



Because learning Torah is sweet

HADAR
Children & Families

VOLUME
ISSUE 51

October 6-13, 2025 ט"ו - כ"א תשרי תשפ"ו



רְגֵעַ שֶׁל עִבְרִית • A Moment of Hebrew

ויקרא כג:מב

בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל הָאֶזְרָח
בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכּוֹת:

Vayikra 23:42

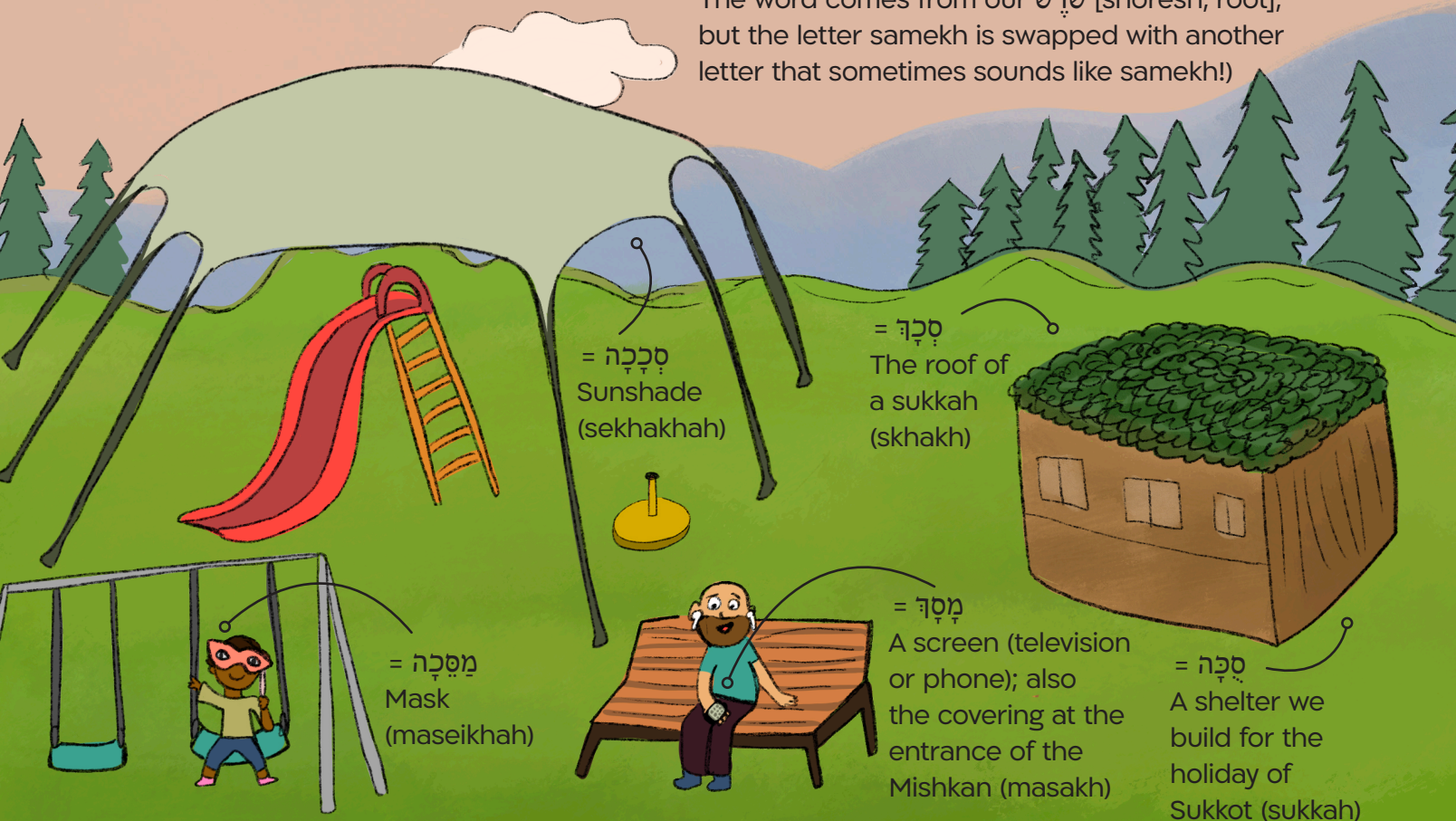
You shall live in sukkot for seven days. All citizens in Israel shall live in sukkot.

Find the Word!

At the end of Shemot chapter 33, God tells Moshe that no human being can see God and live. But God allows Moshe to see some aspect of God, while also protecting Moshe. What word does God use to describe how God will cover what Moshe can see? (Hint: The word comes from our שָׁרֵשׁ [shoresh, root], but the letter samekh is swapped with another letter that sometimes sounds like samekh!)

שרש ס.כ.ך

Cover, protect





מִשְׁנָה • Mishnah



What are the rules for building a sukkah?

