a special quality which it wouldn’t have possessed if there would be countless [future](future.html) such opportunities.

**Z’man simchateinu - The** [**time**](time.html) **of our joy**

***Devarim (Deuteronomy) 16:14*** *Be joyful at your Feast--you, your sons and daughters, your menservants and maidservants, and the Levites, the* [*aliens*](aliens.html)*, the fatherless and the widows who live in your towns. For* [*seven*](seven.html) *days celebrate the Feast to* [*HaShem*](hashem.html) *your God at the place* [*HaShem*](hashem.html) *will choose. For* [*HaShem*](hashem.html) *your God will bless you in all your harvest and in all the work of your* [*hands*](fourteen.html)*, and your joy will be complete.*

The most important, and overiding, [mitzva](cmds613.html) of Succoth is Joy. In general, if you cannot celebrate with joy, then there is no point to this [festival](festival.html) or its [mitzvot](cmds613.html).

**The** [**seventh**](seven.html) **day =** [**Hoshana Rabba**](hoshana.html)**h**

**(** The Great Hoshana)

***Yochanan (John) 7:37-39*** *On the last and greatest day of the Feast,* [*Yeshua*](yeshua.html) *stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that* [*time*](time.html) *the Spirit had not been given, since* [*Yeshua*](yeshua.html) *had not yet been glorified.*

This [name](name.html) was given to a ceremony where the celebrants carry their lulav and etrog while circling the altar,[[11]](#footnote-11) in the [Temple](temple.html), while saying a special [prayer](prayer.html) which includes the words: ‘[Save](salvation.html) Now!’, which in [Hebrew](hebrew.html) is ‘Hoshana!’.

# IV. The Succoth Mussaf Sacrifices:

The special sacrifices which are offered on Succoth in addition (mussaf means “additional”) to the regular daily offerings, are detailed in:

***Bamidbar (***[***Numbers***](nchart.html)***) 29:12-40*** *“‘On the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month, hold a* [*sacred assembly*](rehearse.html) *and do no regular work. Celebrate a* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days. Present an* [*offering*](korbanot) *made by* [*fire*](fire.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*, a* [*burnt offering*](korbanot) *of* [*thirteen*](thirteen.html) *young bulls,* [*two*](two.html) *rams and* [*fourteen*](fourteen.html)[*male*](male+female.html) *lambs a year old, all without defect. With each of the* [*thirteen*](thirteen.html) *bulls prepare a grain* [*offering*](korbanot) *of* [*three*](three.html)*-tenths of an ephah of fine flour mixed with oil; with each of the* [*two*](two.html) *rams,* [*two*](two.html)*-tenths; And with each of the* [*fourteen*](fourteen.html) *lambs,* [*one*](one.html)*-tenth. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘On the second day prepare* [*twelve*](twelve.html) *young bulls,* [*two*](two.html) *rams and* [*fourteen*](fourteen.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bulls, rams and lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot)*, and their drink offerings. “‘On the* [*third*](three.html) *day prepare* [*eleven*](eleven.html) *bulls,* [*two*](two.html) *rams and* [*fourteen*](fourteen.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bulls, rams and lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘On the* [*fourth*](four.html) *day prepare* [*ten*](ten.html) *bulls,* [*two*](two.html) *rams and* [*fourteen*](fourteen.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bulls, rams and lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘On the* [*fifth*](five.html) *day prepare* [*nine*](nine.html) *bulls,* [*two*](two.html) *rams and* [*fourteen*](fourteen.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bulls, rams and lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘On the* [*sixth*](six.html) *day prepare* [*eight*](eight.html) *bulls,* [*two*](two.html) *rams and* [*fourteen*](fourteen.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bulls, rams and lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘On the* [*seventh*](seven.html) *day prepare* [*seven*](seven.html) *bulls,* [*two*](two.html) *rams and* [*fourteen*](fourteen.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bulls, rams and lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘On the* [*eighth*](eight.html) *day hold an assembly and do no regular work. Present an* [*offering*](korbanot) *made by* [*fire*](fire.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*, a* [*burnt offering*](korbanot) *of* [*one*](one.html) *bull,* [*one*](one.html) *ram and* [*seven*](seven.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bull, the ram and the lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘In addition to what you vow and your* [*freewill*](freewill.html) *offerings, prepare these for* [*HaShem*](hashem.html) *at your* [*appointed*](settimes.html) *feasts: your* [*burnt offering*](korbanot)*s, grain offerings, drink offerings and fellowship offerings.’” Moses told the Israelites all that* [*HaShem*](hashem.html) *commanded him.*

These offerings are primarily for the [Gentile](gen-jew.html) [nations](nations.html), that is why tehre are [seventy](seventy.html) bulls offered during Succoth. [Seventy](seventy.html) corresponds to the [seventy](seventy.html) [nations](nations.html) of the [world](worlds.html), as detailed in the Torah.

# V. The feast of our Joy!

Succoth is called the feast of our joy. It is to be celebrated joyfully! All of the other requirements of the feast are suspended if they can not be done joyfully. For example: If it is raining, you do not have to [sleep](mashal.html) in your succah. Notice how often the scriptures associate joy with this feast:

***Devarim (Deuteronomy) 16:13-17*** *Celebrate the Feast of Tabernacles for* [*seven*](seven.html) *days after you have* [*gathered*](gather.html) *the produce of your threshing floor and your winepress. Be joyful at your Feast--you, your sons and daughters, your menservants and maidservants, and the Levites, the* [*aliens*](aliens.html)*, the fatherless and the widows who live in your towns. For* [*seven*](seven.html) *days celebrate the Feast to* [*HaShem*](hashem.html) *your God at the place* [*HaShem*](hashem.html) *will choose. For* [*HaShem*](hashem.html) *your God will bless you in all your harvest and in all the work of your* [*hands*](fourteen.html)*, and your joy will be complete.* [*Three*](three.html) *times a year all your men must appear before* [*HaShem*](hashem.html) *your God at the place he will choose: at the Feast of* [*Unleavened*](chametz.html) *Bread, the* [*Feast of Weeks*](shavuot.html) *and the Feast of Tabernacles. No man should appear before* [*HaShem*](hashem.html) *empty-handed: Each of* you *must bring a gift in proportion to the way* [*HaShem*](hashem.html) *your God has blessed you.*

To begin to understand joy, I am going to quote Rav Dessler’s excellent essay:[[12]](#footnote-12)

“You shall make a [festival](festival.html) of Sukkot ... when you [gather](gather.html) your harvest ... “[[13]](#footnote-13) Everyone is happy when the harvest is in and they feel that their livelihood for the year is assured. The danger of denying God is self-evident. To obviate this danger, the Torah [commands](cmds613.html) us to “[dwell](dwelling.html) in *sukkot* for [seven](seven.html) days”.[[14]](#footnote-14) This is to [teach](teacher.html) us that safety is not in mate­rial things, but in our closeness to God. Our shelter is not the roof, but God’s *sukka* of peace. We realize that true sat­isfaction comes only from banishing material ambitions from our hearts and filling our lives with *avodat* [*HaShem*](hashem.html)*.*[[15]](#footnote-15)

Instead of rejoicing in the harvest, the Torah tells us to “rejoice in your [festival](festival.html)”.[[16]](#footnote-16) This means [spiritual](physical.html) joy, as an­other verse says, “You shall rejoice *before God, your God”*.[[17]](#footnote-17)The [Talmud](orallaw.html) learns from this verse, ”and you shall re­joice in your [festival](festival.html)”, that [one](one.html) is not allowed to cele­brate a [marriage](mashal.html) during a [festival](festival.html): “Rejoice in your [festival](festival.html) and not in your wife”.[[18]](#footnote-18) It is all the more obvious that our joy should not be in our harvest or in our sense of [physical](physical.html) security. The joy of the [festival](festival.html) is [spiritual](physical.html) joy. It is joy in the heartfelt fulfillment that comes from tran­scending material [desires](needs.html) and putting in their place the service of [HaShem](hashem.html).

But how is it possible to change [one](one.html)’s joy from joy in the material to joy in the [spiritual](physical.html)? There is only [one](one.html) way in which to do this, which we shall now explain.

My *rebbe* told me this in the [name](name.html) of the Vilna Gaon, of blessed memory. It is impossible to sow a [field](field.html) unless it has [first](one.html) been plowed. Similarly, the blockage in our [heart](body.html), *tim tum ha-lev*, prevents[spiritual](physical.html) feelings from penetrating it. The hard peel surrounding the [heart](body.html) must [first](one.html) be pierced. Only then can [spiritual](physical.html) [insights](insights.html) be sown, and only then can fruit be expected to grow, in the form of changed attitudes.

How can the hard soil of the [heart](body.html) be plowed? *With strong emotional upheaval.* This can come from sudden dis­aster or from great joy. When a person is in a state of great excitement, for whatever reason, his [heart](body.html) opens. A person can now impress on it whatever he likes. He can say to himself: Now is my chance! The hard casing of my [heart](body.html) has been broken open. Quick! I must sow in it what I want.

The origin of the great joy may have been nothing more than a good harvest. But now that the [heart](body.html) is ex­cited and aroused, its habitual blockage is removed. This provides the opportunity to show [one](one.html)’s [heart](body.html) that the joy of [spiritual](physical.html) success far exceeds the joy of material success. Here is the chance to transform [one](one.html)’s joy into another, higher level of joy.

The water-drawing ceremony which took place during the nights of the Sukkot [festival](festival.html) was [one](one.html) of the highlights of the service in the Holy [Temple](temple.html) in [Jerusalem](city.html). “[One](one.html) who has never seen the water-drawing ceremony in the Holy [Temple](temple.html) has never seen joy in his life.”[[19]](#footnote-19) This ceremony and the water *libation-nissuch ha-mayim*, thatfollowed it were in essence a [prayer](prayer.html) for rain for the [coming](coming.html) year. But our Rabbis transformed it into a celebration of the spirit. “Why is it called ‘the joy of the water-drawing’? Because from it they used to draw the holy spirit.”[[20]](#footnote-20) Prophets used to draw their inspiration from this dra­matic and joy-inspiring ceremony.[[21]](#footnote-21)

So we see what the Torah meant by “Make a [festival](festival.html) when you [gather](gather.html) …”[[22]](#footnote-22) Use the [physical](physical.html) joy of gather­ing the harvest as a springboard to reach [spiritual](physical.html) joy. Then your joy will be complete. You will [experience](experience.html) the supreme happiness of transforming the lower into the higher-the darkness of denial into the great light of faith in God.

With this in mind, we can now understand the custom prevalent among Hassidim to arouse joy and good [humor](mashal.html) through external means, such as the judicious use of liq­uor. They use joyous occasions to [speak](mashal.html) words of Torah and serving [Hashem](hashem.html). Whoever instituted this obviously understood the [secret](sod.html) of opening the [heart](body.html) and sowing [seeds](flower.html) of Torah and *hessed,* as we discussed above.

It is wonderful to see how all [Jewish](gen-jew.html) customs, in every section of Jewry, have the same goal, to further Torah and deepen our *avodat* [*HaShem*](hashem.html)*.[[23]](#footnote-23)*

# VI. The [Sabbatical](shmita.html) Year Torah reading

Moshe, just before he died, [taught](teacher.html) the Children of Israel the [mitzvah](cmds613.html) of [Hakhel](hakhel.html): That every [seven](seven.html) years on the [first](one.html) day of the intermediate days of Succoth, the entire [nation](nations.html), including small children, is to [gather](gather.html) together at the [Temple](temple.html) to hear the King read from the Book of Devarim

(Deuteronomy). The sections that he reads, deal with faithfulness to [HaShem](hashem.html), the [covenant](covenant.html), and reward and punishment.

***Devarim (Deuteronomy) 31:10-13*** *Then Moses commanded them: “At the end of [every]* [*seven*](seven.html) *years, in the year for canceling debts, during the Feast of Tabernacles, When all Israel comes to appear before* [*HaShem*](hashem.html) *your God at the place he will choose, you shall read this* [*law*](law.html) *before them in their* [*hearing*](file:///D:\Word\SUCCOTH\mashal.html)*. Assemble the people--men, women and children, and the* [*aliens*](aliens.html) *living in your towns--so they can listen and learn to* [*fear*](fear.html)[*HaShem*](hashem.html) *your God and follow carefully all the words of this* [*law*](law.html)*. Their children, who do not* [*know*](daat.html) *this* [*law*](law.html)*, must hear it and learn to* [*fear*](fear.html)[*HaShem*](hashem.html) *your God as long as you live in the land you are crossing the* [*Jordan*](stages.html) *to possess.”*

**Solomon celebrates Succoth:**

***I Melakim (Kings) 8:1-65*** *Then King Solomon summoned into his presence at* [*Jerusalem*](city.html) *the elders of Israel, all the heads of the* [*tribes*](tribes.html) *and the chiefs of the Israelite families, to bring up the* [*ark*](ark.html) *of* [*HaShem*](hashem.html)*’s* [*covenant*](covenant.html) *from Zion, the* [*City*](city.html) *of David. All the men of Israel came together to King Solomon at the* [*time*](time.html) *of the* [*festival*](festival.html) *in the month of Ethanim, the* [*seventh*](seven.html) *month. When all the elders of Israel had arrived, the* [*priests*](priests.html) *took up the* [*ark*](ark.html)*, And they brought up the* [*ark*](ark.html) *of* [*HaShem*](hashem.html) *and the Tent of Meeting and all the sacred furnishings in it. The* [*priests*](priests.html) *and Levites carried them up, And King Solomon and the entire assembly of Israel that had* [*gathered*](gather.html) *about him were before the* [*ark*](ark.html)*, sacrificing so many sheep and cattle that they could not be recorded or counted. The* [*priests*](priests.html) *then brought the* [*ark*](ark.html) *of* [*HaShem*](hashem.html)*’s* [*covenant*](covenant.html) *to its place in the inner* [*sanctuary*](mikdash.html) *of the* [*temple*](temple.html)*, the Most Holy Place, and put it beneath the wings of the* [*cherubim*](angels.html)*. The* [*cherubim*](angels.html) *spread their wings over the place of the* [*ark*](ark.html) *and overshadowed the* [*ark*](ark.html) *and its carrying poles. These poles were so long that their ends could be seen from the Holy Place in front of the inner* [*sanctuary*](mikdash.html)*, but not from outside the Holy Place; and they are still there today. There was nothing in the* [*ark*](ark.html) *except the* [*two*](two.html) *stone tablets that Moses had placed in it at Horeb, where* [*HaShem*](hashem.html) *made a* [*covenant*](covenant.html) *with the Israelites after they came* [*out of Egypt*](thebirth.html)*. When the* [*priests*](priests.html) *withdrew from the Holy Place, the* [*cloud*](important.html) *filled the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*. And the* [*priests*](priests.html) *could not perform their service because of the* [*cloud*](important.html)*, for the glory of* [*HaShem*](hashem.html) *filled his* [*temple*](temple.html)*. Then Solomon said, “*[*HaShem*](hashem.html) *has said that he would* [*dwell*](dwelling.html) *in a dark* [*cloud*](important.html)*; I have indeed built a magnificent* [*temple*](temple.html) *for you, a place for you to* [*dwell*](dwelling.html) *forever.” While the whole assembly of Israel was* [*standing*](mashal.html) *there, the king turned around and blessed them. Then he said: “Praise be to* [*HaShem*](hashem.html)*, the God of Israel, who with his own* [*hand*](fourteen.html) *has fulfilled what he promised with his own* [*mouth*](body.html) *to my father David. For he said, ‘Since the day I brought my people Israel* [*out of Egypt*](thebirth.html)*, I have not chosen a* [*city*](city.html) *in any* [*tribe*](tribes.html) *of Israel to have a* [*temple*](temple.html) *built for my* [*Name*](name.html) *to be there, but I have chosen David to rule my people Israel.’ “My father David had it in his* [*heart*](body.html) *to build a* [*temple*](temple.html) *for the* [*Name*](name.html) *of* [*HaShem*](hashem.html)*, the God of Israel. But* [*HaShem*](hashem.html) *said to my father David, ‘Because it was in your* [*heart*](body.html) *to build a* [*temple*](temple.html) *for my* [*Name*](name.html)*, you did well to have this in your* [*heart*](body.html)*. Nevertheless, you are not the* [*one*](one.html) *to build the* [*temple*](temple.html)*, but your son, who is your own flesh and* [*blood*](body.html)*--he is the* [*one*](one.html) *who will build the* [*temple*](temple.html) *for my* [*Name*](name.html)*.’ “*[*HaShem*](hashem.html) *has kept the promise he made: I have succeeded David my father and now I sit on the throne of Israel, just as* [*HaShem*](hashem.html) *promised, and I have built the* [*temple*](temple.html) *for the* [*Name*](name.html) *of* [*HaShem*](hashem.html)*, the God of Israel. I have provided a place there for the* [*ark*](ark.html)*, in which is the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html) *that he made with our* [*fathers*](fathers.html) *when he brought them* [*out of Egypt*](thebirth.html)*.” Then Solomon stood before the altar of* [*HaShem*](hashem.html) *in front of the whole assembly of Israel, spread out his* [*hands*](fourteen.html) *toward* [*heaven*](heaven.html) *And said: “*[*HaShem*](hashem.html)*, God of Israel, there is no God like you in* [*heaven*](heaven.html) *above or on earth below--you who keep your* [*covenant*](covenant.html) *of love with your servants who continue wholeheartedly in your way You have kept your promise to your servant David my father; with your* [*mouth*](body.html) *you have promised and with your* [*hand*](fourteen.html) *you have fulfilled it--as it is today. “Now* [*HaShem*](hashem.html)*, God of Israel, keep for your servant David my father the promises you made to him when you said, ‘You shall never fail to have a man to sit before me on the throne of Israel, if only your sons are careful in all they do to* [*walk*](walking.html) *before me as you have done.’ And now, O God of Israel, let your word that you promised your servant David my father come true. “But will God really* [*dwell*](dwelling.html) *on earth? The* [*heavens*](heaven.html)*, even the highest* [*heaven*](heaven.html)*, cannot contain you. How much less this* [*temple*](temple.html) *I have built! Yet give attention to your servant’s* [*prayer*](prayer.html) *and his plea for mercy,* [*HaShem*](hashem.html) *my God. Hear the* [*cry*](mashal.html) *and the* [*prayer*](prayer.html) *that your servant is* [*praying*](prayer.html) *in your presence this day. May your* [*eyes*](body.html) *be open toward this* [*temple*](temple.html) *night and day, this place of which you said, ‘My* [*Name*](name.html) *shall be there,’ so that you will hear the* [*prayer*](prayer.html) *your servant prays toward this place. Hear the supplication of your servant and of your people Israel when they* [*pray*](prayer.html) *toward this place. Hear from* [*heaven*](heaven.html)*, your* [*dwelling*](dwelling.html) *place, and when you hear,* [*forgive*](forgive.html)*. “When a man wrongs his neighbor and is required to take an oath and he comes and swears the oath before your altar in this* [*temple*](temple.html)*, Then hear from* [*heaven*](heaven.html) *and act. Judge between your servants, condemning the guilty and bringing down on his own* [*head*](body.html) *what he has done. Declare the innocent not guilty, and so establish his innocence. “When your people Israel have been defeated by an enemy because they have sinned against you, and when they turn back to you and confess your* [*name*](name.html)*,* [*praying*](prayer.html) *and making supplication to you in this* [*temple*](temple.html)*, Then hear from* [*heaven*](heaven.html) *and* [*forgive*](forgive.html) *the* [*sin*](sin.html) *of your people Israel and bring them back to the land you gave to their* [*fathers*](fathers.html)*. “When the* [*heavens*](heaven.html) *are shut up and there is no rain because your people have sinned against you, and when they* [*pray*](prayer.html) *toward this place and confess your* [*name*](name.html) *and turn from their* [*sin*](sin.html) *because you have afflicted them, Then hear from* [*heaven*](heaven.html) *and* [*forgive*](forgive.html) *the* [*sin*](sin.html) *of your servants, your people Israel.* [*Teach*](teacher.html) *them the right way to live, and send rain on the land you gave your people for an* [*inheritance*](inherit.html)*. “When* [*famine*](famine.html) *or* [*plague*](plagues.html) *comes to the land, or blight or mildew, locusts or grasshoppers, or when an enemy besieges them in any of their cities, whatever disaster or disease may come, And when a* [*prayer*](prayer.html) *or plea is made by any of your people Israel--each* [*one*](one.html) *aware of the afflictions of his own* [*heart*](body.html)*, and spreading out his* [*hands*](fourteen.html) *toward this* [*temple*](temple.html)*-- Then hear from* [*heaven*](heaven.html)*, your* [*dwelling*](dwelling.html) *place.* [*Forgive*](forgive.html) *and act; deal with each man according to all he does, since you* [*know*](daat.html) *his* [*heart*](body.html) *(for you alone* [*know*](daat.html) *the hearts of all men), So that they will* [*fear*](fear.html) *you all the* [*time*](time.html) *they live in the land you gave our* [*fathers*](fathers.html)*. “As for the foreigner who does not belong to your people Israel but has come from a distant land because of your* [*name*](name.html)*-- For men will hear of your great* [*name*](name.html) *and your mighty* [*hand*](fourteen.html) *and your outstretched arm--when he comes and prays toward this* [*temple*](temple.html)*, Then hear from* [*heaven*](heaven.html)*, your* [*dwelling*](dwelling.html) *place, and do whatever the foreigner asks of you, so that all the peoples of the earth may* [*know*](daat.html) *your* [*name*](name.html) *and* [*fear*](fear.html) *you, as do your own people Israel, and may* [*know*](daat.html) *that this house I have built bears your* [*Name*](name.html)*. “When your people go to war against their enemies, wherever you send them, and when they* [*pray*](prayer.html) *to* [*HaShem*](hashem.html) *toward the* [*city*](city.html) *you have chosen and the* [*temple*](temple.html) *I have built for your* [*Name*](name.html)*, Then hear from* [*heaven*](heaven.html) *their* [*prayer*](prayer.html) *and their plea, and uphold their cause. “When they* [*sin*](sin.html) *against you--for there is no* [*one*](one.html) *who does not* [*sin*](sin.html)*--and you become angry with them and give them over to the enemy, who takes them captive to his own land, far away or near; And if they have a change of* [*heart*](body.html) *in the land where they are held captive, and repent and plead with you in the land of their conquerors and say, ‘We have sinned, we have done wrong, we have acted wickedly’; And if they turn back to you with all their* [*heart*](body.html) *and soul in the land of their enemies who took them captive, and* [*pray*](prayer.html) *to you toward the land you gave their* [*fathers*](fathers.html)*, toward the* [*city*](city.html) *you have chosen and the* [*temple*](temple.html) *I have built for your* [*Name*](name.html)*; Then from* [*heaven*](heaven.html)*, your* [*dwelling*](dwelling.html) *place, hear their* [*prayer*](prayer.html) *and their plea, and uphold their cause. And* [*forgive*](forgive.html) *your people, who have sinned against you;* [*forgive*](forgive.html) *all the offenses they have committed against you, and cause their conquerors to show them mercy; For they are your people and your* [*inheritance*](inherit.html)*, whom you brought* [*out of Egypt*](thebirth.html)*, out of that iron-smelting* [*furnace*](furnace.html)*. “May your* [*eyes*](body.html) *be open to your servant’s plea and to the plea of your people Israel, and may you listen to them whenever they* [*cry*](mashal.html) *out to you. For you singled them out from all the* [*nations*](nations.html) *of the* [*world*](worlds.html) *to be your own* [*inheritance*](inherit.html)*, just as you declared through your servant Moses when you, O Sovereign* [*HaShem*](hashem.html)*, brought our* [*fathers*](fathers.html)[*out of Egypt*](thebirth.html)*.” When Solomon had finished all these* [*prayers*](prayer.html) *and supplications to* [*HaShem*](hashem.html)*, he rose from before the altar of* [*HaShem*](hashem.html)*, where he had been kneeling with his* [*hands*](fourteen.html) *spread out toward* [*heaven*](heaven.html)*. He stood and blessed the whole assembly of Israel in a loud voice, saying: “Praise be to* [*HaShem*](hashem.html)*, who has given rest to his people Israel just as he promised. Not* [*one*](one.html) *word has failed of all the good promises he gave through his servant Moses. May* [*HaShem*](hashem.html) *our God be with us as he was with our* [*fathers*](fathers.html)*; may he never leave us nor forsake us. May he turn our hearts to him, to* [*walk*](walking.html) *in all his ways and to keep the* [*commands*](cmds613.html)*, decrees and regulations he gave our* [*fathers*](fathers.html)*. And may these words of mine, which I have* [*prayed*](prayer.html) *before* [*HaShem*](hashem.html)*, be near to* [*HaShem*](hashem.html) *our God day and night, that he may uphold the cause of his servant and the cause of his people Israel according to each day’s need, So that all the peoples of the earth may* [*know*](daat.html) *that* [*HaShem*](hashem.html) *is God and that there is no other. But your hearts must be fully committed to* [*HaShem*](hashem.html) *our God, to live by his decrees and obey his* [*commands*](cmds613.html)*, as at this* [*time*](time.html)*.” Then the king and all Israel with him offered sacrifices before* [*HaShem*](hashem.html)*. Solomon offered a* [*sacrifice*](korbanot.html) *of fellowship offerings to* [*HaShem*](hashem.html)*:* [*twenty*](twenty.html)*-*[*two*](two.html) *thousand cattle and a hundred and* [*twenty*](twenty.html) *thousand sheep and goats. So the king and all the Israelites dedicated the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*. On that same day the king consecrated the middle part of the courtyard in front of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, and there he offered* [*burnt offering*](korbanot)*s, grain offerings and the fat of the fellowship offerings, because the bronze altar before* [*HaShem*](hashem.html) *was too small to hold the* [*burnt offering*](korbanot)*s, the grain offerings and the fat of the fellowship offerings.. So Solomon observed the* [*festival*](festival.html) *at that* [*time*](time.html)*, and all Israel with him--a vast assembly, people from Lebo Hamath to the Wadi of Egypt. They celebrated it before* [*HaShem*](hashem.html) *our God for* [*seven*](seven.html) *days and* [*seven*](seven.html) *days more,* [*fourteen*](fourteen.html) *days in all.*

