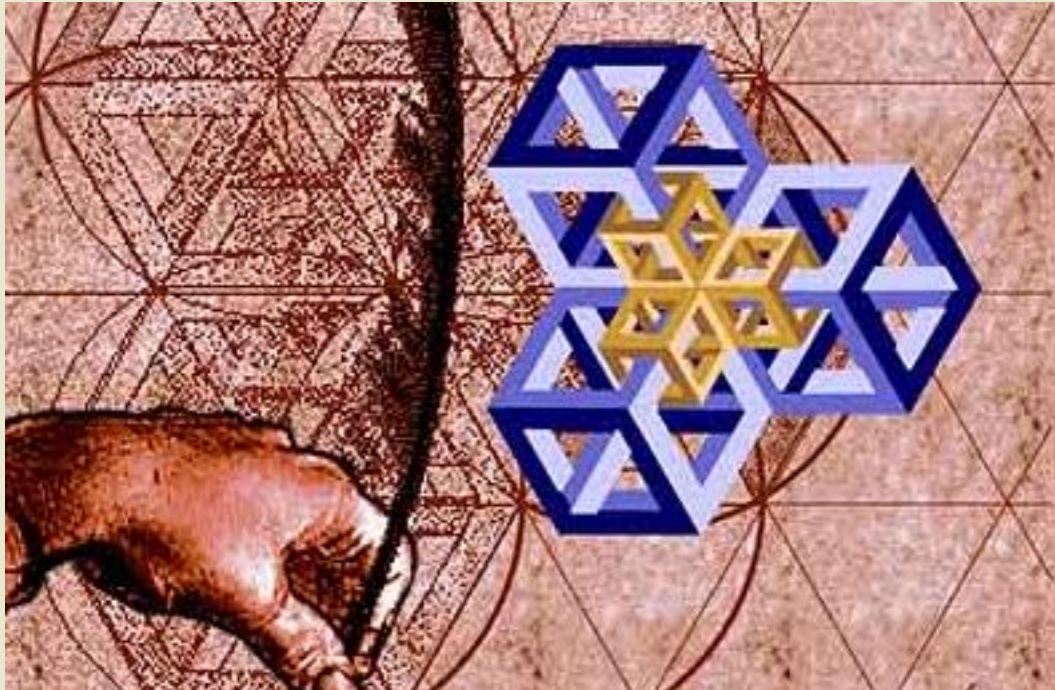


FrameWorks SpiralNotes Series
The Sukkot Ushpizin
Part Four: Moshe



A Succa Forever

transcribed and edited by Geoffrey Dworkin
based on The Ushpizin Series shiurim, 2001

In this essay, we explore the Sukka created by our great Teacher, משה, fourth of the אושפיזין. Ya'akov's סוכה embodied the ladder of his dream, providing the kiss of contact between one level of reality and another. But Ya'akov overstays his time in Sukkot, and it is only through Moshe that the Sukka provides the context for movement and change without which Ya'akov and his family suffered so dramatically. whose insufficiency brought such tragedy to Yisrael. In fact, it is not only through Moshe but within Moshe that we discover the next level of the Sukka...

– Moshe: A Succa Forever –

Each of the **אושפיזין** not only contributes to the developing conceptions of **סוכה**, but also follows a historical trajectory that traces the pattern of the Succa time period. At this point, we continue with the one who wasn't satisfied with **יו"כ** and demanded the next step. Remember that **יו"כ** was a response to the **עגל** and the breaking of the **לחת**. And as **משה** negotiates the nature of the forgiveness, has a prayer:

וַיְדַבֵּר ה' אֶל-מֹשֶׁה, לֵךְ עִלָּה מִזֶּה--אֶתְּהָ וְהָעָם, אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ
מִצְרַיִם: אֶל-הָאָרֶץ, אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב
לֵאמֹר, לְזֶרְעֲךָ, אֶתְנַנְנָהּ. וְשָׁלַחְתִּי לְפָנֶיךָ, מִלְאָךְ...

וַיֹּאמֶר, אֵלָיו: אִם-אֵין פְּנִיךָ הַלְכִים, אֶל-תִּעֲלֶנּוּ מִזֶּה. וּבַמָּה יוֹדַע אֲפֹאֵא,
כִּי-מִצְאָתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמְּךָ--הַלּוֹא, בְּלִכְתּוֹךָ עִמָּנוּ;
וּנְפַלְיֵנוּ, אֲנִי וְעַמְּךָ, מִכָּל-הָעָם, אֲשֶׁר עַל-פְּנֵי הָאָדָמָה.
(שמות לג)

And the Lord spoke unto Moses: 'Depart, go up from here, you and the people that you brought up out of the land of Egypt, to the land of which I swore unto Abraham, to Isaac, and to Jacob, saying: Unto your seed will I give it, and I will send an angel before you...'

And he said to Him: 'If Your presence will not go with me, then do not take us up from here. For wherein now shall it be known that I have found favor in your eyes, I and your people? is it not in that you will go with us, so that we are distinguished, I and your people, from all the people that are upon the face of the earth?'

