



SUKKAH
SHADE OF FAITH

Part I

טעם המצוה: *The meaning behind the mitzvah*



Instructions

READ THE FOLLOWING SCENARIO AND TRY TO HELP THEM SOLVE THEIR PROBLEM.

Joey and Mike are chevrusas. They've been learning together for several years, ever since they met at Camp Sports. Every evening they meet up at a shul in their neighborhood and delve into delicious Torah learning. Joey has recently been doubting Mike's commitment to their friendship. Mike politely reminds Joey about all the nice things he's done for him over the years- the rides to the shul, the Shabbos meals, etc. Joey admits that he knows in his mind that Mike's a great friend, but that he has trouble remembering all those acts of kindness when he's so pre-occupied with his busy schedule. What can Joey do to help reinvigorate his trust in Mike's commitment to their friendship? What does this have to do with Sukkos?

What you need to know!

INSTRUCTIONS

READ AND DISCUSS THE FOLLOWING QUESTIONS AND ANSWERS. AFTERWARDS, SCAN THE ICON BELOW.

Why does the Torah tell us to sit in the Sukkah?

Vayikra 23:42-43
You should dwell in a sukkah for 7 days, every member of the Jewish people should live in sukkahs. So that your children will know that Bnei Yisrael dwelled in sukkahs when I took them out from Egypt. I am Hashem your G-d.

ויקרא כג: מב מג
בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל
יֵשְׁבוּ בַסֻּכּוֹת: לְמַעַן יֵדְעוּ דַרְתֵּיכֶם כִּי בַסֻּכּוֹת
הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ
מִצְרַיִם אֲנִי יְקֹוֹק אֱלֹהֵיכֶם:



What do we commemorate with the Sukkah?

Sukkah 11b

The Torah had said- “Because Bnei Yisrael dwelled in sukkahs.” Rabbi Eliezer says that means they dwelled in the clouds of glory. Rabbi Akiva says that means they dwelled in actual sukkahs.

גמ' סוכה יא:
כי בסכות הושבתי את בני ישראל -ענני כבוד היו, דברי רבי אליעזר. רבי עקיבא אומר סוכות ממש עשו להם.

Why is Sukkos celebrated in the fall?

Tur (Siman 625)

Even though we left Egypt in the month of Nissan, Hashem did not command us to make sukkahs in the month of Nissan because that is the normal time for people to go outside to sit in huts for shade. Since it would not be recognizable that we were sitting in sukkahs for a mitzvah, Hashem commanded us to sit in the sukkah in Tishrei which is the beginning of the rainy season and it is normal for people to leave their huts and go back into their house. So, we go from our houses to our sukkahs to show that we are sitting in sukkahs because Hashem told us to do so.

טור (סימן תרכה)
ואלפ שיצאנו ממצרים בחדש ניסן לא צונו לעשות סוכה באותו הזמן לפי שהוא ימות הקיץ ודרך כל אדם לעשות סוכה לצל ולא היתה ניכרת עשייתנו בהם שהם במצות הבורא יתברך ולכן צוה אותנו שנעשה בחדש השביעי שהוא זמן הגשמים ודרך כל אדם לצאת מסוכתו ולישב בביתו ואנחנו יוצאין מן הבית לישב בסוכה בזה יראה לכל שמצות המלך היא עלינו לעשותה

What lesson can we internalize by performing the mitzvah of Sukkah?

Horeb Ch. 30 (pp. 124-27)

The festival of Sukkos is dedicated to the physical preservation of Israel by G-d...Leave your sound and solid house; dwell under the sparse ceiling of foliage, and learn its lesson: Hashem, your G-d, caused your ancestors to dwell in booths for forty years, when He led them out of Egypt; and He sustained them in their booths and so revealed Himself as the Divine Providence Who sustains all.

