

SUKKOT FAMILY BOOKLET



Compiled by Terri Swartz Russell, Family Educator

Dear Temple Emanuel family:

This 'Sukkot Family Booklet' is my New Year's gift to you as we begin what I hope will be wonderful year of happiness and fulfillment for all of us. We are in a transition period, following the completion of the High Holy Days, from a time of self-reflection and repentance to z'man simhateinu – the season of our joy, one of the names given to the holiday of Sukkot.

Sukkot is a holiday in which it is a mitzvah, a 'commandment', to feel joy, to celebrate, and to give of ourselves to others. There are a number of physical, ritual objects which help us to celebrate this joyous holiday – the sukkah and the lulav and etrog. There are many ways to celebrate this holiday, both at home and in the synagogue. This booklet contains a home service for Sukkot with the kiddush and blessings for the holiday, as well as some information on the history and meaning of Sukkot, fun sheets, songs, activities and a Sukkot story. Whether your family erects a sukkah for the holiday or not, Sukkot can and should be celebrated in each Jewish home. I hope the information provided in this booklet will give you interesting insights into the meaning of the holiday as well as assist your family in celebrating this joyous season.

The holiday begins, as all Jewish holidays do, at sunset on the evening before the first day. Sukkot is an 8 day holiday with the first two and last two days being 'holy-days' when holiday services are held in the synagogue and there are special additions of Hallel prayers and Hafakot in the service where the lulav and etrog are used. This is a fun holiday for people of all ages! Check your Jewish calendar to see when Sukkot is celebrated this year. Plan to attend Sukkot services as a family and join in celebration together with your Temple Emanuel community this year. Check the Temple Emanuel web page (www.templeemanuel.com) or contact the synagogue office for hours of Sukkot services.

Enjoy this special autumn season in New England.
Hag Sameach! Have a joyous holiday!

Terri

Terri Swartz Russell, Family Educator



"Next time you kids build a succah, try not to decorate it with polson oak."

A HOME SERVICE FOR SUKKOT



The United Synagogue
of Conservative Judaism

The sukkah stands ready, decorations in place; guests have arrived and a delicious meal is prepared. What happens next and in what order?

LEADER: As we enter the *sukkah*, we thank God for our great abundance. We pray that hunger and poverty will soon be alleviated and that God's presence will be with us as it has been in the past.

Now as we light the Festival Candles we are united through the world and throughout time as one family.
Festival candles should be lit at sunset. Candles should be lit on Friday at least 18 minutes before sunset.

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.**

*Baruch atah Adonai Eloheinu Melech 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 Whose *mitzvot* add holiness to our lives and who gave us the *mitzvah* of kindling light for (*Shabbat* and for) the Festival.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחַיְנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch atah Adonai Eloheinu Melech ha-olam, she-hecheyanu v'kiy'manu v'higi'anu la-z'man ha-zeh.

Praised are you, Adonai our God, Ruler of the universe, for keeping us in life, for sustaining us, and for helping us to reach this day.

LEADER: May the light of these candles help inspire us to love You with all our hearts. May their warmth and glow radiate kindness, harmony, and joy among the members of my family; may love and devotion bind us closer to one another and to You. Amen.

ALL: Compassionate Creator of all life, embrace our lives and our families with Your lovingkindness. May we walk in Your ways, loyal to the Torah and adorned with good deeds. Bless our homes and our families with peace, light, and joy. Amen.

LEADER: KIDDUSH FOR FESTIVAL EVENING

On *Shabbat*, add this passage:

**וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.**

[Vay'hi erev vay'hi voker yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hash'vi'i m'lachto asher asah. Vayishbot bayom hash'vi'i mikol m'lachto asher asah. Vay'varech Elohim et yom hash'vi'i vay'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.]

And there was evening and there was morning—the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God completed the work which God had been doing; God ceased on the seventh day from all the work which had been done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of Creation (Genesis 1:31-2:3).

סְבָרֵי מְרֻנָּה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 עַם וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְהוָה
 אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים
 וְזִמְנִים לְשִׂשׁוֹן, אֶת-יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם)

On Sukkot: חג הסוכות הזה, זמן שמחתנו,

On Sh'mini Atzeret: השמיני, חג העצרת הזה, זמן שמחתנו,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרֶת
 וְאוֹתָנוּ קִדְּשַׁת מִכָּל-עַמִּים, (וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה
 וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה מִקְדָּשׁ
 (הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזִּמְנִים.

