

## On Succos We Are Exiled from Our Homes just as Adam HaRishon Was Exiled from Gan Eden

In honor of the upcoming festival of Succos, it is appropriate that we examine the mitzvah of Succoh that HKB”H commanded us in the Torah (Vayikro 23, 42): **”בסוכות תשבו שבעת ימים כל האזרח בישראל ישבו בסוכות, למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בהוציא אותם מארץ מצרים אני ה' אלקיכם”** — you shall dwell in “Succos” for a seven-day period; every native in Yisroel shall dwell in “Succos.” So that your generations will know that I caused the Bnei Yisroel to dwell in “Succos” when I took them from the land of Egypt; I am Hashem, your G-d.

The Tur (O.C. 417) explains in the name of his brother Rav Yehudah, how the “sholosh regolim” correspond to the three holy patriarchs: **”פסח כנגד אברהם דכתיב (בראשית יח-ו) לוי לוי ועשי עוגות ופסח היה, שבועות כנגד יצחק, שתקיעת שופר של מתן תורה היה בשופר מאילו של יצחק, סוכות כנגד יעקב דכתיב (בראשית לג-יז) [ויעקב נסע סוכתה ויבן לו בית] ולמקנהו עשה סוכות.”** Pesach corresponds to Avraham; Shavuos corresponds to Yitzchak; Succos corresponds to Yaakov. So, let us explore the connection between Yaakov and the festival of Succos.

### The Succoh Saves Yisroel from the Accusatory Enemy Chasing after Them

Let us begin by introducing a wonderful passage from the Zohar hakodosh Raiyah Mehemnoh (Emor 100b) concerning the purpose of the mitzvah to sit in the Succoh. It teaches us that Eisav is the prosecutor who is in constant pursuit of Yaakov — the Bnei Yisroel — with his accusations, as it is written (Bereishis 27, 41): **”וישטום עשו את יעקב”** — Eisav harbored hatred toward Yaakov. Now, during the period between Rosh HaShonoh and Yom HaKippurim, Yaakov flees and tries to save himself by means of teshuvah. Finally, during Neilah on Yom HaKippurim, the words of the possuk are realized (Bereishis 33, 16): **”וישב ביום ההוא עשו לדרכו שעירה”** — so Eisav went back on that day on his way toward Seir.

After the prosecutor goes on his way, HKB”H wishes to rejoice with his children. This is indicated by the possuk (ibid. 33, 17): **”ויעקב נסע סוכתה ויבן לו בית”** — then Yaakov journeyed to Succos and built himself a house. These words allude to the mitzvah of Succoh. The Zohar concludes: **”כיון דיתבו בסוכות -- הא אשתזיבו מן מקטרגא וקודשא בריך הוא חדי בבנוי”** — when Yisroel sit in the Succoh they are spared from the prosecutor and HKB”H rejoices with his children.

This elucidation coincides very nicely with the words of the Raiyah Mehemnah in parshas Pinchos (256a) that the Shechinah protects us in the Succoh: **”שכינתא דאיהי סוכה אגינה עליהו ופרישת גדפאה עליהו כאמא על בנין”** — she spreads her wings over us like a mother protecting her children. The Bnei Yissaschor (Tishrei 10, 7) writes in the name of the Arizal that the Succoh constitutes an “ohr makif” — a light that surrounds Yisroel and protects us from external, harmful forces. He adds: **”ותדע שעל ידי הארת אור מקיף בורחים כל החיצונים, כמה דאת אמר (דברים כח-י) וראו כל עמי הארץ כי שם ה' נקרא עליך דייקא - אור מקיף את איש הישראלי, ויראו ממך”** — the external forces flee and the words of the following possuk are fulfilled (Devorim 28, 10): **”then all the peoples of the earth will see that the name of Hashem is proclaimed over you, and they will revere you.”** This possuk is a reference to the “ohr makif”’s protection of a Jewish person.

