

סוכות is a יום טוב which the Torah describes as זמן שמחתנו. If you ask any little kid which יום טוב is your favorite יום טוב, more often than not, they would probably tell you it would be פסח. A lot of fun, פיער, פסח'דיק, a lot of food. He didn't have to prepare the house, he didn't have to make the house פסח'דיק, he didn't have to clean. He just has fun at the סדר, and he gets an אפיקומן. So פסח is a very happy holiday. שבועות isn't bad either, kids. We have blintzes, and we have milchigs, and it's a great time. סוכות, you have to go outside in a סוכה, it's a lot of work. The truth of the matter is we'd rather be in the house. The Torah puts us on our heads and says, "You guys think you know what שמחה is?" Hashem says "I'll teach you what שמחה is". The real שמחה is the שמחה Hashem shows us, not the one that we think is a real שמחה. The following vort is from the sefer שיש בהם חיים, which quotes the משך חכמה, written Meir Simcha from Dvinsk. He has fascinating insights into all the מצות in the Torah, which we can divide in many different ways, but he says one way of dividing all of the מצות of the Torah is those מצות which go against our טבע, and those מצות which we do בטבע בדרך.

What is the מצוה of סוכה? What happens? It's the end of the summer season. The man spent his entire summer working diligently, plowing, planting, furrowing, watering, collecting, harvesting. At the end of the whole summer exhausting experience, he's able to finally gather in all that which he produced. His heart is bursting with happiness when he sees the fruits of his labor. What is he looking forward to doing now? The sweetness of taking a break. How can he take a break? By going to his house and sitting down and relaxing in his house. The Torah comes and tells him nope, עראי - Go out of your house and go into a temporary lodging. That is exactly against his טבע. And why does the Torah say to do that? So that he can take his all of his efforts for worldly pursuits and swing it over and change it into a רוחניות'דיקע perspective. You take everything physical, all this effort and labor, and you say, "No, I'm dropping all of that, that's not what's עיקר to me, that's not what's important. I'm going to go into a סוכה." So much so that the walls of the סוכה become מוקצה, they're אסור בהנאה, this is pure רוחניות. There's no הנאה from the גשמיות of the סוכה and from all of your labors. If you can take all of that effort and transform it - much as יעקב אבינו took the שמחה when he met his son יוסף after all those years and was מקבל שם שמים, he said שמע - in the same way we can do that every year in the סוכה. Don't look at the סוכה as going out and it's annoying. Go into the סוכה and say, "I'm leaving עולם הזה and I'm going into עולם הבא."

However, there are other מצות which do not require us to leave טבע. After all of this work, sweat, effort and results, we want to show הקדוש ברוך הוא that we are so grateful for all of the things that we're able to do by our efforts. Hashem says, you, "That's good. I'll give you a way to show your gratitude. Take ארבע מינים. Take a לולב, and you should be משמח (ויקרא כ"ג:מ'). משמח. They are not מוקצה. The אסרוג is not מוקצה. There's no שם שמים on the אסרוג as there is on the walls of the סוכה.

So we see that we have מצות which are בטבע, נגד הטבע, which gives us a חיזוק, which gives us an opportunity to raise ourselves out, חג הסוכות תעשה לך, you have to put in an effort to do that. That doesn't come by itself. That comes with שוויץ and with using your mind to propel yourself, to raise yourself to something which is כנגד הטבע. In fact, the סוכה has to be made fresh, תעשה ולא מן העשוי. But at the same time we also have the opportunity to thank Hashem with טבע, and that's done with the ארבע מינים. They're כשר, no matter how you got them. You have to pay for them of course. But you don't have to have any הכנה. You just have to go out and take your ארבע מינים and utilize that טבע in a way of thanking Hashem. So we're able to do both מצות simultaneously, both the סוכה and the ארבע מינים in the same יום טוב. And if we do them properly, they will give us the true שמחה that the Torah wants us to enjoy.

