

בְּרָכוֹת לַחֵג הַסֻּכּוֹת

אִמָּא מְבָרַכֶת עַל הַנִּירוֹת בְּבֵית אוֹ בַּסּוּכָה

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיִינוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנָה הַזֶּה

"קס"ז" יין

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

קדוש

בְּרוּךְ אַתָּה ד' מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינֵם

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוּנוּ לֵישֵׁב בַּסֻּכָּה.

סוכה

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיִינוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנָה הַזֶּה

זמן + יין

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

בְּרַפְתָּ הַמָּזוֹן: יַעֲלֶה וְיִבּוֹא. . .

בְּרַפְתָּ הַמָּזוֹן: הַכַּחֲמָן הוּא יִנְחִילֵנוּ לְיוֹם שְׂכּוֹלוֹ טוֹב

בְּרַפְתָּ הַמָּזוֹן: הַכַּחֲמָן הוּא יְקִים לָנוּ אֶת סוּפַת דָּוִד הַנוֹפֶלֶת

Mr. Zadaka Hebrew and Torah Teacher

שמי _____ פיתה _____

בְּרָכוֹת לַחֵג הַסּוּפוֹת
בְּבִקְשָׁה לְהַשְׁלִים

תאריך _____

בְּרַפְת הַנֵּרוֹת

... אֲשֶׁר קִדְשָׁנוּ בְּמִצּוֹתָיו וְצִוּנוּ
_____ .

בְּרַפְת הַזֶּמֶן

... שֶׁהֲחִינּוּ
_____ .

הַקְּדוֹשׁ

... בּוֹרָא
_____ .

סִימוֹ שֶׁל הַקְּדוֹשׁ

... מְקִדֵּשׁ יִשְׂרָאֵל
_____ .

הִיְשִׁיבָה בַּסּוּפָה

... אֲשֶׁר קִדְשָׁנוּ בְּמִצּוֹתָיו וְצִוּנוּ לִי
_____ .

עַל הַלְּחֵם

... אֶל־לֵחֵנוּ מֶלֶךְ הָעוֹלָם פֶּאוּ
_____ .

בְּרַפְת הַמְּזוֹן

... הוּא יָקִים לָנוּ אֶת הַנוֹפֶלֶת
_____ .

בְּבוֹקֵר שֶׁל חַג הַסּוּפוֹת אֲנַחְנוּ אוֹמְרִים אֶת:

_____ .

Mr. Zadaka Hebrew and Torah Teacher

בְּרָכוֹת לַחֵג הַסֻּכּוֹת

בְּבִקְרָא לְפָנַי הַתְּפִילָּה בְּבֵית הַכְּנֶסֶת

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָוָנוּ עַל נְטִילַת לֻלָב

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה

בְּבִקְרָא אוֹמְרִים אֶת הַהֵלֵל

פְּרֻשֵׁת אֱמוּנָה כַּג פְּרֻשֵׁת הַמוֹעֲדִים

לְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה
חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַד': לֵה בַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֹאכֶת
עֲבֹדָה לֹא תַעֲשׂוּ: לוֹ שִׁבְעַת יָמִים תִּקְרְבוּ אֵשֶׁה לַד' בַּיּוֹם הַשְּׁמִינִי
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אֵשֶׁה לַד' עֲצֵרֶת הוּא כָּל־מְלֹאכֶת עֲבֹדָה
לֹא תַעֲשׂוּ: לז אֱלֹהֵי מוֹעֲדֵי ד' אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהִקְרִיב אֵשֶׁה
לַד' עֲלֶיהָ וּמִנְחָה זֶבַח וְנִסְכִּים דְּבַר־יוֹם בַּיּוֹמוֹ: לח מִלֶּבֶד שַׁבַּת ד' וּמִלֶּבֶד
מִתְּנוּתֵיכֶם וּמִלֶּבֶד כָּל־נְדָרֵיכֶם וּמִלֶּבֶד כָּל־נִדְבַתֵיכֶם אֲשֶׁר תִּתְּנוּ לַד'
לט אַךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶסְפְּכֶם אֶת־תְּבוּאֹת הָאָרֶץ תַּחֲגוּ
אֶת־חַג־ד' שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן: מ
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־עֲבֹת
וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי ד' אֱלֹהֵיכֶם שִׁבְעַת יָמִים: מא וְחַגְתֶּם אֹתוֹ חַג לַד'
שִׁבְעַת יָמִים בַּשָּׁנָה חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגוּ אֹתוֹ: בספֹת
תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֹשְׁבוּ בַּסֻּכּוֹת: מג לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם
כִּי בַּסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ד' אֱלֹהֵיכֶם:

Mr. Zadaka Hebrew and Torah Teacher

פסוק זה מעורר כל כך הרבה תמיהות שאלות וסקרנות

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הַרְאֲשׁוֹן פְּרִי עֵץ הַדָּר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ-עֵבֶת
וְעַרְבֵי-נַחַל וּשְׂמַחְתֶּם לִפְנֵי ד' אֱלֹהֵיכֶם שִׁבְעַת יָמִים:

מדוע פסוק זה מופיע אחרי פרשת המועדים והוא לא מופיע בתוך הספור של חג
הסוכות עצמו.

בספר ויקרא בפרשת אמור מופיע סדר המועדים.

אֱלֹהֵי מוֹעֲדֵי ד' אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרְאֵי קֹדֶשׁ
מתחילים בשבת

ג שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְתוֹן מִקְרַא-קֹדֶשׁ
וממשיכים מפסח ספירת העומר לשבועות, ראש השנה, יום כפור וסוכות.

בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה

כָּל-מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ

בַּסֹּפֹת תִּשְׁבוּ שִׁבְעַת יָמִים

אֱלֹהֵי מוֹעֲדֵי ד'.

כאן נראה שסיימנו את ספור המועדים אך מיד לאחר הסיום הפסוק הבא פותח
אֶךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי. . .

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הַרְאֲשׁוֹן פְּרִי עֵץ הָדָר

הרב מפינסק רבי מורדכי הַזִּינְאִי מסביר כי בשנה הראשונה לצאתנו ממצרים היום הראשון של סוכות חל בשבת.. לפי החשבון היום הראשון של פסח היה אז ביום חמישי, ושבת הגדול היתה בשבת בעשירי בניסן. אם ראש השנה האחד לחודש השביעי הוא בשבת, ברור שהיום הראשון של סוכות חמישה עשר בתשרי גם כן יחול בשבת. כיצד אנו מבינים מכאן שמדובר בשבת ספציפית? אם נתבונן בפסוקים נראה זאת מיד שנאמר:

בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה

הזה = השנה. השנה הראשונה שלאחר יציאת מצרים.
כאשר מדובר על ארבעת המינים כתוב:

אֲךָ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי

לא כתוב:

הַזֶּה

הכֹּנֶה לחודש השביעי, בשָׁנִים בהן חג הסוכות לא חל בשבת, נוכל לקיים את מצות הלולב. שנאמר:

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הַרְאֲשׁוֹן פְּרִי עֵץ הָדָר

ביום שבת אנחנו לא נוטלים ומברכים על הלולב שמא יעבירונו מְדַלֶּת אמות לרשות

הרבים. ועוד, בפרק לג בחלק הראשון בפסוקים לד-לו נאמר:

כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשֶׂוּ:

ובאותו הפרק בחלק השני בפסוק לט נאמר:

בַּיּוֹם הַרְאִשׁוֹן שִׁבְתֹּן וּבַיּוֹם הַשְּׁמִינִי שִׁבְתֹּן:

ולא מודגש:

כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשֶׂוּ:

בשבת גם מלאכות שהן **צורך אוכל נפש** אסורות בשבת.