It appears that the words of the Tur, citing his brother, that the festival of Succos corresponds to Yaakov, are founded on this explicit teaching of the Raiyah Mehemnah. The wicked Eisav pursued Yaakov intending to kill him. Yaakov was spared in the merit of hiding within the protective confines of the Succoh. Signifying this fact, it states: **”ויעקב נסע סוכתה”** — and Yaakov journeyed to Succos. Similarly, we, the descendants of Yaakov, are spared from the prosecutor pursuing us by sitting in the Succoh.

Nonetheless, in light of the words of the Raiyah Mehemnah, an obvious question must be asked. Yisroel have just completed the teshuvah process associated with Rosh HaShonoh and Yom HaKippurim and supposedly HKB”H has forgiven them for all of their transgressions. HKB”H has promised us (Vayikro 16, 30): **“כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאותיכם”** — **לפני ה’ תטהרו** — for on this day He shall provide atonement for you to cleanse you; from all your sins before Hashem shall you be cleansed. This being the case, why do we still require protection and sparing from the prosecutor by means of the Succoh’s “ohr makif”?

### The Chasam Sofer’s Sacred Notion Concerning the Waving of the Four Species

To help us better understand the words of the Raiyah Mehemnah, the neshamah of Moshe Rabeinu, let us visit, in honor of Succos, the sacred domain of the Chasam Sofer and his “derashos” (part 1, page 52, column 3). He addresses, in his inimitable way, the exalted subject of the significance of the waving of the four species; it is worthwhile for every Jew to review and keep his words in mind when performing this mitzvah.

First, let us recall what we have learned in the Gemoreh (Succoh 37b and 38a) concerning the waving of the four species: **“מוליך ומביא למי שהארבע רוחות שלו, מעלה ומוריד למי שהשמים”** — **והארץ שלו** — one extends them to and fro for the sake of the One Whom the four directions are His; then one raises them up and lowers them down for the sake of the One Whom the heavens and the earth are His. The Gemoreh states: **“רב אחא בר יעקב ממטי ליה ומיייתי ליה, אמר דין גירא בעיניה דסטנא. ולאו מלתא היא, משום דאתי לאיגרוי ביה”** -- Rav Acha bar Yaakov used to extend the lulav outward and bring it inward and say: “This is an arrow in the eye of the Soten.” But this is not a proper thing to do, because he (Soten) may come to provoke the person to sin. Rashi explains that the Soten is the yetzer hora; it will infuriate the Soten to see that it is incapable of stopping us from performing mitzvos; it will dedicate itself to causing man to stray from his Maker.

The Chasam Sofer focuses on Rav Acha bar Yaakov’s statement: **“דין גירא בעינא דסטנא”** — this is an arrow in the eye of the Soten. He could have simply said that the lulav is an arrow aimed at the Soten. Instead his statement insinuates a direct frontal attack on the Soten -- **בעינא דסטנא** — in his eye, in his face. The Gemara (Yoma 20a) teaches us that the Soten does not reign on Yom HaKippurim. Hence, the Chasam Sofer suggests that one might think that we have already been

victorious in battle on Yom HaKippurim; the Soten has turned tail and fled; why bother pursuing him and engaging him in battle? We are better off leaving him alone.

This is a totally erroneous assumption. With the conclusion of Yom HaKippurim, the Soten — the yetzer hora — doubles its previous efforts and immediately returns to the battlefield. In fact, we have learned in the Gemoreh (Succoh 52a): **“כל הגדול מחבירו יצר גדול הימנו”** — the greater the person, the greater is his yetzer hora. Consequently, after becoming bigger and better human beings on Yom HaKippurim, the yetzer hora intensifies its efforts. This necessitates that we prepare ourselves appropriately for this intensified assault.

This then is the message Rav Acha bar Yaakov wished to convey. He waved his lulav in all four directions and up and down proclaiming: “This is an arrow the eye of the Soten.” He is informing us that the Soten does not flee after Yom HaKippurim. Rather, we should rest assured that immediately after Yom HaKippurim he stands ready to wage battle against us on all fronts — face to face. Hence, Rav Acha bar Yaakov emphasizes that the lulav is an arrow in the eye of the Soten — he is standing face to face with us in battle.