You will become aware of [the] fact: it is neither riches nor property- and certainly not man's talents of which he is so proud- that



are gods who make his life more secure. It is G-d alone Who sustains even in booths those who surrender themselves to Him in complete faithfulness. Remember then to thank G-d alone for your wealth, your distinction, your treasures, for you possess these only so long as G-d wills it...So you will learn not to be a slave to your wealth and not to be led away from G-d.



...Learn the lesson: G-d sustained your forefathers in the wilderness in booths. That same G-d still lives and He is your G-d, and as the twinkling of the stars shines through the roof of foliage so does He with His watchful eye embrace you in loving kindness...Did not your forefathers who were nourished by manna learn in their booths that man cannot live his life by man-made means; his life is governed by every dictum of G-d...Learn to have faith in G-d Who sustains even in booths and in the wilderness.

The sukkah (i.e. סוכה) should therefore represent both a shelter bearing no trace that it exists by the artificial design of man and a dwelling that you have taken for yourself not haphazardly but [as your real dwelling place]. These two concepts, (1) the absence of man-made design, the incidental character of the shelter itself (דירת עראי) and (2) your [genuine dwelling in it] (כעין תדורו) are the two fundamental principles which govern both the building of the sukkah and your duty to live in it.

You think you know what you're talking about: prove it!

Instructions

SCAN THIS CODE TO COMPLETE A GOOGLE SURVEY. THIS WILL COUNT TOWARD THE CAMP WIDE COMPETITION.



Part II

דופני הסוכה: Sukkah Walls



Instructions

READ THE FOLLOWING SCENARIO AND TRY TO UNLOCK THE MYSTERY. READ THE SOURCES TO ASSIST YOU IN YOUR DETECTIVE WORK.

After Joey and Mike had spent the most amazing month at Camp Sports, they both spent a couple of weeks hanging out with a carpenter in his wood shop. They had really gotten into their learning while at camp and wanted to use their time with the carpenter to learn how to build the most amazing sukkah. When Sukkos finally rolled around they constructed a 4 walled sukkah with a door and a lock. The schach was secured on tightly. Much to their dismay, after the Chol HaMoed trip to Six Flags, they returned to see that everything they left in the sukkah had been stolen, yet they couldn't find any signs of forced entry. Can you explain what happened?

What you need to know!

Instructions

READ AND DISCUSS THE FOLLOWING SOURCES. YOU WILL NEED TO USE THIS INFORMATION FOR THE CAMP WIDE COMPETITION.

Wall Materials

Any type of material is kosher to be used as the wall of the sukkah, even if it did not grow from the ground, like hides of an animal, or something that is susceptible to becoming tame (impure), like sheets and utensils. As long as it is able to withstand a normal wind, then it is kosher to be used as the wall for the sukkah. Even if there are gaps in the wall and there is more sun than shade coming through the walls, it is still kosher, because all these concepts only make the schach pasul (invalid) not the walls. Even if you made the walls out of animals or by having people stand as the walls- it would still be kosher.

כל הדברים כשרים לדפנות, בין מדבר שאינו גידולי קרקע כגון עורות וכן דבר המקבל טומאה כגון סדינין וכיוצא בו וכן מכלים, ובלבד שיכולה לעמוד ברוח מצויה. ואפילו יש בהם פרצות הרבה ואפילו חמתה מרובה מצלתה, כשרה, שכל זה אינו פוסל אלא בסכך. וכן אפילו מבעלי חיים, ואפילו שיעמיד בני אדם לשם מחיצות.

How many walls

Ideally, the best way to build a sukkah is with 4 complete walls. However, if you made a sukkah with only 2 complete walls and the 3rd wall was 7 tefachim long without lavud (see below)- it is still kosher. Since there are many complicated laws regarding a sukkah without complete walls, therefore, the minhag (custom) is to make a sukkah with only complete walls (and to not use the various concepts that will be discussed). However, if someone does not have enough materials to make 4 walls, it is better to make 3 complete walls instead of 4 incomplete walls.

