

Tishrei: Guide to Immigration Justice Teachings for Rabbis and Cantors

Created by and for rabbis and cantors, this guide is meant as a communal resource of texts and guiding questions we think share our vision of immigration justice and the Hebrew month of Tishrei. These sources should be accessible to you whether you are looking for **sermon** inspiration, **teaching** materials, or a **new lens** through which to deep dive into old, familiar texts.

Throughout the resource, we guide you through the Tishrei holidays as well as provide both information and talking points on what we see as the most pressing issues related to immigration justice this year.

This resource is jam-packed. We offer it (all 10 pages of it!) as a one-stop-shop for you to take inspiration to add to your teaching.

There are so many critical issues facing our world—and we know that you work hard to balance teaching those issues and meeting your communities where they are. We created this resource so that you can easily add an immigration-related spark to your teaching, rather than asking you to plan to discuss immigration only.

This resource includes 4 parts:

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| <p>• PART 1:
Immigration advocacy priorities, so that you can get a picture of where the larger immigration justice movement is headed in the short- and medium-term.</p> | <p>• PART 2:
The narratives about immigration that must change, so that you can see how speaking from your platform, your <i>bima</i>, can have a concrete impact on immigration justice.</p> | <p>• PART 3:
Rosh Hashanah and Yom Kippur prompts and tie-ins, so you can add a short immigration-related moment to your High Holiday teaching.</p> | <p>• PART 4:
Longer Sukkot grab-and-go text study options.</p> |
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Our Sukkot resources are more in depth, and are ready for you to grab them and use them in your communities. This is for two reasons. Firstly, the connection between Sukkot and immigration is incredibly rich. And secondly, we know you might be tired of creating new content by the time Sukkot rolls around!

Onward,
Rabbi Seth Goldstein, Rabbi Miriam Liebman, and the T'ruah Immigration Working Group

PART 1

Immigration Advocacy Priorities

T'ruah rabbis and cantors have been advancing [immigrant justice for years](#).

In this moment, we find ourselves combatting anti-immigrant rhetoric and actions from right-wing extremists, while also combatting inaction and indifference from elected officials who seem to be aligned with our vision, but are not acting to create the changes we need to see.

That's why we've launched **BIMA: Building Immigration Momentum and Action**, our campaign for rabbis and cantors who want to use their platforms for immigrant justice.

There are a number of critical advocacy issues at this time, where faith leaders (like you!) could help make the difference.

Chiefly, we must restore access to asylum. Now that we've seen the end of Title 42—the dangerous, immoral Trump-era policy that has been used to block migrants from seeking asylum at the U.S. southern border—we need to make sure access to asylum is truly protected. As Jews, we know that immigration policy can often be a matter of life or death.

See more [here](#).

Elected officials from all 50 states (and Washington, DC!) need to be hearing a constant drumbeat in support of asylum. We hope that by sharing some of the teaching in this document, it can inspire those in your community to take action on immigrant justice.

Note: if you'd like to learn more about any of our advocacy and strategize together, please get in touch with T'ruah's Director of Campaigns, Hannah Weilbacher, at hweilbacher@truah.org.

PART 2

The narratives that must change in order to advance our shared vision of immigrant justice

Most Americans—and the majority of the Jewish community—believe that immigrants, refugees, and asylum seekers should be welcomed with dignity and respect.

But the narratives about immigration in Washington, DC are broken. Members of Congress are promoting misleading narratives about why and how immigrants arrive in the U.S. They are crafting legislation based on these narratives that is immensely harmful to immigrants and to our communities.

As communal leaders, your communities look to you to make meaning. We ask you to see yourselves as the narrative-builders you are, and to help us advance more dignified narratives about immigration, because we believe that changing those narratives will have concrete effects on our immigration policies.