Baruch atah Adonai Eloheinu Melech ha'olam borei p'ri hagafen.

Baruch atah Adonai Eloheinu Melech ha'olam asher bachar banu mikol am, v'rom'manu mikol lashon, v'kideshanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahava (Shabbat limenuchah u') mo'adim l'simcha chagim u'zmanim l'sasson, et yom (haShabbat hazeh v'et yom)

On Sukkot: *chag haSukkot hazeh, z'man simchateinu*

On Sh'mini Atzeret: *hashmeenee, chag ha'atzeret hazeh, z'man simchateinu*

b'ahavah mikra kodesh zecher li'tziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim (v'Shabbat) u'mo'adai kod'shecha (b'ahavah u'v'ratzon) b'simcha u'v'sasson hinchaltanu. Baruch atah Adonai mekadesh (haShabbat v') Yisrael v'hazmanim.

Praised are you, Adonai our God, Ruler of the universe, Who creates fruit of the vine.

Praised are You, Adonai our God, Ruler of the universe Who has chosen and distinguished us from among all others by adding holiness to our lives with His *mitzvot*. Lovingly have You given us the gift of (*Shabbat* and rest and) Festivals for joy and holidays for happiness, among them (this *Shabbat* and) this day of...

(On *Sukkot*): *Sukkot*, the festival of our joy

(On *Sh'mini Atzeret*): *Sh'mini Atzeret*, the festival of our joy, a day of sacred assembly

Recalling the Exodus from Egypt. Thus You have chosen us, endowing us with holiness from among all peoples, by granting us (*Shabbat* and) Your holy Festivals (lovingly and gladly) in happiness and joy. Praised are You, Adonai who sanctifies (the *Shabbat* and) the people Israel and the Festivals.

On Saturday we add *Havdalah*. (See Siddur Sim Shalom for Shabbat and Festivals p.299-300).

IN THE *SUKKAH* ADD: [All should be seated for this blessing.]

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
 לֵישֵׁב בַּסֻּכָּה.

Baruch atah Adonai Eloheynu Melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu laishev basukkah.

Praised are You, Adonai our God. Ruler of the universe. Whose *mitzvot* add holiness to our lives and who gave us the *mitzvah* to dwell in the *sukkah*.

On the first night of *Sukkot*, this *b'racha* is added:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנוּ הַזֶּה.

Baruch atah Adonai Eloheinu Melech ha-olam, she-hecheyanu v'kiy'manu v'higi'anu la-z'man hazeh.

Praised are you, Adonai our God, Ruler of the universe, for keeping us in life, for sustaining us, and for helping us to reach this day.

WASHING HANDS:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu Melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu al netilat yadayim.

Praised are You, Adonai our God, Ruler of the universe, Whose *mitzvot* add holiness to our lives and Who gave us the *mitzvah* of washing hands.

HAMOTZI (The blessing for bread):

A single *Challah* is used for the *bracha* over bread when it is not Shabbat.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah Adonai, Eloheinu Melech haolam, Hamotzi lechem min haaretz.

Our praise to You, Eternal our God, Sovereign of the universe, Who brings forth bread from the earth.

USHPIZIN (Welcoming Guests)

LEADER: An important part of *Sukkot* is hospitality, welcoming guests. In the *Zohar*, a book of *Kabbalah*, or Jewish mysticism, it says that when we leave our houses and go into the *sukkah*, we receive the most special guest of all—God, the divine presence—who comes to stay with us.

There is a beautiful tradition of inviting our great leaders of the past to visit us each night in a ritual called *ushpizin* (welcoming guests). Each evening we welcome a different Jewish hero. (Some use the traditional text sold as *sukkah* wall decorations or from some siddurim, prayerbooks, others make up their own) remembering their deeds and their personalities, connecting their lives to our own and thinking about how we can be like them. Originally, the custom was to welcome Abraham, Isaac, Jacob and Joseph, Moses, Aaron, and David. Today many add Sarah, Rebekkah, Rachel and Leah, Miriam, Ruth, and Deborah. We can also add contemporary heroes, such as Natan Sharansky and Myriam Mendilow.

[Here's how! Ask everyone at the table to select a Jewish hero and tell why. Have your guests each bring an imaginary guest and introduce him/her telling why they wanted "their guest" along. Also assign a personality in advance to one person. That person leaves for a moment to dress up and return as the visiting personality. Guests are permitted 10 questions to guess the identity of the personality. In these ways, the past becomes present.]