ומצוה מן המובחר שיעשה ד' דפנות שלימות. ומכל מקום אם עשה לה רק ב' דפנות ובשלישית יש דופן של ז' טפחים בלא לבד [כשר]. ולפי שיש הרבה דינים בענין עשיית הדפנות שאינן שלימות ואין הכל בקי'אין בזה, ולכן נהגו לעשות מחיצות שלימות. ומי שאין לו כדי צרכו למחיצות, עדיף שיעשה שלש מחיצות שלימות מארבע שאינן שלימות.



Selection from the Vilna Gaon: P Emor

They asked the Vilna Gaon, from where do Chazal know that a sukkah of 2 proper walls and a 3rd of merely a טפח (tefach) is permissible? He answered that the shape of the 3 letters in the word סכה (sukkah) hint to this. The ideal way is to make it like a 'ס with 4 walls, but if one does not have enough materials, he can make it like a 'כ with 3 walls. If he doesn't even have enough for this, it's enough to make it the shape of 'ה, meaning 2 walls and the third a טפח (tefach).

פנינים משולחן הגר"א
שאלו לגר"א ז"ל: מנין לחז"ל להכשיר סכה של שתי מחיצות כהלכתן ושלישית אפילו טפח? וענה כי צורות שלשת האותיות שבתבית "סכה" רומזות לכך. מצוה מן המובחר לעשותה כס' שהיא בעלת ד' מחיצות, ואם אין לו דפנות מותר לעשותה כמו כ' בעלת שלש מחיצות שלמות, ואם אין לו גם לזה, דיה לעשותה כצורת ה' דהיינו שתי מחיצות ולחי אחד אפילו טפח.



Size: Height and Length

The height of the walls must be at least 10 tefachim from the ground. The dimensions of the sukkah must be at least 7 tefachim by 7 tefachim because that is the amount of space needed to contain an average person's body, his head and a table to eat on. You can make the sukkah as big (length and width) as you want as long as the height of the sukkah is not more than 20 amos.

גובה הדפנות, אין פחות מ' טפחים מן הקרקע. ורוחב המחיצות, אין פחות מז' טפחים על ז' טפחים, דזהו השיעור שמחזיק ראשו ורובו של אדם ושלחן טפח. ומותר לו להוסיף ברחבה אפילו כמה מילין, ובגובה עד כ' אמה. אבל אם הסכך למעלה מכ' אמה, פסול.

לבוד (Lavud)

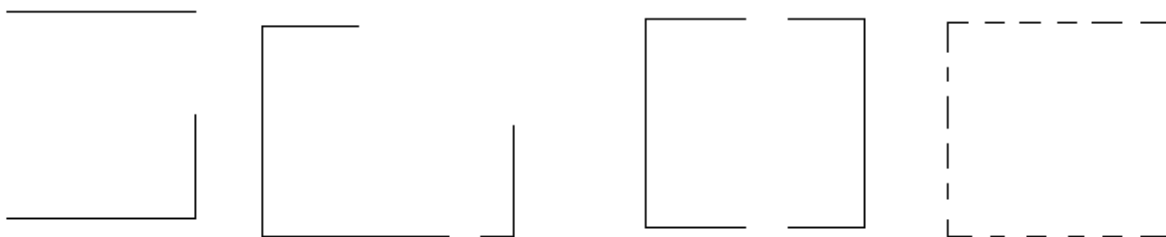
The walls must be at least 10 tefachim tall. If you don't have enough material to make a solid wall of 10 tefachim high, then you should place some boards (or any material) within 3 tefachim of the ground and the next board within 3 tefachim from the previous board until you get to 10 tefachim high, this way your sukkah has a complete halachic wall. However, if there is more than 3 tefachim of space without any boards, then your wall is pasul (invalid).

