

# סֻכַּת שְׁלוֹם

## SUKKAT SHALOM

### Family Schmooze # 5

This is the last week of the *sukkat shalom* module. The learners spent some time talking about the fragility of a *sukkah* and the relationship of that to our bigger concept of safety. They saw part of this video with actress Mayim Bialik: "Building My *Sukkah*," <https://tinyurl.com/y6jn6edv> (for the connection to our theme, see especially :41 - :50)



For this week's schmooze, check out this lovely *sukkat shalom* musing by former Israeli Prime Minister Menachem Begin:

Peace is the beauty of life.  
It is sunshine.

It is the smile of a child,  
the love of a mother,  
the joy of a father,  
the togetherness of a family.

It is the advancement of (hu)mans,  
the victory of a just cause,  
the triumph of truth."



It could be a fun project to create a family *sukkat shalom* poem that could be posted to your refrigerator, read at bedtime or before a family meal, or any other time that feels right. Consider using the same format as the poem above.

*Sukkat Shalom* is \_\_\_\_\_

It is \_\_\_\_\_ . . .

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Finally, we leave you with this reading that asks of all the images that could be used, why is it called “a *sukkah* of *shalom*” instead of “a majestic palace of *shalom*?”

“[P]eace is one of the highest of all Jewish values, while the *sukkah* is relatively basic and simple, common and ordinary. Why did he not write, “build over us the stately mansion of your peace,” or “the majestic palace,” or “the grand castle”? Such structures are built on strong foundations, out of concrete or stone; once they are built, they will stand by themselves for hundreds of years. In contrast, a *sukkah* is fragile and vulnerable, exposed to the elements. A strong wind can easily blow it over. It can be undermined by water seeping through the ground or burnt if someone drops a lit match. **You have to watch it almost constantly, care for it incessantly**, lest it be suddenly destroyed.

**Peace, too, requires this care and attention.** We erect structures of peace with care, but they are all too easily blown over by the strong winds of group hatred and extremism, or undermined by the seeping waters of suspicion, or consumed by the fires of nationalistic self-righteousness. In order for the edifice of peace to remain standing, we have to be constantly on guard; **we cannot take it for granted that peace, once achieved, will automatically endure ...”**

**Based on a teaching by Rabbi Marc Saperstein**

<https://reformjudaism.org/blog/sukkah-peace>