We now stand enlightened with regard to the words of the Zohar hakodosh cited above. We learned that sitting in the Succoh is designed to save Yisroel from the pursuit of the prosecutor. Although, the Soten — the prosecuting yetzer hora — has no power on Yom HaKippurim; nevertheless, immediately after Yom HaKippurim, he renews and intensifies his attacks in keeping with the dictum (Succoh 52a): **“כל הגדול -- מחבירו יצר גדול הימנו”** — the greater the person, the greater is his yetzer hora. This is a stronger version of the yetzer hora which we have yet to face. Therefore, HKB”H places us in the Succoh to protect us from this dangerous prosecutor. In the words of the Gemoreh (B.B. 16a): **“הוא שטן הוא יצר הרע הוא”** — **מלאך המות** — he is the Soten; he is the yetzer hora; he is the angel of death.

### Departure from the House to the Succoh Is a Form of Exile and Atonement

In honor of Succos, let us delve deeper into the words of the Raiyah Mehemnah. We learned that after Yom HaKippurim, the prosecutor pursues us and we are saved from him by means of sitting in the Succoh. Based on Rovov’s elucidation, the Gemoreh (Succoh 2a) provides the following reason for the mitzvah of Succoh: **“בסוכות תשבו שבעת ימים, אמרה תורה כל שבעת הימים צא מדיירת קבע ושב בדיירת עראי”** — for seven days,

we are to abandon our permanent dwellings and sit in temporary dwellings. We must endeavor to explain why HKB”H specifically chose the festival of Succos for this exercise — leaving our permanent dwellings to sit in temporary dwellings.

Let us introduce the Pesikta D’Rav Kahana (Chapter 28): **“עושים סוכה אחר יום הכיפורים, כי בראש השנה יושב הקב”ה בדין על באי העולם וביום הכיפורים הוא חותם את הדין, שמא יצא דינם לגלות, ועל ידי כן עושים סוכה וגולים מבתיהם לסוכה, והקב”ה מעלה עליהם כאלו גלו לבבל.”** Here we learn that HKB”H established that the mitzvah of Succoh be fulfilled in temporal proximity to the Days of Judgment -- Rosh HaShonoh and Yom HaKippurim — to account for a possible decree of exile against Yisroel. When Yisroel leave their homes and sit in their Succos, HKB”H considers it as if they were exiled to Bavel.

This idea is reflected in the formula of the “yehi rotzon” that is recited before sitting in the Succoh: **“ובזכות צאתי מביתי החוצה ודרך מצותיך ארוצה, יחשב לי זאת כאלו הרחקתני נדוד, and in the merit of my leaving my house to go outside and enthusiastically performing Your mitzvos, may it be considered on my behalf as if I have wandered far off. Abundantly, cleanse me of my iniquity and purify me from my sin. We can now suggest that this is the meaning of Rovo’s elucidation: “אמרה תורה כל שבעת הימים צא — we enter and sit in temporary dwellings so that it will be considered like being in exile — to atone for a possible decree of exile rendered against us.**

Nonetheless, the commentaries are bewildered and the doorposts shudder at the words of the Pesikta. We are promised in the possuk that Yom HaKippurim provides us with atonement (Vayikro 16, 30): **“כי ביום הזה יכפר עליכם לטהר אתכם — מכל חטאותיכם לפני ה’ תטהרו”** — for on this day He shall provide atonement for you to cleanse you — from all your sins before Hashem shall you be cleansed. If this is so, then why is it also necessary to leave our houses and enter the Succoh to provide atonement for exile?

### The Twenty-one Days from Rosh HaShonoh to Shemini Atzeres Constitute a Tikun for the Sin of Adam HaRishon

I have been inspired with a wonderful idea based on a teaching of the Arizal’s in Shaar HaKavanos (Rosh HaShonoh Drush 1). We find that HKB”H blessed us with four festivals in the month of Tishrei: Rosh HaShonoh, Yom HaKippurim, Succos and Shemini Atzeres.

The connection between Rosh HaShonoh and Yom HaKippurim is obvious; the “Aseres Yimei Teshuvah” begin with Rosh HaShonoh and conclude with Yom HaKippurim. Additionally, we are all familiar with the famous line in the piyut (liturgical poem) **“בראש השנה יכתבון”** — on Rosh HaShonoh their decree is inscribed and on the fast day of Yom Kippur it is sealed. Yet, Succos and Shemini Atzeres seem to be separate entities unrelated to Rosh HaShonoh and Yom HaKippurim.