גובה הדפנות, אין פחות מי' טפחים מן הקרקע. ואם אין לו נסרים גבוהים כל כך, יעמידם פחות מג' טפחים סמוך לקרקע או בפחות מג' טפחים סמוך לסכך, דאמרינן לבוד. אבל אם יש אויר ביניהם ג' טפחים אפילו גבוהים הרבה, פסול, דהוי מחיצה תלויה.

You think you know what you are talking about?? Prove it!

Instructions

THE PICTURES BELOW REPRESENT A BIRD'S EYE VIEW OF A SUKKAH'S WALL. DISCUSS WHAT IS THE STATUS OF EACH SUKKAH (KOSHER OR NOT). EXPLAIN WHY AND HOW THE STATUS WOULD CHANGE AS THE SIZE OF THE LINES AND OPEN SPACES GETS BIGGER OR SMALLER.



Part III

סכך: Schach



Instructions

READ AND DISCUSS THE FOLLOWING SCENARIO. BEFORE READING THE SOURCES, HOW MANY PROBLEMS IN THE KASHRUS OF THIS SUKKAH CAN YOU THINK OF? ON A SEPARATE PIECE OF PAPER, WRITE THEM DOWN (AND EXPLAIN HOW EACH IS A PROBLEM). AFTER READING THE SOURCES BELOW (P. 8-10), GO BACK TO FIND HOW MANY ADDITIONAL PROBLEMS YOU HAVE FOUND AND WRITE (AND EXPLAIN) THEM IN A SEPARATE COLUMN. THIS WILL COUNT FOR BONUS POINTS IN THE COMPETITION.

Joey and Mike had tried to convince their friend Rocky to join them at Camp Sports, but he never joined them for the amazing summers they had. When Rocky went off to college, he struggled to find a way to learn more about Judaism and didn't really know how to do mitzvos properly. When Sukkos rolled around his freshmen year, Rocky remembered that his buddies, Joey and Mike, really loved building a sukkah, so he decided to make his own. Rocky took his bed and propped it up on his dresser on one side and on his desk on the other side and put his mattress on the floor of his dorm room. He remembered how Joey and Mike felt a real closeness to G-d when they could see the stars from their sukkah, so Rocky bought glow in the dark star stickers and put them on the ceiling of his dorm room, which he could see through the metal springs that normally hold up his mattress. Rocky wasn't sure what all the fun was about, but he still hung out in his sukkah all week long.

What you need to know!

Instructions

READ AND DISCUSS THE FOLLOWING SOURCES. YOU WILL NEED TO USE THIS INFORMATION FOR THE CAMP WIDE COMPETITION.

Which materials are kosher for סכך?

Six (6) things disqualify the schach: 1) something susceptible to tumah (impurity), 2) something that did not grow from the ground, 3) something that is currently attached to the ground, 4) if the schach allows more sun than shade into the sukkah, 5) if the schach is put up before the walls, 6) if the schach is above 20 amos. (1 amah= 6 tefachim)

ששה דברים פוסלים בסכך (א) דבר המקבל טומאה .
(ב) שאין גידולו מן הארץ (ג) מחובר (ד) חמתה
מרובה מצלתה (ה) תעשה ולא מן העשוי (ו) למעלה
מכ' אמה .

How much סכך do you need?

It is called "schach" because it protects someone from the sun, therefore, there must be enough schach covering the sukkah, so that inside the sukkah there is more shade than sun. And if there is more sun than shade inside the sukkah- then the sukkah is pasul, because we view it as if there is no schach at all. Ideally, at night the schach should be thin enough so that you can see big stars through it. Nevertheless, if the schach was thick, like a house and you could not see the stars through it, the sukkah is still kosher. However, if the schach was so thick that when there was heavy rain, the sukkah still stayed dry- then the sukkah would be like a house and it would be pasul.

