

Sukkot at Home

Sukkot:

**THE
BIG
IDEA**

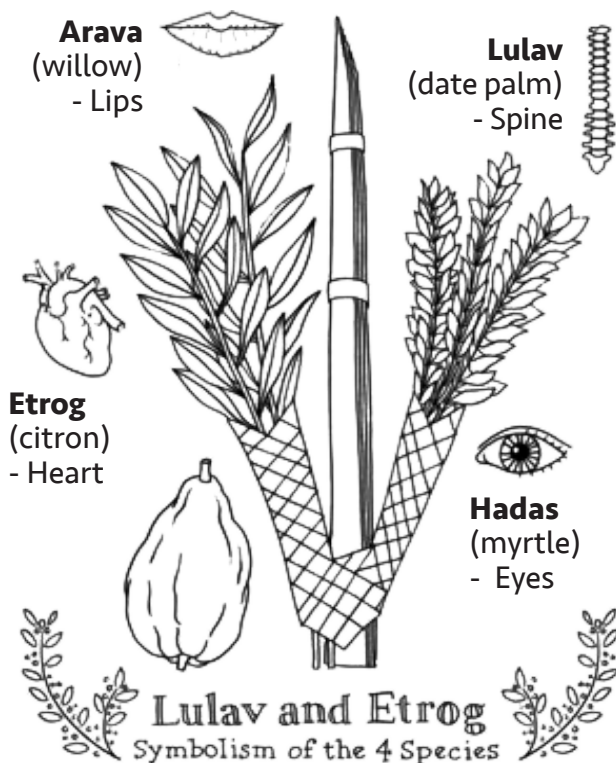
סוכות

Precisely as the weather turns too-cold-to-eat-outside, we build our Sukkah and eat outside. Why? Sukkot demonstrates our belief that the foundation of our home is not four walls and a roof. It's family, friends, community, and God. *These* keep us warm.

The Torah instructs us to recreate the huts of the ancient Israelites and recall God's miraculous "Clouds of Glory."

On the High Holidays, we articulate our faith in God. On Sukkot, we live out that faith that God will provide even when a house doesn't.

On Sukkot, we utilize the four species to recall four vital parts of the body (Midrash):



The Guide

While the food is delicious, the Sukkot meal offers more: the opportunity for family memories, personal meaning, communal solidarity, and holiness.

The order of the meal

1. Candle Lighting
2. Reciting Kiddush (the blessing over the wine)
3. Washing Hands
4. Reciting Hamotzi (the blessing over the bread)
5. Ushpizin (invited guests)
6. The Meal
7. Reciting Birkat HaMazon (Grace after Meals)
(Waving Lulav and Etrog throughout the holiday)

1. Candle Lighting

Like Shabbat, the holiday begins at sundown, as we mark the boundary between ordinary time and extraordinary time (holy). Only by making distinctions can we mark some times as being unique.

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו
להדליק נר של (שבת ושל)
יום טוב.



*Barukh atah Adonai eloheinu
melekh ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel
(shabbat v'shel) yom tov.*

Praised are You, Adonai our God,
Ruler of the Universe Who command-
ed us to kindle lights for (Shabbat and
for) the Festival.

**After lighting the candles, we say the
blessing of She-heheyanu, thanking
God for allowing us to live another
year and experience this moment.**

ברוך אתה יי אלהינו מלך העולם, שהחיינו
וקיימנו והגיענו לזמן הזה.

*Barukh atah Adonai eloheinu
melekh ha-olam, she-heheyanu
v'kiymanu v'higianu lazman
ha-zeh.*

Praised are You, Adonai our
God, Ruler of the Universe, for
enabling us to live, for sustaining us,
and for bringing us to this moment.



2. Reciting Kiddush

Whenever we make a blessing over wine or grape juice - like on Shabbat - we never declare the wine itself to be holy; otherwise we couldn't drink it. Instead, we use the wine as a vessel to declare something else as holy: the holiday time itself.

(First paragraph and words in parentheses on Shabbat only. See Siddur for insertion on Saturday night)

יום הששי. ויכלו השמים והארץ וכל צבאם. ויכל אלהים ביום
השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל מלאכתו
אשר עשה. ויברך אלהים את יום השביעי ויקדש אתו, כי בו
שבת מכל מלאכתו, אשר ברא אלהים לעשות.
סברי מרנן ורבען ורבותי

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.
ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל
עם ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו יי
אלהינו באהבה (שבתות למנוחה ו) מועדים לשמחה,
חגים וזמנים לששון, את יום (השבת הזה ואת יום)
חג הסוכות הזה, זמן שמחתנו (באהבה) מקרא קדש, זכר ליציאת
מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, (ושבת) ומועדי
קדש (באהבה וברצון) בשמחה ובששון הנחלתנו. ברוך אתה יי,
מקדש (השבת ו) ישראל והזמנים.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו
וצונו לישב בספה.

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה.