אך בשאר הימים כאשר חג הסוכות לא יחול בשבת התורה מדגישה במילה

שִׁבְתֹּן:

זהו חישוב מדויק לאמיתה של תורה. התורה מציבה בפנינו את שני המצבים השונים

יום טוב שחל בשבת, ויום טוב שלא חל בשבת.

מדוע נאמר:

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הַרְאִשׁוֹן:

לָכֶם = משלכם: שלא תקחו מין הגזול (**על פי מסכת סוכה ושמו לולב הגזול**). מצוה הבאה

בעבירה נחשבת לעבירה ולא למצוה. ביהדות אין המטרה מקדשת את האמצעים יש

לרדוף אחר הצדק בדרכים צודקות ולא בדרכים עקומות. שנאמר

צֶדֶק צֶדֶק תִּרְדּוּף,

מדוע דווקא כאן ההדגש במצות ארבעת המינים?

הדבר נאמר כבר בתחילת ספר ויקרא, ספר תורת כהנים:

ב אָדָם כִּי־יִקְרִיב מִמֶּנּוּ קֶרְבָּן לַד' . . . ג אִם־עֲלָה קֶרְבָּנוּ מִן־הַבָּקָר זָכָר

תְּמִים יִקְרִיבֵנוּ

מכאן למדנו קרבנו ולא מין הגזול.

מדוע היה צריך לחזור על כך שוב אם הדבר כבר נאמר?

לָכֶם = קחו עמכם דברים. ולקחתם לכם מוסר השכל ולקחתם לכם לקח, קחו

לקח מארבעת המינים.

כל אחד מארבעת המינים בא ללמד משהו, או להוכיח משהו, או לסמל משהו.

האתרוג = טעם וגם רח מעשים טובים, מצוות של טעם וגם רח של תורה.

כפות תמרים הלולב = יש טעם ואין רח. לתמרים טעם של דבש, אך ללא רח

מעשים של טעם בלי רח של תורה.

עץ עבת הדס = יש רח אך אין טעם נאה דורשים ואין נאה מקיימים נעים מעוד

להמצא בחברתם אך אין מעשים טובים.

ערבה = לא טעם ולא רח לא תורה ולא מצוות.

קחו למוסר השכל את כל ארבע הקבוצות האלה, אגדו אותן לאגודה אחת, הצמידו את

האתרוג אל הערבה ללמדנו שכל זמן שהערבות צמודים אל הנחל של מים חיים שהם משולים לתורה הם שומרים על ירקותם, טריותם, רענותם, על מראם ועל צבעם.

ואני בחסדך בטחתי יגל לבי בישועתך

ס
ו
כ
ה

לשון סוכך סוחכים ברוח הקדש לראות בראיה עמוקה
גימטריה = 91

יהוה 26
אדני 65

91

שתי שמות של בורא עולם המלווים אותנו

שמות החג

בבקשה לציר

למה זמן שמחתנו?

למה חג האסיף?

למה חג הסופות?

Mr. Zadaka Hebrew and Torah Teacher

שְׁמוֹת הַחֵג

בְּבִקְשָׁה לְכָתוּב

why?

לְמָה זְמַן שְׂמִחַתֵּנוּ?

why?

לְמָה חַג הָאֲסִיף?