כיון דנקרא סכך על שם שמגין מן החמה, לכן צריך להניח כל כך עד שתהיה צלטה מרובה מחמתה. ואם היה חמתה מרובה מצילתה, פסולה מן התורה, שהרי אין כאן סכך. ולכתחלה יהיה הסיכוך קל כדי שיראו ממנו הכוכבים הגדולים הנראים בלילה. ומכל מקום אם היתה מעובה כמין בית אף על פי שאין הכוכבים נראים מתוכה, כשרה. אבל אם היא מעובה כל כך עד שאין הגשמים יכולים לירד בתוכה אפילו כשירדין גשמים מרובים ואם כן הוי כעין בית, פסולה משום גזירת בית :



Sun & Shade

Air Space: אייר

If you have more than 3 tefachim of air space in between the schach, whether the sukkah is big or small, whether the air space is in the middle of the sukkah or on the side, it is a problem. If the air space is less than 3 tefachim then the sukkah is kosher and the air space helps complete the sukkah. However, you should not sleep under the air space only under actual schach. If you have 3 tefachim of air space, in 1 spot, and it does not split up the sukkah- meaning the split is not running down the length of the sukkah, the sukkah is kosher, however, you cannot sleep under that spot. However, if the air space splits up the sukkah- meaning you have a 3 tefachim wide strip of air space down the middle of the sukkah- and 1 side is not big enough to be a kosher sukkah by itself- then that area is pasul.

אוייר פוסל בסוכה בג' טפחים, בין בגדולה ובין בקטנה בין באמצע בין מן הצד, ג' טפחים פסול. בפחות מג' טפחים, כשרה, ומצטרף להשלים הסוכה, אבל אין ישנים תחתיו. ואם יש אויר ג' טפחים במקום א' ואינו חולק הסוכה, כל הסוכה כשרה מלבד באותו מקום. ואם חולק הסוכה לשנים עד שלא נשאר שיעור הכשר סוכה עם ג' דפנות, אותו חלק שאין בו הכשר סוכה, פסולה.



סכך Non-Kosher: פסול

If there is pasul schach in the middle of the sukkah which is less than 4 tefachim wide, then it is batel (nullified) to the kosher schach and the sukkah is kosher, and you can even sit under the pasul schach. This is only true in a large sukkah where there is at least 7 tefachim by 7 tefachim in addition to the schach pasul.

[אם יש סכך פסול] באמצע הסוכה, אם הוא פחות מד' טפחים, בטל לגבי סכך ולא מקרי כלל סכך פסול והסוכה כשרה ומותר לישב אפילו תחת הפסול. במה דברים אמורים, בסוכה גדולה שיש בה יותר על הסכך פסול ז' טפחים על ז' טפחים.



Bending the walls: דופן עקומה

If the schach against the wall of the sukkah is pasul- even if it runs the entire length of the wall- if the pasul schach ends within 4 amos of the wall- the sukkah is still kosher because we have a halachic principle that Moshe got from Hashem on Har Sinai called "dofen akuma." This means we view the sukkah as if the wall is bent onto the top of the sukkah and the pasul schach is considered to be part of the wall. There is a debate amongst poskim if we apply dofen akuma only when the walls reach all the way up to the schach or even if the walls don't. This is true even if pasul schach is next to all 4 walls- the sukkah is kosher, as long as there is kosher schach which constitutes at least the minimum sized sukkah (i.e. 7x7). However, if the schach pasul along the walls extends to 4 amos (and beyond), we do not apply dofen akuma and the sukkah is not kosher. This is because we view it as having no walls since the walls are not close enough to the kosher schach.

