HAG HASUKKKOT OR HAG LASHEM?: AN ANALYSIS OF THE PARASHAT HAMO'ADOT (VAYYIKRA 23) - (THE TORAH READING FOR THE FIRST DAY[S] OF SUKKOT)

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I

PARASHAT HAMO'ADOT

The only complete treatment of the holiday calendar found in the Torah is focal point of the Torah reading for the first day[s] of Sukkot. Although reading it in the original (to which we will refer throughout the shiur) is preferable, here is a translation which may be used for reference. Paragraph breaks represent separation of Parashiot and those few terms which are **in bold-faced print** will be explained in the shiur:

> *1 YHVH spoke to Mosheh, saying:*
> *2 Speak to the people of Yisra'el and say to them: These are the appointed festivals of YHVH that you shall proclaim as **Mikra'ei Kodesh**, my appointed festivals.*
> *3 Six days shall work be done; but the seventh day is a **Shabbat Shabbaton**, a **Mikra Kodesh**; you shall do no work: it is a Shabbat to YHVH throughout your settlements.*
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> *4 These are the appointed festivals of YHVH, the **Mikra'ei Kodesh**, which you shall celebrate at the time appointed for them.*
> *5 In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to YHVH,*
> *6 and on the fifteenth day of the same month is the festival of unleavened bread to YHVH; seven days you shall eat unleavened bread.*
> *7 On the first day you shall have a **Mikra Kodesh**; you shall not work at your occupations.*
> *8 For seven days you shall present YHVH's offerings by fire; on the seventh day there shall be a **Mikra Kodesh**: you shall not work at your occupations.*
>
> *9 YHVH spoke to Mosheh:*
> *10 Speak to the people of Yisra'el and say to them: When you enter the land that I am giving you and you reap its harvest, you shall bring the **omer** of the first fruits of your harvest to the priest.*

*11 He shall raise the **omer** before YHVH, that you may find acceptance; on the day after the Shabbat the priest shall raise it.*
*12 On the day when you raise the **omer**, you shall offer a lamb a year old, without blemish, as a burnt offering to YHVH.*
13 And the grain offering with it shall be two-tenths of an ephah of choice flour mixed with oil, an offering by fire of pleasing odor to YHVH; and the drink offering with it shall be of wine, one-fourth of a hin.
14 You shall eat no bread or parched grain or fresh ears until that very day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your settlements.

*15 And from the day after the Shabbat, from the day on which you bring the **omer** of the elevation offering, you shall count off seven weeks; they shall be complete.*
16 You shall count until the day after the seventh Shabbat, fifty days; then you shall present an offering of new grain to YHVH.
17 You shall bring from your settlements two loaves of bread as an elevation offering, each made of two-tenths of an ephah; they shall be of choice flour, baked with leaven, as first fruits to YHVH.
18 You shall present with the bread seven lambs a year old without blemish, one young bull, and two rams; they shall be a burnt offering to YHVH, along with their grain offering and their drink offerings, an offering by fire of pleasing odor to YHVH.
19 You shall also offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of well-being.
20 The priest shall raise them with the bread of the first fruits as an elevation offering before YHVH, together with the two lambs; they shall be holy to YHVH for the priest.
*21 On that same day you shall make proclamation; you shall hold a **Mikra Kodesh**; you shall not work at your occupations.This is a statute forever in all your settlements throughout your generations.*
22 When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and for the alien: I am YHVH your God.

23 YHVH spoke to Mosheh, saying:
*24 Speak to the people of Yisra'el, saying: In the seventh month, on the first day of the month, you shall observe a **Shabbaton**, a commemoration of **T'ruah**, a **Mikra Kodesh**.*
25 You shall not work at your occupations; and you shall present YHVH's offering by fire.

26 YHVH spoke to Mosheh, saying:
*27 Now, the tenth day of this seventh month is the day of atonement; it shall be a **Mikra Kodesh** for you: you shall deny yourselves and present YHVH's offering by fire;*

28 and you shall do no work during that entire day; for it is a day of atonement, to make atonement on your behalf before YHVH your God.
29 For anyone who does not practice self-denial during that entire day shall be cut off from the people.
30 And anyone who does any work during that entire day, such a one I will destroy from the midst of the people.
31 You shall do no work: it is a statute forever throughout your generations in all your settlements.
*32 It shall be to you a **Shabbat Shabbaton**, and you shall deny yourselves; on the ninth day of the month at evening, from evening to evening you shall keep your Shabbat.*