Narrative:	Why does changing this narrative matter?
<p>Migration is a human right.</p>	<p>Elected officials are promoting dangerous policies like Title 42 because they think that their constituents believe immigrants should be controlled and criminalized, rather than treated like people who are pursuing a more dignified life.</p> <p>U.S. policymakers—even those with more liberal leanings—design our immigration system with <i>deterrence</i> in mind.</p> <p>Encouraging the deadliest crossings has been the de facto U.S. immigration policy for decades, and because of anti-asylum policies like President Biden’s asylum transit ban, the situation is worse than ever. Without legal or rational pathways to seeking safety in the U.S., migrants must take risks like pay smugglers, send their children without them, or cross in the deadliest terrain.</p> <p>What could be possible if the entire Jewish community believed that migration between one place and another was a <i>human right</i>?</p> <p>How would elected officials need to act if their constituencies believed this?</p>
<p>Immigrant justice advocacy is a long game.</p> <p>Even as we face uphill battles and losses, there is endless potential and meaning in our working together to transform our immigration system.</p>	<p>It’s easy for people to feel exhausted on the issue of immigration, as it can feel like one problem after another. If we reframe immigrant justice advocacy as a long game, it’s much easier to <i>stay in the work</i> rather than feeling like no actions matter.</p> <p>As a Jewish community we have the power to make change. Many of us have a history of migration in our families, and even more of us now have the privilege of citizenship.</p>
<p>Our immigration system is broken. Failures were not just a Trump-era problem.</p>	<p>It was much easier for many of our communities to take action for immigrant justice when our president was the clear “other side” in the fight. In order to motivate action, we must remind people that the fight for immigrant justice is bigger than one presidential administration.</p> <p>Families are still being separated at the border. Due to President Biden’s asylum transit ban and other immigration policies that aim to deter and criminalize immigrants, we are, in many ways, much worse off now than we were even under the Trump administration.</p> <p>If we change this narrative, we can build momentum on Capitol Hill for immigrant justice advocacy.</p>

PART 3

Rosh Hashanah and Yom Kippur

Prompts to incorporate themes of immigration and refugees through the readings for the High Holidays.

Banishment and Creating Refugees

Rosh Hashanah Day 1 Torah reading (Genesis 21:1-34)

וַתֹּאמֶר לְאַבְרָהָם גִּיֶּשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עִם־יִצְחָק:

“She said to Abraham, ‘Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.’”

The verb for “cast out” is found a few times in various forms in the Torah, notably, it is used to describe Adam and Eve’s banishment from the garden (Genesis 3:24), and also what Pharaoh does to the Israelites following the 10th plague (Exodus 11:1). All of these situations created refugees, individuals and groups seeking a new, and better, situation.

Importance of Aiding Refugees

Rosh Hashanah Day 1 Torah reading (Genesis 21:1-34)

Avot d’Rabbi Natan 7:1

אעפ”כ א”ל הקב”ה לאיוב איוב עדיין לא הגעת [לחצי שיעור] של אברהם אתה יושב ושוהה בתוך ביתך ואורחין נכנסים אצלך את שדרכו לאכול פת חטים האכילתו פת חטים את שדרכו לאכול בשר האכילתו בשר את שדרכו לשתות יין השקיתו יין אבל אברהם לא עשה כן אלא יושב ומהדר בעולם וכשימצא אורחין מכניסן בתוך ביתו את שאין דרכו לאכול פת חטין האכילהו פת חטין את שאין דרכו לאכול בשר האכילהו בשר ואת שאין דרכו לשתות יין השקהו יין ולא עוד אלא עמד ובנה פלטרין גדולים על הדרכים והניח מאכל ומשקה וכל הבא ונכנס אכל ושתה וברך לשמים לפיכך נעשית לו נחת רוח. וכל שהפה שואל מצוי בתוך ביתו של אברהם שנאמר (בראשית כ”א:ג) ויטע אשל בבאר שבע:

“The Holy Blessed One said to Job: Job, you still have not gotten to [even half] the level of Abraham. You sit and wait in your house, and guests come in to you. And if it is someone’s custom is to eat wheat bread, you feed them wheat bread. And if someone’s custom is to eat meat, you feed them meat. And if someone’s custom is to drink wine, you pour them wine. But Abraham did not do this. Rather, he sat and looked out at the world, and when he would see potential guests, he would go bring them into his house. And if someone was not accustomed to eating wheat bread, he would feed them wheat bread. And if someone was not accustomed to eating meat, he would feed them meat. And if someone was not accustomed to drinking wine, he would pour them wine. Not only that, but he built large booths out on the roads, where he would leave food and drink, and anyone who came by and entered would eat and drink and bless the heavens, and he would feel content. Anything that one could ask for was available in the house of Abraham, as it says (Genesis 21:33), ‘And he planted an Eshel tree in Beer Sheba.’”