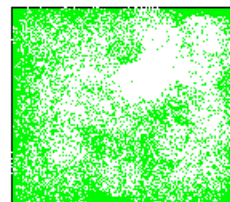
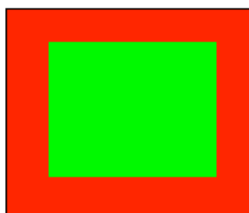
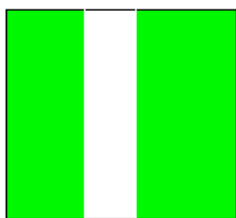
סכך פסול אם הניח מן הצד סמוך לדופן, אפילו מהלך על כל אותו הצד, אם הוא פחות מד' אמות, כשר, דהלכה למשה מסיני דאמרינן דופן עקומה, רצה לומר דחשבינן לסכך כאילו הוא מן הדופן ועקום ונכפף למעלה. ונחלקו הפוסקים, דיש אומרים דדוקא כשהדפנות מגיעים לסכך, אמרינן דופן עקומה (ר"ן ב"ח מ"א). ויש אומרים דאפילו אינם מגיעים לסכך, נמי אמרינן כאילו הדופן מגיע עד למעלה ונכפף (טור ט"ז א"ר). ואפילו הניח סכך פסול אצל כל הד' דפנות, אם הוא פחות מד' אמות, כשרה הסוכה באמצע אם יש באמצע המסוכך בסכך כשר שיעור סוכה. אבל אם הוא ד' אמות, לא אמרינן דופן עקומה, ואם כן כיון שזה אינו נקרא דופן, נמצא אף על גב שבאמצע הסוכה הניח סכך כשר, מכל מקום כל הסוכה פסולה, שהרי אין לה דפנות, דהדפנות אינן מועילין לסוכה, כיון שהם מופלגים מן הסוכה. ואם יש לסוכה ד' דפנות והניח סכך פסול אצל דופן א', אף על פי שהוא יותר מד' אמות, כשרה אם יש בסכך הכשר שיעור סוכה, שהרי יש לה ג' דפנות, רק שלא ישב תחת הפסול:

You think you know what you're talking about?!? Prove it!

Instructions

DISCUSS THE FOLLOWING QUESTIONS.

- 1. Look back at the scenario on p. 8, and write down on your piece of paper any additional problems in the kashrus of the "sukkah."*
- 2. Why is it that the סכך cannot be man-made (think back to the video)?*
- 3. The pictures below represent a bird's eye view of a sukkah's סכך. Discuss what is the status of each sukkah (kosher or not). Explain why and how the status would change as the size of the problematic סכך increases and/or decreases. (White = air space, Red = schach pasul)*



Part IV

ישיבת סוכה: Living in the sukkah



Instructions

DISCUSS THE FOLLOWING FOR NO MORE THAN THREE (3) MINUTES.

When you first got to camp and were getting settled into your room, what is the first thing you did to make it feel like “home”? If you were making a sukkah, would you do that same thing first or something else?

What you need to know!

Instructions

READ AND DISCUSS THE FOLLOWING SOURCES. YOU WILL NEED TO USE THIS INFORMATION IN ORDER TO EAT THE BAG OF TREATS YOUR ADVISOR WILL BE GETTING.

Main dwelling

The Torah says you should dwell in a sukkah for 7 days- it cannot mean sit there for 7 days straight, rather the Torah means live in your sukkah for these 7 days as you live in your house during the rest of the year. Your main dwelling should be in the sukkah- you bring your nice dishes into the sukkah, and bed and you eat, drink, sleep, wonder around and learn in the sukkah. And when you talk to your friend do it in the sukkah. The point is- your sukkah should be considered your home.

כתיב (ויקרא לג זב) בסוכות תשבו שבעת ימים, ואי אפשר לומר ישיבה ממש, אלא קבלו חזל תדורו בסוכות, אמרה תורה שידור בסוכה כמו שדר בביתו בכל שנה, שתהיה עיקר דירתו בסוכה שיכניס בה כליו הנאים ומצעות נאות, ואוכל ושותה וישן בסוכה ומטייל בה ולומד בה. וכשמספר עם חבריו, הכל יהיה בסוכה. כללו של דבר, שהסוכה תהיה נחשבת לדירתו לגמרי.