33 YHVH spoke to Mosheh, saying:
34 Speak to the people of Yisra'el, saying: On the fifteenth day of this seventh month, and lasting seven days, there shall be the festival of booths to YHVH.
*35 The first day shall be a **Mikra Kodesh**; you shall not work at your occupations.*
*36 Seven days you shall present YHVH's offerings by fire; on the eighth day you shall observe a **Mikra Kodesh** and present YHVH's offerings by fire; it is a solemn assembly; you shall not work at your occupations.*
*37 These are the appointed festivals of YHVH, which you shall celebrate as times of **Mikra Kodesh**, for presenting to YHVH offerings by fire - burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day -*
38 apart from the Shabbats of YHVH, and apart from your gifts, and apart from all your votive offerings, and apart from all your freewill offerings, which you give to YHVH.
*39 Now, the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the festival of YHVH, lasting seven days; a **Shabbaton** on the first day, and a **Shabbaton** on the eighth day.*
40 On the first day you shall take the fruit of majestic trees, branches of palm trees, boughs of leafy trees, and willows of the brook; and you shall rejoice before YHVH your God for seven days.
41 You shall keep it as a festival to YHVH seven days in the year; you shall keep it in the seventh month as a statute forever throughout your generations.
42 You shall live in booths for seven days; all that are citizens in Yisra'el shall live in booths,
43 so that your generations may know that I made the people of Yisra'el live in booths when I brought them out of the land of Egypt: I am YHVH your God.
44 Thus Mosheh declared to the people of Yisra'el the appointed festivals of YHVH.

II

Since every subsection within our selection utilizes and highlights the number seven (which is a topic for a separate shiur), I would like to pose seven questions on the text:

> *1) Five of the holidays mentioned are also described as a **Shabbaton** - and two of them, [the weekly] Shabbat and Yom haKippurim are called **Shabbat Shabbaton**. What is the meaning of this word (which is clearly related to **Shabbat**)?*
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> *2) The listing presented is "the appointed times of YHVH which you (the B'nei Yisra'el) shall declare". Those holidays which fall on a given day of the month (e.g. Pesach on Nisan 15) are clearly declared by the B'nei Yisra'el, when the court announces the new month (under those circumstances when the calendar was fixed on a monthly basis by the testimony of witnesses who had seen the new moon); this is the Gemara's explanation for the liturgical phrase **M'kadesh Yisra'el v'haZ'manim** (He who sanctifies Yisra'el and the seasons) - it is Yisra'el who sanctify the seasons (BT Berakhot 49a). It is, therefore, understandable why Pesach, Shavu'ot etc. are listed in a group headed by "which you shall declare in their time". Shabbat, on the other hand, exists independently of our declaration or observance of that holy day (which is why the signature form in the Shabbat liturgy is **M'kadesh haShabbat**, with no mention of Yisra'el (see, however, JT Berakhot 8:1 for a variant version). Why then is Shabbat included in our list? This question is a bit stronger when viewed against the backdrop of the Gemara in Arakhin (11b), which notes that the reason we don't say Hallel on Shabbat is because Shabbat is not considered a **Mo'ed** (appointed time).*
>
> *3) In the section (vv. 9-14) relating to the beginning-of-the-harvest offering (brought on the second day of Hag haMatzot), the Torah describes this offering as an **omer** - which is the amount of the offering. Not only is it odd to refer to an offering by its volume, this term is repeated four times within a space of 6 verses. What is the significance of the **omer** as an appelation for this offering?*
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> *4) At the end of the section detailing the festival of Shavu'ot (vv. 15-22), the Torah interjects the laws of Pe'ah (leaving the corner of the field unharvested for the poor) and Leket (leaving the gleaning of the harvest - again for the poor). What is the rationale behind the inclusion of these "non-holiday" laws in our list?*
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> *5) In v. 24, the holiday of the first day of the seventh month (which we commonly call "Rosh haShanah") is denoted not only as a **Shabbaton**, but also as a **Zikhron T'ruah** - meaning "commemoration of a [Shofar's] blast". Although Rashi explains that this refers to the obligation to recite the various theme-driven verses during Musaf of Rosh haShanah, this only works if we read **Zikhron T'ruah** as "a mention of a Shofar blast "; however, a simpler read is "a commemoration of a Shofar blast ". What is being commemorated by the blasting of the*

Shofar?