The Arizal, however, informs us that all four of these holidays form a single chain designed to rectify the sin of Adam HaRishon — eating from the Tree of Knowledge on Rosh HaShonoh. To clarify matters, let us present the midrashic source for this idea as brought by Rabeinu Nissim in his commentary on the Gemoreh (R.H. 16a):

**“ויש לשאול למה אדם נידון בראש השנה יותר מבשאר ימים. תירוץ דבר זה למדנו מדגרסינן בפסיקתא (פסקא כג) בשם רבי אליעזר דתניא בכ”ה באלול נברא העולם. וגרסינן תו התם בפסיקתא, נמצא אומר בראש השנה נברא אדם הראשון - שעה ראשונה עלה במחשבה, שניה נתייעץ [הקב”ה] עם מלאכי השרת, בשלשה כנס עפרו, בד’ גבלו, בה’ רקמו, בו’ עשאו גולם, בז’ זרק בו נשמה, בח’ הכניסו לגן עדן.**

**בתשיעית נצטווה [שלא לאכול מעץ הדעת], בעשירית סרח [אכל מעץ הדעת], באחת עשרה נידון, בשתים עשרה יצא בדימוס [זכאין]. אמר לו הקב”ה זה סימן לבניך, כשם שעמדת לפני בדין ביום זה ויצאת בדימוס, כך עתידין בניך להיות עומדים לפני בדין ביום זה ויוצאין בדימוס, וכל זה אימתי בחדש השביעי באחד לחודש.”** ומסיים הר”ן: **“ומכאן סמך למה אדם נידון בראש השנה יותר מבשאר ימים.”**

We learn that the world was created on the twenty-fifth of Elul; hence Adam HaRishon was created on Rosh HaShonoh. The Pesikta (23) then elaborates on the events of that momentous day, hour by hour. During the sixth hour his raw shape was formed; in the seventh hour he received a neshamah; in the eighth hour he was placed in Gan Eden; in the ninth hour he was commanded not to eat from the Tree of Knowledge — the Etz HaDa’as; in the tenth hour he transgressed and ate of the forbidden fruit; in the eleventh hour he was judged; in the twelfth hour he was acquitted. Consequently, HKB”H told Adam that just as you were judged on this day and acquitted, so, too, will your descendants stand in judgment, in the future, on this day, and be found innocent. Thus, Rabeinu Nissim concludes that this is the basis for Rosh HaShonoh being established as the Day of Judgment.



## Every Human Being Is Obligated to Rectify His Part in the Sin of the Etz HaDa'as

Thus, we have clear-cut evidence that the basis for Rosh HaShonoh being instituted as the Day of Judgment dates back to the sin of the Etz HaDa'as — when Adam HaRishon ate of the forbidden fruit on that very day. One might ask what that has to do with us; why must we also stand in judgment on Rosh HaShonoh? The reason is because all of humanity — all of the neshomos of future human beings — were contained in Adam HaRishon's being at the time of the sin. Hence, the death decree was decreed on all of creation as explained in the Arizal's Sefer HaLikutim (Ha'azinu):

**“סיבת חטאו של אדם הראשון היה, בסיבת הנשמות שהיו כלולים בו מכל מין ומין, מהם צדיקים מהם רשעים, מהם גזלנים מהם גרגרים, ומצדם נתאוה לאכול מן העץ, אם כן לא היה מצדו כל כך חטא כי אם בסיבתם, ועם כל זה עשה תשובה, כי לולי החטא היה נצחי לעולם, ובחטאו נאמר לו (בראשית ב-יז) כי ביום אכלך ממנו מות תמות.”**

Adam HaRishon's sin was caused by the neshomos that made up his being. For those neshomos included both tzaddikim and reshaim; it was due to these latter neshomos that he desired to eat from the tree. The sin was due more to them than to him. Nonetheless, he still performed teshuvah. If not for the sin, he would have lived on for all eternity. As a result of the sin it states (Bereishis 2, 17): “for on the day you eat of it, you shall surely die.”

