Because learning Torah is sweet

HADAR Children & Families

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עִנְיָנֵי דְיוֹמָא • The Calendar

Vayikra 23:42-43

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

This is so that future generations will know that I (God) settled Benei Yisrael in sukkot when I brought them out of Mitzrayim (Egypt). I am God your Lord.

ויקרא כג:מב-מג

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל הָאֶזְרָח
בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת:

לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת
הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי
אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה׳ אֱלֹקֵיכֶם:

A sukkah is a kind of shelter. The ones we build for the holiday of Sukkot are like huts. According to these pesukim, it's important to remember the shelter God gave our ancestors when they left Mitzrayim.

But what kinds of shelter were they? There's a dispute in a midrash.

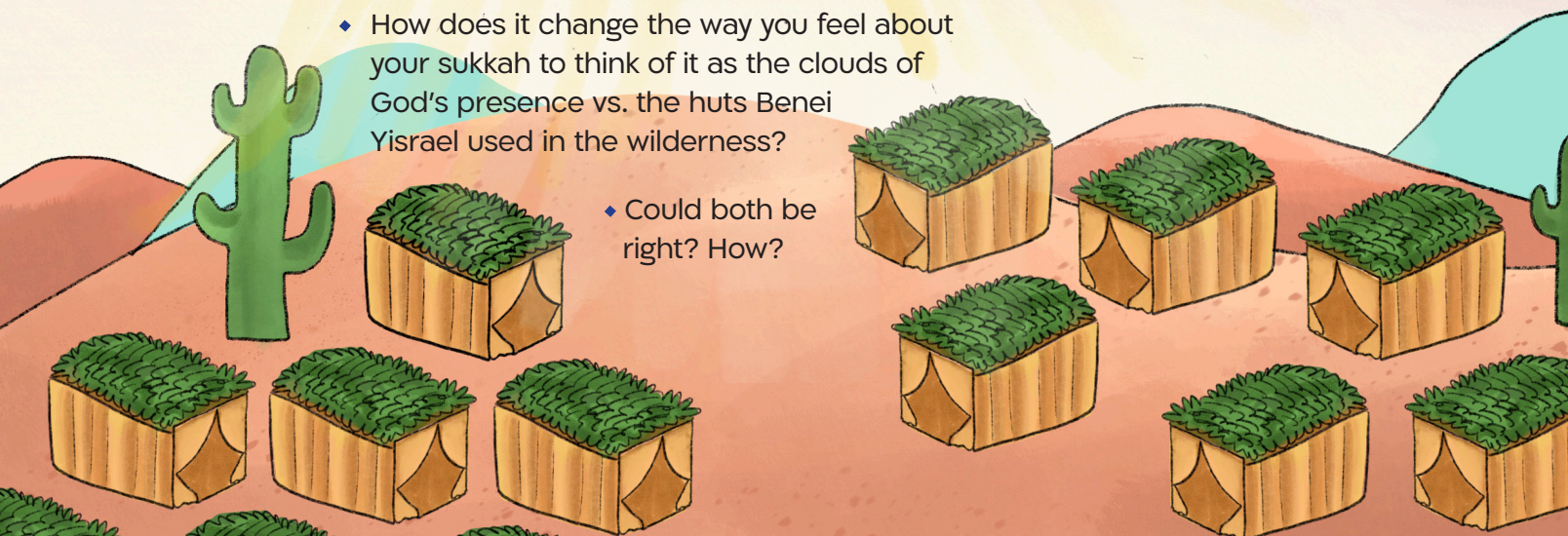
Sifra Emor

R. Eliezer says: They were actual sukkot.
R Akiva says: They were clouds of God's presence.

ספרא אמור

רַבִּי אֱלִיעֶזֶר אוֹמֵר סֻכּוֹת מַמָּשׁ הָיוּ.
רַבִּי עֲקִיבָא אוֹמֵר עַנְנֵי כָּבוֹד הָיוּ.

- How does it change the way you feel about your sukkah to think of it as the clouds of God's presence vs. the huts Benei Yisrael used in the wilderness?
- Could both be right? How?