This text is teaching that Abraham would not only wait for guests to arrive, but he would seek them out to ease their journey. And rather than just provide them with their base needs, he would go “above and beyond” to support them. What does this text teach us about welcoming, as well as providing for those on a journey? How are we obligated to those who arrive at our borders, and beyond?

Yom Kippur Afternoon Torah reading (Leviticus 18 or 19)

Talmud, Sanhedrin 73a

מניין לרואה את חבירו שהוא טובע בנהר או חיה גוררתו או לסטין באין עליו שהוא חייב להצילו ת”ל לא תעמוד על דם רעך

“From where is it derived that one who sees another drowning in a river, or being dragged away by a wild animal, or being attacked by bandits [*listin*], is obligated to save them? The Torah states: ‘You shall not stand idly by the blood of another.’” (Leviticus 19:16)

Talmud Avodah Zarah 27b

ומאי ה"ל למימר (ויקרא יח, ה) וחי בהם ולא שימות בהם

“The verse: ‘You shall therefore keep My statutes, and My ordinances, which if a person do, they shall live by them’ (Leviticus 18:5). This teaches that one should live by God’s mitzvot, and not that they should die by them.”

The first text is about the obligation to save one in danger. The second generalizes that the Torah is about “life.” How do these texts extend to helping those who are fleeing violence and displacement?

Pursuing Safety and a Better Home

Rosh Hashanah Day 1 Haftarah (I Samuel 1:1-2:10)

I Samuel 1:28

אֲנֹכִי הִשְׁאֵלְתִּיהוּ לְהַ' כָּל-הַיָּמִים אֲשֶׁר הִנֵּה הוּא שְׂאוֹל לְהַ' וַיִּשְׁתַּחֲוֶה שָׁם לְהַ'.

“I, in turn, hereby lend him to God. For as long as he lives he is lent to God.” And they bowed low there before God.”

How might we read the story of Hannah, who commits her son to Temple service, as a story of parents sending their children out as unaccompanied minors? Hannah did that to her child in her desperation to conceive. What contemporary desperations drive us to send out our children without us?

Rosh Hashanah Day 2 Haftarah (Jeremiah 31:1-19)

Jeremiah 31:2

כֹּה אָמַר ה' מֵצֵא חַן בְּמִדְבָּר עִם שְׂרִידֵי חָרֵב הַלֹּחַד לְהַרְגִיעוּ יִשְׂרָאֵל:

“Thus said God: the people escaped from the sword, found favor in the wilderness, when Israel was marching homeward.”

This vision of exile and return can be read as a paradigm for immigrants and refugees today who are forced to migrate by circumstance, seeking favor from others and ultimately rest in a new home.

Yom Kippur Day Haftarah (Isaiah 57:14-58:14)

Isaiah 57:14

וְאָמַר סִלּוּ-סִלּוּ, פְּנּוּ-דְרֹךְ; הָרִימוּ מִכְשׁוֹל מִדְרֹךְ עַמִּי.

“God says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people!”

Ibn Ezra on 57:14

סולו סולו. המסילה סקלו מאבן, וטעם פעמים שהקורא יקרא כן פעם אחר פעם.

“Remove the stones from the path. The repetition of סלו indicates that this proclamation is to be made repeatedly.”

How can we “clear a path” for those on a journey of immigration? What are the obstacles in the way? How can we repeatedly draw attention to this?

PART 4

Sukkot

As you look through the Sukkot resources below, keep the following questions in mind:

- What constitutes a home?
- What defines a home?
- Who do we allow in and who do we keep out?