Here is the bottom line. On every Rosh HaShonoh, every Jew is held accountable for his participation in the rebellious act of eating from the Etz HaDa'as -- in direct violation of Hashem's command. The true test is to see if we now observe and fulfill the mitzvos properly. Performing mitzvos according to the letter of the law is a true indication that we no longer wish to continue rebelling against Hashem. This is the reason we stand in judgment on Rosh HaShonoh.

So, now let us return to the teaching of the Arizal. We learned that the entire period from Rosh HaShonoh until Shemini Atzeres is a continuum of service to Hashem. During this period, we are obligated to rectify the monumental sin of partaking from the fruit of the Etz HaDa'as. After completing the process of tikun and atonement on Hoshana Rabbah — the twenty-first day — we merit uniting with Hashem on Shemini Atzeres. This is described in a beautiful Midrash cited by the Mateh Moshe (Hoshana Rabbah 957):

**“יום השביעי הוא הושענא רבה, ולמה נקרא שמו הושענא רבה, אמר הקב"ה לאברהם, אני יחיד ואתה יחיד, אתן לבניך יום המיוחד לכפר בו עוונותם, וזהו הושענא רבה, פירוש שמי אהי"ה גימטריא כ"א, ואתה בכ"א, עשרה דורות מאדם ועד נח, ועשרה דורות מנח ועד אברהם, והושענא רבה כ"א ימים לחודש תשרי, אמר לו הקב"ה לאברהם, אם אין כפרה לבניך בראש השנה יהיה ביום הכיפורים, ואם לאו יהיה בהושענא רבה.”**

Hoshana Rabbah is the seventh day of the festival. Why is it called Hoshana Rabbah? HKB"H said to Avraham: “I am One and you are one; I will provide your descendants with a special day on which to atone for their sins — that day is Hoshana Rabbah. My name is אהי"ה which has a numerical value of twenty-one; you are also twenty-one.” There were ten generations from Adam to Noach and ten generations from Noach to Avraham; hence, Avraham was the twenty-first generation from creation. (Translator's note as heard from Rabbi Pinches: Avram represented the twentieth generation of mankind; when HKB"H changed his name to Avraham, he was considered to be a new being; this is based on a Midrash Tanchuma; hence, the twenty-first generation. The Kaf HaChaim provides another way to reckon the twenty-one generations. He counts Noach as the tenth and eleventh generations — Noach before the flood and Noach after the flood.) Similarly, Hoshana Rabbah is the twenty-first day of the month of Tishrei. HKB"H said to Avraham: “If your children did not receive atonement on Rosh HaShonoh, they can do so on Yom HaKippurim; if not on Yom HaKippurim then on Hoshana Rabbah.”

## Yaakov Ovinu Was Exiled to Choron to Provide Tikun for Adam HaRishon

Continuing along this glorious path, let us now address what the Tur wrote in the name of his brother. The festival of Succos corresponds to Yaakov Ovinu, as it is written (Bereishis 33, 17): **“ויעקב נסע סוכתה”** — and Yaakov journeyed to Succos. To clarify matters, we will introduce a wonderful passage from the Midrash Tanchuma (Vayeitzei 1) elucidating the possuk (Bereishis 28, 10):

**“ויצא יעקב מבאר שבע וילך חרנה. ילמדנו רבנו, ההורג את הנפש בשגגה, להיכן היה גולה. כך שנו רבותינו, ההורג נפש בשגגה גולה לערי מקלט, לשלש הערים שבעבר הירדן ושלש שבארץ כנען, ויעקב אבינו גלה לחרן בורח בנפשו, ונתיירא שלא יהרוג אותו הרשע עשו אחיו, מכיון שראהו הקב"ה בצרה גדולה נגלה עליו בחלום.”**

The possuk states that Yaakov left Be'er Sheva and travelled to Choron. The Midrash views this journey as the beginning

of Yaakov's exile. It compares Yaakov to a person who inadvertently killed another human being. Just as that person must flee for his life and go into exile — seeking protection in a “city of refuge” — so, too, Yaakov had to flee for his life to Choron — fearful that his evil brother Eisav would kill him.