***II Divrei HaYamim (Chronicles) 7:1-10*** *When Solomon finished* [*praying*](prayer.html)*,* [*fire*](fire.html) *came down from* [*heaven*](heaven.html) *and consumed the* [*burnt offering*](korbanot) *and the sacrifices, and the glory of* [*HaShem*](hashem.html) *filled the* [*temple*](temple.html)*. The* [*priests*](priests.html) *could not enter the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *because the glory of* [*HaShem*](hashem.html) *filled it. When all the Israelites saw the* [*fire*](fire.html)[*coming*](coming.html) *down and the glory of* [*HaShem*](hashem.html) *above the* [*temple*](temple.html)*, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to* [*HaShem*](hashem.html)*, saying, “He is good; his love endures forever.” Then the king and all the people offered sacrifices before* [*HaShem*](hashem.html)*. And King Solomon offered a* [*sacrifice*](korbanot.html) *of* [*twenty*](twenty.html)*-*[*two*](two.html) *thousand* [*head*](body.html) *of cattle and a hundred and* [*twenty*](twenty.html) *thousand sheep and goats. So the king and all the people dedicated the* [*temple*](temple.html) *of God. The* [*priests*](priests.html) *took their positions, as did the Levites with* [*HaShem*](hashem.html)*’s musical instruments, which King David had made for praising* [*HaShem*](hashem.html) *and which were used when he gave thanks, saying, “His love endures forever.” Opposite the Levites, the* [*priests*](priests.html) *blew their trumpets, and all the Israelites were* [*standing*](mashal.html)*. Solomon consecrated the middle part of the courtyard in front of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, and there he offered* [*burnt offering*](korbanot)*s and the fat of the fellowship offerings, because the bronze altar he had made could not hold the* [*burnt offering*](korbanot)*s, the grain offerings and the fat portions. So Solomon observed the* [*festival*](festival.html) *at that* [*time*](time.html) *for* [*seven*](seven.html) *days, and all Israel with him--a vast assembly, people from Lebo Hamath to the Wadi of Egypt. On the* [*eighth*](eight.html) *day they held an assembly, for they had celebrated the dedication of the altar for* [*seven*](seven.html) *days and the* [*festival*](festival.html) *for* [*seven*](seven.html) *days more. On the* [*twenty*](twenty.html)*-*[*third*](three.html) *day of the* [*seventh*](seven.html) *month he sent the people to their homes, joyful and glad in* [*heart*](body.html) *for the good things* [*HaShem*](hashem.html) *had done for David and Solomon and for his people Israel.*

# VII. The Services In The [Synagogue](synagog.html)

All of the [synagogue](synagog.html) services are modeled after the ones in the [Temple](temple.html). The services in the [Temple](temple.html) were given by [HaShem](hashem.html) to David who passed them on to Solomon:

***I Divrei HaYamim (Chronicles) 28:11-13*** *Then David gave his son Solomon the plans for the portico of the* [*temple*](temple.html)*, its buildings, its storerooms, its upper parts, its inner rooms and the place of* [*atonement*](atonemen.html)*. He gave him the plans of all that the Spirit had put in his mind for the courts of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *and all the surrounding rooms, for the treasuries of the* [*temple*](temple.html) *of God and for the treasuries for the dedicated things. He gave him instructions for the divisions of the* [*priests*](priests.html) *and Levites, and for all the work of serving in the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, as well as for all the articles to be used in its service.*

**\* \* \***

Each day of Succoth, in the [Temple](temple.html), the people in the courtyard would hold their [four](four.html) species (lulav – lulab) and make a circular procession around the altar. During the procession they would [pray](prayer.html) for [HaShem](hashem.html)’s blessing, punctuating each phrase of the [prayer](prayer.html) with the word ***hoshana***, *Please* [*save*](salvation.html) (or, [*Save*](salvation.html) *now*)! Because of this constantly repeated word, the entire [prayer](prayer.html) came to be [known](daat.html) as *Hoshanot*.

On each of the [first](one.html) [six](six.html) days of Succoth there would be [one](one.html) circuit around the Altar, and on the [seventh](seven.html) day there would be [seven](seven.html). For this reason the [seventh](seven.html) day was called [*Hoshana Rabba*](hoshana.html)*h*, or the *Great Hoshana*. It is customary to wear your [tallit](tzitzith.html) over your [head](body.html) during the procession.

This [mitzva](cmds613.html), which God commanded orally to Moses on Mount [Sinai](stages.html), applied only in the [Temple](temple.html). After the destruction, however, the [Jewish](gen-jew.html) people universally adopted the custom to continue these circuits in their [synagogues](file:///D:\Word\SUCCOTH\synagog.html) as an eternal remembrance of the [Temple](temple.html) service. For the [first](one.html) [six](six.html) days the role of the *altar* is played by a single member of the congregation [standing](mashal.html) at the bimah (Torah reading lectern), holding a [Torah scroll](letters.html), while the procession takes place around him. On [Hoshana Rabba](hoshana.html)h, all the scrolls are removed from the holy [ark](ark.html) and those holding them [gather](gather.html) at the bimah.

Since the [four](four.html) species are not taken on the [Sabbath](sabbath.html), there is no circuit around the [synagogue](synagog.html) because, in the [Temple](temple.html), the procession was made only by people holding the [four](four.html) species. However, the Hoshana service is recited on the [Sabbath](sabbath.html). Although the [ark](ark.html) is opened, a [Torah scroll](letters.html) is not removed from it.

There are [two](two.html) primary customs as to the part of the service when Hoshanot are recited. In most congregations that follow Nusach Ashkenaz, they are recited after mussaf, because in the [Temple](temple.html) the procession took place after the Mussaf [offering](korbanot). In Nusach Sefard congregations they are recited after Hallel because the congregation has its [four](four.html) species in [hand](fourteen.html) at that point and it is inconvenient to put them away and take them again for Hoshanot.[[24]](#footnote-24)

**WATER**

Water was a prominent part of Succoth. There was a water libation in the [Temple](temple.html). There were the leafy plants (the [four](four.html) species), which require an abundance of water to grow, and the threat in Zechariah concerns rain:

***Zechariah 14:1-21*** *A* [*day of HaShem*](hashem.html) *is* [*coming*](coming.html) *when your plunder will be divided among you. I will* [*gather*](gather.html) *all the* [*nations*](nations.html) *to* [*Jerusalem*](city.html) *to fight against it; the* [*city*](city.html) *will be captured, the houses ransacked, and the women raped. Half of the* [*city*](city.html) *will go into* [*exile*](galuyot.html)*, but the rest of the people will not be taken from the* [*city*](city.html)*. Then* [*HaShem*](hashem.html) *will go out and fight against those* [*nations*](nations.html)*, as he fights in the day of battle. On that day his* [*feet*](heel.html) *will stand on the* [*Mount of Olives*](east.html)*,* [*east*](east.html) *of* [*Jerusalem*](city.html)*, and the* [*Mount of Olives*](east.html) *will be split in* [*two*](two.html) *from* [*east*](east.html) *to west, forming a great valley, with half of the mountain moving north and half moving south. You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then* [*HaShem*](hashem.html) *my God will come, and all the holy ones with him. On that day there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime--a day* [*known*](daat.html) *to* [*HaShem*](hashem.html)*. When evening comes, there will be light. On that day living water will flow out from* [*Jerusalem*](city.html)*, half to the* [*Eastern*](east.html) *sea and half to the western sea, in summer and in winter.* [*HaShem*](hashem.html) *will be king over the whole earth. On that day there will be* [*one*](one.html)[*HaShem*](hashem.html)*, and his* [*name*](name.html) *the only* [*name*](name.html)*. The whole land, from Geba to Rimmon, south of* [*Jerusalem*](city.html)*, will become like the Arabah. But* [*Jerusalem*](city.html) *will be raised up and remain in its place, from the* [*Benjamin*](benyamin.html) *Gate to the site of the* [*First*](one.html) *Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses. It will be inhabited; never again will it be destroyed.* [*Jerusalem*](city.html) *will be secure. This is the* [*plague*](plagues.html) *with which* [*HaShem*](hashem.html) *will strike all the* [*nations*](nations.html) *that fought against* [*Jerusalem*](city.html)*: Their flesh will rot while they are still* [*standing*](mashal.html) *on their* [*feet*](heel.html)*, their* [*eyes*](body.html) *will rot in their sockets, and their* [*tongues*](spirit.html) *will rot in their* [*mouths*](body.html)*. On that day men will be stricken by* [*HaShem*](hashem.html) *with great panic. Each man will seize the* [*hand*](fourteen.html) *of another, and they will* [*attack*](attacks.html) *each other. Judah too will fight at* [*Jerusalem*](city.html)*. The wealth of all the surrounding* [*nations*](nations.html) *will be collected--great quantities of gold and silver and clothing. A similar* [*plague*](plagues.html) *will strike the horses and mules, the camels and donkeys, and all the animals in those camps. Then the survivors from all the* [*nations*](nations.html) *that have attacked* [*Jerusalem*](city.html) *will go up year after year to worship the King,* [*HaShem*](hashem.html) *Almighty, and to celebrate the Feast of Tabernacles. If any of the peoples of the earth do not go up to* [*Jerusalem*](city.html) *to worship the King,* [*HaShem*](hashem.html) *Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain.* [*HaShem*](hashem.html) *will bring on them the* [*plague*](plagues.html) *he inflicts on the* [*nations*](nations.html) *that do not go up to celebrate the Feast of Tabernacles. This will be the punishment of Egypt and the punishment of all the* [*nations*](nations.html) *that do not go up to celebrate the Feast of Tabernacles. On that day HOLY TO* [*HaShem*](hashem.html) *will be inscribed on the bells of the horses, and the cooking pots in* [*HaShem*](hashem.html)*’s house will be like the sacred bowls in front of the altar. Every pot in* [*Jerusalem*](city.html) *and Judah will be holy to* [*HaShem*](hashem.html) *Almighty, and all who come to* [*sacrifice*](korbanot.html) *will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of* [*HaShem*](hashem.html) *Almighty.*

The [exiles](galuyot.html) return from [Babylon](bavel.html) to celebrate [one](one.html) of the greatest Succoth ever:

***Ezra-Nechemiah (Nehemiah) 3:1-4*** *When the* [*seventh*](seven.html) *month came and the Israelites had settled in their towns, the people assembled as* [*one*](one.html) *man in* [*Jerusalem*](city.html)*. Then* [*Yeshua*](yeshua.html) *son of Jozadak and his fellow* [*priests*](priests.html) *and Zerubbabel son of Shealtiel and his associates began to build the altar of the God of Israel to* [*sacrifice*](korbanot.html)[*burnt offering*](korbanot)*s on it, in accordance with what is written in the* [*Law*](law.html) *of Moses the man of God. Despite their* [*fear*](fear.html) *of the peoples around them, they built the altar on its foundation and sacrificed* [*burnt offering*](korbanot)*s on it to* [*HaShem*](hashem.html)*, both the morning and evening sacrifices. Then in accordance with what is written, they celebrated the Feast of Tabernacles with the required* [*number*](nchart.html) *of* [*burnt offering*](korbanot)*s prescribed for each day.*

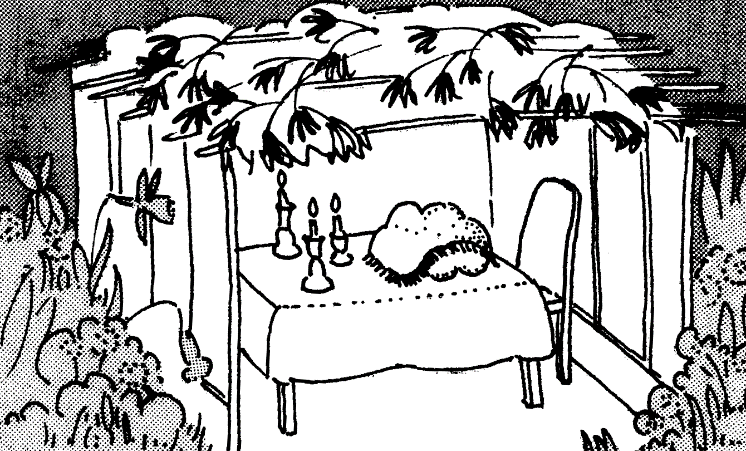
***Ezra-Nechemiah)8:13-18*** *On the second day of the month, the heads of all the families, along with the* [*priests*](priests.html) *and the Levites,* [*gathered*](gather.html) *around Ezra-Nechemiah (Nehemiah) the scribe to give attention to the words of the* [*Law*](law.html)*. They found written in the* [*Law*](law.html)*, which* [*HaShem*](hashem.html) *had commanded through Moses, that the Israelites were to live in* [*booths*](important.html) *during the feast of the* [*seventh*](seven.html) *month. And that they should proclaim this word and spread it throughout their towns and in* [*Jerusalem*](city.html)*: “Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make* [*booths*](important.html)*”--as it is written. So the people went out and brought back branches and built themselves* [*booths*](important.html) *on their own roofs, in their courtyards, in the courts of the* [*house of God*](housegod.html) *and in the square by the Water Gate and the* [*one*](one.html) *by the Gate of Ephraim. The whole company that had returned from* [*exile*](galuyot.html) *built* [*booths*](important.html) *and lived in them. From the days of Joshua son of Nun until that day, the Israelites had not celebrated it like this. And their joy was very great. Day after day, from the* [*first*](one.html) *day to the last, Nehemiah read from the Book of the* [*Law*](law.html) *of God. They celebrated the feast for* [*seven*](seven.html) *days, and on the* [*eighth*](eight.html) *day, in accordance with the regulation, there was an assembly.*

From the days of Joshua (about 1400 B.C.E) till the days of Nehemiah (about 530 B.C.E.) which is about 870 years!

The reading of the [Law](law.html) (above) may indicate that this was a [seventh](seven.html) year [Sabbath](sabbath.html).