*6) In v. 32, Yom haKippurim is called a **Shabbat Shabbaton** (just as it is earlier in Vayyikra - 16:31). Why is Yom haKippurim given this title - which is otherwise only accorded to Shabbat?*

*7) A careful look at the "parashah" of Sukkot / Sh'mini Atzeret (vv. 33-44) reveals that there are really two distinct sections within this one parashah. Note that v. 37 begins with **Ele Mo'adei YHVH**, a perfect conclusion to the opening **Ele Mo'adei YHVH** (v. 4). Once that "conclusion" is finished (v. 38), the Torah adds another perspective of Sukkot / Sh'mini Atzeret. Note the differences between the two sections:*

> *a) In the first section, the holiday is called **Hag haSukkot**, but does not explain the meaning for this title; the second refers to it as **Hag l'YHVH** - but associates the timing with the end of the harvest season.*
>
> *b) In the first section, both the first and eighth days area called **Mikra'ei Kodesh** ; in the second section both are called **Shabbaton**.*
>
> *c) The first section only includes the commands regarding not working and bringing the proper offerings; the second includes the two Mitzvot unique to the holiday - the four species (Lulav, Etrog, Hadas, Aravah) and residing in the Sukkah.*

Our final question: Why are there two independent texts of Sukkot / Sh'mini Atzeret?

III

THE VILNA GA'ON'S EXPLANATION

R. Eliyahu Kramer zt"l, known as the Ga'on miVilna (d. 1799), suggests a brilliant and innovative approach to understanding the first section which answers our second question - and a bit of the first.

*[Introductory note: as the Torah instructs us in Sh'mot 12:16, we are not allowed to do M'lakhah on a Yom Tov, with the exception of **Okhel Nephesh** (M'lakhah needed for eating purposes for that day; this is permitted only when Yom Tov falls on a weekday). This is not true regarding Shabbat, on which all M'lakhah is forbidden - nor is it true for Yom haKippurim, where there is no permit for any food-related M'lakhah].*

The Ga'on maintains that the first section (vv. 1-3) is not addressing [the weekly] Shabbat; rather, it operates as a header for the rest of the Parashah:

Six days shall work be done - this refers to the six holidays (first day of Pesach, last day of Pesach, Shavu'ot, Rosh haShanah [remember that from the Torah's perspective, even Rosh haShanah is only one day], first day of Sukkot and Sh'mini 'Atzeret) when some type of M'lakhah (**Okhel Nephesh**) may be done;

But the seventh day is a Shabbat Shabbaton- this refers to the seventh of these days, Yom haKippurim;

You shall do no work- on Yom haKippurim, all types of M'lakhah are forbidden.

In this fashion, the Ga'on explains the inclusion of Shabbat on our list - it isn't there at all! It also explains the use of the phrase **Shabbat Shabbaton** in v. 3 - it is referring to Yom haKippurim, which has already been titled **Shabbat Shabbaton** in Ch. 16.

Although there is much to recommend this approach, I would like to suggest one that not only responds to all of our questions, but also addresses this "Shabbat" section from a "p'shat" perspective.

IV

WHAT IS A "MIKRA KODESH"?

Before addressing the overall theme of this parashah, I would like to pose two questions of a general nature:

> *a) What is the meaning of the phrase **Mikra Kodesh**, which is the description of each one of these special days (along with a general name for all of them: v. 2,4,37)?*
>
> *b) What is the rationale behind the placement of this list? Why is it set towards the end of Sefer Vayyikra? (Of course, this question could be posed no matter where it is placed; nevertheless, if we can find a solid reason why this parashah "belongs" here, that is a path we should pursue.)*

REEXPERIENCING THE EVOLUTION OF THE GOY KADOSH

Every one of the days under discussion is liturgically referred to as a **Zekher liY'tziat Mitzrayim** - a "commemoration of the Exodus". Although it is abundantly clear why Pesach serves this purpose - and both Shabbat (D'varim 5:15) and Sukkot (Vayyikra 23:43) are connected with the Exodus in the Torah - the rest of the holidays don't have an apparent connection with the Exodus. Even the Sukkot

association is weak if we understand **Y'tzi'at Mitzrayim** as the plagues and the crossing of the Reed Sea. Why is each of these holy days considered a **Zekher liY'tziat Mitzrayim**?

I would like to suggest that the entire system of the Jewish calendar - including both Shabbat and all of the Yamim Tovim - is designed to help us reexperience and internalize the "higlights" of our travels through the desert. In other words, we must adopt a more complete and inclusive understanding of **Y'tzi'at Mitzrayim**. As we examine the salient features of each of these holy days, specifically as they are outlined - and alluded to - in our text, we will find that each of them reinforces a component of that experience which the Torah desires us to maintain. We will also find that the order of the holy days can be viewed as deliberate and sequentially significant.