At first glance, this is puzzling and difficult to comprehend. Where do we find that Yaakov killed anyone accidentally necessitating his exile to Choron? We can solve this puzzle by referring to the following Gemoreh (B.M. 84a): **“שופריה דיעקב”** **“אבינו מעין שופריה דאדם הראשון”** — the radiance of Yaakov Ovinu resembled the radiance of Adam HaRishon. The Zohar hakodosh (Bereishis 35b) adds that this implies that Yaakov Ovinu was the tikun for Adam HaRishon: **“דהא יעקב דוגמא דאדם הראשון הוה דיעקב שופריה דאדם הראשון הוה”**. The Arizal explains in Shaar HaPesukim (Vayigash) that Yaakov Ovinu was a “gilgul” — a reincarnation — of Adam HaRishon and was thus obligated to rectify his failures and transgressions.

Now, when Adam HaRishon sinned with the Eitz HaDa'as, he brought the reality of death to the world. We know this from the following possuk (Bereishis 2, 17): **“ומעץ הדעת טוב ורע לא תאכל ממנו, כי ביום אכלך ממנו מות תמות”** — but of the Eitz HaDa'as Good and Bad, you must not eat; for on the day you eat of it, you will surely die. Our blessed sages state that although he had no intention of bring the reality of death to the world, nevertheless he is viewed as one who killed accidentally and requires atonement. As a consequence, HKB”H banished Adam from Gan Eden, as it is written (Bereishis 3, 24): **“ויגרש את האדם”** — and He drove the man out. Addressing this act, the Midrash teaches (Bamidbar Rabbah 23, 13): **“ולמה נתגרש על שהביא מיתה על הדורות, והיה חייב למות מיד אלא שריחמת עליו וגירשתו, כדרך הרוצח בשגגה שגולה ממקומו לערי מקלט”** — he was driven out of Gan Eden, because he brought death to future generations; in truth, he should have died immediately, but Hashem had mercy on him and drove him out instead — just as one who kills inadvertently is exiled from his home to a “city of refuge.”

Thus we have learned a very novel idea. We already learned from the Midrash presented by Rabeinu Nissim that Adam HaRishon repented on the very same day that he sinned — on Rosh HaShonoh. Also, HKB”H acquitted him and promised to acquit his descendants on Rosh HaShonoh. Nevertheless, Adam still required atonement for having brought the reality of death to the world. Precisely for this reason HKB”H drove him out of Gan Eden as if he had accidentally killed another human being and needed to be exiled.

In this manner, we have merited to decipher our sages' enigmatic message: **“כך שנו רבותינו, ההורג נפש בשגגה גולה לערי מקלט... ויעקב אבינו גלה לחרן בורח בנפשו, ונתיירא שלא יהרוג אותו הרשע עשו אחיו”** — just as one who kills accidentally is exiled to a “city of refuge,” so, too, Yaakov Ovinu was exiled to Choron — to save his life and spare him from his wicked brother Eisav. Seeing as Yaakov was the tikun for Adam HaRishon — who brought death to the world — he had to atone by being exiled from his home — as befits one who kills inadvertently.

### Dwelling in the Succoh Is Considered like Exile for the Sin of the Eitz HaDa'as

We can now rejoice at having shed some light on the words of the Raiyah Mehemnah. We learned that the prosecutor pursues us just like Eisav pursued Yaakov. His salvation was associated with dwelling in Succos: **“ויעקב נסע סוכותה”** — and Yaakov journeyed to Succos. In similar fashion, we are spared from the prosecutor by dwelling in the Succoh. Furthermore, our blessed sages provided us with the remarkable revelation that leaving our houses on this festival to dwell in the Succoh is a form of exile.

Based on what we have established, we can explain the matter as follows. Eisav pursued Yaakov with the intent to kill him for being the “gilgul” of Adam HaRishon — who brought the reality of death to the world. Yaakov countered by cleverly dwelling in the Succoh — representing atonement by means of exile; this saved him from Eisav. We, the descendants of Yaakov Ovinu, are also obligated to dwell in the Succoh during this time of the year to make amends for the parts we played in the sin of the Eitz HaDa'as.