In this prayer **משה** tries to fix the elements of the destruction of the **לוחות**, and he says it is not enough for you, **ה'**, to send a **מלאך**. We need for *you* to come along with us, to be there for us. And when he says that, **ה'** tells him exactly what it was **א**.^a **א** says is the definition of **סוכה**.

וַיֹּאמֶר ה', הִנֵּה מְקוֹם אֶתִּי; וְנִצַּבְתָּ, עַל-הַצּוּר. וְהָיָה בְּעֵבֶר כְּבֹדִי,
וְשָׁמַתִּיךָ בְּנִקְרַת הַצּוּר; וְשָׁכַתִּי כְּפִי עָלֶיךָ, עַד-עַבְרִי. (שמות
לג)

And the Lord said: 'Behold, there is a place with Me, and you shall stand upon the rock. And it shall come to pass, while My glory passes by, that I will put you in a cleft of the rock, and will cover you with My hand until I have passed by.'

He says **הִנֵּה מְקוֹם אֶתִּי**, there is a place in me where I will take you to. And in that place I will **וְשָׁכַתִּי כְּפִי עָלֶיךָ**, that is, make a **סוכה** over you so you can watch the way I run the world. And I will then do amazing things, such as showing the difference between **כלל ישראל** and the rest of the world:

וַיֹּאמֶר, הִנֵּה אֲנִי כֹרֵת בְּרִית, נֶגֶד כָּל-עַמֶּךָ אֲעֲשֶׂה נִפְלְאוֹת, אֲשֶׁר לֹא-
 נִבְרְאוּ בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם; וְרָאָה כָּל-הָעָם אֲשֶׁר-אֵתָּה
 בְּקִרְבּוֹ אֶת-מַעֲשֵׂה יְהוָה, כִּי-נֹרָא הוּא, אֲשֶׁר אֲנִי, עֹשֶׂה
 עִמָּךְ. (שמות לד)

And He said: 'Behold, I make a covenant; before all of your people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people who are in your midst shall see the work of the Lord that I am about to do with you, that it is tremendous.

This is an incredible thing: Just after משה has his private **יו"כ** with **ה'**, a **סוכה** is built out of nothing less than משה himself and following that event, **ה'** promises to do marvels whose purpose is to be **וּנְפַלְיֵנוּ אֲנִי וְעַמֶּךָ מִכָּל-הָעָם**, to distinguish **כלל ישראל** from the nations, which is exactly what happens on **שמני עצרת**. So that משה's prayer ultimately achieves the **פר אחד**, the lone bull, which represents our unique relationship with **ה'**.

In light of these passages, particularly the narratives that follow regarding the construction of the **משכן**, a tremendous difference between what it was that **יעקב** had achieved and what משה sought becomes clear. **יעקב** spoke about the building of a house, **משה**, however, talks about the idea of a traveling **משכן**, it goes from place to place. And that was the problem of **יעקב**. He couldn't travel, he couldn't move. He wasn't able to take that next step into a world that was actually going to be **הַשְּׂכֵן אִתָּם בְּתוֹךְ טְמֵאתָם**. He couldn't figure out a way to be happy in that kind of world. משה says it's not enough, we need you to be there along the path, on the road. And of course that completely changes everything, because now the **מקדש**, which was borne out of **יעקב**'s recognition that **סוכה** allows for the connecting of different levels of reality, becomes a traveling **משכן** and begins to extend itself into our daily lives. And משה does this on every level. Throughout the book of **במדבר** we see that משה continually defines a **מתנה** that always orients itself to a **משכן**, an orientation that is brought out on every level of daily life. All of this is a direct result of משה's reconstruction and new vision going beyond **יעקב**'s idea of a **בית** which now becomes a tent, which itself becomes the very source of the legal dimensions of a **סוכה**. And because of this, we find that משה is referred to by strange names:

ואשתו היהודיה ילדה את ירד אבי גדור ואת חבר אבי שוכו ואת
 יקותיאל אבי זנוח ואלה בני בתיה בת פרעה אשר לקח
 מרד אמאי קרי לה יהודיה על שום שכפרה בע"ז דכתיב
 (שמות ב) ותרד בת פרעה לרחוץ על היאור ואמר רבי
 יוחנן שירדה לרחוץ מגילולי בית אביה ילדה והא רבויי
 רביתה לומר לך שכל המגדל יתום ויתומה בתוך ביתו
 מעלה עליו הכתוב כאילו ילדו ירד זה משה ולמה נקרא
 שמו ירד שירד להם לישראל מן בימיו גדור שגדר
 פרצותיהן של ישראל חבר שחיבר את ישראל לאביהן
 שבשמים שוכו שנעשה להם לישראל כסוכה יקותיאל
 שקוו ישראל לאל בימיו זנוח שהזניח עונותיהן של ישראל
 אבי אבי אבי אב בתורה אב בחכמה אב בנביאות ואלה.

(מגילה לג:)

משה is called סוכו – he actually was a סוכה, שונעשה להם לישראל כסוכה, סוכה. But not just a סוכה, an אבי שוכו, the prototypical סוכה. What this means, then, is that our new vision of מקדש, as a משכן, as defined by משה, means that in order to achieve it, he needs to actually be a סוכה for כלל ישראל. And by becoming such, he completely changes the way in which we are capable of interrelating with this world. And so, we have to start thinking about what is that משה did to become this חבר, this connection that ultimately was חיבר את ישראל לאביהן שבשמים.