What's called דירה

One should not sleep outside the sukkah, even a nap. However, one is allowed to have a snack outside the sukkah, even a small amount of bread. So too one may drink water and small amounts of wine outside the sukkah. Fruit, even if it is treated as a meal, can be eaten outside the sukkah because that is not called a meal for halachic purposes. This is only the basic halacha. If someone wants to be stringent and not even drink water out of the sukkah then he deserves praise. If you have a food that is made out of the five grains and you treat it as a meal then you have to eat it in the sukkah. Similarly, meat and fish if you eat more than an eggs worth and you treat it as a meal you should be sure to eat it in the sukkah.

אין ישנים חוץ לסוכה אפילו שינת עראי, דאין ארעי לשינה, דפעמים דסגי לאיניש בזה והוי ליה קבע. אבל מותר לאכול אכילת ארעי חוץ לסוכה דהיינו אפילו כביצה פת, וכן מותר לשתות מים, ויין אם אינו קובע עצמו לשתות יין, ולאכול פירות אפילו בדרך קבע, דפירא לא חשוב קביעות שלהם. וכל זה, מדינא. והמחמיר עליו שלא לשתות אפילו מים חוץ לסוכה, הרי זה משובח. ותבשיל העשוי מה' מיני דגן אם קבע עליו, חייב בסוכה. וכן בשר ודגים אם אוכל יותר מכביצה וקבע עליו, ראוי להחמיר ולאכול בסוכה.



Why meikel on sleeping

That which people do not always sleep in the sukkah, some poskim say that's because it is too cold outside and it is too painful, so we are exempt.

ומה שנוהגין להקל עכשיו בשינה שאינן ישנים בסוכה רק המדקדק במצוות, יש אומרים משום צינה, דיש צער לישן במקומות הקרים.



Learning

*You should learn Torah in the sukkah. However, if you cannot concentrate on your learning then you can learn in your house, but if you **can** concentrate then you should learn in the sukkah. If it is a big inconvenience to bring all of your books into the sukkah, then maybe you are exempt from learning in the sukkah. However, if you could leave your books in the sukkah for the entire Sukkos then there is no inconvenience and you have to bring them to the sukkah.*

קורא ולומד בסוכה. ואם אין דעתו מיושבת עליו בסוכה, לומד בביתו. אבל בלאו הכי, ילמוד בסוכה. ואם יש לו טורח רב להביא ספרים הרבה לסוכה, אפשר דפטור. ואם יכול להניחם שם כל החג, חייב, דאין זה טורח (אר).



Rain

Since dwelling in your sukkah has to be like how you live in your house, if it starts raining and it bothers you enough that if there was a leak into your house you would move to another room, then you are allowed to leave the sukkah. Additionally, if there was enough rain coming in that it would ruin your food, even if you were not eating at that time you are allowed to eat in your house. However, this is only talking about eating in the sukkah, but with regard to sleeping in the sukkah, even if there are a few drops of rain, then that is painful and you are allowed to go back into your house.

כיון ששיבתו בסוכה חייב להיות כמו ישיבתו בביתו, לכן אם ירדו גשמים כל כך שמשער בעצמו שאילו היה יושב בביתו וירדו גשמים היה קם והולך לחדר אחר, כן כשיושב בסוכה וירדו גשמים, מותר לצאת. ואם ירדו כל כך שאם יפלו לתוך התבשיל יפסול, אפילו אין התבשיל לפניו או שמחמת הקור יקרשו המאכלים השמנים, מותר לאכול בביתו. ודוקא לענין אכילה. אבל לענין שינה, אפילו בגשמים מועטים הוי צער לישן שם ויכול לצאת:



You think you know what you're talking about?!? Prove it!!

Instructions

ANSWER THE FOLLOWING QUESTIONS AND ENJOY THE GOODY BAG!

1. *Why were Rabbi Chaim Ozer's guests surprised to see the elderly rabbi join them in the cold Lithuanian sukkah? (This is not a rabbi joke- it's a real story!)*
2. *Which of the foods in this goody bag would be required to be eaten in the sukkah and which not? Which should ideally be eaten in the sukkah?*