Permanence vs. Impermanence

Haftarah Day 2 Sukkot: Kings 1 8:9-14

אין בארון רק שני לחות האבנים אשר הנח שם משה בחרב--אשר כרת ה' עם-בני ישראל בצאתם מארץ מצרים. ויהי בצאת הכהנים מן-הקדש; והענו מלא את-בית ה'. ולא יכלו הכהנים לעמד לשרת מפני הענו: כי-מלא כבוד-ה' את-בית ה'. אז אמר שלמה: ה' אמר לשכון בערפל. בנה בניתי בית זבל לך--מכון לשבתך עולמים. ויסב המלך את-פניו ויברך, את כל-קהל ישראל; וכל-קהל ישראל עמד.

“There was nothing inside the Ark but the two tablets of stone which Moses placed there at Horeb, when THE ETERNAL made [a covenant] with the Israelites after their departure from the land of Egypt. When the priests came out of the sanctuary—for the cloud had filled the House of THE ETERNAL and the priests were not able to remain and perform the service because of the cloud, for the Presence of THE ETERNAL filled the House of THE ETERNAL — then Solomon declared:

***‘THE ETERNAL has chosen
To abide in a thick cloud:
I have now built for You
A stately House,
A place where You
May dwell forever.’***

“Then, with the whole congregation of Israel standing, the king faced about and blessed the whole congregation of Israel.”

Mishneh Torah, Shofar, Sukkah and Lulav 6:5-7

כיצד היא מצות הישיבה בסכה. שיהיה אוכל ושותה ודר בסכה כל שבועת הימים בין ביום ובין בלילה כדרך שהוא דר בביתו בשאר ימות השנה. וכל שבועת הימים עושה אדם את ביתו עראי ואת סכתו קבע שניאמר (ויקרא כג מב) "בסכת תשבו שבועת ימים". כיצד. כלים הנאים ומצעות הנאות בסכה. וכלי שתיה כגון אשישות וכוסות בסכה. אבל כלי אכילה כגון קדרות וקערות חוץ לסכה. המנוחה בסכה...

“How is the commandment of dwelling in the sukkah? That one eat, drink and live in in the sukkah all of the seven days — both during the day and during the night — in the same way that they live at home during the other days of the year. And all seven days of Sukkot, one renders their house temporary, and their sukkah permanent; as it is stated (Leviticus 23:42), ‘In huts shall you dwell seven days.’ How is that? [If one has] beautiful vessels and beautiful bedding, [they are brought] into the sukkah. And drinking vessels, such as jugs and cups, [are also brought] into the sukkah...”

Sukkah 2a

וְרָבָא אָמַר, מִהֶכָּא: "בַּסּוּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים". אָמְרָה תּוֹרָה: כָּל שִׁבְעַת הַיָּמִים צֵא מִדִּירַת קִבְעָה וְשֵׁב בְּדִירַת עֲרָאִי.

“Rava said that the *halakha* is derived from here: In *sukkot* shall you reside seven days; (Leviticus 23:42). The Torah said: For the entire seven days, emerge from the permanent residence in which you reside year round and reside in a temporary residence, the *sukka*.”

- It is striking that these words, “A stately House, A place where You May dwell forever,” are read on the second day of Sukkot, a holiday about impermanence, as seen in the Talmudic text above. And yet, even the Temple, the eternal dwelling place for God did not last forever.
 - Why do you think this Haftarah is read on Sukkot?
 - What do these texts tell us about home? About permanence?

Ushpizin

Siddur Ashkenaz, Festivals, Sukkot, Prayers in the Sukkah, Ushpizin 1-6

תִּיבּוֹ תִיבּוֹ אוֹשְׁפִיזִין עֵילָאִין, תִּיבּוֹ תִיבּוֹ אוֹשְׁפִיזִין קִדִּישִׁין, תִּיבּוֹ תִיבּוֹ אוֹשְׁפִיזִין דְּמַהִימְנוּתָא, זָכָאָה חוֹלְקִיהוּן דִּישְׂרָאֵל דְּכִתִּיב כִּי חֵלֶק ה' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ: יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁתְּשַׁרְרָה שְׁכִינְתְּךָ בֵּינֵנוּ וְתַפְרוֹס עָלֵינוּ סֶכֶת שְׁלוֹמְךָ בְּזָכוֹת מִצְוֹת סֶכֶה שְׁאַנְחֵנוּ מִקִּימִין לִיחְדָּא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתָּהּ בְּדַחֲלֵינוּ וְרַחֲמֵינוּ לִיחְדָּא שֵׁם י"ה בּו"ה בְּיַחְדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל

“...Sit, sit, [you] lofty guests; sit, sit [you] holy guests; sit, sit [you] guests of faith. Worthy is Israel’s portion, as it is written (Deuteronomy 32:9), ‘For THE ETERNAL’S portion is God’s people, Jacob God’s allotment.’ May it be Your will in front of You, Eternal One, my God and God of my ancestors, that You have Your Divine Presence rest upon us, and that You spread out Your sukkah of peace upon us, in the merit of the commandment of sukkah that we are fulfilling in order to unify the name of the Holy One, blessed be God and God’s Divine Presence—with fear and love—to unify the name, *Yod Hay...*”

Pri Etz Chaim, Gate of Sukkot 4:11 (Teachings of Isaac Luria [Arizal], recorded by his student Hayyim Vital, 16th century, Safed)

“May the poor be among those who eat at your table, because the portion for the *ushpizin* must be given to the poor. For this is the desire of the righteous, that the poor will eat their portion...”

- There is a tradition on Sukkot of inviting guests into the Sukkah, especially those in need.
 - What does it mean to open your home, physically or symbolically?
 - How can we integrate that practice into our lives this Sukkot?

Journeying, Remembering, and Dwelling

Leviticus 23:39-43

אך בחמשה עשר יום לחדש השביעי באספכם את-תבואת הארץ תחגו את-חג-ה' שבעת ימים; ביום הראשון שבתון וביום השמיני שבתון. ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ-עבת וערבי-נחל; ושמתם לפני ה' אלהיכם שבעת ימים. וחגתם אתו חג לה' שבעת ימים בשנה: חקת עולם לדורתכם בחדש השביעי תחגו אתו. בסכת תשב שבעת ימים; כל-האזרח בישראל ישבו בסכת. למען ידעו דרתים כי בסכות הושבתי את-בני ישראל בהוציא אותם מארץ מצרים: אני ה' אלהיכם.

“Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of THE ETERNAL [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. On the first day you shall take the product of *hadar*¹ trees, branches of palm trees, boughs of leafy² trees, and willows of the brook, and you shall rejoice before your God seven days. You shall observe it as a festival of THE ETERNAL for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages.

“You shall live in booths seven days; all citizens in Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt—I, your God THE ETERNAL.”

Ibn Ezra on Leviticus 23:43

כי בסכות. שהיו עושים אחר שעברו ים סוף סוכות ואף כי במדבר סיני שעמדו שם קרוב משנה וכן מנהג כל המחנות והנה גם זה המועד זכר ליציאת מצרים ואם ישאל שואל למה בתשרי זאת המצוה יש היה על המחנה יומם והשמש לא יכם ומימות תשרי החלו לעשות סוכות בעבור הקור להשיב כי ענן ה'

“THAT...IN BOOTHS. The Israelites made booths after they crossed the Sea of Reeds. They certainly did so in the wilderness of Sinai, where they dwelt close to a year. This is the manner of all the camps. This festival too is thus in memory of the Exodus from Egypt. Should someone ask why this commandment is to be observed in the month of Tishrei, then one can answer: God’s cloud was over the camp during the day and the sun did not strike them. However, they started to make *sukkot* from the days of Tishrei onwards because of the cold.”

Sukkah 2a

מָנָא הָנִי מִיְלִי? אָמַר רַבָּה, דְּאָמַר קָרָא: “לְמַעַן יֵדְעוּ דִּוְרוֹתֵיכֶם כִּי בְּסוּכוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל”, עַד עֲשָׂרִים אָמָה, אָדָם יוֹדֵעַ שֶׁהוּא דָר בְּסוּכָה, לְמַעַל מֵעֲשָׂרִים אָמָה — אִין אָדָם יוֹדֵעַ שְׂדָר בְּסוּכָה, מְשוּם דְלֵא שְׁלֵטָא בֵּה עֵינָא. רַבִּי זִירָא אָמַר מִהָבָא: “וְסוּכָה תִּהְיֶה לְצֵל יוֹמָם מִחוּרָב”, עַד עֲשָׂרִים אָמָה אָדָם יוֹשֵׁב בְּצֵל סוּכָה, לְמַעַל מֵעֲשָׂרִים אָמָה — אִין אָדָם יוֹשֵׁב בְּצֵל סוּכָה אֵלָא בְּצֵל דְּפָנוֹת