A funny thing happens to משה. The thing that we saw before that קהלת was so troubled by and introduced us to was הַבֵּל הַבְּלִים הַבֵּל, and that we needed to have the סוכה to address on various levels how it is that the futility of a life within עוה"ז should be translated into something that could be meaningful for us. We started with אברהם's view of the הַבֵּל itself being the essence of our emotional connection, our ability to live within the world. And then יצחק's recognition that one creates essentially the world through the act of consciousness and becomes part of the very existence of the world as a whole. But that too is a problem, because קהלת complains about that:

אין זכרון, לראשנים; וגם לאחרנים שיהיו, לא-יהיה להם זכרון--עם
 שיהיו, לאחרנה. (קהלת א: יא)

There is no remembrance of them of former times; neither shall there be any remembrance of them of latter times that are to come, among those that shall come after.

It's all very nice to say that you have built yourself into the nature of the universe, but the universe itself is going nowhere, the universe itself is running down. So what is the value of preserving the memory, which is simply your vision of the meaning of information, when the very media you have for preservation is doomed to destruction. In an entropic universe, you cannot preserve information. It doesn't matter how many levels of building yourself into the universe you can achieve, the universe itself is, *ipso facto*, הַבֵּל because of the fact that it itself is entropic. But none of this really addressed the issues head-on. Our first step out of עוה"ז, finally, was יעקב. He was leading us out and saying, you're right, looking at this from the inside, you're correct, there would be no explanation as to how we could preserve any level of information, so we need to step out somehow. But he was never was capable of translating this recognition, because he himself remained without that שמחה. And then comes משה. But the most curious thing is that משה himself was actually הַבֵּל. The ה in his name refers to הַבֵּל.^b So in other words, in an attempt to address the original destruction of הַבֵּל, we see משה, who married צפורה, the daughter of the קני, who originally came from הַבֵּל, was intended to be the תיקון of the very הַבֵּל which is the problem קהלת had with the nature of reality itself.

To understand how this all comes together, and how משה addresses the problem of הַבֵּל by actually being הַבֵּל, consider how רמב"ם refers to משה. When רמב"ם refers to משה, he will not refer to him without a peculiar appellation:

משה, רבנו ורבן של כל הנביאים^א

Moses, our teacher, master of all prophets.

That's how he *defines* משה. Never משה as משה, or even as משה רבינו, but always specifically as רבן של כל הנביאים. And when he talks about the nature of prophecy he talks about the level of mind that a person has to reach:

ואין הנבואה חלה אלא על חכם גדול בחכמה, גיבור במידותיו, ולא יהיה יצרו מתגבר עליו בדבר בעולם אלא הוא מתגבר בדעתו על יצרו תמיד, בעל דעה רחבה נכונה עד מאוד. אדם שהוא ממולא בכל המידות האלו, שלם בגופו, כשייכנס לפרדס ויימשך באותן העניינות הגדולים הרחוקים, ותהיה לו דעת נכונה להבין ולהשיג, והוא מתקדש והולך פורש מדרכי כלל העם ההולכים במחשכי הזמן, והולך מזרו עצמו ומלמד נפשו שלא תהיה לו מחשבה כלל באחד מדברים בטילים, ולא מהבלי הזמן ותחבולותיו, אלא דעתו תמיד פנויה למעלה, קשורה תחת הכיסא, להבין באותן הצורות הקדושות הטהורות, ומסתכל בחכמתו של הקדוש ברוך הוא כולה מצורה ראשונה עד טבור הארץ, ויודע מהם גודלו--מיד רוח הקודש שורה עליו.

(רמב"ם, הלכות יסודי התורה פרק ז:א-ב)

From this, we see that the whole point of a נביא is to be *anti-הבל*. Since the נביא achieves a life beyond הבל, there can be nothing futile, because every moment and every understanding is always filled with new data, new things, which bring him more and more to new levels of awareness. But what's interesting, is how רמב"ם משה translates this idea into the ימי הדין. רמב"ם brings this as the meaning of the experience of ראש השנה:

He opens the third פרק with a description of what דין is all about:

כל אחד ואחד מבני האדם, יש לו זכיות ועוונות: מי שזכיותיו יתרות על עוונותיו, צדיק; ומי שעוונותיו יתרות על זכיותיו, רשע; מחצה למחצה, בינוני.

(רמב"ם הלכות תשובה פרק ג:א)

Each and every person has merits as well as sins. Somebody whose merits outnumber his sins is a righteous person; somebody who has more sins than merits is a wicked person.

דין takes different things by weighing them and by putting them into perspective and provides a totality that becomes the individual's self. רמב"ם starts off by saying something that he thinks no one understands: כל אחד ואחד מבני האדם, יש לו זכיות ועוונות. But, he develops it into an understanding what it is that דין does and how it is that דין gives us our selves. And then he goes and he says, you have to understand that this means that every last act of our lives is meaningful. Because we are constantly looking and measuring דין now in such a way so that any act is now reflective on the totality of all acts that are all over the world, not in terms of one's own life, but in terms of existence as a whole.