When we stood at the foot of Har Sinai - which was the intermediary goal of the Exodus (Sh'mot 3:12) - God assured us that if we keep His covenant, we will become a **Goy Kadosh** (a holy nation). There are two distinct elements in this formula: A nation, implying a unified purpose, common concern and pervasive sense of mutual responsibility. The second element is holiness, wherein that unified group is directed towards a sanctified purpose. This order is significant and indispensable; we must first achieve a sense of unity and fellowship before moving that group into the realm of the holy. It is only after this dual goal has been achieved that we can construct the Mishkan and allow God's Presence to rest among us - which is the pinnacle of the Goy Kadosh. The system of the Jewish calendar can best be understood through the prism of the evolution of the B'nei Yisra'el towards their destiny as a Goy Kadosh.

This explains why each of these holy days is considered a **Mikra Kodesh**. The word **Mikra** is used in only one other context (besides Sh'mot 12 - Pesach; our parashah and the other "listing" at Bamidbar 28) - in Bamidbar 10:2. God commanded Mosheh to fashion two trumpets of silver, which were to be used **l'Mikra ha'Edah** - to assemble the people. A Mikra is, therefore, a call of assembly. What then is a Mikra Kodesh? Simply an assembly for a holy purpose. In other words, a Mikra Kodesh is an actualization of the ideal of the Goy Kadosh - the group coming together for a holy purpose.

This also explains the placement of this parashah at this juncture in Vayyikra. After detailing the parameters of "public" Kedushah (the Mishkan and those impurities which cause defilement) and "private" Kedushah (see our shiur on Parashat Kedoshim), along with the special Kedushah of the Kohanim (Chapters 21-22), the Torah brings these together as the private/individual Kedushah is manifested in the public domain, chiefly through the offices of the Kohanim.

After this introduction, we can re-examine the parashah, note the underlying theme and answer our questions.

V

ANALYZING THE PARASHAH

SHABBAT

Even though we are accustomed to thinking of Shabbat as a commemoration of - and testimony to - God's creation (see Sh'mot 20:12), Shabbat also has an explicit **Zekher liY'tziat Mitzrayim** dimension, as mentioned above. Besides the explicit verse (D'varim 5:15) cited previously, there is a direct Shabbat association with the desert experience which is uniquely tied up with the notion of national unity.

One introductory note: As we have mentioned in earlier shiurim, when studying Tanakh, we must simultaneously view the text as outsiders while experiencing it as participants. As outsiders, we are enriched with the global view of the entire canonized text and the interpretations and comments of our sages. As participants, we only know what the original target audience (be it Mosheh, Aharon or the B'nei Yisra'el) knew; we must try to understand (to whatever extent possible) the impact of these particular words and phrases on the ears of this original audience.

When **Shabbaton** - a relatively rare word - is used, it certainly must evoke in the listener the original context in which it was used. A quick search of the Tanakh reveals that the earliest appearance of this word is in the Chapter 16 of Sh'mot - in the story of the Mahn (Manna).

The story of the Mahn is, (as we indicated in this year's shiur on Parashat Beshalach), the central turning point in the preparation of the B'nei Yisra'el for their arrival at Sinai.

A quick review of the story will help us understand the relevance of the story of the Mahn to our goal of building a holy nation.

There are two central features of how the B'nei Yisra'el were to respond to the Mahn.

1. *They were to only take the proper amount per person in the household.*
2. *They were to take double on Friday and take none on Shabbat.*

Each of these commands (which, for the most part, the whole nation followed) carries a critical step in the development of the holy nation.

R. Yaakov Medan, in a wonderful article (Megadim 17:61-90), points out that the command for each person to restrict himself to a daily portion for each member of the household represented not only a good deal of faith in God - but also tremendous self-restraint and concern for one's fellow. This is how he explains the "test" of the Mahn (16:4) - that we were tested to see how much concern each of us could demonstrate for our fellow, knowing that if we took more than our portion, someone else would go hungry. Indeed, the B'nei Yisra'el passed this test with flying colors! (v. 18) For a slave people, wandering in a desert to exercise this much self-restraint was a demonstration of their readiness to stand as a unified nation and to enter into a covenant which includes mutual responsibility.