While it is true that we received atonement on Yom HaKippurim, nevertheless the prosecutor continues to pursue us. He does so claiming that we are still liable for bringing death to the world — albeit inadvertently. Therefore, HKB”H in His infinite mercy saw fit to provide us with the remedy prior to the malady. He provided us with the festival of Succos so that we would leave our homes for the confines of the Succoh. Doing so is considered as if we have wandered afar as if in exile; this affords us complete atonement.

At this point, we can better appreciate the words of the Tur citing his brother. The festival of Succos corresponds to Yaakov. Yaakov sought refuge in Succos, because Eisav wished to kill him for being a “gilgul” of Adam HaRishon — who brought death into the world. Similarly, we, the children of Yaakov, are exiled from our homes to Succos in order to rectify the parts we played in the sin of the Eitz HaDa'as.

## HKB”H Drove Adam HaRishon from a Permanent Dwelling to a Temporary Dwelling

Let us now revisit Rovo’s elucidation concerning the mitzvah of Succoh: **”בסוכות תשבו שבעת ימים, אמרה תורה כל שבעת”** “**בסוכות תשבו שבעת ימים, אמרה תורה כל שבעת עראי”** — the Torah commands us to abandon our permanent dwellings for seven days and to sit instead in temporary dwellings. To explain this, let us first explain the reason why HKB”H banished Adam HaRishon from Gan Eden.

In truth, human failure and shortcomings stem from devoting too much time to the pursuit of worldly frivolities rather than dedicating our lives to the study of Torah and the service of Hashem. People forget that this world is not a permanent dwelling but is merely a temporary dwelling. This notion is expressed in the following Mishnah (Ovos 4, 16): **”רבי יעקב אומר, העולם הזה דומה לפרוזדור בפני העולם הבא, התקן עצמך בפרוזדור כדי שתיכנס לטרקלין”** — Rabbi Yaakov says: This world is like a corridor before the World to Come; prepare yourself in the corridor so that you may gain entrance to the banquet hall.

With this in mind, we can comprehend the reason for Adam HaRishon’s failure in the matter of the Eitz HaDa’as. He was placed in Gan Eden as a permanent dwelling without the fear or anticipation of dying. Consequently, he felt overly safe and secure. This allowed the primeval serpent — the “nochosh hakadmoni” — the yetzer hora, to take advantage

of the situation and trick Adam HaRishon with his wife and subterfuge. As a consequence, in the immediate aftermath of the sin, HKB”H decreed that Adam must die. In addition, He banished Adam from Gan Eden to live out the rest of his life in this mundane physical world. The purpose of this punishment was so that he would always remember that he was now living in a temporary dwelling and that he must necessarily make amends in the corridor, this world, in order to gain entrance to the banquet hall — Gan Eden in the World to Come.

In effect, with HKB”H’s banishment of Adam HaRishon from Gan Eden, He intended to teach Adam an important lesson. It was as if HKB”H was saying: **”צא מדירת קבע”** — leave your permanent dwelling in Gan Eden, **”ושב בדירת עראי”** — and sit instead in the temporary dwelling known as “this world”; you can no longer remain in Gan Eden on a permanent basis, since it has been decreed that you must die. In similar fashion, HKB”H gave us the mitzvah of Succoh: **”בסוכות תשבו שבעת ימים”** — you shall dwell in Succos for seven days. This is a form of exile to atone for our participation in the sin of the Eitz HaDa’as. **”אמרה תורה כל שבעת הימים”** — the Torah commanded us to dwell in the Succos for the entire seven days as an allusion to the seventy years that man dwells in this world. **”צא מדירת קבע”** **”ושב בדירת עראי”** — we are instructed to leave our permanent dwellings in favor of temporary dwellings so that we always remember that life in this world represents only a temporary dwelling. In this manner, we can overcome and defeat the “nochosh hakadmoni” who is the yetzer hora.



Le'refua shelema of Hagaon Rabbi Shalom Chayim ben Aliza

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