

SATTELITES AND SUKKOS

- A-278
1. New era history mankind opened this week with Russian Sattelite.....  
Most interesting: reaction of majority of us to the new development - aside from American chagrine and Russian junilation concerning "race" part. Was a reaction of Fear - even Terror. Our defenses all over world - are exposed. We are at mercy of an uncanny instrument peering down at us maliciously from Heavens... Very fact it's so high, gives not expected feeling power that we can make a moon, but our insignificance on earth.... In a word - Earth Sattelite this week has startlingly enhanced man's natural feeling insecurity.
  2. And is particularly this kind reaction which Sukkos should inspire in us according Rabbi Akiva. Controversy R.Akiva and R.Eleizer: Suukos Mamash or Ananei Ha'kavod. R.Akiva - actual Sukkos, Mi'diras Keva le'diras aray, feeling of transience, temporariness, impermanence. Sukkah is desert hut of rootless wanderer. Sukkah today inspires in man feeling his essential bedouinism - no permanent dwelling, no security. ALL THE WORLD'S A SUKKAH - No roof over head - just exposed! Just the feeling the sattelite gives us - ~~TZILLSAH~~ Tzillsah Merubah me'chamassah - more dark than light in life... Sukkah ans Sputnik both - tell ys we cannot really rely on conventional props in life - wealth, homes, health, family, friends - all Aray - impermanent. Sukkah is an annual reminder of fact that there is no real security in life, even roof over heads at mercy wind & rain, word "security" just figment imagination.
  3. Yet we know that this not end of matter. Sattelite may enhance sense insecurity but ~~that~~ must that inevitably drive us full despair? Sukkah is Diras Aray, and Tzillsah Merubah - but isn't it also - despite all this - Zman Simchaseinu
  4. Here is where R.Elizezer comes with second side coin, as follow-up to R. Akiva: yes, Sukkos makes us painfully aware underlying insecurity our world but still is Zman Simchasseinu - because Ananai hakavod! We may feel insecure our little world, and no rely on material props - but Man covered cloud glory, has G-d above Who watches over him - thus true that no security in Mamash, in Things, in material world - but complete security in G-d if live life of Kavod, Sukkah tells man - Mamash, material sources secutiry, are all hollow - Aray, Tzillsah Merubah... but thru Sechach can see Heaven - and Heaven can see you - Sukkah teaches you that ultimate reliance on G-d, not home or walls etc. There is no greater cause for Man's happiness than for him to know that despate fact All World's A Sukkah, that can't rely on Mamash, that life insecure, still - he has G-d Who provides security, upon Whom he can rely - hence: Zman Simchasseinu.



5. In essence, then, the message of Sukkos is to proceed from R. Akiva's thesis to that of R. Eliezer, to experience first the Sukkah Mamash, then the Ananei Ha'kavod, to be disillusioned first with the false security of Mamash, of the material world, with the impermanence and unreliability of life as we sit down in the wanderer's hut - and then to arrive at the encouraging idea that man is still blessed with Kavod, with inherent dignity granted to him by G-d, that he can always rely upon his Maker and find security in Him.
6. This is probably the real reason for the Ushpizzin - each of the nights of Sukkos we invite another of the seven spiritual guests: Abraham, Isaac, Jacob, Joseph, Moses, Aaron, David. We appeal to Jewish history for proof of this spiritual adventure from disillusionment in Mamash and hope in Kavod, from the fear of the material Sukkah and what it symbolizes, to the spiritual world of man and what it symbolizes. Abraham lived a secure life - until G-d told him Lech-lecha - leave your material security of home and family, and take to the wanderer's staff and living in a Sukkah... only after this Sukkah Mamash did Abraham arrive at his great moments of an intimate relationship with G-d, only after Zakein Ba Ba'yamim... so with Isaac who is secure in his father's home, then must wander to the insecurity of Akeidah - and the glory or Kavod that follows - this is also too of Jacob's life, and even more of Joseph who begins in the secure knowledge that he is his father's favorite and then is sold into slavery and the insecurity of being brought to Egypt. Moses is brought from his flocks - as are David and Aaron - to help a people in a process of change, thru all sorts of precarious conditions where they cannot rely on well-known props, only on G-d Himself. This, then, is the history of the education of the Jew: from security of Diras Keva, to Sukkah Mamash of Diras Arey where he is frightened by insecurity, to Sukkah of Ananei Ha'kavod where he is encouraged by G-d's protection....
7. For us, therefore, this Sukkos message has great and abiding significance. First, Sukkah Mamash tells us in eight days that we can well do without all our material conveniences during rest of year and still survive. Story tall, lanky Texan in Neimann-Marcus store in Dallas: Salesgirl: "See anything you like?". He: "Never saw so many things I can do without." - Sukkah Mamash teaches us that we can do without (if need be) many of our so-called necessities. Second - that we are not really secure in material sense. No one is - ever. And when that frightening thought has sunk in, it introduces us to Ananei Ha'kavod - that if we just look upwards, we can see Clouds of Glory thru flimsy roof of Sukkah's Sechach.....
8. Returning to Sattelite: if first reaction was fear at Sukkah Mamash, at our insecurity in face of such massive technological achievement, must quickly rally. If man will exert the Kavod G-d gave him, his ethical will, his freedom to choose blessing over curse and life over death, this can be a beneficial achievement for man. It tells us that no matter how high and

how fast artificial moons travel, they can never overtake Ananaei Ha'kaved, clouds of glory not restricted to atmosphere of earth, clouds which envelope all cosmos and all its galaxies, no matter how far they reach. Our G-d is a great G-d - one Who created the Heavens and all its hosts - His abode is not on earth, and He is not restricted to it. If Man has showed great creative genius in this great breakthrough to outer space, it is only because G-d endowed him with a brain sufficient to do what he did.

What this holiday of Sukkos tells us more than at any other time in all the past is: now that you have penetrated to interplanetary space, don't stop - try for Heaven itself, for a spiritual rather spatial triumph. And for those to whom this scientific achievement spells fear and induces the disillusionment with Sukkos Mamash, our Torah says: when scanning the skies for the Sattelite, look beyond it to the protective Ananaei Hakavod, the clouds from which descend the glory of G-d to endow man with some of that same glory - for Kavod ve'hadar te'atzeihu, Thou hast crowned man with Thy glory and Thy majesty.

cut - recollect! Really good!