וכן המדינה--אם היו זכיות כל יושביה מרובות על עוונותיהם, הרי זו צדקת; ואם היו עוונותיהם מרובין, הרי זו רשעה. וכן כל

העולם כולו. אדם שעוונותיו מרובין על זכויותיו--מיד הוא מת ברשעו, שנאמר "על רוב עוונך" (ירמיהו ל, יד; ירמיהו ל, טו; הושע ט, ז). וכן מדינה שעוונותיה מרובין--מיד היא אובדת, שנאמר "זעקת סדום ועמורה כי רבה" (בראשית יח, כ). וכן כל העולם כולו, אם היו עוונותיהם מרובין--מיד הן נשחתין, שנאמר "וירא ה', כי רבה רעת האדם" (בראשית ו, ה). ושיקול זה אינו לפי מניין הזכויות והעוונות, אלא לפי גודלן: יש זכות שהיא כנגד כמה עוונות, שנאמר "יען נמצא בו דבר טוב" (מלכים א יד, ג); ויש עוון שהוא כנגד כמה זכויות, שנאמר "וחוטא אחד, יאבד טובה הרבה" (קוהלת ט, יח). ואין שוקלין אלא בדעתו של אל דעות, והוא היודע היאך עורכין הזכויות כנגד העוונות. כל מי שניחם על המצוות שעשה, ותהה על הזכויות, ואמר בליבו ומה הועלתי בעשייתן, אוליי לא עשיתי אותן--הרי זה איבד את כולו, ואין מזכירין לו שם זכות בעולם: שנאמר "וצדקת הצדיק לא תצילנו ביום רשעו" (ראה יחזקאל לג, יב), אין זה אלא בתוהה על הראשונות. כשם ששוקלין עוונות אדם וזכויותיו, בשעת מיתתו--כך בכל שנה ושנה, שוקלין עוונות כל אחד ואחד מבאי העולם עם זכויותיו ביום טוב של ראש השנה: מי שנמצא צדיק, נחתם לחיים; ומי שנמצא רשע, נחתם למיתה. והבינוני, תולין לו עד יום הכיפורים: אם עשה תשובה, נחתם לחיים; ואם לאו, נחתם למיתה.

(רמב"ם הלכות תשובה פרק ג:ב-ו)

Similarly, a country which has a multitude of sins will be destroyed as a result, as it is written, "Because the cry of Sodom and Gomorrah is great, and because their sin is very serious..." In the same vein, if the sins of the entire world were more than its merits it will become corrupt as a result, as it is written, "And the Lord saw that the wickedness of Man was very great on the earth." This measuring system does not work on a one-for-one basis, as there are some merits which outweigh many sins, as it is written, "...because of him some good thing is found." On the other hand, there are some sins which outweigh many merits, as it is written, "Wisdom is better than weapons of war, but one sinner destroys much good". Only God knows how to evaluate sins and merits in this respect. Somebody who is casual about fulfilling mitzvot, regrets achieving merits, wants to know what he will gain from them and regrets having done them in the first place will lose everything and will have no merits at all, as it is written, "The righteousness of the righteous shall not save him on the day of his transgression," which is referring to someone who regrets earlier merits. Just as one's merits and sins are counted on the day of one's death, so also are they counted on New Year. Anyone who is found to be righteous will continue living, whereas anyone found to be wicked will have death decreed against him. An average person is held in suspense until the Day of Atonement - if he

repented he will continue to live, but if not he will be decreed to die.

And therefore, he says, the purpose of the **ראש השנה** on **תקיעת שופר** and the **ראש השנה** experience is as follows:

לפיכך צריך כל אדם שיראה עצמו כל השנה כולה, כאילו חצייו זכאי וחצייו חייב; וכן כל העולם, חצייו זכאי וחצייו חייב: חטא חטא אחד--הרי הכריע עצמו והכריע את כל העולם כולו לכף חובה, וגרם להם השחתה; עשה מצוה אחת--הרי הכריע את עצמו והכריע את כל העולם כולו לכף זכות, וגרם להן תשועה והצלה. זה הוא שנאמר "וצדיק, יסוד עולם" (משלי י, כה), זה שצידק עצמו הכריע את כל העולם כולו והצילו.

(רמב"ם הלכות תשובה פרק ג:ז)

Therefore, one has to see oneself throughout the year as having an equal number of merits and sins, which is the same outlook that the whole world should have. If one committed a sin, one is damaging and corrupting both oneself and the whole world. When one achieves a merit one brings salvation to oneself and to the whole world, as it is written, "...but the righteous is an everlasting foundation". Somebody who is righteous is supporting and saving the world.

Interestingly enough, the **רמב"ם** identifies the **צידק** as being **משה**, not **יוסף**, as he states:

כל אדם ואדם ראוי להיות צדיק כמשה רבנו או רשע כירבעם.

(רמב"ם הלכות תשובה פרק ה:ב)

Every person has the potential to be as righteous as Moses our Teacher, or as wicked as Jeroboam.