***Devarim (Deuteronomy) 31:10-11*** *Then Moses commanded them: “At the end of every* [*seven*](seven.html) *years, in the year for canceling debts, during the Feast of Tabernacles, When all Israel comes to appear before* [*HaShem*](hashem.html) *your God at the place he will choose, you shall read this* [*law*](law.html) *before them in their* [*hearing*](file:///D:\Word\SUCCOTH\mashal.html)*.*

# VIII. The Succah



It is said in the [name](name.html) of the Vilna Gaon that there are only [two](two.html) opportunities among all the 613 [mitzvot](cmds613.html) to [physically](physical.html) “enter the [mitzva](cmds613.html).” [One](one.html) is the opportunity to live in Eretz Yisrael, and the other to be in the succah you have constructed for the [Festival](festival.html) of Succoth. When you cross the border into the [land of Israel](city.html), or [walk](walking.html) into the succah, you have “entered” the [mitzva](cmds613.html).

The earlier cabbalists in the [name](name.html) of even earlier ones state that wherever we find saving and [redemption](redemption.html), it is necessary to go immediately to Succoth. The [first](one.html) [journey](stages.html) of the Children of Israel [from Egypt](thebirth.html) was from Rameses to Succoth.[[25]](#footnote-25) When [Yaakov](israelja.html) was saved from [Esav](edom.html), he journeyed to Succoth. When the [Jewish](gen-jew.html) People are saved from all that they must be saved on [Yom Kippur](kippur.html), they [journey](stages.html) to Succoth. Likewise, by the [redemption](redemption.html) of the second entrance into the Land with Ezra, they immediately did something whose [merit](merit.html) shielded them like a succah.[[26]](#footnote-26)

The Hakhamim have noted that the [mitzva](cmds613.html) of the Succah is unique in that [one](one.html) performs it with his whole [body](body.html). He “walks into” the [mitzva](cmds613.html) fully clothed, down to the mud on his boots. In this way, the [mitzva](cmds613.html) of the Succah is similar to that of building the [Land of Israel](city.html). There is even a source for this parallel in [Psalms](psalms1.html):

***Tehillim (***[***Psalms***](psalms1.html)***) 76:2*** *“And His Succah was in Shalem, and His* [*dwelling*](dwelling.html) *place in Zion.”*

The Vilna Gaon notes another similarity: Just as [one](one.html) is commanded to personally construct his own Succah, so is he commanded to become personally involved in the [mitzva](cmds613.html) of building the [land of Israel](city.html). These are the acts which [HaShem](hashem.html) rewards.

Moreover, [one](one.html) can even perform the [mitzva](cmds613.html) of Succah while he is [asleep](mashal.html). The [halacha](walking.html) deems [sleeping](mashal.html) in a Succah even more important than [eating](eating.html) there. This indicates that there are [mitzvot](cmds613.html) which [HaShem](hashem.html)’s people performs while “doing nothing”, a [sign](signs.html) of the unique nature of the [Jewish](gen-jew.html) soul. Likewise, the [mitzva](cmds613.html) of living in [Eretz Israel](city.html) is also fulfilled while [asleep](mashal.html).

We recognize [HaShem](hashem.html) in every realm of life, both by words and deeds. We don’t only thank Him for our [food](food.html), but live the message that He’s our Sole Provider, by refraining from certain [foods](food.html), and sometimes from all [food](food.html), at His [command](cmds613.html). So, besides our profound [prayers](prayer.html) upon [sleeping](mashal.html) and awakening, basic daily experiences (supra), [Jewish](gen-jew.html) males are commanded to [sleep](mashal.html) only in the succah [one](one.html) week a year, on Succoth (females MAY do so, with due credit; apparently, whatever succah is supposed to do for [Jews](gen-jew.html) is already found in Jewesses, unnecessary for their mission, or achieved by other means). This [law](law.html) is even stricter than [eating](eating.html) in the succah, light snacks may be [eaten](eating.html) outside it, while even a catnap must be slept in it (see Succah 25a, 26a, and all the Codes). But [one](one.html) SHOULDN’T [dwell](dwelling.html) in the succah, if its uncomfortable, e.g. cold and wet, unlike [one](one.html)’s home, or if he has to do an important [mitzva](cmds613.html); some travelers are exempt (see Succah 25f, Sefer Hachinuch #325). Some, e.g. pupils of the Besht and Reb Levi [Yitzchak](isaac.html), were impervious to such discomfort, amidst their religious ecstasy in the succah, they [ate](eating.html) or slept there, despite cold, rain, etc.

The Shulchan Aruch of Rav Schneur Zalman, also requires that every nap be in the Succah, the most observant [Jews](gen-jew.html) back then slept in their cold succoth; he even urges Hassidim to build a succah in which they can [sleep](mashal.html) comfortably with their wives, thus fulfilling [two](two.html) [mitzvot](cmds613.html) (639:7f) and bringing us joy.

The central theme of the Feast of Succoth is JOY. This theme is represented by the construction of your Succah. The walls can be made of any material, as long as they are sturdy enough to withstand a normal wind. You must have at least [two](two.html) complete walls and a small part of a [third](three.html) wall. The roof can be made of any organic vegetation that is detached from the ground (but not from any finished vessel or from metal or [food](food.html).) The roof must be sufficiently covered so that it gives more shade than [sun](hachama.html) during the daytime. Yet it must be sufficiently open so that the [stars](mazaroth.html) are visible at night.

It is most important to at least [eat](eating.html) a bread meal in the Succah on the [first](one.html) night of Succoth. Beyond that, if [one](one.html) find it too uncomfortable to be in the Succah, the Sages say that you can go back into your house. Because if [one](one.html) is preoccupied with his own discomfort, then he’ll miss the whole point of being in the Succah anyway! Torah is not meant to be painful. For as King Solomon says:

***Mishlei (Proverbs) 3:7*** *“[The Torah’s] ways are pleasant, and all its paths are peace”.*

Whenever we sit in the Succah and [eat](eating.html) [food](food.html) made of grain, we say the following blessing:

**“Baruch ata Adonai, Elo-heinu Melech ha’olam, asher kid’shanu bi’mitzvo-tav, vi’tzivanu lay-shave ba-succah.”**

**Blessed are You,** [**HaShem**](hashem.html) **our G-d, King of the Universe, who sanctified us with His** [**mitzvot**](cmds613.html)**, and instructed us to sit in the succah.**

The Kabbalists say that when a [Jews](gen-jew.html) dwells in the Succah, the presence of [HaShem](hashem.html) dwells with him. It is as if the Almighty has invited us to enter His holy palace, to sit at His table and share in His goodness. Perhaps this is why Succah is [one](one.html) of the few [mitzvot](cmds613.html) we perform with our entire [body](body.html). We are literally immersed and bathed in the [spiritual](physical.html) energy. Look over your [head](body.html) and see the sky allowing, as it were, [heaven](heaven.html) to descend through your ceiling and infuse your Succah.

The [Talmud](orallaw.html) says that in the days of the [Mashiach](mashiach.html), all of [HaShem](hashem.html) ‘s people will [dwell](dwelling.html) together in [one](one.html) gigantic Succah. This underscores the need for [Jewish](gen-jew.html) unity. Perhaps this is the reason why on Succoth we take the [four](four.html) species, Etrog, Lulav, myrtle and willow, bind them close together, and wave them in all directions. We declare that all of the House of Israel are part of the same unit. And we pledge to discover how all these parts can work together to accomplish our lofty goals.

## Protection

When the [Jews](gen-jew.html) left Egypt and began wandering in the barren desert, they were unarmed, unprotected, and left vulnerable to the elements of wind, cold, heat, bandits and animals. Since they were constantly travelling, [HaShem](hashem.html) instructed them to build flimsy, temporary [booths](important.html), called succoth (plural of succah). These hardly provided any protection from the elements! Yet the Children of Israel learned a profound lesson: Safety and security does not come through thick walls and burglar alarms, but ultimately through trust and reliance in [HaShem](hashem.html) . In other words, if [HaShem](hashem.html) is for us, any shelter will suffice. If [HaShem](hashem.html) is against us, no shelter will protect us.

Today, we re-learn that same lesson every year by building our own Succah. For an entire week, we leave the comfort and “security” of our homes, and venture out into our flimsy, temporary Succah. For an entire week, we absorb the lesson of our ancestors. We [eat](eating.html) in the Succah, socialize in the Succah, and learn Torah in the Succah. (In effect everything, except for going to the bathroom, which is considered a dishonor to the Succah.) Weather permitting, we even [sleep](mashal.html) in the Succah. The Succah becomes our temporary home!

The succah is designed to provide protection. It not only provides protection when we are in our succah, but it provides protection to it’s owner all year! The succah’s protection involves building emunah, faithfullness, in us.

The [Zohar](orallaw.html) states: “[One](one.html) who has a portion in the People and in the Holy Land sits in the “shadowof emunah” (the kabbalistic term for the succah) to receive the ushpizin (honored guests), to rejoice in this [world](worlds.html) and the next.” The [Zohar](orallaw.html) tells us [one](one.html) who dwells in the Succah is completely encompassed in The Divine Presence. For that reason, it calls the Succah: *tzila* *d’mehemnusa*, or the shadow of emunah. [Dwelling](dwelling.html) in the Succah is very conducive for emunah, since a person attains phenomenal proximity to [HaShem](hashem.html) within the walls of a kosher succah.

[One](one.html) other interesting aspect of Succah is that it is the opposite of [Pesach](passover.html) ([Passover](passover.html)). In the [Zohar](orallaw.html), the most ancient and mystical book we have, [matza](chametz.html) is called the *bread of emunah*, where as the Succah is called the *shadow of emunah*. On [Pesach](passover.html) we take the [mitzvah](cmds613.html) (the [commandment](cmds613.html)) which is [matzot](chametz.html) and we put it inside of us. However on Succah we put ourselves inside of the [mitzva](cmds613.html), inside the Succah.

The [Zohar](orallaw.html) also states, “[One](one.html) who leaves the shadow of emunah inherits [exile](galuyot.html) for himself and his children.” It thus appears, writes R’ Goren, that the [mitzvah](cmds613.html) of succah is connected to the holiness of Eretz Yisrael.

This [world](worlds.html) is like a succah, a flimsy affair not capable of protection, but the shadow of emunah that hovers over someone who sits in the succah is stronger than a concrete roof a dozen [feet](heel.html) deep.

The [nation](nations.html) who dwells in the shadow of emunah proclaims that existence extends beyond the here and now, beyond what can be perceived by the [five](five.html) senses of man. Emunah is something that takes place in the shade. The [nation](nations.html) that dwells in the shadow of emunah draws that emunah from the succah, for the shade of the succah is the shadow of emunah!

As simple an action as [sitting](mashal.html) in the shade of the succah can cause the wind to blow, the rain to fall in its season, the sick to recover, [famine](famine.html) to abate, and peace to descend on this [world](worlds.html).

The Succah represents our [prayer](prayer.html) for protection from unseasonal [rains](rains.html).

**The Torah** [**teaches**](teacher.html) **us that after we have survived an intense situation of great danger, the very next thing that happens is that the** [**one**](one.html) **who was in danger, he enters a succah.** Consider [Yaakov](israelja.html):

***Bereshit (Genesis) 33:16-17*** *So* [*Esau*](edom.html) *returned that day on his way unto Seir. 17 And* [*Jacob*](israelja.html) *journeyed to Succoth, and built him an house, and made* [*booths*](important.html) *for his cattle: therefore the* [*name*](name.html) *of the place is called Succoth.*

The torah does not juxtapose these [events](feasts.html) haphazardly. We [know](daat.html) that when the Torah puts [two](two.html) [events](feasts.html) together, they are always related.

[Yaakov](israelja.html) built succoth for his animals. Why did he build a succah for the animals before he built his own house? The mystics [teach](teacher.html) us that animals represent the lower or animal side of man. [Yaakov](israelja.html) was putting his lower side into the protection of the succah. After his encounter with [Esau](edom.html), [Yaakov](israelja.html) needed this protections. It is also interesting that these animals had been Laban’s animals that [HaShem](hashem.html) had given to [Yaakov](israelja.html). Laban represents the power of this [world](worlds.html).

We see the succah again in the days of Moshe, right after they left Egypt:

***Shemot (***[***Exodus***](exodus.html)***) 12:36-37*** *And* [*HaShem*](hashem.html) *gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. 37 And the children of Israel journeyed from Rameses to Succoth, about* [*six*](six.html) *hundred thousand on* [*foot*](heel.html) *that were men, beside children.*

***Shemot (***[***Exodus***](exodus.html)***) 12:17-20*** *And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:18 But God led the people about, through the way of the wilderness of the* [*Red sea*](stages.html)*: and the children of Israel went up harnessed out of the land of Egypt.19 And Moses took the bones of* [*Joseph*](joseph.html) *with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. 20 And they took their* [*journey*](stages.html) *from Succoth, and encamped in* [*Etham*](stages.html)*, in the edge of the wilderness.*

This message is repeated for [Jews](gen-jew.html) every year when we enter the judgment of [Rosh HaShana](teruah.html) ([Tishri](feasts.html) 1) and Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) ([Tishri](feasts.html) 10). This judgment puts us all in mortal and financial danger. The next thing that happens right after this dangerous [time](time.html) of judgment… We sit in the succah on Succoth ([Tishri](feasts.html) 15)!

If you look closely at each of these examples, you will see that not only did the succah provide protection after a period of danger, note that it also was the place of [freedom](freedom.html). This is consistent with what we read in the [Zohar](orallaw.html):

***Soncino*** [***Zohar***](orallaw.html)***, Vayikra, Section 3, Page 103a*** *Thus whoever abides under the shadow of faith acquires* [*freedom*](freedom.html) *for himself and his descendants in perpetuity, and is blessed with a noble blessing, but he who withdraws from the shadow of faith brings captivity upon himself and for his children, as it is written, “And he took some of them captive”.*

## [Halacha](walking.html)

No more than [two](two.html) Aravot are used, but many Hadassim may be used.

We make a point of binding the Lulav in the Succah and on Erev Yom Tov. (1)

[Two](two.html) rings are placed on the Lulav proper, and these should be covered by the Hadassim and Aravot, even the top ring, at least somewhat.

In addition, [three](three.html) rings are used to bind the Hadassim and Aravot to the Lulav.

These [three](three.html) rings are to be all within [one](one.html) handbreadth.

\* \* \*

So from where do we learn that the *cover*, the *Scach,* is made of real tree branches? And whatkind of branches are Kosher, or prefarable? Says the [Talmud](orallaw.html) (Succah): We derive the halachah from the book of Nechemiah, where it is said that as they came back from the Diasporah to the [Land of Israel](city.html), the people assembled on [Rosh HaShana](teruah.html)h in [Jerusalem](city.html) to listen to the reading of the Torah by Ezrah the scribe. And as they heard what is written in the Torah, they all cried, and repented, and celebrated the [holiday](festival.html). Then, on the second day, Ezrah read again the Torah to the people, this [time](time.html) about Succoth, and Ezra told them: Go up the mountains surrounding [Jerusalem](city.html) and bring from there olive tree branches, palm trees branches, etc. Each of the trees mentioned by Ezrah has become a prefarable kind of S’chach (roofing material) for Succoth.

The story, then, as told in Nechemiah is extremely important as a source for the [laws](law.html) of Succoth. From there we derive the defintion what S’chach is. And the text there says that when they brought the branches and made the Succoth they were extremely joyfull. And the vesrse adds: They celebrated the Succoth unlike anyone had done since the [time](time.html) of Joshua the son of Nun”.

**\* \* \***

The dimensions for a succah are given in:

**Succah 2a** Whence do we [know](daat.html) this? — Rabbah answered: Scripture says, That your [generations](toldot.html) may [know](daat.html) that I made the children of Israel to [dwell](dwelling.html) in [booths](important.html), [with a booth] up to [twenty](twenty.html) cubits [high] a man ‘knows’ that he is [dwelling](dwelling.html) in a booth, but with [one](one.html) higher than [twenty](twenty.html) cubits he does not ‘[know](daat.html)’ that he is [dwelling](dwelling.html) in a booth, since his eye does not descry it. R. Zera replied: From the following verse, And there shall be a booth for a shadow in the daytime from the heat. [With a booth] up to [twenty](twenty.html) cubits [high] a man sits in the shade of the booth; but with [one](one.html) higher than [twenty](twenty.html) cubits he sits, not in the shade of the booth but in the shade of its walls. Said Abaye to him, But if so, if a man made his Succah in Ashteroth Karnayim’ would it also be no valid Succah? — He answered him: In that case, remove the ‘Ashteroth Karnayim’ and there will remain the shade of the Succah, but here, remove the walls, and you have no shade of a Succah.

Raba replied: [It is derived] from the following verse, Ye shall [dwell](dwelling.html) in [booths](important.html) [seven](seven.html) days, the Torah declared, For the whole [seven](seven.html) days leave thy permanent abode and [dwell](dwelling.html) in a temporary abode. [With a booth] up to [twenty](twenty.html) cubits [high] a man makes his abode a temporary [one](one.html); [in [one](one.html)] higher than [twenty](twenty.html) cubits, a man does not make his abode temporary, but permanent.[[27]](#footnote-27) Said Abaye to him, But if so, if he made walls of iron and placed the [proper] covering over them, would it also be no valid Succah. The other answered him, it is this that I mean to tell you: [In a booth] up to [twenty](twenty.html) cubits, which a man makes his temporary abode, even if he makes it permanent, he has fulfilled his obligation; [but in [one](one.html)] higher than [twenty](twenty.html) cubits, such as a man makes his permanent abode, even if he makes it temporary, he has not fulfilled his obligation.

**BUILDING A SUKKAH**

**Selecting a site:**

To build you own Succah, [first](one.html) select a site that has nothing hanging above it, ie a roof or a tree. The Succah floor space must be at least [thirty](thirty.html) inches by [thirty](thirty.html) inches, the minimum space for most of a person to sit with a small table. If you don’t have a yard, then an apartment balcony will do just fine (provided it has no roof!).

**The walls:**

For a “kosher” Succah, you’ll need at least [three](three.html) complete walls. The walls can be of any material, as long as they are sturdy enough to withstand a normal wind. The walls should be at least [forty](forty.html) inches high, but not higher than [thirty](thirty.html) [feet](heel.html).

You don’t have to build walls especially for the Succah; you can use the side of a building. And if you can find an area that is already enclosed by [two](two.html) or [three](three.html) walls, then your job will be that much easier!

**The roof:**

This is the tricky part. [First](one.html) of all, the roof of a kosher Succah must be made from material that grows from the ground, i.e. wood or leaves (but not metal, or any [food](food.html)). If you’re using natural boards, they cannot be wider than [fifteen](fifteen.html) inches. The Talmudic term for this roof material is S’chach (same root as the word Succah).

Also, the material must be presently detached from the ground (i.e. don’t just bend a tree over the top of your Succah!).

The roof material can only be added after the requisite [number](nchart.html) of walls are in place.

The roof must be sufficiently covered so that it gives more shade than [sun](hachama.html) during the daytime. Yet it should be sufficiently open so that the [stars](mazaroth.html) are visible through the roof at night.

Since the Succah is designated as your “home” for the next [seven](seven.html) days, it is customary to decorate it nicely. Many people hang fruits and flowers from the ceiling, and tape posters of [Jerusalem](city.html) and other [Jewish](gen-jew.html) themes on the walls.

During the entire [seven](seven.html) days of the [festival](festival.html) of Succoth, all meals are [eaten](eating.html) in the Succah, unless it [rains](rains.html). the performance of the [mitzvah](cmds613.html) of succah also requires special [merit](merit.html), as we find in Tractate Succah, Chapter 2, [Mishna](orallaw.html) 9. The [laws](law.html) of Succoth state that the [mitzva](cmds613.html) to sit in the succah is negated by heavy rain. Our [mishna](orallaw.html) reads: “Rain falls ... to what can this be compared? To a servant who comes to pour a drink for his master and the master throws the flask in his [face](body.html).” If the [Jewish](gen-jew.html) People don’t follow God’s ways, then He brings rain so they won’t be able to perform the [mitzva](cmds613.html).

**Special Blessing**

When partaking of a meal containing at least [two](two.html) ounces of bread or cake, we say the blessing “Le-shev Ba-Suk-kah.”