The main components are a couple of walls and סִכְכָּה (skhakh) on top. For skhakh, we use natural materials that are disconnected from the ground, like tree branches.

Here are some more guidelines, all from the Mishnah, about what makes a sukkah either כָּשֵׁר (kosher) or פָּסוּל (pasul, invalid).

As you learn these mishnayot, ask yourself: What do these rules teach us about how it should feel to spend our time in a sukkah on Sukkot?

Sukkah Chapter 1

A sukkah that is taller than 20 amot (around 30 feet) is pasul (invalid). R. Yehudah says it is kosher.

If it is less than 20 tefachim (around 30 inches) tall, or if it has fewer than three walls, or if it is more sunny than shady inside—it is pasul.

If you make your sukkah under a tree, it's as if you made it inside your house!

סוכה פרק א

סִכָּה שֶׁהִיא גְבוּהָה לְמַעַלָּה מֵעֶשְׂרִים אַמָּה, פָּסוּלָה. רַבִּי יְהוּדָה מְכַשֵּׁר.

וְשֵׁאִינָהּ גְבוּהָה עֲשָׂרָה טַפָּחִים, וְשֵׁאִין לָהּ שְׁלֹשָׁה דְּפְנוֹת, וְשִׁחְמָתָה מְרֻבָּה מִצִּלָּתָהּ, פָּסוּלָה.

הָעוֹשֶׂה סִכָּתוֹ תַּחַת הָאֵילָן, כְּאִלּוּ עָשָׂאָה בְּתוֹךְ הַבַּיִת.



If you build a sukkah on top of another sukkah—the top one is kosher and the bottom one is pasul. R. Yehudah says: If no one is living in the top sukkah, the bottom one is kosher.

If you spread an awning over a sukkah because of the sun, or if you spread a sheet under the sukkah because of falling leaves, or if you have a canopy bed inside the sukkah—it is pasul.

סִכָּה עַל גִּבִּי סִכָּה, הָעֲלִיּוֹנָה
כְּשֶׁרָה, וְהַתַּחְתּוֹנָה פְּסוּלָה.
רַבִּי יְהוּדָה אוֹמֵר, אִם אֵין
דִּיּוּרִין בְּעֲלִיּוֹנָה, הַתַּחְתּוֹנָה
כְּשֶׁרָה.

פֶּרֶס עָלֶיהָ סִדִּין מִפְּנֵי הַחֶמֶה,
אוֹ תַּחְתֶּיהָ מִפְּנֵי הַנֶּשֶׁר, אוֹ
שִׁפְרָס עַל גִּבִּי הַקִּינוֹף, פְּסוּלָה.

Sitting in a sukkah should make us feel some different, and even opposite, feelings. On one hand, we should feel protected, and so a sukkah should be stable. On the other hand, we should feel a little bit vulnerable, and in need of protection, and so a sukkah should feel temporary.

- For each scenario in these mishnayot, why do you think the sukkah described is kosher or pasul?
- Can you give an example of a sukkah that would make you feel too protected? How about a sukkah that would make you feel too vulnerable? (Your examples could be from these mishnayot or from your imagination.)
- How do sun and shade connect to the rules in these mishnayot?





בואו נדבר על זה • Tell Me More About This!

On the previous pages, we saw that a sukkah is supposed to provide shade. That's the role of the סִכָּךְ (skhakh) on top.



The Zohar explains that a sukkah's shade can represent a bigger idea: faith in God.

Zohar Emor 43

When people sit in this home (a sukkah), under the shade of the faithful, the Shekhinah (God's presence) spreads Her wings above them.

Then Avraham and five other tzaddikim (righteous people) come and live there with them. R. Abba says it's Avraham, five other tzaddikim, and King David who come to live in the sukkah with them.

זהר אמור מג

בְּשֶׁעֲתָא דְּבַר נֶשׁ קְטִיב בְּמִדּוּרָא דָּא
צִלָּא דִּמְהִימְנוּתָא, שְׂכִינְתָּא פִּרְסָא
גִּדְפָהּ עָלֶיהָ מְלַעֲלָא.

וְאַבְרָהָם וְחֲמִשָּׁה צַדִּיקִיָּא אֲחֵרִין
שׁוּיִין מִדּוּרִיהוֹן עִמָּיהָ. אָמַר רַבִּי
אַבָּא, אַבְרָהָם וְחֲמִשָּׁה צַדִּיקִיָּא,
וְדָוִד מֶלֶכָא, שׁוּיִין מִדּוּרִיהוֹן עִמָּיהָ.

- ◆ In this text, the shade of a sukkah is called צִלָּא דִּמְהִימְנוּתָא (tzila dimheimnuta, the shade of the faithful). How does a sukkah symbolize God's protection over those who have faith?

- ◆ How does sitting in a sukkah make you feel closer to God?



- ◆ The special guests mentioned in the Zohar are called אֲשֻׁפִּיזִין (ushpizin).

Why might these guests want to sit with us in the sukkah?