You can pattern yourself to be the **משה**, who is **יוסף**, who is **יוסף**. What is this supposed to mean? First of all, **רמב"ם** misquotes the **מדרש**. The **מדרש** says a person is responsible to view himself as being on the knife edge of a universe that is dying, and therefore if he changes anything or does anything wrong, who knows what he can do:

כל העולם כולו נידון בכל יום, ועל ידי אדם אחד, יזכה העולם או יתחייב. ואם יתחייב על ידו, עליו הכתוב אומר: וחוטא אחד יאבד טובה הרבה (קהלת ט יח).

(מדרש תנחומא, וילך, לא)

The entire world is judged daily and by the hands of one person the world will survive or be destroyed. And if the world merits destruction by his hand, regarding him it is written, "but one sinner destroys much good."

The proof-text to this is **והוטא אחד יאבד טובה הרבה**. But this comes from **קהלת**, it's not **עולם יסוד עולם**. **רמב"ם** makes up his own proof! What's even more troubling about this is that it's absurd to say that this is **עולם יסוד עולם**, because anyone doing anything would be in that position. In other words, if you happen to be the guy right at the instant in which the universe was perfectly balanced, an absurd thought itself, the idea that his actions could instantaneously destroy it all is quite a stretch. Even his proofs are absurd, the **מבול** and **סדום**, these one time cases and are strange way to prove things that are instantly destroyed. But even if we were to grant that there is such a universe that is perfectly balanced, can it really mean to say that any fool who happens to be at the wrong moment at the wrong place, will be the **הוטא אחד**. And conversely, would we identify someone as **עולם יסוד עולם** simply because there might be a guy who happens to be at a moment where the world was balanced and someone needed **קידוש** to be said, so that if he happened to say **קידוש** he's now saved the world and is the **עולם יסוד עולם**. This is untenable it can't mean this

The truth is that **רמב"ם** is not saying that this is part of the nature of **דין** at all. **רמב"ם** says this is part of the obligation of **תקיעת שופר**:

אף על פי שתקיעת שופר בראש השנה גזירת הכתוב, רמז יש בו: כלומר עורו עורו ישנים משינתכם, והקיצו נרדמים מתרדמתכם; וחפשו במעשיכם וחזרו בתשובה, וזכרו בוראכם. **אלו השוכחים את האמת בהבלי הזמן**, ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל--הביטו לנפשותיכם, והטיבו דרכיכם ומעלליכם; ויעזוב כל אחד מכם דרכו הרעה, ומחשבתו אשר לא טובה.

(רמב"ם הלכות תשובה פרק ג:ז)

Even though the sounding of the shofar on New Year is a statute of the Torah, it nevertheless carries a message, instructing sinners to arouse, become aware of their actions, and repent, for anyone who has forgotten the truth and engaged in useless activities to give up such activities, and for everyone to give up their bad ways and return to the good.

Indeed, he does talk about the world being balanced in **דין**, but then he talks about **ראש השנה** and then **תקיעת שופר** and says because of that, since **תקיעת שופר** is a call for awareness, therefore it means that all year round this shall be the level of your awareness. And what is the call to awareness? The call to awareness is the **תקיעת שופר** that speaks to you and speaks to you and says, "sleepers, wake up" and then it characterizes these people as **השוכחים את האמת בהבלי הזמן**, those who have forgotten the truth and engaged in useless activities. The very thing that **משה**, the Prophet, *par excellence*, would never have fallen into: **הבלי הזמן**.

What's the point that **רמב"ם** is making? The idea is that when you're dealing essentially with a world of chaos, the whole point is that things have a tendency to even out. That's why **רבא** says everyone is a **בינוני**, for all intents and purposes, you're always being pulled in both directions. It's never that we have a **משקל**, says the **רמב"ם**, we have an **עריכה**:

והוא היודע היאך עורכין הזכיות כנגד העונות.
(רמב"ם הלכות תשובה שם)

Only God knows how to evaluate sins and merits in this respect.

You have to see things in context so that you take the **מעשה רע** and it's measured against the **מעשה טוב** and you take the **מעשה טוב** and it's measured against the **מעשה רע**. So what that means is, by definition, that the impact of the **רע** is always going to be relative to the **טוב** that produced that **רע**, and the impact of the **טוב** will always be relative to the **רע** that produced the **טוב**. So therefore, if something which was tremendous **רע** produced a little bit of **טוב**, that makes a fantastic impact, tends to balance the **רע**, and something which is very **טוב** and produces a little **רע**, makes tremendous impact. Again, this is the way we look at it. For us, everything always needs to be seen in context. That's why **רמב"ם** stresses, **והוא**, only God knows how to be **עורך**. It's not that you see something objectively. There is no objectively. Since there's no objectively, then by definition we're talking about a process that tends to balance. But if it tends to balance, what is he talking about here about **תקיעת שופר**? The understanding that **רמב"ם** brings to us by adding **צדיק יסוד עולם** is exactly this notion: that it is only **צדיק יסוד עולם** that can in fact actually address a world that isn't stable, a world that isn't balanced. And that's why he's called **צדיק יסוד עולם**. The fool who says **קידוש** will not make any difference at all, because in **דין**, the level of awareness is such that it will always balance out with something else.

