

We are now approaching the טוב of יום עצרת. Throughout the טוב of יום סוכות, if you count all the קרבנות each day, they total 70. Each קרבן corresponds to the one of the 70 גוים of the world. Our job was to bring down ברכה to the entire world. When the גוים destroyed the המקדש, they were only poking themselves in the eye and hurting themselves. When we come to שמיני עצרת, we've finished with all the גוים. If you look in the leining, there's only one קרבן brought on שמיני עצרת, and that corresponds to כלל ישראל. It is therefore a very special day in the Yiddish לוח. In the sefer A Short Vort, he brings down that סוכה, דף נה עמוד ב גמרא in אקדוש ברוך הוא. It's a גמרא in אקדוש ברוך הוא.

רש"י writes that after all the days of סוכות, after all the ימים טובים, Hashem says to כלל ישראל, stay here for one more day because קשה עלי פרידתכם - Leaving you is so difficult for me. The שם משמאל asks two very excellent questions on this רש"י. If the reason it's so difficult to part ways is because of this close connection, even if we stay one more day, how is that going to make leaving any easier? פונקט פארקערט, it gets even more difficult to leave, so what has Hashem derived and benefited from staying with one more day with us? The second קשיא is, there's no such extra day at the end of פסח or שבועות. Are they that much different? What's so special about סוכות that causes this relationship with Hashem to flower into another day?

The שם משמאל brings down a very תירוץ. Any time that you give something, there's two types of giving. There's a regular transaction where somebody wants to buy something and he pays money to get the item. If you want to buy a car, you pay the money and you get the car. If you want to buy a container of milk, you give the money and you get a container of milk. The entire relationship between the buyer and a seller is strictly a business deal, and it depends only on what is being sold and what is being bought. After the deal, goodbye, the buyer and seller have nothing to do with each other anymore. That's one type of giving.

There's another type of giving where the entire purpose of the giving is to create a connection. What's the best example of that? A חתונה, a marriage. The חתן gives the כלה the ring, and that is for one reason and one reason only, to create a relationship between the two of them. In the case of a business deal, they have nothing to do with each other after the deal. But this giving is a sign of a commitment, for a relationship בין הונדערט און צוואנציק, whether or not the ring is there or not. The ring is not the עיקר, the relationship is. This answers both of our questions. On סוכות the whole world gets שפע ברכה והצלחה and keeps existing through our ברכות and our קרבנות. But they rejected the תורה. They rejected Hashem. They only want the means for the sale, simply to exist. They're not interested in a lasting relationship with אקדוש ברוך הוא. That's all they get.

However, when Hashem sees that כלל ישראל want a deeper connection and an eternal relationship with Him, He says, "Please stay with me for one more day. It is difficult for me to just go away from you." We don't just want this deal, to get brachos and leave; we want a relationship with Hashem, to stay with Him forever. That extra day of שמיני עצרת represents that forever lasting relationship. So why only on סוכות? Because by all the other ימים טובים we're not doing anything for the גוים, it's strictly for us. The ברכה that we're getting from פסח and שבועות, the entire טוב is for us, it's not for them. We are the ones that אקדוש ברוך הוא is showering with ברכה and הצלחה. Everything we're looking for is in the טוב itself. We don't need an extra day. But on סוכות, the גוים are getting what we daven for them to have. Believe it or not, we do daven for their existence, and we wish that they be happy with their lot and leave us alone. סוכות is culminated by שמיני עצרת because that is our special day. We have that special day so we can have נצחיות.

