# The Sukkah as Shelter

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| 1 | You should celebrate the holiday of sukkot for seven days after the harvest from your threshing floor and your vat. | For seven days all citizens of Israel should dwell in sukkot. In order that the generations should know that with sukkot I redeemed Israel when I took them out of the land of Egypt- I am the LORD your G-d. | Because with sukkot I redeemed: The clouds of glory | In order that the generations know: ... The holiday of sukkot you should make for yourself when you gather from your threshing floor, and from your vat and when you gather the bounty from the land and your houses are full of the good of the land: grains, grapes and olive oil. In order that you should remember that with sukkot I saved Israel in the desert for forty years without settlement and without a land, and for this you should give thanks to the one who gave them a land and houses full of good. And you should not say in your heart "my strength and strength of hand brought me this success."

**What emotions does the harvest bring out?**

**What is the connection between harvest and sukkot?**

**According to this text, why do we celebrate sukkot?**

**What emotions does redemption from Israel conjure?**

**How does this biblical text compare with the one from Deuteronomy?**

**The "clouds of glory" refer to the clouds that surrounded/protected Israel on their journey in the desert. How does dwelling in a sukkah remind us of this?**

**The above interpretation is concerned that we might misattribute the success of the harvest to our own efforts and not credit G-d’s help. What are some modern examples of similar misattributions?**
<table>
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<th>Mishnah Sukka 1:1</th>
<th>Talmud Bavli Sukkah 28b</th>
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<td>[A Sukkah] that is smaller than 20 tefachim (~5 feet), or has fewer than three walls or that has more sun than shade is not kosher</td>
<td>Our teachers taught &quot;you shall sit&quot; (Lev 23:42) meaning &quot;reside.&quot; From here we learn that all seven says a person should made their sukkah permanent and their home temporary. How? If you have nice dishes you bring them to the sukkah, nice linens, you bring them to the sukkah, and you eat and drink and spend time in the sukkah and study torah in the sukkah</td>
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What is it about these quantifications that makes a sukkah not kosher? What characteristics does a sukkah need to have to be considered kosher?

The Talmud is concerned that we should really consider the sukkah home by bringing our precious possessions into it. How might this connect with source 4 above?

Hashkiveinu Prayer
Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your sukkah of peace; guide us with Your good counsel. Save us because of Your mercy. (Translation adapted from Siddur Sim Shalom)

What is it about this prayer that makes it appropriate for the evening service? How might this connect with source 3 (about the clouds of glory?)

General questions for discussion:
- How do you understand the concept of “being dependant on G-d”?
- What are some other reminders from the past year of our “dependence of G-d” (however you’ve defined it above)
- How might dwelling in sukkot help to shift our priorities or change our actions?
- What might you take away from your experience of being in the sukkah this year?

by Rabbi Ashira Kongisburg
for the Rabbinical Assembly
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