To illustrate this idea more clearly, let's consider an example. Consider a man who smokes incessantly. His wife tells him to stop because even the cigarette packaging wrapper says, Surgeon General's Warning: Smoking is bad for your health and will give you lung cancer. So he says to her, "do you think *this* cigarette is the one that will make the difference? Did the Surgeon General say that a particular cigarette will give lung cancer? So why shouldn't I smoke this cigarette, since it's not *the one* to give me cancer? We'll talk about the next one next time." But he doesn't stop his argument there, he tells her, "further, there are other factors that lead to cancer – it's all basically a bunch of data points in a big chaotic mess that tend to a balance, and only one with a fatalistic point of view will say that I'll get lung cancer." Something smacks not quite right about that argument, but it's hard to fault it because truly, when your dealing with and consider all the variegated elements that out there that could cause cancer, such as particles in the atmosphere or maybe the asbestos you inhaled as a child, so why is the Surgeon General going crazy trying to get a person to understand that cigarettes are one of those elements? It can't give you cancer. It's a factor, maybe.

The truth is, though, that the more aware a person becomes of the complex interactions of all these different elements, the more he recognizes that the entire system is more easily affected by some small event than it would be if there wouldn't be all of these things. In other words, as you get closer to a truly chaotic situation, you have what is referred to as the *butterfly effect*, the idea that a butterfly's wings might create tiny changes in the atmosphere that ultimately cause a tornado to appear (or, for that matter, prevent a tornado from appearing). The flapping wing represents a small change in the initial condition of the system, which causes a chain of events leading to large-scale phenomena. Had the butterfly not flapped its wings, the trajectory of the system might have been vastly different. But there are

trillion of butterflies out there along with trillions of other things, so it's a stupid statement because each of these millions of other butterflies could keep canceling-out the actions of the others. Yet the more profoundly aware you are of the interrelationship of all of those factors and the more you recognize that it is your awareness that is the only thing that is different than a world left to its own in chaos, the more you recognize the danger of fooling with that type of dynamic balance. The **צדיק יסוד עולם**, and only the **צדיק**, has reached a level of awareness of the complexities in which indeed he will not smoke that cigarette, not because he childishly believes that smoking gives him lung cancer, but because of the opposite. Because of the intensity of the interrelationship of the factors, the recognition is that the one factor at the right moment in exactly the right way is in fact the thing that changes everything. Who would fool with that? But this is only because he is more and more aware. Because to whatever extent he himself is just another chaotic data point, he is just another butterfly. And no butterfly is going to matter if it flaps its wings because there is another that will do the same. The only one who can shove the system off of its balance is the **צדיק יסוד עולם** because it's his assertion of mind and pattern over just the chaos that is there that introduces new elements that otherwise were just part of chaos. Therefore, the **רמב"ם** says obviously, the **מדרש** is not just saying something which is a triviality, that "therefore any action means anything" which would mean nothing means anything, because this is the opposite of **סכות**. *The whole essence of סכות is indeed to become knowledgeable and aware of the pattern creating element of a human being and that he acts, therefore, upon the world in unique way.*

What it is that **משה** does for all this is exactly the way the **רמב"ם** defines the uniqueness of **משה** and how he went beyond **אברהם**, **יצחק** and **יעקב**. In the first chapter of **ע"ז ה' הל' ע"ז**, **ה' הל' ע"ז** discusses each of them and what it is that they achieved and how they achieved it and how it is that they all gave over their achievements to each other.

והיה הדבר הולך ומתגבר בבני יעקוב ובנלוויים עליהם, ונעשת בעולם אומה שהיא יודעת את ה', עד שארכו הימים לישראל במצריים, וחזרו ללמוד מעשיהם ולעבוד עבודה זרה כמותן.

(הל' ע"ז א: טז)

This matter became more and more publicized amongst the children of Jacob and those who accompanied them, and a nation who knew God was established in the world. This was only until Israel was in Egypt, where they learned the ways of the Egyptians, and worshipped idols like they did.

These achievements got bigger and bigger until they totally collapsed in Egypt. But then,

וכמעט קט היה, והעיקר ששתל אברהם נעקר; וחזרין בני יעקוב לטעות העמים, ותעייתם. ומאהבת ה' אותנו, ומשומר את השבועה לאברהם אבינו, עשה משה רבנו ורבן של כל הנביאים, ושלחו. כיון שנתנבא משה רבנו, ובחר ה' בישראל לנחלה, הכתירן במצוות והודיעם דרך עבודתו, ומה יהיה משפט עבודה זרה וכל הטועים אחריה.

(הל' ע"ז א: יז-יח)

Time passed and almost brought an end to this, the core principle which Abraham initiated was extirpated. The children of Jacob returned to the mistakes of the nations, and to their straying from the true path. Out of love and out of keeping the covenant made with Abraham, God sent Moses our Teacher, chief of all the Prophets. Since Moses prophesized and God chose Israel as an inheritance, He crowned them with commandments, and made know to them the way to worship Him, and what the law regarding those who serve idols and those who err to pursue them is.