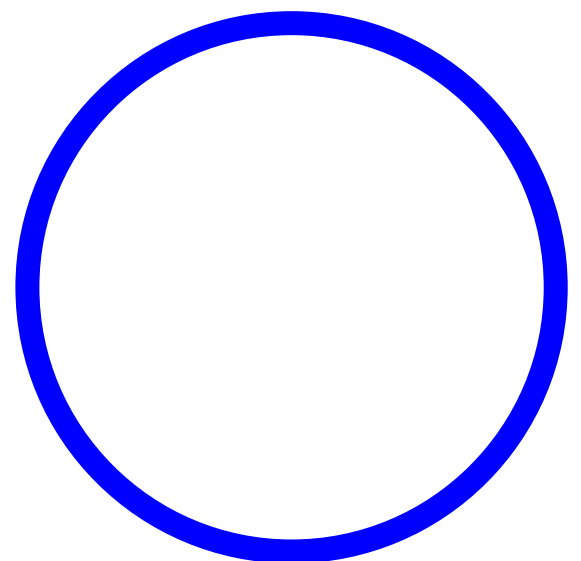
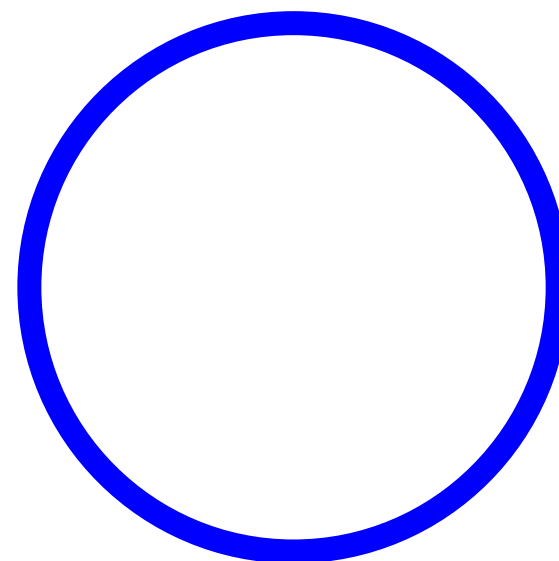
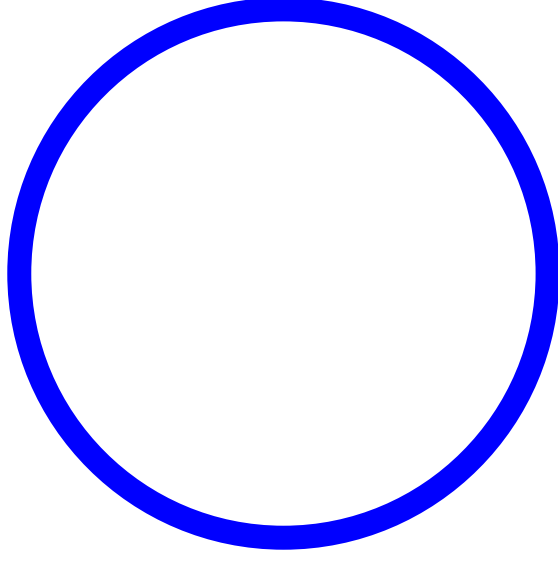
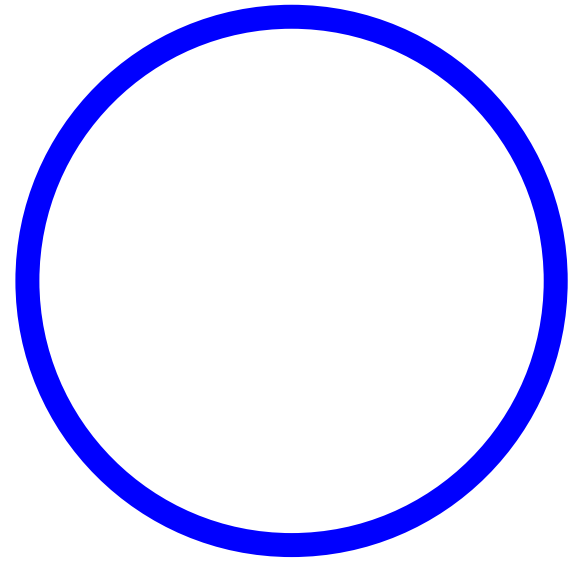
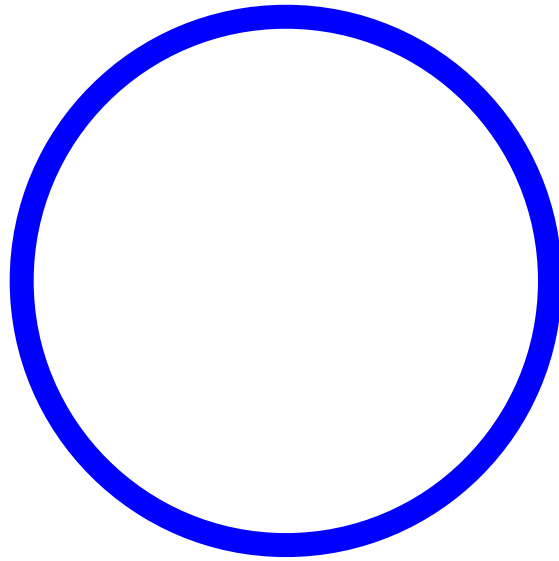
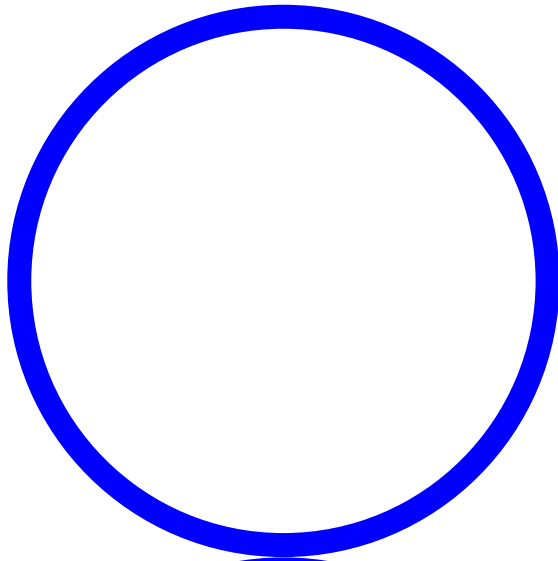
why?

לְמָה חַג הַסּוּפּוֹת?

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Laws and customs
מִצְוֹת חַג הַסּוּפּוֹת

בְּבִקְשָׁה לְצִיּוּר



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מצוות חג הסוכות מין התורה Laws and customs from the Torah

In the book of ויקרא, G-d told Moses to command the people of Israel:
מ ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ-עבת
וערבי-נחל

On the first day you shall take the product of

hadar trees

פרי עץ הדר 1

branches of palm trees

כפת תמרים 2

boughs of leafy trees

וענף עץ-עבת 3

and willows of the brook

וערבי-נחל 4

בבקשה לציר

Four empty rectangular boxes with blue borders, numbered 1, 2, 3, and 4 from right to left, intended for drawing or writing.

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מצוות חג הסוכות מין התורה Laws and customs from the Torah

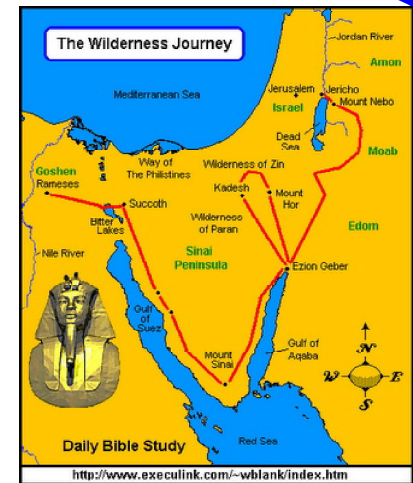
וּשְׂמַחְתֶּם לִפְנֵי ד' אֱ-לֹהֵיכֶם:

בַּסֹּכֹת תֵּשְׁבוּ שִׁבְעַת יָמִים: לְמַעַן יִדְעוּ דֹרֹתֵיכֶם כִּי
בַּסֹּכֹת הוֹשַׁבְתִּי אֶת-בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם

You shall live in booths seven days;

**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**

בְּבִקְשָׁה לְצִיר אֶת בְּנֵי יִשְׂרָאֵל בְּמִדְבַר יוֹשְׁבִים בַּסֹּכֹת.