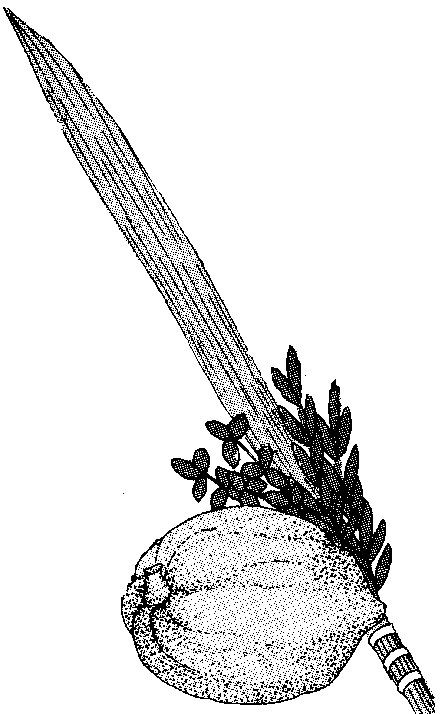
**Clouds of Glory**

Rabbi Yehuda Samet,

based on Mayana Shel Torah

We refer to the [three](three.html) [festivals](festivals.html) of [Pesach](passover.html), [Shavuot](shavuot.html) and Succoth as the ‘[time](time.html) of our [freedom](freedom.html),’ the ‘[time](time.html) of the giving of the Torah,’ and the ‘[time](time.html) of our rejoicing.’ We understand that [Pesach](passover.html) is the [time](time.html) of year we were freed [from Egypt](thebirth.html) and [Shavuot](shavuot.html) the [time](time.html) of year we received the Torah at Mount [Sinai](stages.html), but why is Succoth called the [time](time.html) of simcha? What special [event](feasts.html) took place at that [time](time.html)? Why do we celebrate Succoth in the month of Tishrei? Since the [festival](festival.html) of Succoth commemorates the clouds of glory that surrounded the [Jewish](gen-jew.html) People for [forty](forty.html) years from the [time](time.html) of the [exodus](exodus.html) [from Egypt](thebirth.html), [Pesach](passover.html) would seem to be a more appropriate [time](time.html). Perhaps the answer lies in the words of the Vilna Gaon. After the [sin](sin.html) of the golden calf, the clouds of glory disappeared, and returned only after the [Jewish](gen-jew.html) People were commanded to build the [Mishkan](mikdash.html). On the day after Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html), the 11th of [Tishri](feasts.html) Moshe told the people to bring donations for the building of the [Mishkan](mikdash.html). They brought them for [two](two.html) days, and on the 14th of [Tishri](feasts.html) the makers of the [Mishkan](mikdash.html) [gathered](gather.html) the materials. Finally, on the 15th they began their work, and the clouds of glory returned. Perhaps this is the simcha of Succoth, the [time](time.html) of the reunification of [HaShem](hashem.html) with the [Jewish](gen-jew.html) People, represented by the return of the clouds of glory. Each year, after experiencing the introspective month of [Elul](elul.html) and the Aseret Yemei Teshuva, the [ten](ten.html) Days of Repentance, we come to Succoth with simcha; because, through our repentance and teshuva we have drawn closer to [HaShem](hashem.html), and arrived at z’man simchaseinu (the [time](time.html) of our rejoicing).

# IX. The [Four](four.html) Species



[One](one.html) of the important mitvot is that of the *arba minim* - the [four](four.html) species - also called the lulav and the etrog (palm branch and citron).

***Vayikra (Leviticus) 23:40*** *On the* [*first*](one.html) *day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before* [*HaShem*](hashem.html) *your God for* [*seven*](seven.html) *days.*

“The trees” is interpreted by the Hakhamim to refer specifically to an etrog (citron), and the “palm fronds,” “leafy branches,” and “poplars” have been interpreted as a *lulav* (palm branch), *hadasim* (myrtle), and *aravot* (willows), respectively.

**[Laws](law.html) of the** [**Four**](four.html) **Species**

lulavim

The Torah says:

***Vayikra (Leviticus) 23:40*** *“You shall take... the beautiful fruit (Etrog), a palm frond, myrtle twigs and willow branches of the stream (Lulav) - and rejoice for* [*seven*](seven.html) *days before the Lord your G-d.”*

To be valid for the [mitzva](cmds613.html), the [four](four.html) species must meet certain requirements. Since the details are many and technical, it is not recommended to search through the forest on your own for these species! (Particularly the Etrog, which can easily be confused with a lemon.) A better idea is to purchase a complete set from a reliable distributor in your area. Your local [Jewish](gen-jew.html) book store may have “[four](four.html) species sets” with a rabbinical seal certifying their validity.

To be an informed consumer, here are some basic requirements to look for:

ETROG



- Should preferably be yellow rather than green.

- It cannot be punctured through in any spot, nor can it lack any of its inner skin.

- The skin cannot be overly soft, cracked, dry or peeled.

- Even a small black dot on the upper part invalidates it.

- The shape should preferably be like a tower -- wider at the bottom and narrow at the top.

- If this particular Esrog grew with a protruding stem (called a pitom), then that stem cannot be broken off. (However, if the Esrog grew in the [first](one.html) place without a pitom, it is still kosher.)

MYRTLE

- You will need [three](three.html) myrtle branches.

- A kosher myrtle has a pattern of [three](three.html) leaves [coming](coming.html) out from the same point in the branch. This [three](three.html)-leaf pattern must be repeated over at least half the length of the branch.

- Each branch should be at least [eleven](eleven.html) inches long.

- The branch cannot be dried out.

WILLOW

- You will need [two](two.html) willow branches.

- The stem should preferably be red.

- The stem should be at least [eleven](eleven.html) inches long.

- The leaves should be oblong, not round in shape.

- The leaves should have a smooth edge, not serrated.

LULAV



- Look at the very top of the branch and make sure that the center- most leaf is not split, but rather is closed (at least half-way down).

- The top cannot be cut off.

- The branch cannot be dried out.

- It should be at least sixteen inches long.

- The straighter the branch, the better.

The basic [commandment](cmds613.html) of the [four](four.html) species consists of holding them in your [hand](fourteen.html) and then shaking them. The [four](four.html) species more specifically consist of a long palm branch that has a holder made of palm leaves. In the holder on your left side, you place [two](two.html) willows (*aravot*) and on the right side you place [three](three.html) myrtles (*hadasim*). The citron (*etrog*) is not attached with the other [three](three.html) species.

***The ritual*:[[28]](#footnote-28)**

1. While [standing](mashal.html), pick up the lulav with its attached willows and myrtle in your right [hand](mashal.html). Hold the lulav so that its spine is toward you. The Willows on the left, [one](one.html) palm branch in the center,

The [three](three.html) myrtles on the right.

2. Pick up the etrog in your left [hand](mashal.html) with its tip (*pitom*) pointing down. Hold the etrog next to the lulav.

3. Recite the following blessing:

“Baruch ata Adonai, Elo-heinu Melech ha’olam, asher kid’shanu bi’mitzvo-tav, vi’tzivanu al ni-tilat lulav.”

Blessed are You, [HaShem](hashem.html) our God, King of the universe, who has sanctified us by His [commandments](cmds613.html), and instructed us concerning the waving of the palm branch.

Then recite the *shehekeyanu*:

Blessed are You, [HaShem](hashem.html) our God, King of the universe, for keeping us in life, for sustaining us, and for helping us reach this day.

4. Turn the etrog right side up and shake the lulav. Shake it [three](three.html) times in each direction: front, right, back, left, up and down (Sefardim and Chassidim have a different custom for the order). This [mitzva](cmds613.html) should be performed each of the [seven](seven.html) days of Succoth, during the daytime.

The [Talmud](orallaw.html), Tractate Succah, explains that we wave the lulav in all directions of the compass and up and down not only to symbolize that [HaShem](hashem.html) is everywhere, but to beseech Him to protect us from the tempestuous winds which threaten us from all sides. Also, He should [save](salvation.html) us from the torrential [rains](rains.html) pouring down from above and the flood waters raging from below.

# X. Succoth in the [future](future.html)

The following is an excerpt from *Reflections & Introspections*, [Elul](elul.html) – [Rosh Hashana](teruah.html)h – [Yom Kippur](kippur.html) – Sukkos, TORAH [INSIGHTS](insights.html) OF HAGAON [HAGADOL](hagadol.html) RavMoshe Shapiro.

“The Sages state (Yalkut Shimoni chapter 782), “In each month of the summer months, the Holy Blessed [One](one.html) wished to give to Israel a [festival](festival.html). In [Nisan](feasts.html) He gave to them [Passover](passover.html), in [Iyar](feasts.html) He gave to them [Passover](passover.html) Minor,” which we call [*Pesach*](passover.html)[*Sheni*](sheni.html)*,* “and in [Sivan](feasts.html) He gave to them [Shavuot](shavuot.html). In [Tammuz](feasts.html), He had in mind to give to them a great [festival](festival.html), but they made the Golden Calf, and it cancelled [Tammuz](feasts.html), [Av](feasts.html), and [Elul](elul.html). [Tishri](feasts.html) came, and it recompensed them with [Rosh Hashana](teruah.html)h, [Yom Kippur](kippur.html), and [Succoth](file:///F:\Word\SUCCOTH\succoth.html). The Holy Blessed [One](one.html) said of it, “Shall it recompense others and not take its own? Give it its day: “On the [eighth](eight.html) day, it shall be Atzeret for you” (Bamidbar 29:35).”

“The implication is that the great [festival](festival.html) of the Seventeenth of [Tammuz](feasts.html) was to be [Rosh Hashana](teruah.html)h, but due to what occurred, it became the fast of the Seventeenth of [Tammuz](feasts.html). The great [festival](festival.html) of the [Ninth](nine.html) of [Av](feasts.html) was to be [Yom Kippur](kippur.html), but again, due to what occurred, it became the bitter and evil day of destruction. At the beginning of [Elul](elul.html) was to be the [Festival](festival.html) of [Succoth](file:///F:\Word\SUCCOTH\succoth.html), and it would conclude the [festivals](festivals.html) of summer. The [festival](festival.html) of [Tishri](feasts.html) itself was to be what we currently call [Shemini Atzeret](shemini.html); this [festival](festival.html) belongs to [Tishri](feasts.html) inherently.”

“In fact, [Shemini Atzeret](shemini.html), the Atzeres of [Succoth](file:///F:\Word\SUCCOTH\succoth.html) was to arrive just as [Shavuot](shavuot.html), the Atzeret of [Passover](passover.html). There, we count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Passover](passover.html), and the fiftieth day is [Shavuot](shavuot.html). Here, we were to count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Succoth](file:///F:\Word\SUCCOTH\succoth.html), meaning from the second day of [Elul](elul.html). This ends on [Hoshana Rabba](hoshana.html)h, and the fiftieth day is [Shemini Atzeret](shemini.html).”

“The sages ask this in actuality.[[29]](#footnote-29) Why do we not have the same custom regarding the Atzeret of [Succoth](file:///F:\Word\SUCCOTH\succoth.html) as we have regarding the Atzeret of [Passover](passover.html)? Why do we not count fifty days from [Succoth](file:///F:\Word\SUCCOTH\succoth.html) and then celebrate the Atzeret of [Succoth](file:///F:\Word\SUCCOTH\succoth.html)?”

“They answer that the Creator did not wish to overburden the [Jewish](gen-jew.html) People to come to [Jerusalem](city.html) for the pilgrimage during the rainy season. Fifty days from the current date of [Succoth](file:///F:\Word\SUCCOTH\succoth.html) would occur in the middle of the winter, and it is not conducive for [travel](mashal.html).”

“Clearly, it is befitting for there to be a counting of [forty](forty.html)-[nine](nine.html) days and then to celebrate the Atzeret of [Succoth](file:///F:\Word\SUCCOTH\succoth.html). Thus, if [Succoth](file:///F:\Word\SUCCOTH\succoth.html) were in [Elul](elul.html) that is how it would be.”

Now, lets look at some scriptures for the [future](future.html):

***Yechezkel (Ezekiel) 45:17 - 46:5*** *It will be the duty of the prince to provide the* [*burnt offering*](korbanot)*s, grain offerings and drink offerings at the* [*festivals*](festivals.html)*, the* [*New*](new.html) *Moons and the Sabbaths--at all the* [*appointed*](settimes.html) *feasts of the house of Israel. He will provide the* [*sin*](sin.html) *offerings, grain offerings,* [*burnt offering*](korbanot)*s and fellowship offerings to make* [*atonement*](atonemen.html) *for the house of Israel. “‘This is what the Sovereign* [*HaShem*](hashem.html) *says: In the* [*first*](one.html) *month on the* [*first*](one.html) *day you are to take a young bull without defect and* [*purify*](purity.html) *the* [*sanctuary*](mikdash.html)*. The* [*priest*](priests.html) *is to take some of the* [*blood*](body.html) *of the* [*sin*](sin.html)[*offering*](korbanot) *and put it on the doorposts of the* [*temple*](temple.html)*, on the* [*four*](four.html) *corners of the upper ledge of the altar and on the gateposts of the inner court. You are to do the same on the* [*seventh*](seven.html) *day of the month for anyone who* [*sins*](sin.html) *unintentionally or through ignorance; so you are to make* [*atonement*](atonemen.html) *for the* [*temple*](temple.html)*. “‘In the* [*first*](one.html) *month on the* [*fourteenth*](fourteen.html) *day you are to observe the* [*Passover*](passover.html)*, a feast lasting* [*seven*](seven.html) *days, during which you shall* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*. On that day the prince is to provide a bull as a* [*sin*](sin.html)[*offering*](korbanot) *for himself and for all the people of the land. Every day during the* [*seven*](seven.html) *days of the Feast he is to provide* [*seven*](seven.html) *bulls and* [*seven*](seven.html) *rams without defect as a* [*burnt offering*](korbanot) *to* [*HaShem*](hashem.html)*, and a* [*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*. He is to provide as a grain* [*offering*](korbanot) *an ephah for each bull and an ephah for each ram, along with a hin of oil for each ephah. “‘During the* [*seven*](seven.html) *days of the Feast, which begins in the* [*seventh*](seven.html) *month on the* [*fifteenth*](fifteen.html) *day, he is to make the same provision for* [*sin*](sin.html) *offerings,* [*burnt offering*](korbanot)*s, grain offerings and oil. “‘This is what the Sovereign* [*HaShem*](hashem.html) *says: The gate of the inner court facing* [*east*](east.html) *is to be shut on the* [*six*](six.html) *working days, but on the* [*Sabbath*](sabbath.html) *day and on the day of the* [*New*](new.html)[*Moon*](chodesh.html) *it is to be opened. The prince is to enter from the outside through the portico of the gateway and stand by the gatepost. The* [*priests*](priests.html) *are to* [*sacrifice*](korbanot.html) *his* [*burnt offering*](korbanot) *and his fellowship offerings. He is to worship at the threshold of the gateway and then go out, but the gate will not be shut until evening. On the Sabbaths and* [*New*](new.html) *Moons the people of the land are to worship in the presence of* [*HaShem*](hashem.html) *at the entrance to that gateway. The* [*burnt offering*](korbanot) *the prince brings to* [*HaShem*](hashem.html) *on the* [*Sabbath*](sabbath.html) *day is to be* [*six*](six.html)[*male*](male+female.html) *lambs and a ram, all without defect. The grain* [*offering*](korbanot) *given with the ram is to be an ephah, and the grain* [*offering*](korbanot) *with the lambs is to be as much as he pleases, along with a hin of oil for each ephah.*

and:

***Zechariah 14:1-21***

**Here we see** [**HaShem**](hashem.html) **rebuilding David’s succah:**

***Amos 9:8-15*** *“Surely the* [*eyes*](body.html) *of the Sovereign* [*HaShem*](hashem.html) *are on the sinful kingdom. I will destroy it from the* [*face*](body.html) *of the earth--yet I will not totally destroy the house of* [*Jacob*](israelja.html)*,” declares* [*HaShem*](hashem.html)*. “For I will give the* [*command*](cmds613.html)*, and I will shake the house of Israel among all the* [*nations*](nations.html) *as grain is shaken in a sieve, and not a pebble will reach the ground. All the sinners among my people will die by the sword, all those who say, ‘Disaster will not overtake or meet us.’ “In that day I will restore David’s fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, So that they may possess the remnant of* [*Edom*](edom.html) *and all the* [*nations*](nations.html) *that bear my* [*name*](name.html)*,” declares* [*HaShem*](hashem.html)*, who will do these things. “The days are* [*coming*](coming.html)*,” declares* [*HaShem*](hashem.html)*, “when the reaper will be overtaken by the plowman and the planter by the* [*one*](one.html) *treading grapes.* [*New*](new.html) *wine will drip from the mountains and flow from all the hills. I will bring back my* [*exiled*](galuyot.html) *people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and* [*eat*](eating.html) *their fruit. I will plant Israel in their own land, never again to be uprooted from the land I have given them,” says* [*HaShem*](hashem.html) *your God.*

*Amos 9:11 In that day will I raise up the* [*tabernacle*](mikdash.html) *of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:*

5521 **cukkah**, sook-kaw’; fem. of 5520; a hut or lair:-**booth**, cottage, covert, pavilion, [tabernacle](mikdash.html), tent.

----------------- Dictionary Trace ---------------------

5520 cok, soke; from 5526; a hut (as of entwined boughs); also a lair:- covert, den, pavilion, [tabernacle](mikdash.html).

**The following ‘rooms’ are not succoth yet they are certainly an allusion to a succah:**

***Yeshayah (Isaiah) 26:16-21***[*HaShem*](hashem.html)*, they came to you in their distress; when you disciplined them, they could barely whisper a* [*prayer*](prayer.html)*. As a woman with child and about to give* [*birth*](birth.html) *writhes and cries out in her pain, so were we in your presence,* [*HaShem*](hashem.html)*. We were with child, we writhed in pain, but we gave* [*birth*](birth.html) *to wind. We have not brought* [*salvation*](salvation.html) *to the earth; we have not given* [*birth*](birth.html) *to people of the* [*world*](worlds.html)*. But your dead will live; their* [*bodies*](body.html) *will rise. You who* [*dwell*](dwelling.html) *in the* [*dust*](rock.html)*, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give* [*birth*](birth.html) *to her dead. Go, my people, enter your rooms and shut the doors behind you; hide yourselves for a little while until his wrath has passed by. See,* [*HaShem*](hashem.html) *is* [*coming*](coming.html) *out of his* [*dwelling*](dwelling.html) *to punish the people of the earth for their* [*sins*](sin.html)*. The earth will disclose the* [*blood*](body.html) *shed upon her; she will conceal her slain no longer.*

Rabbi Levi [taught](teacher.html) that he who fulfills the [mitzva](cmds613.html) of succah in this [world](worlds.html) will be sheltered from the fires of the Day of Judgment (Pesikta D’Rav Kahana 29).