Avraham never spoke about עבודה for such could be only a creation of human thinking and therefore not responsive to God. יעקב could never get out of his סוכה because he was creating for himself. All of the elements up until that time were "bootstrap" operations essentially, in which nature had to discover itself as אברהם, had to inset its own definition of placement as in יצחק, had to recognized that implied that there was a broader reality in יעקב - but it was getting no input from outside. It was all self creation. The addition of משה was precisely רבן של כל הנביאים, the difference between רוח הקודש and נביאות עליו. נביא, says מיד רוח הקודש שורה עליו. נביא, but doesn't mean he'll be a נביא. Maybe he will or won't – it depends. The difference between נביאות and נביא is the difference between נביאים and כתובים. One is communication from God the other is a super-aware mind. So what is introduced by משה are two issues which are totally linked: משה רבנו and רבן של כל הנביאים. The fact that he is a נביא is not simply that he's a נביא, but one who is רבן של כל הנביאים, which makes it possible for him to be capable of doing what he does. He makes it possible for us to know דרך עבודתו. And the difference of this is enormous, because the only way in which a person can live in a universe in which every factor might be these cigarettes that make the difference, is if the universe full of cigarettes. But a universe without cigarettes can't give you lung cancer in the same way. The same thing is true for an individual who searches for the significance of his moments. If the world is created out of מהבלי הזמן, there's no way to escape הבל, because every level of escape still leaves you as the creator of information that must be preserved. Because if it isn't preserved, then all we do is look at the largest pattern that is described, let's call it the entire universe, identify it as a quantum bubble, a virtual reality, which is here today gone tomorrow and then what do you do. So what is the solution to הבל הזמן. The whole universe is הבל הזמן. And no matter how many levels u go up it is always going to be that way.

So what is required in order to escape that is exactly what משה tells ה'. It's all very nice to say that we'll go into Israel and that you'll keep you promise, but that means you put no input into this. You need to be thee with us. Otherwise, don't bother, we're not moving, אַל-תַּעֲלֵנוּ מִזֶּה. Where would we go, because ultimately we don't have any data. To be able to live into a universe in which all we can do is just keep reinserting our own assertions of meaning on a higher and higher level, is to make us like rats in a maze. There is nowhere for us to go.

So if there is a לְכַתֵּד עֲמָנוּ, for the first time, the סוכה isn't הבל. That is, if it's just a place in which my mind can go between two levels of reality, then there really is no

way for me to go out. The truth is אברהם, יצחק and יעקב were caught in a world in which it was not their business to give over נביאות, it was only their business to give over רוח הקודש. But from the time of משה we have רבן של כל הנביאים. Indeed, ישראל is even referred to as prophets:

הניחו להן לישראל אם אינן נביאים, בני נביאים הן.
(ירושלמי שבת פו:)

*To the extent that Israel may not be considered prophets, they
certainly are the offspring of prophets.*

רמב"ם defines this phrase, בני נביאים. He says, that בני נביאים are people who have not yet achieved נביאות but are studying for it. Which suggest that in order to have connection to ישראל, your vision of reality has to be the achievement of נביאות. You see something similar in the introduction to מסילת ישרים, where he says the purpose of life is to do A, which leads to B which leads to C which ultimately should lead to רוח הקודש. But this is the whole point, this is what you should be involved in. There is only one purpose in your life – to end mortality. קהלת says that it is all futility is because you haven't handled it. We need to be aware and reach a level of רוח הקודש. We need to be students of משה to attempt to be ourselves. The whole point of Sinai was to show this. It was the actualization of the promise to אברהם. So that the real purpose of סכות is to be like the person who himself who became a סוכה, was that רבן של כל הנביאים. Because that is the only real סוכה that could be, the only possibility is to live the entire year and not to have an instant that doesn't provide you with opportunities for utilization in ways that are spectacularly successful using the simplest of tools. That's what תורה is about. Pick a fruit, you'd be surprised what you can use to change reality. So in other words what this means is that I'm providing you with a world that actually is linked, because I link it. Religious symbolism is so contrary to this idea. It is the opposite of the whole point of everything. Because symbolism says that given the way that we are, as this is how we evolved, these things symbolizes something to us psychologically, and therefore we worship our psychology, er, God, of course. What is this? You can't get anywhere in such a world where all people are doing is thinking about themselves and worshiping themselves. This is the nature of religion, but it is the opposite of תורה. The point of תורה is that it's a realistic input which is linked by that בראשית ברא אלקים which is then translated to הסתכלו באורייתא, to give you sufficient data to give over enough information to be able to proceed to be able to figure out what it's about. To grow in such a way so that anything that is available for you becomes now a new potential, a challenge, something that you can do something real. Not something you can do for yourself at this moment because it is what you need or feel.