מִדְרָשׁ • Midrash

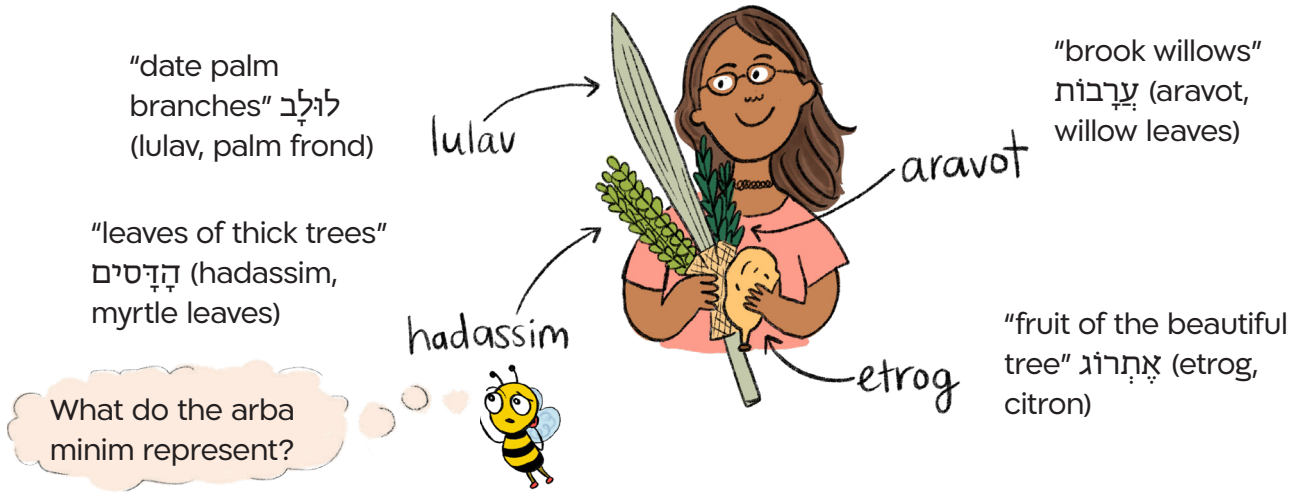
The Torah tells us about four items we need to get for Sukkot:

Vayikra 23:40 | **ויקרא כג:מ**

Take for yourselves on the first day fruit of the beautiful tree, date palm branches, leaves of thick trees, and brook willows—and rejoice before God your Lord seven days.

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר
כַּפֹּת תְּמָרִים וַעֲנַף עֵץ עָבֹת וְעַרְבֵי נָחַל
וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹקֵיכֶם שִׁבְעַת יָמִים:

These are the אַרְבָּע מִינִים (arba minim, four species):



Here are three different answers, from three midrashim.

Vayikra Rabbah 30:9 | **ויקרא רבה ל:ט**

"Fruit of the beautiful (hadar) tree"—this is God, about Whom it is written, "You wear glory and beauty (hadar)" (Tehillim 104:1).

פְּרִי עֵץ הָדָר, זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא
שֶׁכָּתוּב בּוֹ :הוֹד וְהָדָר לָבָשְׁתָּ (תהלים קד:א).

"Date palm branches"—this is God, about Whom it is written, "A righteous One flowers like a date palm" (Tehillim 92:13).

כַּפֹּת תְּמָרִים, זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא
שֶׁכָּתוּב בּוֹ: צַדִּיק כַּתָּמָר יִפְרָח (תהלים צב:יג).

"Leaves of thick trees"—this is God, as it is written, "God stands between the myrtles" (Zekharyah 1:8).

וַעֲנַף עֵץ עָבֹת, זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא,
דִּכְתִיב: וְהוּא עֹמֵד בֵּין הַהֲדַסִּים (זכריה א:ח).

"And brook willows (aravot)"—this is God, about Whom it is written, "Praise the Rider on the clouds (aravot), Yah is God's name!" (Tehillim 68:5).

וְעַרְבֵי נָחַל, זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא,
דִּכְתִיב בֵּיהּ: סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ-הּ שְׁמוֹ (תהלים סח:ה).

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- If the arba minim represent God, what could it mean to touch them to our hearts and shake them in all directions around us?

ויקרא רבה ל:י

פְּרִי עֵץ הָדָר, זוֹ שָׂרָה שֶׁהִדְּרָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּשֵׂיבָה טוֹבָה, שֶׁנֶּאֱמַר: וְאַבְרָהָם וְשָׂרָה זְקֵנִים (בראשית יח:יא).