**Tehillim (**[**Psalms**](psalms1.html)**) 27 is recited at the minchah service on Erev Succoth:**

***Tehillim (***[***Psalms***](psalms1.html)***) 27:1-14*** *{Of David.}* [*HaShem*](hashem.html) *is my light and my* [*salvation*](salvation.html)*--whom shall I* [*fear*](fear.html)*?* [*HaShem*](hashem.html) *is the stronghold of my life--of whom shall I be afraid? When evil men advance against me to devour my flesh, when my enemies and my foes* [*attack*](attacks.html) *me, they will stumble and fall. Though an army besiege me, my* [*heart*](body.html) *will not* [*fear*](fear.html)*; though war break out against me, even then will I be confident.* [*One*](one.html) *thing I ask of* [*HaShem*](hashem.html)*, this is what I seek: that I may* [*dwell*](dwelling.html) *in the house of* [*HaShem*](hashem.html) *all the days of my life, to gaze upon the beauty of* [*HaShem*](hashem.html) *and to seek him in his* [*temple*](temple.html)*. For in the day of trouble he will keep me safe in his* [*dwelling*](dwelling.html)*; he will hide me in the shelter of his* [*tabernacle*](mikdash.html) *and set me high upon a* [*rock*](rock.html)*. Then my* [*head*](body.html) *will be exalted above the enemies who surround me; at his* [*tabernacle*](mikdash.html) *will I* [*sacrifice*](korbanot.html) *with shouts of joy; I will sing and make music to* [*HaShem*](hashem.html)*. Hear my voice when I call,* [*HaShem*](hashem.html)*; be merciful to me and answer me. My* [*heart*](body.html) *says of you, “Seek his* [*face*](body.html)*!” Your* [*face*](body.html)*,* [*HaShem*](hashem.html)*, I will seek. Do not hide your* [*face*](body.html) *from me, do not turn your servant away in anger; you have been my helper. Do not reject me or forsake me, O God my Savior. Though my father and mother forsake me,* [*HaShem*](hashem.html) *will receive me.* [*Teach*](teacher.html) *me your way,* [*HaShem*](hashem.html)*; lead me in a straight path because of my oppressors. Do not turn me over to the* [*desire*](needs.html) *of my foes, for false witnesses rise up against me, breathing out violence. I am still confident of this: I will see the goodness of* [*HaShem*](hashem.html) *in the land of the living. Wait for* [*HaShem*](hashem.html)*; be strong and take* [*heart*](body.html) *and wait for* [*HaShem*](hashem.html)*.*

The word “succah” is derived from 5520 (below). The above word “[tabernacle](mikdash.html)” means:

5520 cok, soke; from 5526; a hut (as of entwined boughs); also a lair:- covert, den, pavilion, [tabernacle](mikdash.html).

----------------- Dictionary Trace ----------------------

5526 cakak, saw-kak’; or sakak (Exod. 33:22), saw-kak’; a prim. root; prop. to entwine as a screen; by impl. to fence in, cover over, ([fig](bethphag.html).) protect:-cover, defence, defend, hedge in, join together, set, shut up.

**Here we see** [**HaShem**](hashem.html)**’s succah over us:**

***Yeshayah (Isaiah) 4:1-6*** *In that day* [*seven*](seven.html) *women will take hold of* [*one*](one.html) *man and say, “We will* [*eat*](eating.html) *our own* [*food*](food.html) *and provide our own clothes; only let us be called by your* [*name*](name.html)*. Take away our disgrace!” In that day the Branch of* [*HaShem*](hashem.html) *will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel. Those who are left in Zion, who remain in* [*Jerusalem*](city.html)*, will be called holy, all who are recorded among the living in* [*Jerusalem*](city.html)*. The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from* [*Jerusalem*](city.html) *by a spirit of judgment and a spirit of* [*fire*](fire.html)*. Then* [*HaShem*](hashem.html) *will create over all of Mount Zion and over those who assemble there a* [*cloud*](important.html) *of smoke by day and a glow of flaming* [*fire*](fire.html) *by night; over all the glory will be a canopy. It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain.*

**Rashi says that the “storm”, which will engulf the** [**wicked**](wicked.html)**, refers to:**

***Daniel 7:9-10*** *“As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the* [*hair*](hair.html) *of his* [*head*](body.html) *was white like wool. His throne was flaming with* [*fire*](fire.html)*, and its wheels were all ablaze. A river of* [*fire*](fire.html) *was flowing,* [*coming*](coming.html) *out from before him. Thousands upon thousands attended him;* [*ten*](ten.html) *thousand times* [*ten*](ten.html) *thousand stood before him. The court was seated, and the books were opened.*

***Yirimiyah (Jeremiah) 23:19*** *See, the storm of* [*HaShem*](hashem.html) *will burst out in wrath, a whirlwind swirling down on the heads of the* [*wicked*](wicked.html)*.*

**Rashi goes on to say that the “rain” refers to:**

***Tehillim (***[***Psalms***](psalms1.html)***) 11:6*** *On the* [*wicked*](wicked.html) *he will rain fiery coals and burning sulfur; a scorching wind will be their lot.*

**The following reference seems to refer to Succoth as well, since we “**[**know**](daat.html)**” that** [**Yeshua**](yeshua.html) **was born on Succoth:**

***Revelation 12:1-5*** *A great and wondrous* [*sign*](signs.html) *appeared in* [*heaven*](heaven.html)*: a woman clothed with the* [*sun*](hachama.html)*, with the* [*moon*](chodesh.html) *under her* [*feet*](heel.html) *and a crown of* [*twelve*](twelve.html)[*stars*](mazaroth.html) *on her* [*head*](body.html)*. She was pregnant and cried out in pain as she was about to give* [*birth*](birth.html)*. Then another* [*sign*](signs.html) *appeared in* [*heaven*](heaven.html)*: an enormous red dragon with* [*seven*](seven.html) *heads and* [*ten*](ten.html) *horns and* [*seven*](seven.html) *crowns on his heads. His tail swept a* [*third*](three.html) *of the* [*stars*](mazaroth.html) *out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give* [*birth*](birth.html)*, so that he might devour her child the moment it was born. She gave* [*birth*](birth.html) *to a son, a* [*male*](male+female.html) *child, who will rule all the* [*nations*](nations.html) *with an iron scepter. And her child was snatched up to God and to his throne.*

Keep in mind the constellation ‘Draca’ the dragon which will be in the west at the [new](new.html) [moon](chodesh.html) of the [seventh](seven.html) month.

# XI. [Yeshua](yeshua.html) celebrated Succoth:

***Yochanan (John) 7:1 - 8:1*** *After this,* [*Yeshua*](yeshua.html) *went around in Galilee, purposely staying away from Judea because the* [*Jews*](gen-jew.html) *there were waiting to take his life. But when the* [*Jewish*](gen-jew.html) *Feast of Tabernacles was near,* [*Yeshua*](yeshua.html)*’s brothers said to him, “You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No* [*one*](one.html) *who* [*wants*](needs.html) *to become a public figure acts in* [*secret*](sod.html)*. Since you are doing these things, show yourself to the* [*world*](worlds.html)*.” For even his own brothers did not believe in him. Therefore* [*Yeshua*](yeshua.html) *told them, “The right* [*time*](time.html) *for me has not yet come; for you any* [*time*](time.html) *is right. The* [*world*](worlds.html) *cannot hate you, but it hates me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for me the right* [*time*](time.html) *has not yet come.” Having said this, he stayed in Galilee. However, after his brothers had left for the Feast, he went also, not publicly, but in* [*secret*](sod.html)*. Now at the Feast the* [*Jews*](gen-jew.html) *were watching for him and asking, “Where is that man?” Among the crowds there was widespread whispering about him. Some said, “He is a good man.” Others replied, “No, he deceives the people.” But no* [*one*](one.html) *would say anything publicly about him for* [*fear*](fear.html) *of the* [*Jews*](gen-jew.html)*. Not until halfway through the Feast did* [*Yeshua*](yeshua.html) *go up to the* [*temple*](temple.html) *courts and begin to* [*teach*](teacher.html)*. The* [*Jews*](gen-jew.html) *were amazed and asked, “How did this man get such learning without having* [*studied*](study.html)*?”* [*Yeshua*](yeshua.html) *answered, “My* [*teaching*](teacher.html) *is not my own. It comes from him who sent me. If anyone chooses to do God’s will, he will find out whether my* [*teaching*](teacher.html) *comes from God or whether I* [*speak*](mashal.html) *on my own. He who speaks on his own does so to gain honor for himself, but he who works for the honor of the* [*one*](one.html) *who sent him is a man of truth; there is nothing false about him. Has not Moses given you the* [*law*](law.html)*? Yet not* [*one*](one.html) *of you keeps the* [*law*](law.html)*. Why are you trying to kill me?” “You are* [*demon*](demons.html)*-possessed,” the crowd answered. “Who is trying to kill you?”* [*Yeshua*](yeshua.html) *said to them, “I did* [*one*](one.html) *miracle, and you are all astonished. Yet, because Moses gave you* [*circumcision*](circumcz.html) *(though actually it did not come from Moses, but from the patriarchs), you* [*circumcise*](circumcz.html) *a child on the* [*Sabbath*](sabbath.html)*. Now if a child can be* [*circumcised*](circumcz.html) *on the* [*Sabbath*](sabbath.html) *so that the* [*law*](law.html) *of Moses may not be broken, why are you angry with me for healing the whole man on the* [*Sabbath*](sabbath.html)*? Stop judging by mere appearances, and make a right judgment.” At that point some of the people of* [*Jerusalem*](city.html) *began to ask, “Isn’t this the man they are trying to kill? Here he is,* [*speaking*](mashal.html) *publicly, and they are not saying a word to him. Have the authorities really concluded that he is the* [*Mashiach*](mashiach.html)*? But we* [*know*](daat.html) *where this man is from; when the* [*Mashiach*](mashiach.html) *comes, no* [*one*](one.html) *will* [*know*](daat.html) *where he is from.” Then* [*Yeshua*](yeshua.html)*, still* [*teaching*](teacher.html) *in the* [*temple*](temple.html) *courts, cried out, “Yes, you* [*know*](daat.html) *me, and you* [*know*](daat.html) *where I am from. I am not here on my own, but he who sent me is true. You do not* [*know*](daat.html) *him, But I* [*know*](daat.html) *him because I am from him and he sent me.” At this they tried to seize him, but no* [*one*](one.html) *laid a* [*hand*](fourteen.html) *on him, because his* [*time*](time.html) *had not yet come. Still, many in the crowd put their faith in him. They said, “When the* [*Mashiach*](mashiach.html) *comes, will he do more miraculous* [*signs*](signs.html) *than this man?” The Pharisees heard the crowd whispering such things about him. Then the chief* [*priests*](priests.html) *and the Pharisees sent* [*temple*](temple.html) *guards to arrest him.* [*Yeshua*](yeshua.html) *said, “I am with you for only a short* [*time*](time.html)*, and then I go to the* [*one*](one.html) *who sent me. You will look for me, but you will not find me; and where I am, you cannot come.” The* [*Jews*](gen-jew.html) *said to* [*one*](one.html) *another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and* [*teach*](teacher.html) *the Greeks? What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come’?” On the last and greatest day of the Feast,* [*Yeshua*](yeshua.html) *stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that* [*time*](time.html) *the Spirit had not been given, since* [*Yeshua*](yeshua.html) *had not yet been glorified. On* [*hearing*](file:///D:\Word\SUCCOTH\mashal.html) *his words, some of the people said, “Surely this man is the Prophet.” Others said, “He is the* [*Mashiach*](mashiach.html)*.” Still others asked, “How can the* [*Mashiach*](mashiach.html) *come from Galilee? Does not the Scripture say that the* [*Mashiach*](mashiach.html) *will come from David’s family and from* [*Bethlehem*](bethlehem.html)*, the town where David lived?” Thus the people were divided because of* [*Yeshua*](yeshua.html)*. Some wanted to seize him, but no* [*one*](one.html) *laid a* [*hand*](fourteen.html) *on him. Finally the* [*temple*](temple.html) *guards went back to the chief* [*priests*](priests.html) *and Pharisees, who asked them, “Why didn’t you bring him in?” “No* [*one*](one.html) *ever* [*spoke*](mashal.html) *the way this man does,” the guards declared. “You mean he has deceived you also?” the Pharisees retorted. “Has any of the rulers or of the Pharisees believed in him? No! But this mob that knows nothing of the* [*law*](law.html)*--there is a curse on them.” Nicodemus, who had gone to* [*Yeshua*](yeshua.html) *earlier and who was* [*one*](one.html) *of their own* [*number*](nchart.html)*, asked, “Does our* [*law*](law.html) *condemn anyone without* [*first*](one.html)[*hearing*](file:///D:\Word\SUCCOTH\mashal.html) *him to find out what he is doing?” They replied, “Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee.” Then each went to his own home. But* [*Yeshua*](yeshua.html) *went to the* [*Mount of Olives*](east.html)*.*

[**Yeshua**](yeshua.html)**’s birthday had an unusual** [**event**](feasts.html)**:**

***Matityahu (Matthew) 17:1-9*** *After* [*six*](six.html) *days* [*Yeshua*](yeshua.html) *took with him Tzefet (Peter),* [*Yaaqov*](jacob.html) *(James) and Yochanan (John) the brother of* [*Yaaqov*](jacob.html) *(James), and led them up a high mountain by themselves. There he was transfigured before them. His* [*face*](body.html) *shone like the* [*sun*](hachama.html)*, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with* [*Yeshua*](yeshua.html)*. Tzefet (Peter) said to* [*Yeshua*](yeshua.html)*, “Lord, it is good for us to be here. If you wish, I will put up* [*three*](three.html) *shelters--*[*one*](one.html) *for you,* [*one*](one.html) *for Moses and* [*one*](one.html) *for Elijah.” While he was still* [*speaking*](mashal.html)*, a bright* [*cloud*](important.html) *enveloped them, and a voice from the* [*cloud*](important.html) *said, “This is my Son, whom I love; with him I am well pleased. Listen to him!” When the disciples heard this, they fell facedown to the ground, terrified. But* [*Yeshua*](yeshua.html) *came and touched them. “Get up,” he said. “Don’t be afraid.” When they looked up, they saw no* [*one*](one.html) *except* [*Yeshua*](yeshua.html)*. As they were* [*coming*](coming.html) *down the mountain,* [*Yeshua*](yeshua.html) *instructed them, “Don’t tell anyone what you have seen, until the Son of Man has been raised from the dead.”*

***Luqas (***[***Luke***](luke.html)***) 9:28-36*** *About* [*eight*](eight.html) *days after* [*Yeshua*](yeshua.html) *said this, he took Tzefet (Peter), Yochanan (John) and* [*Yaaqov*](jacob.html) *(James) with him and went up onto a mountain to* [*pray*](prayer.html)*. As he was* [*praying*](prayer.html)*, the appearance of his* [*face*](body.html) *changed, and his clothes became as bright as a flash of lightning.* [*Two*](two.html) *men, Moses and Elijah, Appeared in glorious splendor, talking with* [*Yeshua*](yeshua.html)*. They* [*spoke*](mashal.html) *about his departure, which he was about to bring to fulfillment at* [*Jerusalem*](city.html)*. Tzefet (Peter) and his companions were very sleepy, but when they became fully awake, they saw his glory and the* [*two*](two.html) *men* [*standing*](mashal.html) *with him. As the men were leaving* [*Yeshua*](yeshua.html)*, Tzefet (Peter) said to him, “Master, it is good for us to be here. Let us put up* [*three*](three.html) *shelters--*[*one*](one.html) *for you,* [*one*](one.html) *for Moses and* [*one*](one.html) *for Elijah.” (He did not* [*know*](daat.html) *what he was saying.) While he was* [*speaking*](mashal.html)*, a* [*cloud*](important.html) *appeared and enveloped them, and they were afraid as they entered the* [*cloud*](important.html)*. A voice came from the* [*cloud*](important.html)*, saying, “This is my Son, whom I have chosen; listen to him.” When the voice had spoken, they found that* [*Yeshua*](yeshua.html) *was alone. The disciples kept this to themselves, and told no* [*one*](one.html) *at that* [*time*](time.html) *what they had seen.*

**The succah symbolizes several major principles:**

1. It is a reminder that the children of Israel wandered in the wilderness, after the Lord led them [out of Egypt](thebirth.html), pitching tents or building temporary huts.

2. The booth is a reminder of the temporary endurance of material buildings as opposed to the permanent and abiding strength of our Lord and the heavenly shelter He promises. In another sense, unless [HaShem](hashem.html) be for us, no [dwelling](dwelling.html) can [save](salvation.html) us! If [HaShem](hashem.html) is for us, any [dwelling](dwelling.html) can [save](salvation.html) us!

3. Our Thanksgiving Day celebration grew out of this [festival](festival.html) - Vayikra (Leviticus) 23:39.

4. Our obedience to [HaShem](hashem.html)’s [command](cmds613.html).

# XII. Rituals:

Hallel (***Tehillim (***[***Psalms***](psalms1.html)***) 113 - 118***) is recited every day of Succoth.

The book of Kohelet (Ecclesiastes) is read on the intermediate [Shabbat](sabbath.html).

In biblical times [one](one.html) very important and significant ritual of the Feast of tabernacles was the sending of the [priest](priests.html) to the Pool of Siloam with a golden pitcher to draw water which was poured into a bowl at the altar, in the [Temple](temple.html). This ceremony lasted [seven](seven.html) days. The last day was called [Hoshana Rabba](hoshana.html), meaning the Day of the Great Hosanna. All of this was done as the [priests](priests.html) blew the trumpets. With the waving of branches, the Levites and all the people sang the Great Hallel, that is, Tehillim ([Psalms](psalms1.html)) 113 through 118. Towards the end of the Hallel are the words, ‘[Save](salvation.html) now, I beseech Thee, O Lord’ (Tehillim ([Psalms](psalms1.html)) 118:25).

***Tehillim (***[***Psalms***](psalms1.html)***) 113:1-9*** *Praise* [*HaShem*](hashem.html)*. Praise, O servants of* [*HaShem*](hashem.html)*, praise the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. Let the* [*name*](name.html) *of* [*HaShem*](hashem.html) *be praised, both now and forevermore. From the rising of the* [*sun*](hachama.html) *to the place where it sets, the* [*name*](name.html) *of* [*HaShem*](hashem.html) *is to be praised.* [*HaShem*](hashem.html) *is exalted over all the* [*nations*](nations.html)*, his glory above the* [*heavens*](heaven.html)*. Who is like* [*HaShem*](hashem.html) *our God, the* [*One*](one.html) *who sits enthroned on high, Who stoops down to look on the* [*heavens*](heaven.html) *and the earth? He raises the poor from the* [*dust*](rock.html) *and lifts the needy from the ash heap; He seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 114:1-8*** *When Israel came* [*out of Egypt*](thebirth.html)*, the house of* [*Jacob*](israelja.html) *from a people of foreign* [*tongue*](spirit.html)*, Judah became God’s* [*sanctuary*](mikdash.html)*, Israel his dominion. The sea looked and fled, the* [*Jordan*](stages.html) *turned back; The mountains skipped like rams, the hills like lambs. Why was it, O sea, that you fled, O* [*Jordan*](stages.html)*, that you turned back, You mountains, that you skipped like rams, you hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of* [*Jacob*](israelja.html)*, Who turned the* [*rock*](rock.html) *into a pool, the hard* [*rock*](rock.html) *into springs of water.*