And this is a real סוכה, because this takes what is pure הבל, waving branches, and says that that הבל itself is the result of בראשית ברא אלקים, that there is input form down, not only from the world up. And that makes a tremendous difference, that is the coming down onto הר סני and giving over the communication, the investment is a world in which god is invested in. This is expressed so well in אבות:

בעשרה מאמרות נברא העולם; ומה תלמוד לומר, והלוא במאמר
אחד יכול להיבראות: אלא להיפרע מן הרשעים, שהן

מאבדין את העולם שנברא בעשרה מאמרות, וליתן שכר טוב לצדיקים, שהן מקיימין את העולם שנברא בעשרה מאמרות. (אבות פרק ה:א)

With ten statements the world was created. And why was it necessary to do it this way, wouldn't it be that one statement would have sufficed to create the world? Accordingly, this teaches the nature of the retribution taken against evildoers, who destroy a world which was created with ten statements and to reward the righteous with good, as they uphold a world which was created by ten statements.

Why does God need so many stages in the creation of the world? Indeed there is no real reason that prevented him from doing it in one fell swoop, except for the fact that stages indicate the nature of God's investment, so that we will call someone a **צדיק** if he embraces that investment and another a **רשע** if he rejects that investment. If God doesn't invest, he can't expect us to invest. All **עבודה** is personal investment.

That element which distinguishes us from the other nations, the water libation, illustrates this so powerfully.

רבי יהודה בן בתירה אומר בשני בחג הוא מזכיר מ"ט דרבי יהודה בן בתירה דתניא רבי יהודה בן בתירה אומר נאמר בשני (במדבר כט) ונסכיהם ונאמר בששי ונסכיה ונאמר בשביעי כמשפטם הרי מ"ם יו"ד מ"ם הרי כאן מים מכאן רמז לניסוך המים מן התורה
(תענית ב:ב)

Now, the זוהר expands on this and observes:

פתח בוצינא קדישא ואמר בחבורא קדמאה אתמר (שיר ח) מים רבים לא יוכלו לכבות את האהבה וגו', מאי בוז יומא תנינא ויומא שתיחאה ויומא שביעאה דסוכות דבהון הוו מנסכים מים ויין דשבע יומין... ולית מים רבים אלא כל אומין וממנן דלהון

(זוהר - רעיא מהימנא במדבר פרשת פנחס דף רנו עמוד א)

"Many waters cannot quench love...it would be utterly scorned" (Shir Hashirim 8:7) What is the meaning of "it would be utterly scorned?" This refers to the second day, the sixth day, and the seventh day of the festival of Sukkot (spelling ב'ז' meaning "scorn") on which the word "מים" water is hinted at in the relevant verses)...

If someone would take everything he owned for love, you'd laugh him out of the house, because the **אומות** say, "couldn't we do this?" Because in living in a world where you constantly desire your own input for your own self, you don't know what love is, it's self love. But if you're **ישראל** it's love. And someone who wants into that couldn't possibly give you enough. You'd laugh him out of the house. This is that

addition that משה provides and this is what הלכות תשובה ends with, the whole discussion of what love is and what it means. It's a description of love as passion and desire. So that what it is that משה adds is the potential for passion. A passion that can identify a universe outside of oneself and somehow reflecting everything that you're looking for in life. Not to lose yourself but to achieve yourself. And in that, it gives you a completely different way of bringing מים, which was משה's initial appearance in the תורה, both in actual terms, as he is found in the river and in metaphysical, with his allusion in the preamble to the flood, בשגם הוא בשר.^d

There is one last element of משה that relates so powerfully to the סוכה. Although we speak of a level here that escapes הבל, to the extent that משה in his own life was completely distant from הבל, he's the only didn't go back to a normal life, and yet, initially, he is introduced with those words, בשגם הוא בשר, he too is flesh. The idea here is that there are those whose vision is so broad that its application to a particular reality, investment as a life in one particular reality, is not possible. But what is important is that what ה' told him, ואתה פה עמך עמדי, If you think about where the most profound appreciation, the most poignant sensation of every element of human life that can be found, can be found by ה' more than anyone else. In other words, the totality of what goes into every human being's instant, and every moment that went into that instant, in all of geological time, that vision was provided to משה, that was the vision of ואתה פה עמך עמדי, come see it from My point of view. So in becoming a סוכה, indeed he sacrificed himself to become a סוכה, and his self is in that sacrifice, and became the very mode by which each and every one of those individuals in ישראל, those lives, those moments, became invested in them through him. And that was the tremendous achievement of the man who was חבר, the person who could create the connection, who was חיבר את ישראל לאביהן שבשמים and he did it by becoming himself אבי שוכו, the father of the סוכה.

משה creates a סוכה that provides for traveling in space-time, but it is a defined space, a space seemingly open to but a select few, those who are בני נביאים. The opening of the סוכה to every member of Yisrael is provided by our next guest.



**This transcription is based upon R.M. Weinberg's discussion of the topic in
Jerusalem, Israel, 5762 (2001)**

endnotes:

^a See FrameWorks Notes Series סוכת יצחק – Visualizing Place / Defining Space

^b That is, according to (זוהר (ח"א כח:), we see that משה himself was a reincarnation of הבל himself: (מש"ה = משה, שת הבל).

^c See מורה הנבוכים חלק ראשון - פרק נד or הלכות יסודי התורה פרק ז

^d See חולין קלט: and commentaries there.