*Va-y'khulu ha-shamayim v'ha-aretz v'chol tz'va-am. Va-
y'khal Elohim bayom ha-sh'vi-i m'lakhto asher asah, vayish-
bot bayom ha-sh'vi-i mikol m'lakhto asher asah. Va-y'va-
rekh Elohim et yom ha-sh'vi-i va-y'kadesh oto, ki vo shavat
mikol m'lakhto, asher bara Elohim la-asot)*

*Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-
gafen)*

(the blessing over the wine)

Barukh atah Adonai eloheinu melek ha-olam, asher baḥar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va-titten lanu Adonai eloheinu b'ahavah (shabbatot limnuchah u) moadim l'simcha chagim uzmanim l-sasson. Et yom (ha-shabbat ha-zeh v'et yom) chag ha-sukkot hazeh, zman simchateinu (b'ahavah) mikra kodesh, zeikher litziat mitzrayim. Ki vanu vaḥarta v'otanu kidashta mikol ha-amim, v-shabbat u-moadei kodsheha (b-ahava uvratzon) b'simcha uv-sasson hin-haltanu. Barukh atah Adonai, m'kadesh (ha-shabbat v') yisrael v'hazmanim.



Barukh atah Adonai eloheinu melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu leishav ba-sukkah.

Barukh atah Adonai eloheinu melek ha-olam, she-hehyanu v'kiymanu v'higianu lazman ha-zeh.

There was evening, there was morning, the sixth day. The heavens and the earth were completed, with all their array. On the seventh day, God finished the work He had made. He rested on the seventh day from all His work He had done. God blessed the seventh day and made it holy, for on it He ceased from all His work that God had made.

Praised are You, Adonai our God, Ruler of the Universe, Who creates the fruit of the vine.

Praised are You, Adonai our God, Ruler of the Universe, Who chose us from among the nations; exalted us from other peoples; and sanctified us with His commandments. Lovingly You, Adonai our God, gave us (Shabbatot for rest and) festivals for joy, sacred days and times for rejoicing, the day of (Shabbat and the day of) Sukkot, time of our joy, (with love), a sacred time, a reminder of the exodus from Egypt. For You chose us and sanctified us from among all the nations. (And the Sabbath) and Your holy festivals (with love and with favor) in joy and gladness have You granted us as a heritage. Praised are You, Adonai, Who sanctifies (the Sabbath and) Israel and the seasons.

Praised are You, Adonai our God, Ruler of the Universe Who commanded us to dwell in the Sukkah.

Praised are You, Adonai our God, Ruler of the Universe, for enabling us to live, for sustaining us, and for bringing us to this moment.



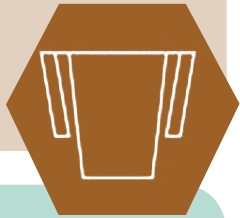
3. Washing Hands

This ritual cleansing of the hands before bread has a symbolic purpose: to remind us that the food we're about to eat should be utilized to add goodness to the world.

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו
במצותיו, וצונו על נטילת ידים.

Barukh atah Adonai eloheinu melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Praised are You, Adonai our God, Ruler of the Universe Who commanded us to wash our hands.



4. Reciting Hamotzi (the blessing over the bread)

The blessing over bread, the staff of life, articulates our gratitude to God for the feast. We continue to use the round loaves of Rosh HaShanah. These special Challot have no end, which should portend a year of blessings that continue without end.

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם
מן הארץ

Barukh atah Adonai eloheinu melek ha-olam, ha-motzi lehem min ha-aret

Praised are You, Adonai our God, Ruler of the Universe Who brings forth bread from the earth.

5. Ushpizin - Invited guests

Sukkot is a holiday meant to be shared with others. It is customary to invite family and friends to a meal in the Sukkah. But even when we are by ourselves, we are not alone. The Rabbis imagined guests from the Bible joining our tables for each night. It's worth discussing their unique character traits.

Nightly Guest List:

1. Abraham and Sarah
2. Isaac and Rebecca
3. Jacob and Leah
4. Joseph and Rachel
5. Moses and Miriam
6. Aaron and Deborah
7. David and Ruth



6. The Meal

On Sukkot, what *is* distinctive is not *what* we eat but *where* we eat. We eat our meals in the Sukkah (and can sleep outside too) as long as it's not raining enough to spoil the soup. By eating in the Sukkah, we effectively "live" in the Sukkah for the week. Living in the Sukkah reminds us of the booths our Israelite ancestors lived in in the desert, as well as God's divine protection.

Enjoy! Consider having a Sukkot-themed discussion at some point - perhaps before dessert - to make the meal more special. Feel free to lead your own or check our Beth El Sukkot Table Talk.



7. Reciting Birkat HaMazon (Grace after Meals)

Gratitude is a muscle that should be exercised daily. We do so by thanking God before eating bread with Birkat HaMotzi and Birkat HaMazon afterward, among other things. You can find Birkat HaMazon in any Siddur or bencher book.

חג שמח

Have a wonderful Sukkot!

Waving the Lulav and Etrog (daily except Shabbat)

The Mitzvah of Lulav and Etrog is to physically bring them together in our hands to mark God's presence in each direction.

This action should remind us to focus our bodies' skills, thoughts, and emotions to serve God, the Jewish people, and the world.



If the holiday falls immediately before Shabbat, please make an Eruv Tavshilin before the holiday. Please check a Siddur for details.

North Suburban Synagogue

Beth El
בית כנסת בית אל



Transliterations from Siddur Lev Shalem. When finished with this guide, please place in Geniza at Beth El, as it contains God's name.