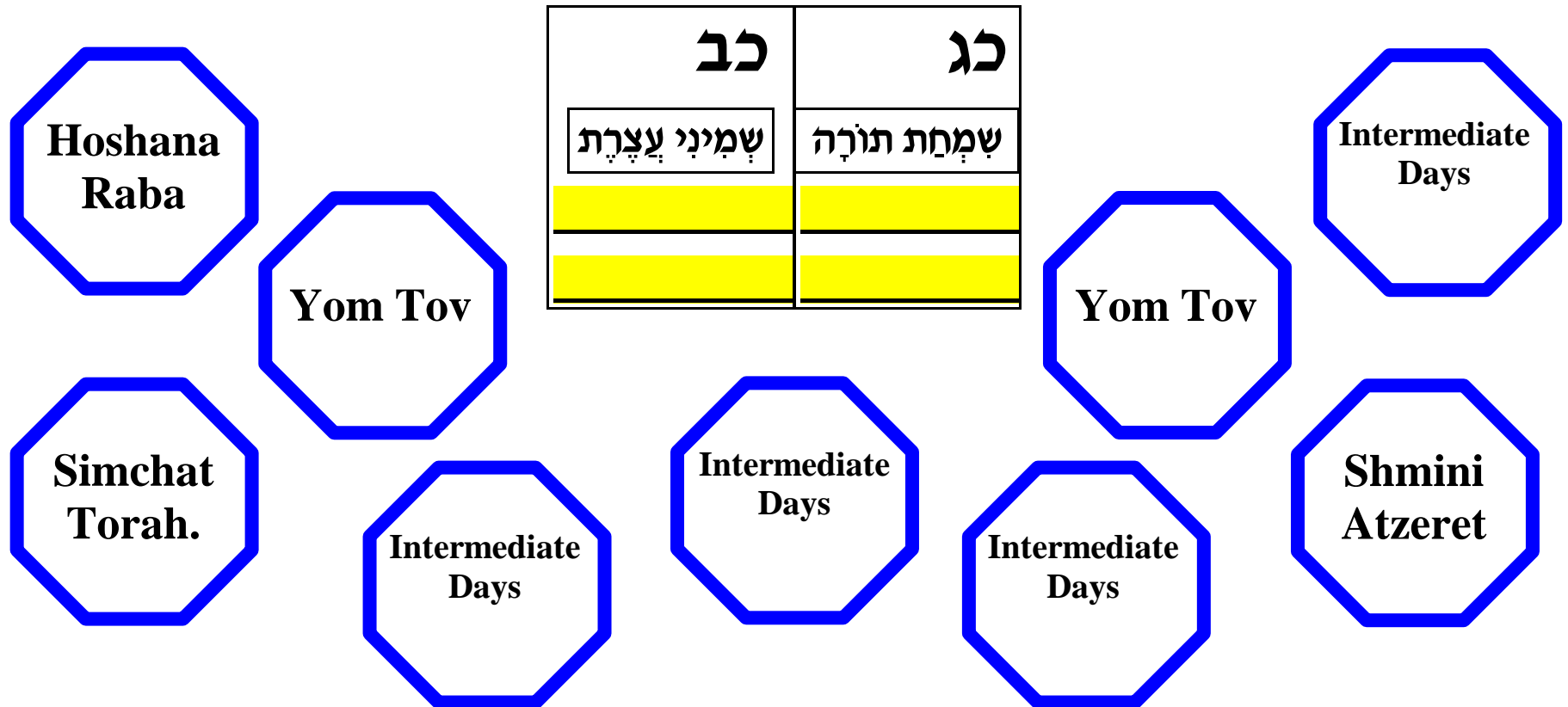


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לוח חג הסוכות the calendar of sukkot

בבקשה להשלים

טו	טז	יז	יח	יט	כ	כא
יום טוב	יום טוב	חול המועד	חול המועד	חול המועד	חול המועד	הושענא רבא



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Laws and customs from the Torah מצוות חג הסוכות מן התורה

Every slide on the previous page explains the laws and customs of Sukkot.
Summarize and illustrate each slide in the correct boxes below.

	1
--	---

	4
--	---

	2
--	---

	5
--	---

	3
--	---

	6
--	---

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מצוות חג הסוכות מין התורה

1

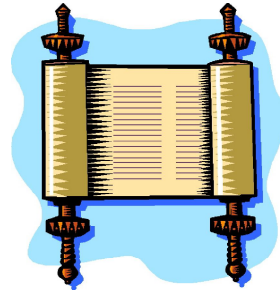
We build a temporary booth called סוכה where we eat, sleep, and hang out for the entire week

2

The first two days are similar to שבת called יום טוב

3

The four remaining days of חול המועד סוכות are called חול המועד which creative work activities are permitted.



4

The last day of סוכות is called הושענא רבא.

5

The day following סוכות is a חג called: שמיני עצרת.

6

Following שמיני עצרת is שמחת תורה When we finish reading the final portion of the תורה and begin a new cycle. We dance around הכנסת בבית holding the תורה expressing our joy שמחה.

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Laws and customs מצוות חג הסוכות בהלכה

The Sukkah Walls must have at least two complete walls and a small part of a third wall. The walls can be of any type and as long as you want it. They should be at least 38 inches high, but not higher than 30 feet.

The roof requires material that were only grown from the ground.

You can't bend a branch over the top of the Sukkah.

The Sukkah roof must be sufficiently covered so that it gives more shade than sun during the daytime.

and it should be open enough so that the stars are visible through the roof at night.



It is customary to hang pretty decorations.

The first night & day is the most important time to eat in the Sukkah.


Whenever we sit in the Sukkah besides the ordinary blessings we say the following blessing:

Blessed are You, our G-d, King of the Universe, who sanctified us with His mitzvot, and instructed us to sit in the Sukkah.

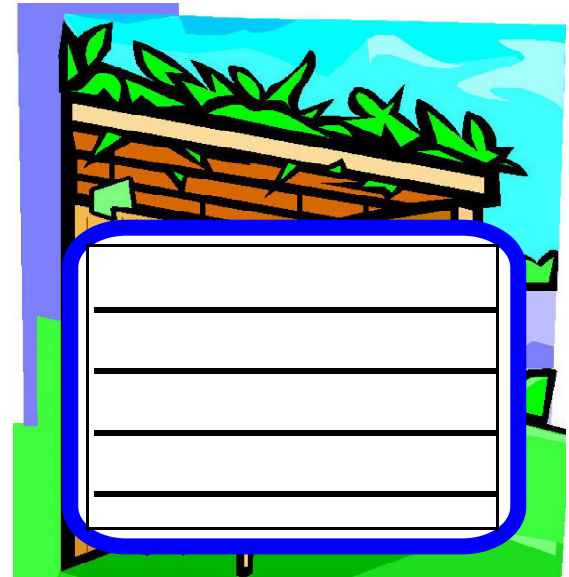
On the first evening we add: Blessed are You, our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

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Laws and customs מצוות חג הסוכות בהלכה



In the boxes below recall five facts of Halachot that you remember reading from the previous page. Then compare your facts with a partner.



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אַרְבַּעַת הַמִּינִים

בְּבִקְשָׁה לְהִתְאִים

פְּרֵי עֵץ הָדָר

hadar trees

branches of palm trees

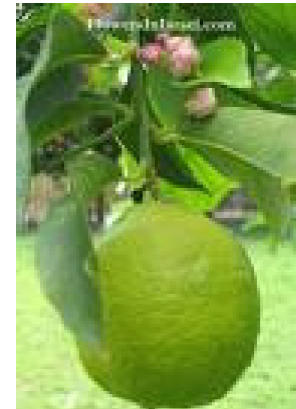
כַּפְּתֵי תְּמָרִים

boughs of leafy trees

עֲנַף עֵץ-עֵבֶת

willows of the brook

וְעֵרְבֵי-נַחַל



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The holiday of sukkot and it's values עֲרֵכִים וּמִצְוֹת בְּחַג הַסּוּכּוֹת

1 What value do we learn from the **מִצְוָה** of the Four Species?

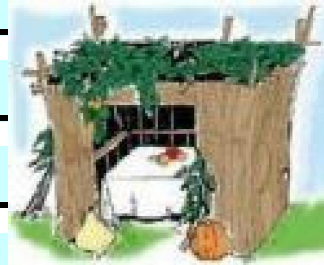


2 What lesson from the **חַג הַסּוּכּוֹת** relates to your family? (i.e. the four species coming together to form one heartbeat, the heartbeat of the Jewish people.)

