

CHILD'S PLAY: THE UNIQUE OPPORTUNITY THE SUKKAH AFFORDS US

must be that שמאי was following this second דעה in the רמב"ן, that there is significance even for the יונקי שדים who are קטנים. I think is מדויק in the משנה itself, where it says שמאי put the סכך on top בשביל קטן.

סוכה is unique in that it is the only מצוה חיובית which a man can accomplish with his whole body nowadays. Other מצוות have this distinction as well, but are not applicable for various reasons. חיוב is not a חיוב because there is no המקדש בית, going to the מקוה is not a חיוב (סוכה of חיוב דאורייתא for men (though it is for women, and they don't have the חיוב דאורייתא), and ישוב is most probably a מצוה קיומית, but not an absolute חיוב. Therefore, when faced with the מצוה of סוכה, we have a unique opportunity. From what I have seen, many people fail to properly take advantage. Growing up, I thought the מצוה of סוכה was only eating, as that's what I have been accustomed to seeing. Yet, the פסוק says בסוכות תשבו, meaning we are supposed to *live* in it.¹⁰ Not only that, but the גמרא even says we should leave our homes and go into the סוכה!¹¹ Aside from סוכה being the only opportunity we have to do a מצוה with our entire body, as we saw earlier, this is one of the unique opportunities where we can view the מעשים of a קטן as halachically significant. This סוכות, let us gain a greater appreciation of the מצוה of סוכה, and take the דרשה of וחי בהם literally, and live in the מצוות.

¹⁰ ויקרא כג.מג

¹¹ סוכה ב.