Each one of these heroes are treasured guests in our *sukkah*. Let us welcome them with love.

The Meaning of the *Sukkah*

Sukkot is indeed a happy holiday. It is called *z'man simchateinu* in Hebrew—the season of our joy! It is a superb and limitless opportunity for family celebration and activity. Historically, our people brought the first portion of their harvest to the Temple in Jerusalem. Today, we celebrate by thanking God for the harvest of food available to us. At the same time, we are mindful of those in need.

Throughout the ages we have celebrated the holiday by building *sukkot* (booths). The *sukkah* represents the temporary dwellings used by our ancestors as they wandered through the desert. It also served as a dwelling in the fields at harvest time. Finally, the *sukkah* also represents the fragility of our lives and our independence on nature. The roof of the *sukkah* has branches and greenery across it, yet it is purposely left with openings.

The *sukkot* holiday is rich in symbolism that connects to our history—our past—and it continues to provide joy, meaning and beauty to our lives today.

Traditional explanations of the meaning of the *sukkah* from The Sukkot and Simhat Torah Anthology by Philip Goodman, pp. 53-54.

BOOTHS TEACH HUMILITY

SAMUEL BEN MEIR

Do not say in your heart, "My own power and the might of my own hand have won this wealth for me" (Deuteronomy 8.17); you should remember the Lord your God, as it is He who gives you strength to make progress. Therefore, the people leave [their] houses, which are full of everything good at the season of the ingathering, and dwell in booths, as a reminder of those who had no possessions in the wilderness and no houses in which to live. For this reason, the Holy One established the Feast of Tabernacles at the time of the ingathering from the threshing floor and the wine press, that the people should not be proud of their well-furnished houses.

Rashbam, *Leviticus* 23.43

THE LESSON OF THE SUKKAH

ISAAC ABOAB

The commandment to dwell in the *sukkah* is intended to teach us that a man must not put his trust in the size or strength or salutary conveniences of his house, even though it be filled with the best of everything; nor should he rely upon the help of any man, even though he be the lord of the land. But let him put his trust in Him whose word called the universe into being, for He alone is mighty and faithful, and He does not retract what He promises.

Menorat ha-Maor 3.6.1

HARVEST MOON— FULFILLMENT AT SUKKOT

Full moon, full harvest, full hearts. As the moon of Tishri draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God at Yom Kippur, in the swelling of the moon. And now at the full moon we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and *shalom*, harmony, in the world.

But Sukkot is not only the fulfillment of the moon of Tishri. It is also the fulfillment of the yearly cycle of the sun. All the sun's work upon the earth comes to fullness as the harvest ripens and is gathered in. Six months from the Pesach festival of spring comes the Sukkot festival of fall. As we have shown in the Preface, Pesach has celebrated the earth's rebirth and Shavuot, the peak of earthly power as spring moves into summer; so Sukkot celebrates the glory of the earth fulfilled. As the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

And just as Sukkot is the fulfillment of the moon and of the sun, the fulfillment of both nature cycles, so also in the aspect of the year as a lesson plan in history, Sukkot represents fulfillment: Pesach and Shavuot symbolize not only phases of the solar cycle, but also phases of the people's history.

Pesach reminds us of the moment of liberation from slavery in *Mitzrayim*; Shavuot reminds us of the moment of transcendent contact with God at Sinai. In this pattern, too, Sukkot is the reminder of the fulfillment of this work of liberation and encounter; for Sukkot reminds us of the time of traveling in the wilderness under God's close protection, making camp in temporary huts.

Just as we ourselves grow from our first spiritual awakening—an awakening to the possibility of freedom, creativity—into the passionate, awe-filled reality of contact with God, so we are now rewarded in our spiritual lives with the ingathering of spiritual riches. Our relationship with God bears psychic fruit.

We walk into the sukkah—the fragile field hut, open to the light of moon and stars, that our forebears lived in while they gathered in the grain. We dangle apples and onions, oranges and peppers, from its leafy roof. And we feel the joy that for a moment life is so safe, the world so loving, that we can live in these open-ended huts without fear.

So in both the lunar and the solar cycles, Sukkot comes as the time of redemption or fulfillment. Indeed, this special double role is in a way a higher affirmation of its redemptive quality—for it is Sukkot that unifies the sun and moon, brings the two cycles into harmony, fulfills both cycles by joining in one festival the moment of fulfillment in each one.

A little Sukkot history taken from When a Jew Celebrates by Harry Gersh, pp. 152-153, 159.

