

# BOSTONER TORAH INSIGHTS

BOSTONER 'CHASSIDUS' IN ENGLISH

PARSHAS SUCCOS – 15-22 TISHREI 5782

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The Vilna Gaon explains how the 70 bulls that are brought as Korbanos on Succos on behalf of the other nations, are divided into two equal halves of 35. One half corresponds to the nations that descend from Eisav and the other half to nations that descend from Yishmael. Avraham Avinu, who was the Av [father] of many nations, is related to the bull offerings, as the Pasuk says ואל הבקר רץ אברהם "And to the cattle Avraham ran" (Beraishis 18:7)

In Haazinu we read יצב גבולות עמים למספר בני ישראל "He established the boundaries of the nations in correlation to the number of Bnei Yisroel". Rashi explains that the nations were divided into 70 entities, each with their own language and territory, corresponding to the 70 members of Yaakov's family that entered Egypt.

The Rambam writes in Hilchos Teshuva (3:1-2) that not only is the entire world judged on Rosh Hashana as a whole, but every nation is judged individually as well. Before the Mabul, every human being was thought to belong to one family which is while the entire world was punished together. In fact, until the death of Adam HaRishon in the year 930 there was no legal basis for theft because everything could be understood as belonging to Adam, the father of all mankind. This is similar to a household where children will raid the refrigerator or pantry. Even though the parents are upset that the children might have taken some treats or foods set aside for Shabbos, the parents would never view their children as having stolen from them or from each other.

After Adam passed away, the individual property rights of others went into effect, and we see the rise of חנם forcible theft. As Rashi (to Beraishis 6:13) explains citing the Gemara (Sanhedrin 108a), "The decree of destruction was only sealed due to theft". After the flood, Noach divided the world among his three sons and their descendants. This division was a benefit to the world so that each nation is judged on its own merit or wickedness, as opposed to the entire world being judged as one unit.

In the fabricated antisemitic text known as The Protocols of the Elders of Zion, published in Russia in 1903, which claims to describe a Jewish plan for global domination, there is a section that describes how the Jewish People control the economy. This antisemitic rhetoric continues to this day in the mainstream conscious of society, which causes a current United States Representative to publicly post in her social media account less than three years ago that California wildfires were intentionally being caused by lasers in outer space controlled by the "Rothschild Inc. international investment banking firm" as part of a multimillion-dollar high-speed rail project.

Of course, all of these claims that Jews or any religious group has such direct control or power over the weather or the economy. However, we do believe that the prayers of Klal Yisroel on Rosh Hashana, when the entire world is judged, and on Yom Kippur, when the judgment is sealed, and on Succos when we offer praise to Hashem for his goodness to all the nations of the world and pray for sustenance for all, do in fact influence the goodness of the coming year.

Therefore, the Sukkah is used as the Mitzvah that the nations will be given as a test in the time of Moshiach (see Avodah Zara 2b). The test is to see if any of them are willing to remain in the Succah on behalf of all the other nations. Of course, they not only fail the test, but kick over the Sukkah in disgust. We must understand that part of our obligation on Succos is to be a conduit for the material and spiritual blessings for the entire world.

After eight days of Succos is Simchas Torah when we complete the weekly reading of the Torah on its annual cycle. It is noteworthy that we complete the Torah on the "eighth day" and not necessarily on Shabbos when the weekly portions are usually read. This demonstrates that the Torah is not bound by the constraints of time, but rather it is those who attach themselves to the Torah that decides the importance of time.

Once the Vilna Gaon witnessed a Jew joyously dancing on Simchas Torah that he knew to be an ignoramus and asked him why he was so joyous. The man answered, "If my brother makes a wedding, would I not also dance joyously. My joy comes from joining the rest of Klal Yisroel who study Torah"

May this Succos and Simchas Torah bring us the joy of the ultimate redemption and the coming of Moshiach