“After clarifying its formulation, the Gemara addresses the *halakha* in the mishna and asks: From where are these matters, i.e., the *halakha* that a *sukkah* may not exceed a height of twenty cubits, derived? Rabba said that it is derived as the verse states: ‘So that your future generations will know that I caused the children of Israel to reside in *sukkot* when I took them out of the land of Egypt’ (Leviticus 23:43).”

HaKtav VeHaKabbalah, Leviticus 23:43 (Yaakov Tzvi Mecklenburg, 19th century, Germany)

“So that your generations will know that in Sukkot. The clouds of glory began to appear above the people of Israel in Sukkot, as it says (Exodus 12:37): ‘The children of Israel journeyed from Rameses to Sukkot.’ In the Mechilta (12),

¹ *hadar*: Others “goodly”; exact meaning of Heb. *hadar* uncertain. Traditionally the product is understood as “citron.”

² *leafy*: Meaning of Heb. ‘*aboth* uncertain.

Rabbi Akiva says: ‘Sukkot refers solely to the clouds of glory.’ It seems that this is why Scripture wrote בסכות with the (ומלא — full spelling); it teaches us about the place where the clouds of glory first appeared, for the name of the place is always spelled in the full form with the סכות — 1. This is why the cantillation mark over the words כי בסכות is a revii, which is a stop, even though it might have been more appropriate to use a mapach to connect the phrase ‘that in the sukkot’ with the phrase ‘I caused Bnei Yisrael to dwell’ [if it were referring to the booths and not the place]. The commentaries discuss why we were commanded on the 15th of the seventh month, which is the beginning of the cold, rainy season, to leave our permanent dwelling places and stay in a temporary abode. This teaches us that God intended that each Jew should recognize that the honor of [our] lofty spiritual soul is above the heavens. Its permanent dwelling place is there, and it only came into this world to have a temporary dwelling. The phrase ‘so that your generations will know’ fits well with this explanation, because according to the other explanations it should have said, “so your generations will remember.”

- According to these texts, what is the purpose of building a sukkah? What are we remembering?
- Does/should the act of remembering being wanderers compel us to act generously towards others currently journeying?

How do we build a home?

Mishnah Sukkah 2:3

העושה סכותו בראש העגלה או בראש הספינה, כשורה, ועולין לה ביום טוב. בראש האילן או על גבי גמל, כשורה, ואין עולין לה ביום טוב. שתיים באילן ואחת בידי אדם, או שתיים בידי אדם ואחת באילן, כשורה, ואין עולין לה ביום טוב. שלש בידי אדם ואחת באילן, כשורה, ועולין לה ביום טוב. זה הפלל, כל שננטל האילן ויכולה לעמוד בפני עצמה, כשורה, ועולין לה ביום טוב:

“If one constructs their sukkah on top of a wagon or on top of a ship, it is valid, and one may ascend to it on the festival. If [one constructed it] on top of a tree or on the back of a camel, it is valid, but one may not ascend to it on the festival. If two [walls of the sukkah are formed] by a tree and one by human hands³, or two by human hands and one by a tree, it is valid, but one may not ascend to it on the festival. If three [walls are formed] by human hands and one by a tree, it is valid, and one may ascend to it on the festival. This is the rule: any [sukkah] that can stand on its own even if one removed the tree, it is valid, and one may ascend to it on the festival.”

- What is a home? What makes a home?
- How do you interpret the difference between something that is made by humans vs. something that is naturally existing? How does this affect our understanding of what impact we might have on others?
- What do you make of the image of “human hands” forming a valid sukkah wall? How can this help us understand our responsibilities towards others?

³ **human hands**: artificial—not that human hands are holding the walls up literally