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Shabbos/Succos - BUILD THE WALL!

Getting support for the Wall

On Shabbos of Succos we have an interesting Halacha of “Migu d’havei dofen linyan Shabbos havei dofen linyan Succah - Migu d’havei dofen linyan Succah havei dofen linyan Shabbos” - although the criteria for a valid “wall” to make it a “Reshus HaYachid”-private domain where one can carry on Shabbos is different from the criteria of what constitutes a “wall” for a kosher Succah but when the two holidays intersect, Shabbos and Succos, what is a valid wall for Shabbos vis-à-vis being able to carry in a private domain will be a valid wall for Succah and what is a valid wall only for Succah will still make the Succah a “Reshus HaYachid”-private domain where one could carry on Shabbos. If these two ideas to supplement each other then there must be a commonality between Succah and Shabbos! What is it?

Lulav vs Succah

On Shabbos-Succos we don't have Lulav and Esrog, but we have Succah. What's the difference? We don't have Lulav and Esrog because you might carry it in the public domain. With Succah that problem doesn't exist -you don't carry it - rather it itself a place. Succah is its own place. When we are in Succah we are in holy space. **The Succah represents this world as connected to the spiritual dimensions.**

Width of the Succah

The minimal requirements for walls of the Succah are two full length walls that are perpendicular and then one small wall that's distanced less than three “tefachim” from one of the walls - **it looks like the letter “Heh” representing that this world was created with the letter “Heh”!** The minimal length of

the full-length walls is seven “tefachim” - **representing “nature” and that the world in general was created in seven days.**

Height of the Succah

The height of the Succah walls are ten “tefachim” representing that the **“Divine presence has never come beneath ten “tefachim”**. The height of the walls of the Succah allude to **reaching the higher world that was created with the letter “Yud” which has a numerical value of ten – hence the “Ten tefachim of height”!** The width-span of the Succah looks like the letter “Heh” and the height of the Succah alludes to the letter “Yud” **spelling out the Divine name of “Yud-Heh” with which all realms were created, and this is what Chazal allude to when they say: “the Divine Name dwells on the Succah”**

Area of the walls of Succah

The minimal area for any of the full walls of the Succah is 7 x 10 “tefachim”. Every wall has two sides to it: the inside side of the wall and the outside side of the wall. **The 70 square “tefachim” of the inside of the wall represents our own (=in our domain) “70 faces of Torah”. The 70 square “tefachim” on the outside of the wall represents that it's blocking out the 70 nations of the world!** As the Pasuk says (Vayikra 23:42): “....every citizen of Yisroel shall sit in the succahs”. The Zohar explains that **only one who is truly Jewish sits in Succah!** When a goy visits you in your Succah -**he's not really in the Succah!** **The Holy space created in the confines of the Succah is only for the Jewish people!**

Can't take the Holy Heat - Get out of the Succah!

This is the depth of what the Gemara says that at the end of time the goyim are going to demand from Hashem to give them a mitzvah – and Hashem says: “sit in Succah”. Hashem will make it hot and they leave the Succah, seemingly justifiably so. But they **kick the Succah** on the way out! **They are rejecting this space which they found frustrating and disconcerting - because they were in “Jewish space”! If they thought they “belonged” they wouldn’t kick- they would leave calmly, wait for it to cool down, and come back in! Goyim just don’t belong in Succahs.....**

Shabbos vs Yom Tov

Goyim may not make their own religious festivals, but they may imitate our Yomim Tovim. There are two exceptions they cannot keep Shabbos or learn Torah! (rambam Hilchos Melachim 10:9-10). Shabbos, like the Torah itself, is uniquely Jewish, special presents Hashem gave the Jewish people. That is the secret that “all admit that on Shabbos the Torah was given”. Shabbos has is not just a time - it is “Holy space”. As the Pasuk says (Shemos 16:29): “.....no man shall leave his place on the seventh day”. That is the secret that on Shabbos, as opposed to Yom Tov, **there is a prohibition of carrying in the public domain!** Yom Tov is “open to the public” and that is reflected by being allowed to carry in the public domain – **it’s only “Half for Hashem”** – the other half which is “ours” for indulging is the basis for being allowed to carry (=”Mtoch” – this is even more certainly true according to the opinion that there inherently is no prohibition to carry on Yom Tov), that's why goyim could also practice our Yomim Tovim. **On Shabbos we must be only in Hashem is domain, we must not be in the public domain that's open to goyim and therefore, by the same token, they cannot keep Shabbos- it's trespassing!!**

Shabbos & Succah – Exclusive Holy Space

Succah and Shabbos have the common denominator of being **exclusively Jewish space!** Shabbos and the **walls of the Succah, whose inside is TORAH and keeps the 70 nations on the outside,** create a partition of “inner Jewish space” versus “outer goy space”. That is the secret that these two supplements each other what would be a good “wall” for Shabbos purposes on Shabbos could complete the Succah and what is a good “wall” for the Succah on Shabbos Succos the Succah is a “Reshus HaYachid” (lit. singular domain – **alluding to “The Domain of He who is ONE!**) They reinforce each other in separating us from the goyim and putting us in “Hashem’s Space”.



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