



COVENANT & CONVERSATION

Thoughts on the Weekly Parsha from
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לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד אייז ע"ה
עזריאל בן אריה לייב ומעניה בת יצחק שרטר ע"ה



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Radical Uncertainty

There is something very strange about the festival of Succot, of which our parsha is the primary source. On the one hand, it is the festival supremely associated with joy. It is the only festival in our parsha that mentions rejoicing: “And you shall *rejoice* before the Lord your God seven days” (Lev. 23: 40). In the Torah as a whole, joy is mentioned *not at all* in relation to Rosh Hashanah, Yom Kippur or Pesach, *once* in connection with Shavuot and *three times* in connection with Succot. Hence its name: *z'man simchatenu*, the festival of our joy.

Yet what it recalls is one of the more negative elements of the wilderness years: “You shall live in booths seven days; all citizens in Israel shall live in booths, so that future generations may know that I made the Israelites live in booths when I brought them out of the land of Egypt, I the

Lord your God.” (Lev. 23:42-43)

For forty years, the Israelites lived without permanent homes, often on the move. They were in the wilderness, in no man's land, where it is hard to know what to expect and what dangers lie in wait along the way. To be sure, the people lived under Divine protection. But they could never be sure in advance whether it would be forthcoming and what form this protection might take. It was a prolonged period of insecurity.

How then are we to understand the fact that Succot of all festivals is called *z'man simchatenu*, the festival of our joy? It would have made sense to call Pesach – freedom's birthday – the festival of joy. It would have made sense to call Shavuot – the day of revelation at Sinai – the festival of joy. But why give that title to a festival that commemorates forty years of exposure to the heat, cold, wind and rain. Remembering that, why should we feel joy?

Besides which, what was the miracle? Pesach and Shavuot recall miracles. But travelling through the wilderness with only temporary homes was neither miraculous nor unique. That is what people who travel through the wilderness do. They must. They are on a journey. They can only have a temporary dwelling. In this respect there was nothing special

about the Israelites' experience.

It was this consideration that led Rabbi Eliezer¹ to suggest that the succah represents the Clouds of Glory, *ananei kavod*, that accompanied the Israelites during those years, sheltering them from heat and cold, protecting them from their enemies, and guiding them on the way. This is a beautiful and imaginative solution to the problem. It identifies a miracle and explains why a festival should be dedicated to remembering it. That is why Rashi and Ramban take it as the plain sense of the verse.

But it is difficult, nonetheless. A succah looks nothing like the Clouds of Glory. It would be hard to imagine anything *less* like the Clouds of Glory. The connection between a succah and Clouds of Glory comes not from the Torah but from the book of Isaiah, referring not to the past but to the future:

Then the Lord will create over all of Mount Zion and over those who assemble there a *cloud* of smoke by day and a glow of flaming fire by night; over everything the glory will be a canopy. It will be a *succah* for shade from heat by day, and a shelter and hiding place from the storm and rain. (Is. 4:5-6)

Rabbi Akiva dissents from Rabbi Eliezer's view and says that a succah is what it says it is: a hut, a booth, a temporary dwelling.² What, according to Rabbi Akiva, was the miracle? There is no way of knowing the


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1 Succah 11b.

2 Succah 11b.

answer. But we can guess.

If a succah represents the Clouds of Glory – the view of Rabbi Eliezer – then it celebrates God’s miracle. If it represents nothing other than a succah itself – Rabbi Akiva’s view – then it celebrates the *human* miracle of which Jeremiah spoke when he said: “Thus said the Lord, “I remember the devotion of your youth, how as a bride you loved Me and followed Me in the wilderness, through a land not sown” (Jer. 2:2).

The Israelites may have complained and rebelled. But they followed God. They kept going. Like Abraham and Sarah, they were prepared to journey into the unknown.