This self-restraint was the first building block in the process of turning a multitude of slaves into a unified nation. The ability to maintain concern for one's fellow in the face of such temptation was the first indication that we would indeed be able to become a Goy Kadosh.

By beginning the parashah of **Mikra'ei Kodesh** with Shabbat - and by specifically referring to that day as a **Shabbat Shabbaton**, we are immediately reminded of - and brought back to - that wonderful demonstration of mutual concern with the Mahn. Indeed, Shabbat carries a powerful "social-justice" component (see Ramban at D'varim 5:15); by stepping back from our daily attempt to conquer the world and amass more for ourselves, we are given the golden opportunity to allow others in to our lives and to develop our own empathy for those less fortunate. In addition, the cessation from M'lakhah heightens our awareness of Who is really in charge and of our obligation to look out for all of His creatures.

HAG HAMATZOT

This one calls for very little explanation. In order to keep the experience of the Exodus at the forefront of our consciousness, the Torah commanded us to relive it (therefore calling it Hag haMatzot, underscoring the method by which we reexperience it) every year. Note that these holy days are also called **Mikra'ei Kodesh**, in that they remind us of our holy ingathering. Besides the overarching thematic Mikra Kodesh, this one is a bit special - if we think back to the various guidelines and restrictions given us in the context of the Korban Pesach (e.g. to be eaten as a household - see our shiur on Parashat Bo from this year).

One question about this section which we must address is the repeated introduction in v. 4. Once the Torah already captioned this chapter (in v. 2) with the phrase "These are the appointed times..." why repeat it two verses later?

We will only get to this question near the end of the shiur in our discussion about the two sections of Sukkot / Sh'mini Atzeret.

OMER HAT'NUFAH

On the day after Hag haPesach (the second day of Hag haMatzot), we are commanded to offer up an Omer's worth of grain (barley). Why this amount - and why mention it so often?

When we look back at the Mahn story, we note that each portion of Mahn that fell was 1/10th of an Ephah - or 1 Omer's worth! It is not surprising that the Torah commands us to "lift up" (symbolically returning the Mahn to its rightful Owner) exactly that amount of grain the day after Pesach. The lesson is clear: Liberation must carry with it a renewed sense of concern for social welfare and a mutual responsibility. As soon as we have celebrated our freedom, the Torah commands us to

remember the miracle of the Mahn - and our miraculous response to the test.

PE'AH AND LEKET

The exact middle verse of our parashah is the "interjected" command to leave Pe'ah (the corner of the field) and Leket (gleanings) for the poor. Now we can understand the significance of this addition - while harvesting, celebrating with a new grain offering (v. 16) etc., we must not forget our brothers and sisters who have fallen on hard times. The Torah interrupts the flow of the calendar to remind us that we can not be Holy without ensuring that we are doing so as a Nation.

ZIKHRON T'RUAH

When we come to evaluate the meaning of this phrase within the context of our parashah, we have to again return to the mode of "participant" as opposed to "observer". If the B'nei Yisra'el are commanded to perform an act of commemoration of a Shofar-blast, it must refer to a particular blast which they had already experienced - and are now being commanded to commemorate.

The only Shofar blast which we know of in their past was the blast (or series of blasts) at Har Sinai which prefaced and followed the Revelation. The festival of the first day of the seventh month ("Rosh haShanah") is, therefore, a commemoration of the stand at Sinai. The Shofar which we blow is intended to remind us of that great event.

When we first arrived at Sinai, the Torah describes us as "encamping opposite the mountain" (Sh'mot 19:2). The Hebrew verb for this encampment is not the expected **vaYahanu** ("and they encamped"), rather it is the singular **vaYihan** (lit. "and he encamped"). Rashi (ibid) is sensitive to this anomaly and explains that we encamped there "as one person, with one heart".

The stand at Sinai was the next step of the process begun with the Mahn (hence, Rosh haShanah is also called a **Shabbaton**) - moving from a Goy to a Goy Kadosh.

YOM HAKIPPURIM

We then move to a new level of **Goy Kadosh** . Previously, the unity we experienced was the product of the spirit of sharing and self-restraint. We now come to the day on which we allow ourselves to be stripped of all that divides us. We have no food, drink, fancy clothes (we dress in white because we are either angels or dead) or family life - we have all been "equalized". Yom haKippurim gives us the opportunity to move to a new level of mutual concern - and to focus that concern on a holy enterprise. The sole focus of Yom haKippurim in its first presentation in the Torah (Vayyikra 16) is the

purification of the Mishkan. We have now moved from a Goy Kadosh in the abstract (the stand at Sinai) to a Goy Kadosh with a purpose and a focus of activity - sanctity of the camp and a reenshrinement of God's Presence. Yom haKippurim is called **Shabbat Shabbaton** because it is a "super-Mahn" experience; mutual concern focussed on a holy goal.