***Tehillim (***[***Psalms***](psalms1.html)***) 115:1-18*** *Not to us,* [*HaShem*](hashem.html)*, not to us but to your* [*name*](name.html) *be the glory, because of your love and faithfulness. Why do the* [*nations*](nations.html) *say, “Where is their God?” Our God is in* [*heaven*](heaven.html)*; he does whatever pleases him. But their idols are silver and gold, made by the* [*hands*](fourteen.html) *of men. They have* [*mouths*](body.html)*, but cannot* [*speak*](mashal.html)*,* [*eyes*](body.html)*, but they cannot see; They have* [*ears*](body.html)*, but cannot hear, noses, but they cannot smell; They have* [*hands*](fourteen.html)*, but cannot feel,* [*feet*](heel.html)*, but they cannot* [*walk*](walking.html)*; nor can they utter a sound with their throats. Those who make them will be like them, and so will all who trust in them. O house of Israel, trust in* [*HaShem*](hashem.html)*--he is their help and shield. O house of Aaron, trust in* [*HaShem*](hashem.html)*--he is their help and shield. You who* [*fear*](fear.html) *him, trust in* [*HaShem*](hashem.html)*--he is their help and shield.* [*HaShem*](hashem.html) *remembers us and will bless us: He will bless the house of Israel, he will bless the house of Aaron, He will bless those who* [*fear*](fear.html)[*HaShem*](hashem.html)*--small and great alike. May* [*HaShem*](hashem.html) *make you increase, both you and your children. May you be blessed by* [*HaShem*](hashem.html)*, the Maker of* [*heaven*](heaven.html) *and earth. The highest* [*heavens*](heaven.html) *belong to* [*HaShem*](hashem.html)*, but the earth he has given to man. It is not the dead who praise* [*HaShem*](hashem.html)*, those who go down to silence; It is we who extol* [*HaShem*](hashem.html)*, both now and forevermore. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 116:1-19*** *I love* [*HaShem*](hashem.html)*, for he heard my voice; he heard my* [*cry*](mashal.html) *for mercy. Because he turned his ear to me, I will call on him as long as I live. The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow. Then I called on the* [*name*](name.html) *of* [*HaShem*](hashem.html)*: “*[*HaShem*](hashem.html)*,* [*save*](salvation.html) *me!”* [*HaShem*](hashem.html) *is gracious and righteous; our God is full of* [*compassion*](file:///D:\Word\SUCCOTH\jonah.html)*.* [*HaShem*](hashem.html) *protects the simplehearted; when I was in great need, he saved me. Be at rest once more, O my soul, for* [*HaShem*](hashem.html) *has been good to you. For you,* [*HaShem*](hashem.html)*, have delivered my soul from death, my* [*eyes*](body.html) *from* [*tears*](mashal.html)*, my* [*feet*](heel.html) *from stumbling, That I may* [*walk*](walking.html) *before* [*HaShem*](hashem.html) *in the land of the living. I believed; therefore I said, “I am greatly afflicted.” And in my dismay I said, “All men are liars.” How can I repay* [*HaShem*](hashem.html) *for all his goodness to me? I will lift up the cup of* [*salvation*](salvation.html) *and call on the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. I will fulfill my vows to* [*HaShem*](hashem.html) *in the presence of all his people. Precious in the sight of* [*HaShem*](hashem.html) *is the death of his saints.* [*HaShem*](hashem.html)*, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains. I will* [*sacrifice*](korbanot.html) *a thank* [*offering*](korbanot) *to you and call on the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. I will fulfill my vows to* [*HaShem*](hashem.html) *in the presence of all his people, In the courts of the house of* [*HaShem*](hashem.html)*--in your midst, O* [*Jerusalem*](city.html)*. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 117:1-2*** *Praise* [*HaShem*](hashem.html)*, all you* [*nations*](nations.html)*; extol him, all you peoples. For great is his love toward us, and the faithfulness of* [*HaShem*](hashem.html) *endures forever. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 118:1-29*** *Give thanks to* [*HaShem*](hashem.html)*, for he is good; his love endures forever. Let Israel say: “His love endures forever.” Let the house of Aaron say: “His love endures forever.” Let those who* [*fear*](fear.html)[*HaShem*](hashem.html) *say: “His love endures forever.” In my anguish I cried to* [*HaShem*](hashem.html)*, and he answered by setting me free.* [*HaShem*](hashem.html) *is with me; I will not be afraid. What can man do to me?* [*HaShem*](hashem.html) *is with me; he is my helper. I will look in triumph on my enemies. It is better to take refuge in* [*HaShem*](hashem.html) *than to trust in man. It is better to take refuge in* [*HaShem*](hashem.html) *than to trust in princes. All the* [*nations*](nations.html) *surrounded me, but in the* [*name*](name.html) *of* [*HaShem*](hashem.html) *I cut them off. They surrounded me on every side, but in the* [*name*](name.html) *of* [*HaShem*](hashem.html) *I cut them off. They swarmed around me like bees, but they died out as quickly as burning thorns; in the* [*name*](name.html) *of* [*HaShem*](hashem.html) *I cut them off. I was pushed back and about to fall, but* [*HaShem*](hashem.html) *helped me.* [*HaShem*](hashem.html) *is my strength and my song; he has become my* [*salvation*](salvation.html)*. Shouts of joy and victory resound in the tents of the righteous: “*[*HaShem*](hashem.html)*’s right* [*hand*](mashal.html) *has done mighty things!* [*HaShem*](hashem.html)*’s right* [*hand*](mashal.html) *is lifted high;* [*HaShem*](hashem.html)*’s right* [*hand*](mashal.html) *has done mighty things!” I will not die but live, and will proclaim what* [*HaShem*](hashem.html) *has done.* [*HaShem*](hashem.html) *has chastened me severely, but he has not given me over to death. Open for me the gates of righteousness; I will enter and give thanks to* [*HaShem*](hashem.html)*. This is the gate of* [*HaShem*](hashem.html) *through which the righteous may enter. I will give you thanks, for you answered me; you have become my* [*salvation*](salvation.html)*. The stone the builders rejected has become the capstone;* [*HaShem*](hashem.html) *has done this, and it is marvelous in our* [*eyes*](body.html)*. This is the day* [*HaShem*](hashem.html) *has made; let us rejoice and be glad in it.* [*HaShem*](hashem.html)*,* [*save*](salvation.html) *us;* [*HaShem*](hashem.html)*, grant us success. Blessed is he who comes in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. From the house of* [*HaShem*](hashem.html) *we bless you.* [*HaShem*](hashem.html) *is God, and he has made his light shine upon us. With boughs in* [*hand*](fourteen.html)*, join in the festal procession up to the horns of the altar. You are my God, and I will give you thanks; you are my God, and I will exalt you. Give thanks to* [*HaShem*](hashem.html)*, for he is good; his love endures forever.*

**Succoth and** [**Jericho**](stages.html)

by Atara Sendor, Sharon Chapter

Every day of Succoth, we circle the Bima once with our Lulavim for Hoshanot. On [Hoshana Rabba](hoshana.html), we circle the Bima [seven](seven.html) times, as they circled the altar in the [Beit HaMikdash](mikdash.html). Why do we circle specifically [seven](seven.html) times? Why do we circle [seven](seven.html) times on [Hoshana Rabba](hoshana.html) and not on the other days of Succoth? The answers to these questions give [insight](insights.html) to the ultimate purpose of the entire [festival](festival.html) of Succoth.

The Sefer Ta’amei HaMinhagim U’Mekorei HaDinim states that the circling [seven](seven.html) times is parallel to the [seven](seven.html) times Yehoshua and his army circled the [city](city.html) of [Yericho](stages.html) before capturing it, which was an extremely pivotal act.

The [connection](connection.html) is through the [Hebrew](hebrew.html) root. The word VaEsoveva, and I will circle, only appears in [two](two.html) places in the Tanach. In Shir HaShirim (3:2), it says “I will get up and circle the [city](city.html),” which, to the author of Sefer Ta’amei HaMinhagim U’Mekorei HaDinim, refers to [Yericho](stages.html). Tehillim (26:6) says, “I will circle your altar, [HaShem](hashem.html),” which [connects](connection.html) circling the Mizbeach to circling [Yericho](stages.html); the Mizbeach was circled [seven](seven.html) times on [Hoshana Rabba](hoshana.html) just as [Yericho](stages.html) was circled [seven](seven.html) times when conquering it.

We have connected [Yericho](stages.html) to the Mizbeach. The great Rebbeim of Rupshitz clarify the [connection](connection.html) between [Yericho](stages.html) and [Hoshana Rabba](hoshana.html) vis a vis the Mizbeach by bringing down the less practiced custom of blowing the [shofar](shofar.html) [seven](seven.html) times during the Hakafot on [Hoshana Rabba](hoshana.html). They say the source of this was also from [Yericho](stages.html). In [Yericho](stages.html), the people circled the [city](city.html) once a day for [six](six.html) days, and on the [seventh](seven.html) day, they circled [seven](seven.html) times, while the [Kohanim](priests.html) blew shofrot and carried the Aron around. The blowing, seemingly miraculously, made the [city](city.html) wall fall down. On [Hoshana Rabba](hoshana.html), we should blow the [shofar](shofar.html) and do the [seven](seven.html) Hakafot to make the “... iron wall between us and the Holy [One](one.html) Blessed Be He fall down.”

This, in fact, is the purpose of [Hoshana Rabba](hoshana.html) and Succoth in general: to break down the barrier between us and [HaShem](hashem.html). The beginning of the pasuk in Tehillim is “Erchatz B’Nikayon Kapi / I will wash my [hands](fourteen.html) in [purity](purity.html).” The purpose of this circling of the Mizbeach is to [purify](purity.html) the self, which is what we try to do on Succoth. [One](one.html) may incorrectly believe that the only intense days for asking for [forgiveness](forgive.html) are from [Rosh Hashana](teruah.html) to [Yom Kippur](kippur.html). However, Succoth is such a day, too. For [seven](seven.html) days, we live in a Succah, removing ourselves from material possessions which distance us from G-d. The [number](nchart.html) [seven](seven.html) traditionally represents, shlemus, completion, within nature. On Succoth we spend [seven](seven.html) complete days getting close to G-d through nature. By the [seventh](seven.html) day, hopefully, we are ready to crash the gates of [heaven](heaven.html).

**Water drawing - Nissuch Ha-Mayim**



The [Mishna](orallaw.html) says: “Anyone who has not witnessed the rejoicing of the libation water-well, Beit HaSho’eivah, has never seen rejoicing in his life”[[30]](#footnote-30)

In the [Midrash](orallaw.html) Rabbah Bereshit (Genesis) LXX:8, we read, “Why is the [name](name.html) of it called the drawing out of water? Because of the pouring out of the Holy Spirit, according to what is said: ‘With joy shall ye draw out of the wells of [salvation](salvation.html)‘“.[[31]](#footnote-31)

***Yochanan (John) 7:37-39*** *On the last and greatest day of the Feast,* [*Yeshua*](yeshua.html) *stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that* [*time*](time.html) *the Spirit had not been given, since* [*Yeshua*](yeshua.html) *had not yet been glorified.*

Throughout the year, a wine libation accompanied the daily tamid-[offering](korbanot). Each day of Succoth an additional libation of water was poured.[[32]](#footnote-32) Although this water libation is not mentioned specifically in the Torah, it is alluded to in the section [Numbers](nchart.html) 29 describing the Succoth mussaf (additional) sacrifices where [three](three.html) superfluous [letters](letters.html) are inserted.

In describing the mussaf of the second day (v.19), the Torah uses the word “their libations” (rather than “it’s libation” - the expression used for the other days). Thus, there is an extra ‘mem’. For the [sixth](six.html) day the Torah uses “it’s libations” (v.31), providing an extra ‘yod’. And in describing the [seventh](seven.html) day (v.33), the Torah uses the word ...... rather than the word ..... which appears on all other days - again an extra ‘mem’. The [three](three.html) extra [letters](letters.html) spell ‘mem yod mem’, water, an allusion to the Succoth water libation.[[33]](#footnote-33) Thus, ‘On the second day there is an allusion to the pouring of the water libation’.

This special libation was performed ONLY during the [seven](seven.html) days of Succoth. All other libations, in the [Temple](temple.html), were of wine poured on the Altar, but during the [seven](seven.html) days of Succoth water was poured simultaneously with the wine libation as part of the daily [burnt offering](korbanot) in the morning.[[34]](#footnote-34)

The [Kohen](priests.html) performing the ceremony filled a golden flagon holding [three](three.html) lugin of water from the Shiloach, a well near [Jerusalem](city.html). When they reached the Water Gate, [one](one.html) of the Southern Gates of the [Temple](temple.html) Courtyard they sounded a tekiah, teruah, and a tekiah. He went up the ramp and turned to his left. There were [two](two.html) silver bowls there: The western [one](one.html) was for water; the [Eastern](east.html) [one](one.html) was for wine.[[35]](#footnote-35)

Devout men and men of good deeds would dance before them with the flaming torches in their [hands](fourteen.html) and would utter before them words of songs and praises of [HaShem](hashem.html). The Levites with harps, lyres, cymbals, trumpets, and countless other musical instruments would stand on the [fifteen](fifteen.html) steps that descend from the Courtyard of the Israelites to the Women’s Courtyard. [Two](two.html) [Kohanim](priests.html) stood at the Upper Gate that descends from the Courtyard of the Israelites to the Women’s Courtyard with [two](two.html) trumpets in their [hands](fourteen.html). When the crier called out at dawn, the [two](two.html) [Kohanim](priests.html) sounded a tekiah, teruah, and tekiah. When those who brought the water that had been drawn from the well of Shiloach reached the tenth step between the Women’s Courtyard and the Israelite’s Courtyard, the [Kohanim](priests.html) sounded a tekiah, teruah, and a tekiah. They would continue sounding tekiah until they reached the gate leading out to the [east](east.html).[[36]](#footnote-36)

[One](one.html) opinion, among many, is that the golden pitcher contained approximately 30.6 ounces of water. Some say it was much more.

The water gate was so named because the [High Priest](priests.html) brought the golden pitcher of water, from the pool of siloam through this gate, to the [Temple](temple.html).

‘At [four](four.html) junctures of the year the [world](worlds.html) is judged... and on the [Festival](festival.html) of Succoth they are judged for the water (i.e., the rainfall)’.[[37]](#footnote-37)

**The Illumination of the** [**Temple**](temple.html)

Another ceremony of Succoth, the illumination of the [Temple](temple.html), also had it’s source in [Jewish](gen-jew.html) tradition. According to the [Mishna](orallaw.html), at the end of the [first](one.html) day of Tabernacles, the [priests](priests.html) and Levites went down to the court of the women. [Four](four.html) enormous golden candlesticks were set up in the court (fifty cubits high) with [four](four.html) golden bowls placed upon them and [four](four.html) ladders resting against each. [Four](four.html) youths of priestly descent stood at the top of the ladders holding [ten](ten.html)-gallon pitchers filled with pure oil, which they poured into each bowl.[[38]](#footnote-38)

There was not a courtyard in [Jerusalem](city.html) that was not illuminated by the light of the Beit HaSho’eivah.[[39]](#footnote-39)

The [priests](priests.html) and Levites used their own worn-out liturgical clothing for wicks. The light emanating from the [four](four.html) candelabra was so bright that the [Mishna](orallaw.html) says, “There was no courtyard in [Jerusalem](city.html) that was not lit up with the light at the libation water-well ceremony”.[[40]](#footnote-40)

***Yochanan (John) 8:12*** *When* [*Yeshua*](yeshua.html)[*spoke*](mashal.html) *again to the people, he said, “I am the light of the* [*world*](worlds.html)*. Whoever follows me will never* [*walk*](walking.html) *in darkness, but will have the light of life.”*

It is customary to invite and welcome [seven](seven.html) exalted guests, to join us when we enter the succah. No ordinary guests, the guests are [Abraham](avraham.html), [Isaac](isaac.html), [Jacob](israelja.html), Moses, Aaron, [Joseph](joseph.html), and David. Each day of Succoth another of these guests leads the others into the succah. This is based on a passage from the [Zohar](orallaw.html).

It is customary to say HaMotzi, Kiddush, and the following blessing:

*Blessed are You,* [*HaShem*](hashem.html) *our God, King of the universe, who has sanctified us by His* [*commandments*](cmds613.html) *and instructed us to sit in the Succah.*

# XIII. Chol HaMoed

**[Laws](law.html) of Chol HaMoed**[[41]](#footnote-41)

On the intermediate days of Hag HaSuccoth, we are allowed to cook and to do anything for the prevention of a loss. That is, if by not doing it you will incur a loss. We must be careful not to desicrate Chol HaMoed because the Rabbis of blessed memory, said: “He who desecrates Chol HaMoed is considered as though he worshipped idols”.[[42]](#footnote-42) The Rabbis have also said that those who disgraces Chol HaMoed have no share in the [World](futures.html) to Come.[[43]](#footnote-43) Disgracing Chol HaMoed implies not honoring it with better [food](food.html) and drink and wearing better clothes.

Fertilizing and planting a [field](field.html) are forbidden. It is forbidden to pluck or cut off anything that is growing, unless the fruit will spoil.[[44]](#footnote-44)

It is forbidden to shave on Chol HaMoed[[45]](#footnote-45). Cutting your nails is also forbidden[[46]](#footnote-46), unless you also cut them on Erev Yom Tov or it it required for the [mikveh](forty.html).[[47]](#footnote-47)

It is forbidden to launder clothes unless it was impossible to wash before Yom Tov.

Anything required to restore health is permitted to be done.

We should write only what is required. Social [letters](letters.html) are customarily written with a slight change.[[48]](#footnote-48) However, you may not purposely leave your writing for Yom Tov.

Weddings are not performed on Chol HaMoed because [one](one.html) kind of rejoicing should not be mixed with another.

It is not permitted to mate a [male](male+female.html) animal to a [female](male+female.html) animal because no loss is sustained by delaying it.

**\* \* \***

Every [Shabbat](sabbath.html) Chol Hamoed Succoth we read the Haftorah (Yechezkel, Chapter 38) about the final confrontation at the [end of days](lastdays.html) between Gog and the [nation](nations.html) of Israel. How does Succoth connect with Gog, Magog and the [end of days](lastdays.html)?

It is ironic to note that after the [exodus](exodus.html) [from Egypt](thebirth.html), while travelling in the desert, a place that offers absolutely no natural security or protection, the [Jewish](gen-jew.html) people experienced their greatest sense of true security, protected from their enemies and entirely provided for by God. Every year, when the [Jew](gen-jew.html) leaves his home for a week to [eat](eating.html), [sleep](mashal.html) and live in a succah; an often flimsy structure with a roof made of bits of wood, reed, bamboo, etc., he actualizes this idea that ultimate care and protection come only from [HaShem](hashem.html). By virtue of the closeness to [HaShem](hashem.html) he has achieved during [Rosh HaShana](teruah.html)h and [Yom Kippur](kippur.html), he can now [experience](experience.html) a sense of true security.

The word “Gog” in [Hebrew](hebrew.html) means roof. Modern man, divorced from a belief in God, deeply believes that a good job, a big bank account, a solid economy, a high tech army, in short, a strong solid “roof over his [head](body.html),” is the source of true security. These [two](two.html) [world](worlds.html) views cannot co-exist forever. We are told by the prophets that armageddon is inevitable, a final confrontation that will witness the destruction of mankind’s false faith. Succoth [teaches](teacher.html) us that our apparently flimsy roofs will ultimately be triumphant over modern man’s misguided sense of security.

Rabbi Chaim Salenger

# XIV. Customs

The [seventh](seven.html) day of the [mitzva](cmds613.html) of Succah and “the [four](four.html) species” was named [Hoshana Rabba](hoshana.html)h for the [prayer](prayer.html) *Hoshana*. On this day, the altar was circled [seven](seven.html) times, while the following words were repeated:

“[Save](salvation.html) now, I beseech you, [HaShem](hashem.html); [HaShem](hashem.html), I beseech you, send now prosperity.”

Today, we march around the Bimah (reader’s pulpit) [seven](seven.html) times with the Torah, reciting the same Hoshana [prayer](prayer.html). On this day, the lulavim wave repeatedly, signifying the [nation](nations.html)’s [prayer](prayer.html) for rain. The night of [Hoshana Rabba](hoshana.html)h is the culmination of judgment, the day when our [future](future.html) fate is decided upon and sealed for the [coming](coming.html) year. The night has thus come to be called LEYL HA-CHOTAM--the night of the sealing of man’s fate. On [Simchat Torah](simchat.html) (the last day of the Succoth [festival](festival.html)), the [annual](annual.html) [cycle](cycles.html) of the Torah reading is completed, and immediately begun again, symbolizing the [nation](nations.html)’s eternity. The reader who finished the last portion of the Torah is called *Chatan Torah*, bridegroom of the Torah, and the reader who begins Bereshit (the [first](one.html) portion of the Torah) is called *Chatan Bereshit*, bridegroom of Bereshit (Genesis). On this day, the Torah is lovingly surrounded with dancing, while children carry flags garnished with apples at the end of sticks.

# XV. [Yeshua](yeshua.html) begins His Ministry

[Yeshua](yeshua.html) began His ministry on the anniversary of His brit, His [circumcision](circumcz.html) (Read about when He was born at: [BIRTH](birth.html).):

***Luqas (***[***Luke***](luke.html)***) 3:21-22a*** *When all the people were being baptized,* [*Yeshua*](yeshua.html) *was baptized too. And as he was* [*praying*](prayer.html)*,* [*heaven*](heaven.html) *was opened And the Holy Spirit descended on him in bodily form like a dove. And a voice came from* [*heaven*](heaven.html)*: “You are my Son, whom I love; with you I am well pleased.” Now* [*Yeshua*](yeshua.html) *himself was about* [*thirty*](thirty.html) *years old when he began his ministry.*

His was the Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) immersion (baptism) of repentance. He was immersed on the day before the most solemn day of the year, in preparation for the feast of the Day of [Atonement](kippur.html).