If we follow this line of thinking, we can infer a deep truth about faith itself. *Faith is not certainty. Faith is the courage to live with uncertainty.* Almost every phase of the exodus was fraught with difficulties, real or imagined. That is what makes the Torah so powerful. It does not pretend that life is any easier than it is. The road is not straight and the journey is long. Unexpected things happen. Crises suddenly appear. It becomes important to embed in a people’s memory the knowledge that we can handle the unknown. God is with us, giving us the courage we need.

Each Succot it is as if God were reminding us: don’t think you need solid walls to make you feel safe. I led your ancestors through the desert so that they would never forget the journey they had to make and the obstacles they had to overcome to get to this land. He said, “I made the Israelites live in booths when I brought them out of the land of Egypt.” (Lev. 23:43) In those

booths, fragile and open to the elements, the Israelites learnt the courage to live with uncertainty.

Other nations told stories that celebrated their strength. They built palaces and castles as expressions of invincibility. The Jewish people was different. They carried with them a story about the uncertainties and hazards of history. They spoke of their ancestors’ journey through the wilderness without homes, houses, protection against the elements. It is a story of spiritual strength, not military strength.

Succot is a testament to the Jewish people’s survival. Even if it loses its land and is cast again into the wilderness, it will lose neither heart nor hope. It will remember that it spent its early years as a nation living in a succah, a temporary dwelling exposed to the elements. It will know that in the wilderness, no encampment is permanent. It will keep travelling until once again it reaches the promised land: Israel, home.

It is no accident that the Jewish people is the only one to have survived 2,000 years of exile and dispersion, its identity intact and energy unabated. It is the only people who can live in a shack with leaves as a roof and yet feel surrounded by Clouds of Glory. It is the only people who can live in a temporary dwelling and yet rejoice.

Economist John Kay and former Governor of the Bank of England Mervyn King have just published a book, *Radical Uncertainty*.³ In it they make

the distinction between *risk*, which is calculable, and *uncertainty*, which is not. They argue that people have relied too much on calculations of probability while neglecting the fact that danger may appear from a completely unexpected source. The sudden appearance of the Coronavirus just as their book appeared proved their point. People knew there was a possibility of a pandemic. But no one knew what it would be like, where it would come from, how rapidly it would spread, and what toll it would take.

More important than the calculation of probabilities, they say, is *understanding the situation*, answering the question, “What is going on?”⁴ This, they say, is never answered by statistics or predictions but rather by narrative, by telling a story.

That is exactly what Succot is about. It is a story about uncertainty. It tells us that we can know everything else, but we will never know what tomorrow will bring. Time is a journey across a wilderness.

On Rosh Hashanah and Yom Kippur we pray to be written into the Book of Life. On Succot we rejoice because we believe we have received a positive answer to our prayer. But as we turn to face the coming year, we acknowledge at the outset that life is fragile, vulnerable in a dozen different ways. We do not know what our health will be, what our career or livelihood will

be, or what will happen to society and to the world. We cannot escape exposure to risk. That is what life is.

The succah symbolises living with unpredictability. Succot is the festival of radical uncertainty. But it places it within the framework of a narrative, exactly as Kay and King suggest. It tells us that though we journey through a wilderness, we as a people will reach our destination. If we see life through the eyes of faith, we will know we are surrounded by clouds of glory. Amid uncertainty we will find ourselves able to rejoice. We need no castles for protection or palaces for glory. A humble succah will do, for when we sit within it, we sit beneath what the Zohar calls “the shade of faith.”

I believe that the experience of leaving the protection of a house and entering the exposure of the succah is a way of taming our fear of the unknown. It says: We have been here before. We are all travellers on a journey. The Divine Presence is with us. We need not be afraid. That is a source of the resilience we need in our interconnected, hazardous, radically uncertain world.

Shabbat Shalom ■

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These weekly teachings from Rabbi Sacks are part of the ‘Covenant & Conversation’ series on the weekly Torah reading. Read more on www.rabbisacks.org.

Radical Uncertainty, Bridge Street Press, 2020.

4 *The authors derive this idea from Richard Rumelt, Good Strategy/Bad Strategy, Crown, 2011.*