SUKKOT AND SH'MINI ATZERET

At this point, it pays to review the three points of contrast between the two treatments of this holiday:

> *a) In the first section, the holiday is called **Hag haSukkot**, but does not explain the meaning for this title; the second refers to it as **Hag l'YHVH** - but associates the timing with the end of the harvest season.*
>
> *b) In the first section, both the first and eighth days area called **Mikra'ei Kodesh**; in the second section both are called **Shabbaton**.*
>
> *c) The first section only includes the commands regarding not working and bringing the proper offerings; the second includes the two Mitzvot unique to the holiday - the four species (Lulav, Etrog, Hadas, Aravah) and residing in the Sukkah.*

And now to the answers:

The first section of Sukkot / Sh'mini Atzeret deals with the holiday as a part of the agricultural cycle of celebration - a cycle which began with Hag haMatzot.

*[This also explains why the first section here ends with the concluding **Ele Mo'adei YHVH** - closing off the "middle" section of the list which began at v. 4. This answers the question asked above (in the section on Hag haMatzot) as to why there is a second caption of our list in v. 4.]*

As such, it is simply called **Hag haSukkot** - a purely agricultural connotation. Keep in mind that a Sukkah is a booth used by the workers during harvest season when they could not return home every night - and to rest during the heat of the summer noontime. These days are denoted as **Mikra'ei Kodesh** - a teleology which is only realized in the second section. They are also replete with offerings and two days of non-work - dedicated to God - but there is no "unity" factor here.

The second treatment, beginning (v. 39) with **Akh** (which evokes the beginning of the Yom haKippurim section), is a dramatic turn. Instead of being a harvest festival, it is to take place "when you have gathered in the produce of the land" (i.e. that is **when** you are to celebrate, not the focus of the celebration). This festival includes a Shabbaton at the beginning and the end - bringing us back to the unity theme.

We are then given the two Mitzvot unique to Sukkot: Arba Minim (the Four Species) and Sukkah.

There are many Midrashim explaining the symbolism of the Arba Minim (e.g. they represent the four types of Jews, the four climes of Eretz Yisra'el, four part of the body) - but all of them rest on two basic Halakhic premises: All four species are indispensable for the Mitzvah (inclusion) and all four must be taken as one (community). The introduction of this Mitzvah here underscores the **Shabbaton** aspect of Sukkot.

Regarding the Mitzvah of Sukkah, the Rabbis said (BT Sukkah 27b): " 'all that are citizens in Yisra'el shall live in Sukkot' - this teaches that all of Yisra'el are worthy to reside in one Sukkah" (this is playing off the way that **Sukkot** is written in the verse - it could be read **Sukkat** which is singular, indicating all citizens residing in one Sukkah). This is, again, a Mitzvah which is indicative and symbolic of inclusion of all Jews. The Goy Kadosh is reinforced as we celebrate the end of the harvest.

What can we make of the culmination of our parashah? In what way is Sukkot an appropriate "pinnacle experience" in this sequence? Note that unlike the first treatment, in this second section the festival is called a **Hag l'YHVH** - a festival of God; that surely indicates something significant...what is it?

Looking back over the sequence of Hag haMatzot (freedom), Omer (the Mahn), Pe'ah (more social concern), Zikhron T'ruah (Har Sinai) and Yom haKippurim (Goy Kadosh) - we note that there is one critical, final step in the desert experience which has not yet been internalized.

As Ramban points out in his introduction to Sefer Sh'mot, the goal of the entire Exodus enterprise was to restore us to the glorious stature of our ancestors, with the Shekhinah residing in our midst. This was accomplished only when we constructed and successfuly dedicated the Mishkan (which is, according to Ramban, why Sefer Sh'mot concludes at that point).

The Mishkan, although in the public domain, held a personal connection with each Jew. Not only were all prayers directed there (see MT Hilkhot T'fillah 1:3), but Aharon constantly wore the Hoshen, which included the names of all 12 tribes (on 12 stones) and the Ephod, whose shoulder-straps included all 12 tribes (on two stones). Every Jew had a place in the Mishkan - but could not practically come in.

The Sukkah, coming at the culmination of the season of holy days which walk us through the e