***Vayikra (Leviticus) 23:36*** *For* [*seven*](seven.html) *days present offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, and on the* [*eighth*](eight.html) *day hold a* [*sacred assembly*](rehearse.html) *and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. It is the closing assembly; do no regular work.*

***Luqas (***[***Luke***](luke.html)***) 2:21*** *On the* [*eighth*](eight.html) *day, when it was* [*time*](time.html) *to* [*circumcise*](circumcz.html) *him, he was named* [*Yeshua*](yeshua.html)*, the* [*name*](name.html) *the* [*angel*](angels.html) *had given him before he had been conceived.*

[**Yeshua**](yeshua.html) **was** [**circumcised**](circumcz.html) **on the Feast of Conclusion!**

***Yochanan (John) 1:14*** *The Word became flesh and made his* [*dwelling*](dwelling.html) *among us. We have seen his glory, the glory of the* [*One*](one.html) *and Only, who came from the Father, full of* [*grace*](grace.html) *and truth.*

4637 skenoo, skay-no’-o; from 4636; to tent or encamp, i.e. ([fig](bethphag.html).) to occupy (as a mansion) or (spec.) to reside (as God did in the [Tabernacle](mikdash.html) of old, a symbol of protection and communion):-[dwell](dwelling.html).

-------------------- Dictionary Trace ------------------

4636 skenos, skay’-nos; from 4633; a hut or temporary residence, i.e. ([fig](bethphag.html).) the human [body](body.html) (as the abode of the spirit):-[tabernacle](mikdash.html).

**Isn’t it curious that our** [**Mashiach**](mashiach.html) **was incarnate into a temporary** [**body**](body.html) **into a temporary** [**dwelling**](dwelling.html) **(manger, cave, whatever).**

***Luqas (***[***Luke***](luke.html)***) 2:4-7*** *So* [*Joseph*](joseph.html) *also went up from the town of Nazareth in Galilee to Judea, to* [*Bethlehem*](bethlehem.html) *the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the* [*time*](time.html) *came for the baby to be born, And she gave* [*birth*](birth.html) *to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.*

5336 phatne, fat’-nay; from pateomai (to [eat](eating.html)); a crib (for fodder):-manger, stall.

***Vayikra (Leviticus) 23:34*** *“Say to the Israelites: ‘On the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month* [*HaShem*](hashem.html)*’s Feast of Tabernacles begins, and it lasts for* [*seven*](seven.html) *days.*

5521 cukkah, sook-kaw’; fem. of 5520; a hut or lair:-booth, cottage, covert, pavilion, [tabernacle](mikdash.html), tent.

------------------- Dictionary Trace --------------------

5520 cok, soke; from 5526; a hut (as of entwined boughs); also a lair:- covert, den, pavilion, [tabernacle](mikdash.html).

# XVI. Bi-modal aspects

In this section I would like to show that the spring [festival](festival.html) of [Passover](passover.html) shares many connections with the [seven](seven.html) day [festival](festival.html) in the fal called Succoth. The following chart shows some of the connections:

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Tekufah of [Nisan](feasts.html) (Vernal Equinox)[**Nisan**](feasts.html) **– The** [**First**](one.html) **Month** Ripening of grain | | | | | | | | | | |
| **1**  [New](teruah.html) Year for counting months.  The pur is cast.  The [Mishkan](mikdash.html) and [Temple](temple.html) start operating. | **10**  [Sacrifice](korbanot.html) ([Passover](passover.html) lamb) is selected.  Israelites enter the promised land.  [Abraham](avraham.html) and [household](househld.html) are [circumcised](circumcz.html)  [Physical](physical.html) [freedom](freedom.html) begins.  Judgment of the firstborn.  [Shabbat](sabbath.html) [HaGadol](hagadol.html) – the Great [Sabbath](sabbath.html). We examine a lamb for blemishes. | **14-15**  [Festival](festival.html) [Sabbath](sabbath.html)  [HaShem](hashem.html)’s people enter protective abode.  [Passover](passover.html) [Seder](haggada.html).  [Messiah](mashiach.html) dies.  Israel must [eat](eating.html) [matza](chametz.html).  Lulav is burned with bedikat [chametz](chametz.html) | **16** | **17** | **18**  Read *Shir HaShirim* and *Shemot 33:12 – 34:26* on the weekly [Sabbath](sabbath.html) during [Pesach](passover.html) | **19** | **20** | **21**  [Festival](festival.html) [Sabbath](sabbath.html)  We read the judgement of Egypt at the Yam Suf. | [**Iyar**](feasts.html) **18**  [Lag B’Omer](omer.html) | **[Sivan](feasts.html) 6**  [Festival](festival.html) [Sabbath](sabbath.html)  [**Shavuot**](shavuot.html) Atzeret  Torah was given  Large loaves waved.  Pilgrimage [festival](festival.html).  Read the book of [*Ruth*](ruth.html)  No distinctive practice for the people. |
|  |  | **[Passover](passover.html)**  Feast of [Matza](chametz.html) – the bread of affliction.  Israelites begin living in Succoth while [traveling](mashal.html).  Pilgrimage [festival](festival.html).  [First](one.html) harvest (barley). Barley is waved.  Israel may [eat](eating.html) only [unleavened](chametz.html) bread. | | | | | | |  |  |
| Tekufah of [Tishri](feasts.html) (Autumn Equinox) [**Tishri**](feasts.html) **– The** [**Seventh**](seven.html) **Month** Ripening of grapes and olives | | | | | | | | | | |
| **1-2**  [Festival](festival.html) [Sabbath](sabbath.html)  [**Yom Teruah**](teruah.html).  [New](teruah.html) Year for counting years.  Judgment day.  [Messiah](mashiach.html), our [Temple](temple.html), comes! | **10**  [Festival](festival.html) [Sabbath](sabbath.html)  **Yom** [**HaKippurim**](file:///D:\Word\SUCCOTH\kippur.html)  [Sacrifice](korbanot.html) is ([two](two.html) goats) selected.  We return to the state we enjoyed in Eden.  [Adam](adam.html) was [circumcised](circumcz.html) when created.  Total [Jubilee](yovel.html) [freedom](freedom.html) begins.  Neilah – judgment complete.  On The [Sabbath](sabbath.html) before Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html) [Shabbat](sabbath.html) [Shuvah](shuvah.html) ("[Sabbath](sabbath.html) of Repentance") | **15**  [Festival](festival.html) [Sabbath](sabbath.html)  [HaShem](hashem.html)’s people enter protective abode.  [Messiah](mashiach.html) is born.  Israel must live in Succah | **16** | **17** | **18**  Read the book of *Kohelet* and *Shemot 33:12 – 34:26* on the weekly [Sabbath](sabbath.html) during Succoth. | **19** | **20** | **21**  [Hoshana Rabba](hoshana.html)h – The final judgement. |  | **22**  [Festival](festival.html) [Sabbath](sabbath.html)  **[Shemini Atzeret](shemini.html)**  [Simchat Torah](simchat.html)  Reading of Torah is concluded and started again.  [Torah scroll](letters.html)s are waved.  No distinctive practice. |
|  |  | **Succoth**  The feast of our JOY!  [HaShem](hashem.html)’s people live in Succoth for [seven](seven.html) days at rest.  It is a [mitzvah](cmds613.html) to feast in the Succah.  Pilgrimage [festival](festival.html).  Final harvest. Lulav and etrog are waved.  The [world](worlds.html) is judged for water  Israel must [eat](eating.html) all of their meals in the Succah. | | | | | | |  |  |

The [Talmud](orallaw.html) provides some [insights](insights.html) on the [connection](connection.html) between [Pesach](passover.html) and Succoth:

***Succah 27a*** *"... It is stated here (in the Parasha of succah) 'chamisha asar' (the* [*fifteenth*](fifteen.html) *day of the month) and it is stated 'chamisha asar' in [the Parasha of]* [*Pesach*](passover.html)*. Just as there [on* [*Pesach*](passover.html)*], the* [*first*](one.html) *night is obligatory and the rest are non-obligatory, so too here [on Succoth], the* [*first*](one.html) *night is obligatory and the rest are non-obligatory."*

The Ran[[49]](#footnote-49) summarizes [two](two.html) prevalent views found among the Rishonim as to the exact obligation derived from [Pesach](passover.html):

to [eat](eating.html) a minimum measure of bread in the succah on the [first](one.html) night; to do so even in the [event](feasts.html) of rain.

The Sages derive that [one](one.html) must [eat](eating.html) in the Succah on the [first](one.html) night through a gezerahshavvah, a textual comparison between the [first](one.html) night of [Pesach](passover.html), which occurs on the [fifteenth](fifteen.html) of Nissan and upon which [one](one.html) is obligated to [eat](eating.html) [matza](chametz.html), and the [first](one.html) night of Succoth, which is celebrated on the [fifteenth](fifteen.html) of Tishrei.

What do we learn from this comparison to the [first](one.html) night of [Pesach](passover.html)? We might suggest that just as [one](one.html) *must* fulfill the [mitzva](cmds613.html) of [matza](chametz.html) – that is, [eating](eating.html) [matza](chametz.html), on the [first](one.html) night of the [seven](seven.html) days of [Pesach](passover.html), [one](one.html) similarly *must* fulfill the [mitzva](cmds613.html) of Succah, [dwelling](dwelling.html) in a Succah, on the [first](one.html) night of the [seven](seven.html) days of Succoth. Alternatively, the [*gemara*](orallaw.html) may be deriving something much more specific: Just as [one](one.html) must fulfill a [mitzva](cmds613.html) of “[eating](eating.html)”on the [first](one.html) night of [Pesach](passover.html), so too [one](one.html) must fulfill a [mitzva](cmds613.html) of “[eating](eating.html)” on the [first](one.html) night of Succoth. This second possibility is most intriguing. On the [one](one.html) [hand](fourteen.html), this obligation to [eat](eating.html) may redefine the parameters of [one](one.html)’s obligation to [dwell](dwelling.html) in the Succah on the [first](one.html) night, and, on the other [hand](fourteen.html), may even dictate that some of the [laws](law.html) that pertain to [eating](eating.html) [matza](chametz.html) on the [first](one.html) night of [Pesach](passover.html) must be observed on Succoth as well. The distinction between these readings of the [gemara](orallaw.html)has a [number](nchart.html) of halakhic ramifications.

For example, the Ran (12b, s.v. *matnitin*) questions how much bread [one](one.html) must [eat](eating.html) in the *Succah* on the [first](one.html) night of *Succoth*. He writes:

And regarding the [first](one.html) day of the [festival](festival.html) of *Succoth*, we also learn that [one](one.html) is obligated to [eat](eating.html) an amount that obligates [eating](eating.html) in the *Succah*. For based on the [law](law.html) of Yom Tov, it would suffice to [eat](eating.html) the quantity of an egg in a haphazard manner (*arai*) outside the *Succah*. And we learn also from the [festival](festival.html) of [*Pesach*](passover.html) that [one](one.html) is obligated to [eat](eating.html) an amount that obligates [eating](eating.html) in the *Succah.* It seems, therefore, that [one](one.html) is obligated to [eat](eating.html) more than the amount of an egg.

Generally, as we shall learn, only [one](one.html) who [eats](eating.html) an amount slightly more than a *ke-beitza* (the volume of an egg) must [eat](eating.html) in the *Succah*. The Ran suggests that the *gezerah shavva* [teaches](teacher.html) that [one](one.html) must fulfill the [mitzva](cmds613.html) of *Succah*on the [first](one.html) evening. Therefore, [one](one.html) must [eat](eating.html) an amount which obligates him to [eat](eating.html) in the *Succah* -- more than a *ke-beitza*. The Ran then writes:

But there are those who say as follows: Since we learn from the [festival](festival.html) of [*Pesach*](passover.html), we learn entirely from it. Just as in that case the size of an olive [is all that is necessary for fulfilling the [mitzva](cmds613.html)], so too here the size of an olive [is all that is required]. And even though on the other days of the [festival](festival.html) [of *Succoth*] the size of an olive is regarded as haphazard [[eating](eating.html)], and it may be [eaten](eating.html) outside a *Succah*, nevertheless on the [first](one.html) night, since Scripture established it as an obligation to [eat](eating.html) in the *Succah*, it is regarded as a regular meal.

The Ran cites those who believe that [one](one.html) must only [eat](eating.html) an amount equivalent to the size of a *kezayit*, an olive, in the Succahon the [first](one.html) night, similar to the amount of [matza](chametz.html) that [one](one.html) must [eat](eating.html) on [Pesach](passover.html). He implies, however, that this gezerah shavva may also redefine the parameters of [dwelling](dwelling.html) in the Succah on the [first](one.html) night.

Indeed, the Tur[[50]](#footnote-50) explains that just as [one](one.html) must only [eat](eating.html) a *kezayit* of bread in the Succah on the [first](one.html) night, [one](one.html) may not [eat](eating.html) a *kezayit* of bread outside of the Succah.

Once he [eats](eating.html) in [the Succah] grain in the amount of an olive, he has fulfilled his obligation, even though the measure regarding [the prohibition] of [eating](eating.html) outside a Succah is the amount of an egg. The [first](one.html) night is different, because the obligation is greater, so that even if he wishes to [eat](eating.html) only the amount of an olive, he is forbidden to do so outside the Succah. Therefore, he fulfills there with also the obligation of Succah.

The Tur understands that not only is the [mitzva](cmds613.html) the [first](one.html) night, fundamentally, a [mitzva](cmds613.html) of “*akhila*” ([eating](eating.html)), but that this itself defines [eating](eating.html) a *kezayit* of bread as an *akhilat keva*, which must not be done outside of the Succah.

Interestingly, the Ritva,[[51]](#footnote-51) after citing the view obligating [one](one.html) to [eat](eating.html) a *kezayit* of bread in the Succah on the [first](one.html) night, records the following:

However, I heard in the [name](name.html) of [one](one.html) of the great scholars of the [generation](toldot.html) in France, who would obligate [one](one.html) to [sleep](mashal.html) in the Succah on the [first](one.html) night of Succoth, even in the rain… as on the [first](one.html) night, the Scripture established that it is obligatory, from the gezerahshavvah equated the [fifteenth](fifteen.html) [of Nissan to the] [fifteenth](fifteen.html), from Chag Ha-[Matzot](chametz.html).

Clearly, this stringency implies that the Torah mandated “[dwelling](dwelling.html)” in [one](one.html)’s Succah on the [first](one.html) night, and that the exemption of “falling rain” does not apply.

In addition, the Yerushalmi[[52]](#footnote-52) questions whether, just as [one](one.html) should refrain from [eating](eating.html) on the day before [Pesach](passover.html) in order to fulfill the [mitzva](cmds613.html) of [matza](chametz.html) when [one](one.html) is hungry, [one](one.html) should similarly not [eat](eating.html) on the day before Succoth so that [one](one.html) enter the [festival](festival.html) while he is hungry. Tosafot[[53]](#footnote-53) and the Rosh[[54]](#footnote-54) cite this Yerushalmi, and the Or Zarua[[55]](#footnote-55) writes that [one](one.html) should act accordingly. The Maharil adds that [one](one.html) should not [eat](eating.html) from the [sixth](six.html) hour onwards on ErevSuccoth, similar to Erev[Pesach](passover.html). The Leket Yosher relates that his [teacher](teacher.html), the Terumat Ha-Deshen, would not even [sleep](mashal.html) in the Succah on ErevSuccoth in order to ensure that he still desired [sleeping](mashal.html) in the Succah that evening!

R. Moshe Isserlis, in his commentary to the Tur, the Darkhei Moshe, cites the Maharil, and writes, “This seems to me to be a stringency without reason.” In his comments to the Shluchan Arukh,[[56]](#footnote-56) however, he writes that [one](one.html) should not [eat](eating.html) during the day before Succoth from noon onwards. Some Acharonim[[57]](#footnote-57) rule that [one](one.html) need only refrain from [eating](eating.html) bread from the tenth hour onwards. The Mishnah Berurah[[58]](#footnote-58) writes that the Acharonim concur that [one](one.html) need only refrain from [eating](eating.html) from the tenth hour onwards, as we learn regarding *hilkhot* [*Pesach*](passover.html).[[59]](#footnote-59)

\* \* \*

[Passover](passover.html) and Succoth parallel each other in several ways. For example, they are exactly [six](six.html) months apart, they always occur on the 15th of their respective months, and both commemorate the [exodus](exodus.html) [from Egypt](thebirth.html) and its aftermath. In fact, they are the *only* [*two*](two.html) [festivals](festivals.html) to which the Torah refers to as "chag",[[60]](#footnote-60) or [festival](festival.html).

\* \* \*

While the Shulchan Aruch notes that 30 days before [Pesach](passover.html) we inquire and expound about the [festival](festival.html), the building of the Succah is actually the last [law](law.html) recorded of the [laws](law.html) of [Yom Kippur](kippur.html). Only after [Yom Kippur](kippur.html) is over do we begin building our Succah, [four](four.html) days before Succoth. Thus we understand that we begin building the succah immediately after [Yom Kippur](kippur.html) – on the tenth of [Tishri](feasts.html), before we break the fast. Similarly, we select the [Pesach](passover.html) lamb on the tenth day of [Nisan](feasts.html), [four](four.html) days before [Pesach](passover.html).

\* \* \*

With [Pesach](passover.html) rooted in our *past*, the Torah [commands](cmds613.html) us to “remember” [Pesach](passover.html); but regarding Succoth, our [future](future.html) [generations](toldot.html) must “[know](daat.html)” the [holiday](festival.html). It is [knowledge](knowledge.html) that gives us the power and ability to mold our [*future*](future.html).

\* \* \*

Another, interesting concept for further exploration, given the bipolarity of the Torah, is the relationship between [Shabbat](sabbath.html) [HaGadol](hagadol.html) ("The Great [Sabbath](sabbath.html)") in [Nisan](feasts.html) as immediately preceding [Pesach](passover.html), and [Shabbat](sabbath.html) [Shuvah](shuvah.html) ("[Sabbath](sabbath.html) of Repentance") in [Tishri](feasts.html) as immediately preceding Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html). It looks to me that there are a [number](nchart.html) of commonalities as well as basic distinctions between these [two](two.html) particular Shabbats. However, it appears that the major themes presented on these [two](two.html) Shabbats are intertwined. Chiefly, this [Shabbat](sabbath.html) appears in the midst of [physical](physical.html) cleansing of our homes, whilst [Shabbat](sabbath.html) [Shuvah](shuvah.html) appears in the midst of [spiritual](physical.html) cleansing in our lives. However, the topic of "cleansing" and "preparation" for the [festival](festival.html) permeates both Shabbats.

[Rosh Chodesh](chodesh.html) (the [new](new.html) [moon](chodesh.html) – the [first](one.html) day of) [Elul](elul.html), begins a [forty](forty.html) day period of Teshuva, repentance. On [Purim](Purim.html), [Adar](feasts.html) 14/15, we begin a [time](time.html) a repentance. The word “Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html)” can be separated as: Yom Ha Ki [Purim](Purim.html), which means “a day like [Purim](Purim.html)”. Even as the [Jews](gen-jew.html) began fasting, and repenting just before [Passover](passover.html), so do we repent in preparation for [Passover](passover.html) in a manner similar to the repentance before [Tishri](feasts.html).