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The holiday of sukkot and it's values עֲרֻכִים וּמִצְוֹת בְּחַג הַסּוּכּוֹת

3 What value do we learn from leaving our **בַּיִת** for seven days and living within a temporary **סוּכָה** ?



4 **חַג סוּכּוֹת** is also known as **חַג הָאָסִיף** the harvest festival. What is the value we learn from living in the **סוּכָה** particularly during this time?



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The holiday of sukkot and it's values עֲרֵכִים וּמִצְוֹת בְּחַג הַסּוּכּוֹת

5 What is the value behind the **מִיִּנְהָג** custom of shaking the **לוּלָב** and **אֶתְרוֹג** in all directions?



6 Compare the holiday of **Thanksgiving** with **חַג הַסּוּכּוֹת**



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The holiday of sukkot and it's values עֶרְכֵּים וּמִצְוֹת בַּחג הַסּוּכּוֹת

7 Did you ever plant vegetables in your garden? How did you feel efter you harvested your vegetables?



8 What kind of miracle did G-d do to the israelites in the desert? try to remember atleast 4 miricals.



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The holiday of sukkot and it's values עֲרֻכִים וּמִצְוֹת שְׁמִינִי עֶצְרַת



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באילו חדשים יורדים גשמים בארץ
באיזה חודשים יורדים מעט גשמים
באיזה חדשים לא יורדים גשמים בכלל
באיזה עונות

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The holiday of sukkot and it's values עֲרֵכִים וּמִצְוֹת שְׂמִינֵי עֶצְרֹת

תְּפִילַת גֶּשֶׁם

The Land of Israel is a hot and dry country. We depend on G-d and we hope that our prayers will bring more rain.



בְּרַךְ עָלֵינוּ ד' אֵלֵהֵינוּ אֶת הַשָּׁנָה הַזֹּאת.
וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה.
וְתֵן טַל וּמָטָר לְבִרְכָה עַל כָּל פְּנֵי הָאֲדָמָה.
כִּי אֵל טוֹב וּמְטִיב אֶתָּה וּמְבָרַךְ הַשָּׁנִים:
בְּרוּךְ אַתָּה ד', מְבָרַךְ הַשָּׁנִים:



dew



ט

rain



מ

ט

grain



ק

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בארץ ישראל
יום השאלה
הוא ז' מרחשון,

ובחול"ל ביום שישים לתקופת תשרי, 5 בדצמבר אם פברואר

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The Land of Israel is a hot and dry country. We depend on G-d and we hope that our prayers will bring more rain.

אינו מעובר, 6

הושע־נא רִבֵּה

רֵאשׁ הַשָּׁנָה

תפילה

פור



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**בדצמבר אם פברואר מעובר.
משנת 0012 יזוז יום התקופה ביום אחד קדימה.**

**זמן בקשת גשמים בארץ הוא בתחילת החורף. הזכרת
גשמים מתחילה בשמיני עצרת ואז נאמרת בתפילת מוסף
תפילת הגשם, ואילו בקשת גשמים נדחית בשבועיים, כדי**

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שעולי הרגל שעלו לירושלים לחג הסוכות יספיקו להגיע
לבתיהם לפני שיחלו הגשמים.
בחוץ לארץ מבקשים גשמים 06 יום אחרי תקופת החורף.
זמן זה אינו מתאים לאקלים המדינות השונות, שהרי
במדינות רבות הגשם יורד בקיץ, ואילו בחורף יורד שלג.
רבינו אשר ניסה לשנות את הנוהג של זמן בקשת הגשמים
בחו"ל, ולהמשיך לבקש גשם עד חג השבועות, אבל הדבר
לא עלה בידו. (בית יוסף קיז).

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להדליק נר של שבת ויום טוב
למה מתעטפים בציצית קודם?
המצוה התדירה קודמת
גם בהדלקת נרות
גם בברכת הקדוש של שבת ויום טוב

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הבן איש חי מי שגמר לאכול ונזכר ששכח לברך לישב בסוכה למה
בפסח לא באים האושפיזין למה רק בחג הסוכות?
כשאדם מרגיש שיש לו הכל הוא מתגאה לשם האושפיזין לא מגיעים
כשאתה בחוץ אתה לא מרגיש בעל הבית אז המלאכים באים אליך
למה סוכות אחרי יום כפור?
אולי משום שהתחייבו גלות יוצאים מהבית לסוכה זה כמו גלות
גאוה בגמטריה 15
אדם שמתגאה נוא פוגם ב יה
ענוה

Building and eating in the Sukkah

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Choosing a site

Before you build a Sukkah, select a land site that has nothing hanging above, i.e. a roof or branches from trees. The Sukkah floor must be a minimum of 27 by 27 inches 967 cm - it's the bare minimum space for most of a person to sit with a small table. Balconies are fine assuming it has no roof above.

For a Sukkah to be valid,

The Sukkah Roof

The roof material can only be added after the requisite numbers of walls are in place.

As the Sukkah is called your "home" for the next week, iMany people hang

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posters of Jewish themes.

When it rains, you shall eat indoors, however the first night & day is the most important time to eat in the Sukkah. Thus one should try to hang around for some time for the rain to stop, to be able to make the blessing

English:

Phonetic Hebrew:

Baruch Atah Adonai Eloheinu Melech Ha-olam, she-he-cheyanu v'kimanu v'higianu laz'man ha-zeh

Hebrew:

Basted on kabalistic teachings, when Jews spend time in the Sukkah, Gods spending His time there. It is as if the Almighty has invited us to enter His holy palace and to sit at His table and share in His goodness. Perhaps this is why Sukkah is one of the few good-deeds we perform with our entire body. We are literally immersed and bathed in the spiritual energy. Look over

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your head and see the sky allowing, as it were, heaven to descend through your ceiling and infuse your Sukkah.

The Talmud says that in the days of the Messiah, all Jews will dwell together in one gigantic Sukkah. This underscores the need for Jewish unity. Perhaps this is the reason why on Sukkot we take the four species -- Etrog, Lulav, myrtle and willow -- bind them close together, and wave them in all directions. We declare that all Jews are part of the same unit. And we pledge to discover how all these parts can work together to accomplish our lofty goals.

We hope you enjoy your Sukkah. Have a few meals, shmuze, snooze -- and learn a little Torah. Bring out your nice dishes and relish in the splendor. Because for one entire week, this is the house where you and your Creator will dwell together.

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The special mitzvah of waving the 4 species

The Bible says: "And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your God seven days."

(Leviticus 23:40)

On Sukkot, we unite all the branches together -- two willows on the left, one palm branch in the center, and three myrtles on the right. We hold this bundle in our right hand, and then lift them together with the Citron. We then shake them all together, three times in each direction: front, right, back, left, up and down. (Sephardic Jews and Hassidim have a different custom for the order.) This good-deed should be performed during the daytime, each of the seven days of Sukkot (except for the Sabbath).

Before waving the four species, we say the following blessing:

English:

Blessed are You, Lord our God, King of the Universe, who sanctified us with His mitzvot, and instructed us to raise up the Lulav.

Phonetic Hebrew:

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Baruch ata Adonoy, Elo-heinu Melech ha'olam, asher kid'shanu bi'mitzvo-sav, vi'tzivanu al ni-tilas lulav.