כַּפּוֹת תְּמָרִים, זוֹ רִבְקָה, מַה תְּמָרָה זוֹ יֵשׁ בָּהּ אֹכֶל וְיֵשׁ בָּהּ עֻקָּצִין, כָּךְ הֶעֱמִידָה רִבְקָה צַדִּיק וְרָשָׁע.

וַעֲנַף עֵץ עָבֹת, זוֹ לֵאָה, מָה הֲדַס זֶה רָחוּשׁ בְּעָלִין, כָּךְ הָיְתָה לֵאָה רְחוּשָׁה בְּבָנִים.

וְעַרְבֵי נָחַל, זוֹ רָחֵל, מָה עֲרָבָה זוֹ כְּמוּשָׁה לִפְנֵי שְׁלֹשֶׁת הַמִּינִין, כָּךְ רָחֵל מֵתָה לִפְנֵי אֲחוֹתָהּ.

Vayikra Rabbah 30:10

"Fruit of the beautiful tree"—this is Sarah, whom God beautified with good old age, as it is said, "And Avraham and Sarah were old" (Bereishit 18:11).

"Date palm branches"—this is Rivkah. Just as the date has fruit and thorns, so too Rivkah raised both a righteous and wicked child (Yaakov and Esav).

"Leaves of thick trees"—this is Leah. Just as the myrtle is crowded with leaves, so too was Leah crowded with children.

"And brook willows (aravot)"—this is Rahel. Just as the willow withers before the other three species, so too did Rahel die before her sister.



- Why is it important to remember the stories and lives of our אִמָּהוֹת (imahot, foremothers), and hold them in our hands, on Sukkot?

ויקרא רבה ל:יד

הַשִּׁדְרָה שֶׁל לוּלָב דּוֹמָה לַשִּׁדְרָה שֶׁל אָדָם,
וְהַהֲדַס דּוֹמֶה לָעַיִן,
וַעֲרָבָה דּוֹמָה לַפֶּה,
וְהָאֶתְרוֹג דּוֹמֶה לַלֵּב,
אָמַר דָּוִד אֵין בְּכָל הָאֵיבָרִים גָּדוֹל מֵאֵלּוּ, שֶׁהֵן שְׁקוּלִין כְּנֶגֶד כָּל הַגּוּף, הֱוֵי: כָּל עַצְמוֹתַי תֹּאמַרְנָה.

Vayikra Rabbah 30:14

The spine of the lulav is like the spine of a person,
and the hadas is like the eye,
and the aravah is like the mouth,
and the etrog is like the heart.
King David said, "There are no other body parts greater than these are like the entire body."
That's what "All of my bones will speak to God" (Tehillim 30:10) means.



- Why is it important to use your whole body to pray to God and do mitzvot?

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הֲלָכָה • Halakhah

The Torah tells us to "live in sukkot for seven days" (Vayikra 23:42). What does this involve, exactly? The Gemara says:

Talmud Bavli Sukkah 28b

You should live in your sukkah in a way that's similar to how you live in your regular homes.

תלמוד בבלי סוכה דף כח עמוד ב

"תֵּשְׁבוּ" — כְּעֵין תְּדוּרוּ.

The Shulhan Arukh explains that this means we're supposed to eat, drink, sleep, and generally hang out in the sukkah for all seven days of the holiday, both day and night, just like we live in our houses during the rest of the year (Orah Hayyim 639:1).

But your house is comfortable. This means that you don't have to sleep in your sukkah if it's too cold, or if it's hard for you to sleep there (Rema 639:2; MB 649:29).

Imagine if what you're experiencing in the sukkah were inside your regular home. If it were that way in your home, would you leave and go somewhere else, or would you stay and tough it out? Whatever your answer is, that's what we do in the sukkah.

So if it's raining hard, we leave the sukkah. But if it's just a little drip here and there, would you really leave your house for that, or would you just put a pot under the drip? If it's not so bad, then it's probably a good idea to stay in your sukkah! (OH 639:5)

It's considered ok to have a snack, like fruit, vegetables, or cheese, outside the sukkah. But some people don't even drink water outside the sukkah (639:2; MB 15).

One of the best ways to transform your sukkah into your home for the week: study Torah in it! (OH 639:4)



- **Try it out!** Think of new ways to spend time in the sukkah this year. What did you do? How did it feel?