In the [Talmud](orallaw.html), [Shemini Atzeret](shemini.html) is called *Atzeret shel Hag*, the Atzeret of Succoth, as opposed to [Shavuot](shavuot.html) which is called Atzeret without a qualifier (Menachoth 65a). In fact, the [Midrash](orallaw.html) (Shir HaShirim 7:2) takes the effort to explain why [Shemini Atzeret](shemini.html) isn't 50 days after Succoth, why it differs from [Shavuot](shavuot.html):

[***Midrash***](orallaw.html) ***Rabbah - Shir HaShirim (Song of Songs) VII:4*** *Another explanation: HOW BEAUTIFUL ARE THY FOOTSTEPS IN SANDALS (NE ‘ALIM): in* [*two*](two.html) *closings (ne'alim).[[61]](#footnote-61) R. Hana b. Hanina said: It is as if* [*two*](two.html) *traders went into a town together, and* [*one*](one.html) *of them said to the other: ' If we both offer our wares together in the town, we will bring down the price. So do you offer yours* [*one*](one.html) *week, and I will offer mine the next.’ R. Hananiah the son of R. Ibi said: It is written here, HOW BEAUTIFUL ARE THY FOOTSTEPS not in the sandal, but IN SANDALS. There are* [*two*](two.html) *closings: the closing of* [*Passover*](passover.html) *and the closing of Tabernacles. Said the Holy* [*One*](one.html)*, blessed be He, to Israel: ‘You close before Me at Tabernacles, and I close before you at* [*Passover*](passover.html)*. You close your work before Me at Tabernacles,[[62]](#footnote-62) and I open the* [*heavens*](heaven.html) *and cause winds to blow and bring up clouds and make rain fall and cause the* [*sun*](hachama.html) *to shine and make plants grow and ripen produce, and provide each* [*one*](one.html) *of you with a table set out with his* [*needs*](needs.html)*, and each* [*body*](body.html) *according to its requirements. And I close [the* [*heavens*](heaven.html)*] before you at* [*Passover*](passover.html)*,[[63]](#footnote-63) and you go out and reap and thresh and winnow and do all that is required in the* [*field*](field.html) *and find it rich in blessing.’ R. Yahoshua (Joshua) b. Levi said: By rights, the* [*Eighth*](eight.html) *Day of Assembly should have followed Tabernacles after an interval of fifty days, as* [*Pentecost*](shavuot.html) *follows* [*Passover*](passover.html)*. But since at the* [*Eighth*](eight.html) *Day of Assembly summer passes into autumn, the* [*time*](time.html) *is not suitable for* [*traveling*](mashal.html)*. [God was like] a king who had several married daughters, some living near by, while others were a long way away.* [*One*](one.html) *day they all came to visit their father the king. Said the king: 'Those who are living near by are able to* [*travel*](mashal.html) *at any* [*time*](time.html)*. But those who live at a distance are not able to* [*travel*](mashal.html) *at any* [*time*](time.html)*. So while they are all here with me, let us make* [*one*](one.html) *feast for all of them and rejoice with them.’ So with regard to* [*Pentecost*](shavuot.html)*, which comes when winter is passing into summer, God says, ‘The season is fit for* [*traveling*](mashal.html)*.’ But the* [*Eighth*](eight.html) *day of Assembly comes when summer is passing into autumn, and the roads are dusty and hard for* [*walking*](walking.html)*; hence it is not separated by an interval of fifty days. Said the Holy* [*One*](one.html)*, blessed be He: ‘These are not days for* [*traveling*](mashal.html)*; so while they are here, let us make of all of them* [*one*](one.html)[*festival*](festival.html) *and rejoice.’ Therefore Moses admonishes Israel, saying to them, On the* [*eighth*](eight.html) *day ye shall have a* [*solemn assembly*](rehearse.html) *(Num. XXIX, 35). Thus we may say, HOW BEAUTIFUL ARE THY FOOTSTEPS IN NE’ ALIM.*

[**Passover**](passover.html) **and Succoth both have a *second chance* to be celebrated.**

[Iyar](feasts.html) 15 is [known](daat.html) as [Pesach](passover.html) [Sheni](sheni.html), the second [Passover](passover.html). This celebration is for those who were unclean, or on a trip, during [Passover](passover.html).

Succoth’s “second chance” is called [Chanukah](chanukah.html). The Israelites were too busy fighting the Syrians to stop for Succoth. They missed the celebration so much, that they celebrated it when they were through fighting: [Kislev](feasts.html) 25 – Tevet 2.

Succoth is always associated with a [salvation](salvation.html) [experience](experience.html). The early kabbalists, in the [name](name.html) of even earlier kabbalists, state that whenever we find saving and [redemption](redemption.html), it is necessary to immdeately go to succoth. The [first](one.html) [journey](stages.html) of the Children of Israel, on [Passover](passover.html), [from Egypt](thebirth.html) was from Rameses to Succoth.[[64]](#footnote-64) When [Yaakov](israelja.html) was saved from [Esav](edom.html), he journeyed to Succoth.[[65]](#footnote-65) When the [Jewish](gen-jew.html) People are saved from all that they must be saved on [Yom Kippur](kippur.html), they [journey](stages.html) to Succoth.[[66]](#footnote-66) Likewise, by the [redemption](redemption.html) of the second entrance into the Land with Ezra, they immediately did something whose [merit](merit.html) shielded them like a succah.[[67]](#footnote-67)

# XVII. Pagan Feasts

Lets explore the origins of Christmas and Easter. We will start with Christmas:

The Babylonians, Egyptians, Greeks, and Romans all celebrated a pagan [festival](festival.html) at the [time](time.html) of the winter solstice (the “Brumalia” of the Romans, and “Saturnalia” of the Greeks on December 25th), with their traditional trees, commemorating Nimrod’s “[resurrection](techiyat.html)”. Yule logs, orbs and bulbs symbolizing eggs, and sexual reproduction, and especially the mistletoe, which was an important feature of Druidism.

According to the Encyclopedia Brittanica; Mashiachmas was [first](one.html) established as a feast in the [fourth](four.html) century. In the [fifth](five.html) century the western [church](church.html) ordered it to be celebrated forever on the day of the old Roman feast of the [birth](thebirth.html) of Sol. Among the German and Celtic [tribes](tribes.html) the winter solstice was considered an important point of the year, and they held their chief [festival](festival.html) of Yule to commemorate the return of the burning wheel. The holly, the mistletoe, the yule log and the wassail bowl are relics of a pre- Christian era.

The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. In Egypt that tree was a palm tree; in Rome it was the fir tree; the palm tree denoting the Pagan [Messiah](mashiach.html), as Baal-Tamar, the fir referring to him as Ball-Berith. The mother of Adonis, the [Sun](hachama.html)-God and great mediatorial divinity, was mystically said to have been changed into a tree, and when in that state to have brought forth her divine son.[[68]](#footnote-68) If the mother was a tree, the son must have been recognized as the “Man of the Branch”. And this entirely accounts for the putting of the Yule Log into the [fire](fire.html) on Christmas eve, and the appearance of the Christmas tree the next morning.[[69]](#footnote-69)

The Christmas tree can also be found in scripture:

***Yirimiyah (Jeremiah) 10:3-5*** *For the customs of the peoples are worthless; they cut a tree out of the forest, and a craftsman shapes it with his chisel. They adorn it with silver and gold; they fasten it with hammer and nails so it will not totter. Like a scarecrow in a melon patch, their idols cannot* [*speak*](mashal.html)*; they must be carried because they cannot* [*walk*](walking.html)*. Do not* [*fear*](fear.html) *them; they can do no harm nor can they do any good.”*

The 25th of December, the day that was observed at Rome as the day when the victorious god, Baal-Berith, reappeared on earth, was held at the *Natalis invictisolis*, “[The birth](thebirth.html)day of the unconquered [Sun](hachama.html).” Now the Yule Log is the dead stock of Nimrod, deified as the [sun](hachama.html)-god, but cut down by his enemies; the Christmas tree is Nimrod *redivivus* - the slain god come to life again.3

The mistletoe bough, in Druidic superstition, was derived from [Babylon](bavel.html), and was a representation of [Messiah](mashiach.html), “The man the branch”. The mistletoe was regarded as a divine branch - a branch that came down from [heaven](heaven.html), and grew upon a tree that sprang out of the earth. Thus by the engrafting of the [celestial](celestal.html) branch into the earthly tree, [heaven](heaven.html) and earth, that [sin](sin.html) had severed, were joined together, and thus the mistletoe bough became the token of Divine reconciliation to man, the [kiss](mashal.html) being the well [known](daat.html) token of pardon and reconciliation.3

Now, lets examine the origins of Easter:

The Encyclopedia Brittanica indicates that the date for Easter was changed by Constantine the Great in 325 A.D.. He summoned the famous council of Nicaea. It was decided that Easter must be celebrated everywhere on the same day and this day must be Sunday. It must be the [first](one.html) Sunday after the full [moon](chodesh.html) following the vernal equinox, March 21, with [one](one.html) reservation. If the full [moon](chodesh.html) happens upon a Sunday, Easter-day is the Sunday after. The reason for this exception reveals the depth of the division between the [Church](church.html) and the [Synagogue](synagog.html). For whenever the full [moon](chodesh.html) fell on Sunday, Easter would be celebrated on the same day as the [Passover](passover.html). Hence, the postponement for a week, to avoid the coincidence.

**Ashtoreth was the “queen of** [**heaven**](heaven.html)**” in:**

***Yirimiyah (Jeremiah) 7:16-20*** *“So do not* [*pray*](prayer.html) *for this people nor offer any plea or petition for them; do not plead with me, for I will not listen to you. Do you not see what they are doing in the towns of Judah and in the streets of* [*Jerusalem*](city.html)*? The children* [*gather*](gather.html) *wood, the* [*fathers*](fathers.html) *light the* [*fire*](fire.html)*, and the women knead the dough and make cakes of bread for the Queen of* [*Heaven*](heaven.html)*. They pour out drink offerings to other gods to provoke me to anger. But am I the* [*one*](one.html) *they are provoking? declares* [*HaShem*](hashem.html)*. Are they not rather harming themselves, to their own shame? “‘Therefore this is what the Sovereign* [*HaShem*](hashem.html) *says: My anger and my wrath will be poured out on this place, on man and beast, on the trees of the* [*field*](field.html) *and on the fruit of the ground, and it will burn and not be quenched.*

***Yirimiyah (Jeremiah) 44:15-30*** *Then all the men who* [*knew*](daat.html) *that their wives were burning* [*incense*](ketoret.html) *to other gods, along with all the women who were present--a large assembly--and all the people living in Lower and Upper Egypt, said to Yirimiyah (Jeremiah), “We will not listen to the message you have spoken to us in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*! We will certainly do everything we said we would: We will burn* [*incense*](ketoret.html) *to the Queen of* [*Heaven*](heaven.html) *and will pour out drink offerings to her just as we and our* [*fathers*](fathers.html)*, our kings and our officials did in the towns of Judah and in the streets of* [*Jerusalem*](city.html)*. At that* [*time*](time.html) *we had plenty of* [*food*](food.html) *and were well off and suffered no harm. But ever since we stopped burning* [*incense*](ketoret.html) *to the Queen of* [*Heaven*](heaven.html) *and pouring out drink offerings to her, we have had nothing and have been perishing by sword and* [*famine*](famine.html)*.” The women added, “When we burned* [*incense*](ketoret.html) *to the Queen of* [*Heaven*](heaven.html) *and poured out drink offerings to her, did not our husbands* [*know*](daat.html) *that we were making cakes like her image and pouring out drink offerings to her?” Then Jeremiah said to all the people, both men and women, who were answering him, “Did not* [*HaShem*](hashem.html) *remember and think about the* [*incense*](ketoret.html) *burned in the towns of Judah and the streets of* [*Jerusalem*](city.html) *by you and your* [*fathers*](fathers.html)*, your kings and your officials and the people of the land? When* [*HaShem*](hashem.html) *could no longer endure your* [*wicked*](wicked.html) *actions and the detestable things you did, your land became an object of cursing and a desolate waste without inhabitants, as it is today. Because you have burned* [*incense*](ketoret.html) *and have sinned against* [*HaShem*](hashem.html) *and have not obeyed him or followed his* [*law*](law.html) *or his decrees or his stipulations, this disaster has come upon you, as you now see.” Then Jeremiah said to all the people, including the women, “Hear the word of* [*HaShem*](hashem.html)*, all you people of Judah in Egypt. This is what* [*HaShem*](hashem.html) *Almighty, the God of Israel, says: You and your wives have shown by your actions what you promised when you said, ‘We will certainly carry out the vows we made to burn* [*incense*](ketoret.html) *and pour out drink offerings to the Queen of* [*Heaven*](heaven.html)*.’ “Go ahead then, do what you promised! Keep your vows! But hear the word of* [*HaShem*](hashem.html)*, all* [*Jews*](gen-jew.html) *living in Egypt: ‘I swear by my great* [*name*](name.html)*,’ says* [*HaShem*](hashem.html)*, ‘that no* [*one*](one.html) *from Judah living anywhere in Egypt will ever again invoke my* [*name*](name.html) *or swear, “As surely as the Sovereign* [*HaShem*](hashem.html) *lives.” For I am watching over them for harm, not for good; the* [*Jews*](gen-jew.html) *in Egypt will perish by sword and* [*famine*](famine.html) *until they are all destroyed. Those who escape the sword and return to the land of Judah* [*from Egypt*](thebirth.html) *will be very few. Then the whole remnant of Judah who came to live in Egypt will* [*know*](daat.html) *whose word will stand--mine or theirs. “‘This will be the* [*sign*](signs.html) *to you that I will punish you in this place,’ declares* [*HaShem*](hashem.html)*, ‘so that you will* [*know*](daat.html) *that my threats of harm against you will surely stand.’ This is what* [*HaShem*](hashem.html) *says: ‘I am going to* [*hand*](fourteen.html) *Pharaoh Hophra king of Egypt over to his enemies who seek his life, just as I handed Zedekiah king of Judah over to Nebuchadnezzar king of* [*Babylon*](bavel.html)*, the enemy who was seeking his life.’”*

The cakes they made contained a symbol of the [sun](hachama.html), formed by an X, like the solar wheel worshipped by Constantine. Among the Teutons of medieval times, these cakes were called “bous” or “boun” for “bull”. The word “boun” is the origin of our English word for “bun” and is seen today in “hot-cross buns”. These “bun” are baked and [eaten](eating.html) in the day of Ishtar (pronounced Easter today, as then), in honor of the queen of [heaven](heaven.html) whose symbols were fecundity and sexuality like rabbits, eggs, and the lily.

**\* \* \***

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1. The seventh Biblical month roughly corresponds to the September October timeframe in the Gregorian calendar. [↑](#footnote-ref-1)
2. Also known as Yom Kippur. [↑](#footnote-ref-2)
3. Ashkenaz = Succos [↑](#footnote-ref-3)
4. The etrog is a citrus fruit which resembles a large lemon. [↑](#footnote-ref-4)
5. The lulav is a three part ‘sword’ made up of a palm frond that is still closed, three myrtle branches, and two willow branches. These three are bound together with woven palm leaf holder. [↑](#footnote-ref-5)
6. Biblical festivals always begin at sundown and end twenty five hours later. [↑](#footnote-ref-6)
7. “Eretz Israel” means The Land of Israel. [↑](#footnote-ref-7)
8. See also II Divrei HaYamim (Chronicles) 7:9, 1 Melachim (Kings) 8:66, and Bamidbar ([Numbers](file:///D:\Word\SUCCOTH\nchart.html)) 29:35. [↑](#footnote-ref-8)
9. Outside of Israel the first two days and the eighth and ninth days are celebrated as sabbaths where we refrain from working. [↑](#footnote-ref-9)
10. Mitzvot, the plural of mitzva, are the commanded actions given in the Torah by HaShem. These are the ‘good deeds’ that one performs in order to draw near to HaShem. [↑](#footnote-ref-10)
11. Today, when are Temple is gone, we circle the bima, an elevated platform where the Torah is read, in the synagogue. [↑](#footnote-ref-11)
12. Strive for Truth, Rabbi Eliyahu E. Dessler, Michtav Me’Eliyahu, selected writings of Rabbi E.E. Dessler rendered into English and annotated by Aryeh Carmell. [↑](#footnote-ref-12)
13. Devarim (Deuteronomy) 16:13. [↑](#footnote-ref-13)
14. Vayikra (Leviticus) 23:42. [↑](#footnote-ref-14)
15. See parashat Shoftim*,* end. [↑](#footnote-ref-15)
16. Devarim (Deuteronomy) 16:14. [↑](#footnote-ref-16)
17. Vayikra (Leviticus) 23:40. [↑](#footnote-ref-17)
18. Mo’ed Katan 8b. [↑](#footnote-ref-18)
19. Sukka 51a. [↑](#footnote-ref-19)
20. Bereshit Rabba 70:8. [↑](#footnote-ref-20)
21. Yerushalmi Sukka 5:1. [↑](#footnote-ref-21)
22. Ibid. 2 [↑](#footnote-ref-22)
23. Avodat HaShem means our ‘service or worship of HaShem’. [↑](#footnote-ref-23)
24. `The Complete ARTSCROLL MACHZOR - SUCCOS’, page 320. [↑](#footnote-ref-24)
25. Shemot (Exodus) 12:37 [↑](#footnote-ref-25)
26. *Reflexions & Introspection Elul, Rosh Hashanah, Yom Kippur, Sukkos*, Torah Insights of Hagon HaGadol Rav Moshe Shapiro, by Moshe Antebi [↑](#footnote-ref-26)
27. Such a high structure requires firm foundations and walls and these give it the characteristics of a permanent abode. [↑](#footnote-ref-27)
28. Shaking the Lulav is not an inseparable part of the mitzva; it is a custom, a hidur (a beautification) and takanah (a decree). If someone takes the Four Species but does not shake them, he has still performed the mitzva. [↑](#footnote-ref-28)
29. Shir HaShirim Rabbah 7:4; cf. *Da’as Zekeinim* to Bamidbar 28:25 [↑](#footnote-ref-29)
30. Succah 5:1 [↑](#footnote-ref-30)
31. Yeshayahu 12:3 [↑](#footnote-ref-31)
32. see Succah 4:9 [↑](#footnote-ref-32)
33. Taanit 2b [↑](#footnote-ref-33)
34. Gemara 44a [↑](#footnote-ref-34)
35. Succah 4:9 [↑](#footnote-ref-35)
36. Succah 5:4 [↑](#footnote-ref-36)
37. Rosh Hashanah 1:2 [↑](#footnote-ref-37)
38. Succah 5:2 [↑](#footnote-ref-38)
39. Succah 5:3 [↑](#footnote-ref-39)
40. Succah 5:3 [↑](#footnote-ref-40)
41. Excerpted from Shulchan Aruch [↑](#footnote-ref-41)
42. Magen Avraham 530 ans Chayei Adam 106:1 [↑](#footnote-ref-42)
43. Perkei Avot 3:11 [↑](#footnote-ref-43)
44. Peri Megadim 533:6 [↑](#footnote-ref-44)
45. Maseches Moed Katan 14b. [↑](#footnote-ref-45)
46. Magein Avraham [↑](#footnote-ref-46)
47. Ramah [↑](#footnote-ref-47)
48. Rema 545:5 [↑](#footnote-ref-48)
49. Alfas 12b [↑](#footnote-ref-49)
50. 639 [↑](#footnote-ref-50)
51. 27a [↑](#footnote-ref-51)
52. *Succah* 2:7 [↑](#footnote-ref-52)
53. 27a, s.v. *teshvu* [↑](#footnote-ref-53)
54. 3:15 [↑](#footnote-ref-54)
55. 301 [↑](#footnote-ref-55)
56. Rema [↑](#footnote-ref-56)
57. Magen Avraham 12; Gra; see also Shulchan Arukh Ha-Rav 20 [↑](#footnote-ref-57)
58. 539:27 [↑](#footnote-ref-58)
59. 471 [↑](#footnote-ref-59)
60. Pesach: Vayikra (Leviticus) 23:6 – Succoth Vayikra (Leviticus) 23:34 [↑](#footnote-ref-60)
61. As explained infra. [↑](#footnote-ref-61)
62. Or, you complete your pi1grimages then, Tabernacles being the third and last pilgrimage festival of the year (M.K.). [↑](#footnote-ref-62)
63. Rain ceases then (Radal). [↑](#footnote-ref-63)
64. Shemot (Exodus) 12:37, Bamidbar (Numbers) 33:5 [↑](#footnote-ref-64)
65. Bereshit (Genesis) 33:17 [↑](#footnote-ref-65)
66. Vayikra (Leviticus) 23 [↑](#footnote-ref-66)
67. REFLECTIONS & INTROSPECTIONS, Elul, Rosh Hashanah, Yom Kippur, Succos – Torah insights of HaGaon HaGadol Rav Moshe Shapiro, by Moshe Antebi [↑](#footnote-ref-67)
68. Ovid, Metam., lib.x v. 500-513, quoted by Alexander Hislop in “The two Babylons” [↑](#footnote-ref-68)
69. “The Two Babylons” by Alexander Hislop. [↑](#footnote-ref-69)