Hebrew:

On the first time, add the following blessing:

English:

Blessed are You, the Lord our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

Phonetic Hebrew:

Baruch Atah Adonai Eloheinu Melech Ha-olam, she-he-cheyanu v'kimanu v'higianu laz'man ha-zeh

Hebrew:

In order to fulfill this special good-deed, the four species must meet certain requirements. Since the details can get technical, it is suggested to buy or have it checked by a Rabbi. (Particularly the Etrog, which can easily be confused with a lemon.) A better idea is to purchase a complete set from a reliable distributor -- like e-esrog.com. Your local Jewish bookstore may have a "Four Species Set" with a rabbinical seal certifying their validity. To be a well-versed consumer, here are some central requirements to look for:

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The Citron - Etrog

- Should preferably be turning yellow rather than green.**
- The peel cannot be punctured through in any spot, nor can it lack any of its inner skin.**
- The peel cannot be overly soft, cracked, dry or peeled.**
- Even a small black dot on the upper part invalidates it.**
- The shape should preferably be like a tower - wider at the bottom and narrow at the top.**
- If this particular Etrog grew with a protruding stem (called a pitom), then that stem cannot be broken off. (However, if the Etrog grew in the first place without a pitom, it is still kosher.)**

The Myrtle - Haddas

- You will need three myrtle branches.**

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- **A kosher myrtle has a pattern of three leaves coming out from the same point in the branch. This three-leaf pattern must be repeated over at least half the length of the branch.**
- **Each branch should be at least 11 inches (29 cm.) long.**
- **The branch cannot be dried out.**

The Willow - Arava

- **You will need two willow branches.**
- **The stem should preferably be red.**
- **The stem should be at least 11 inches (29 cm.) long.**
- **The leaves should be oblong, not round in shape.**
- **The leaves should have a smooth edge, not serrated.**

The Date-Palm - Lulav

- **Look at the very top of the branch and make sure that the center-most**

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leaf is not split, but rather is closed (at least half-way down).

- The top cannot be cut off.**
- The branch cannot be dried out.**
- It should be at least 16 inches (39 cm.) long.**
- The straighter the branch, the better.**

The 4 species a reflection to oneself

Another way to look at the Lulav is mentioned in "Sefer Bahir," a kabbalistic work almost 2,000 years old. It describes the four species as four parts of a human being:

- The Etrog (citron) represents the heart, the seat of our emotions.**
- The Hadas (myrtle) has leaves shaped like an eye.**
- The Lulav (date palm) represents the spine, from where our actions emanate.**
- The Aravah (willow) represents the lips, our speech.**

The four species must be taken together as a unit. So too, to achieve

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happiness, one must use all of his faculties in unison. You cannot say one thing and feel another. We must unify our feelings, our actions, our speech and our outlook. With all of these working together, we are well on the path to self-esteem, tranquility and joy.

Relationship With God

The four species also represent the Name of God. Aravah (willow), Hadas (myrtle), Lulav (date palm) and Etrog (citron) represent the Yud and Heh and Vav and Heh of the four-letter Name of God.

Again, the key here is unity. As we say everyday in the Shema prayer: "God is One." Whether things may appear to us as good or evil, we must realize that it all comes from God. One must deal with various pleasant or unpleasant circumstances -- ultimately for one's maximal growth, but at the root everything comes from God.

Being aware of this keeps our focus and helps us to deal with the issues of life. When we relate to God's unity, we come closer to achieving joy in the world.

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Sukkot is a one-week opportunity to build these relationships and incorporate them into our lives.

Willow - Arava

Myrtle - Haddas

Date palm - Lulav

Citron - Etrog

Number

2

3

(Sefardim may add more)

1

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1
Minimum Size

30 cm,
11.8 inches

30 cm,
11.8 inches

40 cm (spine)
15.8 inches

100 gram
3.5 oz
If Unavailable

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24.5 cm

9.7 inches 24.5 cm

9.7 inches 32.7 cm (spine)

12.9 inches 57.6 gram

2.1 oz

Characteristics

Elongated, smooth-edged leaves Leaves cover branch. 3 leaves sprout from same place on branch. Long double leaves, covering spine, extending beyond spine Elongated shape, skin not smooth, indented stem

Color

Green leaves, reddish stalk. O.K. if still green Green leaves, green stalk

Green or greenish yellow Yellow or light green

General Disqualifications

Stolen. Borrowed (on first day).

Dried out.

Prohibited - e.g., from temple of idol worship. Same as previous column.

Same as previous column. Some lenient in times of great need. Same as previous column. Dried out.

Specific Disqualifications

Top cut off.

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Majority of leaves missing.

Dried out. Leaves round, "serated" edges, stalk never red - indicate wrong species. Top cut off (if nothing else available, O.K.).

Leaves don't grow in groups of 3 (if nothing else available, O.K.).

Dried out leaves. Split top leaf.

Leaves spread out, hardened or hanging down.

Dried out leaves or spine.

Top cut off.

Curving to the side.

Top of spine, bent down. Missing substance. Holes - where some of the peel is missing.

Split.

"Pitom" missing (except where it grew without).

Dark spots on upper sloping part of etrog.

Dry spots on upper slope.

Stem missing.

Spherical shape.

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The Special Holy Guest

Spending time in Sukkah generates enormous powerful spiritual energy. As it says, the souls of the seven shepherds of Israel leave the Garden of Eden to join in the divine light of the earthly Sukkah.

What is the Garden of Eden? This is the place where worthy souls, having passed from this world, enjoy the light of the divine presence as they await entrance to the World to Come -- i.e. the post- Messianic age (Talmud - Sabbath 152b; Derech Hashem 1:3:11).

The Holy Zohar writes in his book of Jewish mysticism, that the Sukkah generates such an intense concentration of spiritual energy, that the divine presence actually manifests itself there in a similar way to Eden. During Sukkoth the souls of the seven shepherds of Israel -- Abraham, Isaac,

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Jacob, Moses, Aaron, Joseph, and King David actually leave the Garden of Eden to partake in the divine light of the earthly Sukkot (Zohar - Emor 103a).

Each day of Sukkot, all seven souls are present, but each takes his turn to lead the other six. Collectively these transcendent guests are known as Ushpizin, the Aramaic word meaning "guests." To welcome these illustrious souls, many have the custom to recite a lengthy mystical invitation upon entering the Sukkah for the first time. Additionally, many invite the Ushpizin each time they partake of a meal in the Sukkah. Some Sephardic Jews even have the custom of setting aside an ornately-decorated chair covered with fine cloth and holy books.

The Seven Holy Shepherds

Learning slightly deeper, we find that the Ushpizin fit into a recurrent theme in Jewish philosophy -- that time moves in set patterns and that history is moving toward an ultimate goal (Derech Hashem 4:7:2).

King David writes: "A thousand years in Your eyes are like a day" (Psalms

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90:4). Each day of Sukkot corresponds to one of the days of the week, and to each of the seven millennia of human history - starting with Adam and leading to the Messianic era (Talmud - Sanhedrin 97a; Derech Hashem 1:3:9). Accompanied by the seven shepherds, Sukkot is the holiday that represents the concept of the Jewish people working together to bring about world peace and perfection (Sfas Emes).

Further, the Jewish mystical texts explain that each of the seven Ushpizin correspond to a fundamental spiritual pathway (sefirah) through which the world is metaphysically nourished and perfected (Derech Hashem 3:2:5, Zohar Chadash, Toldot 26c; cf. Zohar 2:256a).

- 1. Abraham represents love and kindness**
- 2. Isaac represents restraint and personal strength**
- 3. Jacob represents beauty and truth**
- 4. Moses represents eternality and dominance through Torah**
- 5. Aaron represents empathy and receptivity to divine splendor**
- 6. Joseph represents holiness and the spiritual foundation**
- 7. David represents the establishment of the kingdom of heaven on earth**

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When we follow in the footsteps of these spiritual attributes, the divine light (as directed through that particular transcendental conduit) shines down into the world and brings it closer to its completion (Derech Hashem 4:2:2,5). As the Talmud says: "With the very measuring cup that a person measures, are [the spiritual influences] measured out for him" (Sotah 8b).

Feeding the Poor

Now aside from these lofty spiritual matters, Judaism's prime emphasis remains on human actions. The Zohar (Emor 103a), after explaining the Ushpizin continues. "One must also gladden the poor, and the portion [that would otherwise have been set aside for these Ushpizin] guests should go to the poor. For if a person sits in the shadow of faith and invites those guests and does not give their portion [to the poor], they all remain distant from him...One should not say "I will first satisfy myself with food and drink, and I shall give the leftovers to the poor." Rather, the first of everything must be for one's guests. If one gladdens his guests and satisfies them, God rejoices over him. Abraham, Isaac, Jacob and the others shower him..."

Similarly, Maimonides brings this as a matter of religious obligation:

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"While eating and drinking himself, one is obligated to feed the stranger, orphan, and widow, along with the other unfortunate poor... [One who does not] is not enjoying a mitzvah, but rather his stomach" (Laws of Yom Tov 6:18).

May the inspiration of the holy Ushpizin guests help us to fulfill the potential of the Sukkot holiday -- enjoying and uplifting both ourselves and the world around us!

2) The Eighth Day of assembly

After all these spiritual moments, God adds a special day at the end of Sukkoth, a day of great closeness with our Creator, as He asks His Jewish children to remain with him for just extra personal time together.

Just visualize yourself orchestrating a several day reunion for good old times and you nearly invite everyone. But this is no "regular" reunion: It's one solid week of food, music, dance and fun. Sooner or later things are starting to wind down and people beginning to leave. As you are the host, you quietly go over to a few of your best friends and whisper: "Stick around after everyone else leaves - that's when I'm breaking out the good

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stuff."

God has a weeklong festival each year called "Sukkoth." In ancient times in the holy city of Jerusalem, the service in the Holy Temple during the week of Sukkoth featured a total of 70 bull offerings. This, the Talmud explains, reflects to each of the 70 nations of the world. The Temple was not just for Jews. The prophet Isaiah refers to the Temple as a "House for all nations" (Isaiah 56:7).

The Holy Temple was the universal core of spirituality, a concentrated point where God-consciousness filtered down into the world. In fact, the Talmud says that if the Romans had realized how much benefit they themselves were getting from the Temple, they never would have destroyed it!

So at the end of Sukkoth, God added a special day called Shmini Atzeret, literally the "Eighth Day of Assembly". On that great day, only one bull was offered -- reflecting the Jewish people. It is a day of great closeness with our Creator, as He asks His Jewish children to remain with him for extra personal time together. (Talmud - Sukkot 55b)

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The eight day called Shmini Atzeret is a full public holiday, as described in Leviticus 23:36. Even though it immediately follows the seven-day Sukkoth festival and is often considered part of Sukkoth, it is, in fact somewhat a separate holiday. This means that the She'hechyanu blessing is recited, and the obligation to sit in the Sukkah does not apply.

The nature of Seven

The famous Nachmanides whom lived in the 12th century. Explains a striking kabalistic concept: Seven is the number of nature. There are seven days in the week, there are seven notes on the musical scale and there are seven directions left, right, up, down, forward, back and center. "Seven" -- represented by the seven days of Sukkoth -- is the world of nature. "Eight" -- represented by Shmini Atzeret -- is that we call beyond nature.

Speaking about eight-days, Hanukkah an eight-day holiday, as well has beyond nature miracle concepts.

The Jewish people, says the Talmud, are beyond nature. We have survived

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every imaginable persecution, exile, hardship and expulsion. And still, we have achieved and thrived far beyond our numbers. As Mark Twain wrote: "All things remain mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

The "secret," as we know, is the special gift that God gave to the Jewish people: The Torah. As Rabbi Emanuel Feldman writes:

"Torah is the mysterious bridge which connects the Jew and God, across which they interact and communicate, and by means of which God fulfills His covenant with His people to sustain them and protect them."

Therefore it is no coincidence that on Shmini Atzeret we also celebrate the completion of the yearly cycle of Torah readings and the beginning of a new cycle. This event is lovingly referred to as "Simchat Torah," literally "Rejoicing of the Torah." (Outside of Israel, Simchat Torah is celebrated the day after Shmini Atzeret.)

Why are we accustomed to both finish and re-start the reading of the Torah on the same day? The Sages explain: "To show that the Torah is beloved to

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us like a new object and not like an old command which a person no longer treasures. Since it is brand new to us, we all run to greet it." We sing and dance around the bima (the platform where the Torah is read), carry the Torah Scroll, and express our joy at having the opportunity to come so close to God.

At this special day of Shmini Atzeret, as we complete this holiday season, we offer a special prayer to God for rain. Rain represents the blessings of growth and abundance. Through all the hard work of, Rosh Hashanah, Yom Kippur and Sukkoth, we have come a long way. Our duty now is to carry that energy throughout the upcoming year.

Traditional Sukkot Recipes

Stuffed Cabbage

Squash, Stuffed w/Cranberries

INGREDIENTS:

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4 lb. ground beef
4 eggs
1 cup filler (matzo meal or bread crumbs sprinkled with garlic powder, onion powder, and pepper)
2 lb. stew beef, in cubes
1 large onion
2 garlic cloves
2 (29 oz.) cans tomato sauce
1 (12 oz.) can tomato paste
1/2 cup honey
1 1/2 cup brown sugar
2 Tbsp. lemon juice
sprinkle of ginger
2-3 cabbages**Instructions**

1. Sauté stew beef, onion and garlic in a small amount of oil.

Add tomato sauce, tomato paste, honey, sugar, lemon juice and ginger.

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Cook low.

2. Mix ground beef, filler, eggs, and spices.

3. Steam cabbage leaves until pliable.

4. Place generous amount of ground meat on each leaf, and roll up. Place rolls in a lightly greased deep baking pan.

5. Pour sauce over cabbage rolls.

6. Bake tightly covered at 300 degrees Fahrenheit for 3 hours.

INGREDIENTS:

6 small size acorn squash

2 cups fresh or frozen cranberries

1/2 cup raisins

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1 cup water
1/4 cup chopped walnuts
4 large apples, peeled and chopped fine
2 cups cooked basmati or brown rice
1 tablespoon brown rice syrup

Apple juice as needed Simmer raisins in water for 20 minutes.

Do not drain.

Mix together all remaining ingredients except squash.

If mixture is too dry, add apple juice to moisten.

Preheat oven to 400°F. Cut tops off squash and trim bottoms so squash sits flat.

Scoop out seeds and strings, leaving an opening in the center to be stuffed.

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Fill squash as full as possible, packing tightly.

Arrange in shallow, oven-proof dish, and bake 1 hour, or until squash is tender.

Bake any extra filling in a separate dish for 25 minutes. Serves: 6

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וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים: מֵא וְחַגְתֶּם אֹתוֹ חֵג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֲקֹת
עוֹלָם לְדֹרֹתֵיכֶם בְּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגוּ אֹתוֹ: מִד וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל: פ
all citizens in Israel shall live in booths,

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Origin and observance

Sukkot was agricultural in origin. This is evident from the biblical name "The Feast of Ingathering,"[2] from the ceremonies accompanying it, from the season – “The festival of the seventh month”[3] – and occasion of its celebration: "At the end of the year when you gather in your labors out of the field" (Ex. 23:16); "after you have gathered in from your threshing-floor and from your winepress" (Deut. 16:13). It was a thanksgiving for the fruit harvest. Coming as it did at the completion of the harvest, Sukkot was regarded as a general thanksgiving for the bounty of nature in the year that had passed.

Sukkot became one of the most important feasts in Judaism, as indicated by its designation as “the Feast of the Lord”[4] or simply “the Feast”.[5] Perhaps because of its wide attendance, Sukkot became the appropriate time for important state ceremonies. Moses instructed the children of Israel to gather for a reading of the Law during Sukkot every seventh year (Deut. 31:10-11). King Solomon dedicated the Temple in Jerusalem on Sukkot (1 Kings 8; 2 Chron. 7). And Sukkot was the first sacred occasion observed

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after the resumption of sacrifices in Jerusalem after the Babylonian captivity (Ezra 3:2-4).

In Leviticus, God told Moses to command the people: “On the first day you shall take the product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook” (Lev. 23:40), and “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” (Lev. 23:42-43). In the time of Nehemiah, after the Babylonian captivity, the Israelites celebrated Sukkot by making and dwelling in booths, a practice of which Nehemiah reports: “the Israelites had not done so from the days of Joshua” (Neh. 8:13-17).

Observance of Sukkot is detailed in Mishnah (Sukkah 1:1–5:8); Tosefta (Sukkah 1:1–4:28); Jerusalem Talmud (Sukkah 1a–); and Babylonian Talmud (Sukkah 2a–56b).

[edit] Laws and customs

Temporary booths used during the holiday

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Sukkot is a seven day holiday, with the first day celebrated as a full festival with special prayer services and holiday meals. The remaining days are known as Chol HaMoed ("festival weekdays"). The seventh day of Sukkot is called Hoshana Rabbah ("Great Hoshana", referring to the increased number of circuits taken by worshippers in the synagogue during morning services; see below) and has a special observance of its own. Outside the land of Israel, the first two days are celebrated as full festivals.

According to halakha, one must eat meals in a Sukka. The Four species must be waved.

[edit] Prayers

Prayers during Sukkot include the reading of the Torah every day, saying the Mussaf (additional) service after morning prayers, reading the Hallel, and adding special supplications into the Amidah and grace after meals. In addition, the Four Species are taken on everyday of Sukkot except for Shabbat and are included in the Hallel and Hoshanot portions of the prayer.

Hoshanot

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On each day of the festival, worshippers walk around the synagogue carrying their Four species while reciting psalm 118:25 and special prayers known as Hoshanot. This takes place either after the morning's Torah reading or at the end of Mussaf. This ceremony commemorates the willow ceremony at the Temple in Jerusalem, in which willow branches were piled beside the altar with worshipers parading around the altar reciting prayers.

Ushpizin

During the holiday, some Jews recite the ushpizin prayer which symbolises the welcoming of seven "exalted guests" into the sukkah. These ushpizin, or guests, represent the seven shepherds of Israel: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. According to tradition, each night a different guest enters the sukkah followed by the other six. Each of the ushpizin has a unique lesson which teaches the parallels of the spiritual focus of the day on which they visit.

[edit] Chol HaMoed

Main article: Chol HaMoed

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The second through seventh days of Sukkot (third through seventh days outside the land of Israel) are called Chol HaMoed (- חול המועד lit. "festival weekdays"). These days are considered by halakha to be more than regular weekdays but less than festival days. In practice, this means that all activities that are needed for the holiday—such as buying and preparing food, cleaning the house in honor of the holiday, or traveling to visit other people's sukkot or on family outings—are permitted by Jewish law. Activities that will interfere with relaxation and enjoyment of the holiday—such as laundering, mending clothes, engaging in labor-intensive activities—are not permitted. Observant Jews typically treat Chol HaMoed as a vacation period, eating nicer than usual meals in their sukkah, entertaining guests, visiting other families in their sukkot, and taking family outings.

On the Shabbat which falls during the week of Sukkot (or in the event when the first day of Sukkot is on Shabbat), the Book of Ecclesiastes is read during morning synagogue services in Israel. (Diaspora communities read it the following Shabbat). This Book's emphasis on the ephemerality of life ("Vanity of vanities, all is vanity...") echoes the theme of the sukkah, while its emphasis on death reflects the time of year in which Sukkot occurs (the

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"autumn" of life). The second-to-last verse reinforces the message that adherence to God and His Torah is the only worthwhile pursuit.

[edit] Hakhel

Main article: Hakhel

In the days of the Temple in Jerusalem, all Jewish men, women, and children on pilgrimage to Jerusalem for the festival would gather in the Temple courtyard on the first day of Chol HaMoed Sukkot to hear the Jewish king read selections from the Torah. This ceremony, which was mandated in Deuteronomy 31:10-13, was held every seven years, in the year following the Shmita (Sabbatical) year. This ceremony was discontinued after the destruction of the Temple, but it has been revived by some groups and by the government of Israel on a smaller scale.

[edit] Simchat Beit HaShoevah

Main article: Simchat Beit HaShoeivah

During the Intermediate days of Sukkot, gatherings of music and dance, known as Simchat Beit HaShoeivah, take place. This commemorates the Water Libation Ceremony which took place at the Temple in Jerusalem.

[edit] Hoshana Rabbah

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Main article: Hoshana Rabbah

The seventh day of Sukkot is known as Hoshana Rabbah, meaning the "Great Supplication". This day is marked by a special service in which seven circuits are made by worshippers holding their Four species, reciting psalm 118:25 with additional prayers. In addition, a bundle of five willow branches are beaten on the ground.

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