Sukkot,
God's festival

During ancient Bible days, before the Jews were taken in exile to Babylon, this holiday was called *Hag ha-Asif*, the Festival of the Harvest. And because it was a very joyous time, it was also called *Zeman Simhatenu*, the happy season. It was probably during the Babylonian Exile, when the building of the sukkah became the main symbol of the holiday, that it got the name *Sukkot*.

Sukkot was the main holiday of the Jews in Bible times since most of them were farmers and their whole lives depended on the harvest. Once the main harvest was in, they could stop to enjoy themselves. They called it *he-Hag*, The Festival, as if it were the best or most important one. The Bible used another name that shows how important it was—*Hag Adonai*, God's Festival.

According to the Torah, every man was supposed to go up to Jerusalem for Pesah, Shavuot, and Sukkot. But the average farmer could not leave his fields during the spring planting. Nor could he go to Jerusalem during the middle of the growing season on Shavuot. But by Sukkot the last harvest was in. The main work was completed for the year. He could take some time off to go to Jerusalem. So many went and Sukkot became the most popular festival.

Remembering
a journey

But for the Jew the holiday must have historical meaning, too. Pesah celebrates the Exodus; Shavuot the giving of the Torah. Sukkot continues the story. It marks the 40-year journey in the wilderness. For during that journey, tradition says, our ancestors escaped the sun by living in huts, or sukkot. These huts were put up as temporary shelters during their wandering. With God's help they survived. They did come to the Holy Land and permanent homes.

Now, as each generation of Jews builds its sukkot, it remembers the hard journey the Jews once made and the help God gave them on the way. And we celebrate the help He gives us on our hard way.

A holiday of faith

Sukkot does not celebrate what was, but what will be in nature and in history. It celebrates the fall harvest that *will feed* the people, not that *has fed* the people. It celebrates the autumn rain that has not yet fallen. Historically, it does not celebrate the entrance into the Promised Land, but the faith of our ancestors—in the middle of the wilderness—that they would find a home.

We may not really feel what it was like to live in huts as our ancestors did. But we can feel their faith and hope. Jews to this day manage to live through the most horrible times because they know that man and his world can become better—and will become better. How soon they become better depends partly on us. We are partners with God in creating that world.

In the Bible we are commanded to be joyful during Sukkot. That's odd, in a way. Commandments generally tell us what to do and what not to do: We must honor (obey and take care of) our parents; we must not steal or lie; we must feed the hungry, and so on. But the commandment for Sukkot tells us how we must *feel*. It's as if we were being shown that religion, and practices of religion, are not all solemn and dignified and grim. There is great joy in religion, great happiness in following the Law. Every season comes with its own message and its own joy. So year after year, Pesah, Shavuot, and Sukkot, again and again, we are taught the happiness of making our time a good time by serving God.

The Lulav and Etrog

•*Arba'ah Minim* (Four species) – The Torah commands us to gather 4 species during *Sukkot*: On the first day of *Sukkot* we are asked to take the *etrog* (produce of *hadar*, goodly trees), the *lulav* (branches of palm trees), *hadas* (myrtle) and *aravah* (willow) and rejoice with them for 7 days. These four symbols are held together and waved in all directions in acknowledgement of God's sovereignty over all of nature. That the four plants are to be held in the way they grow--upward, not downward-- has been understood as a hint that the Torah does not wish to thwart human growth, but to encourage us to reach our full potential. A special prayer over the *lulav* is recited. The proper time is in the morning, either before the Morning Service or during it, prior to *Hallel*. (The *lulav* and *etrog* may be ordered from your synagogue or purchased at a local Jewish book store.)



•In order to recite the blessings for *lulav* and *etrog*:

Hold the *lulav* in the right hand, the *etrog* in the left, with your hands held close together. Before and while reciting the blessing, hold the *etrog* with the *pitom* (the tip--the little round knob-shaped point) facing down. After the blessing, hold it with the *pitom* facing up. The blessings are recited while standing.

Baruh attah Adonai, Eloheinu Meleḥ ha-olam, asher kid'shanu b'mitzvotav v'tzivivanu al n'tilat lulav.
Praised are You, Adonai our God, Ruler of the universe, Whose *mitzvot* add holiness to our lives and Who gave us the *mitzvah* to wave the *lulav*.

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

Each year the following is recited upon taking the *lulav* for the first time: וְצִנְּנוּ עַל גְּטִילַת לֹולָב.

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֲחִינּוּ וְקִיַּמְנוּ
וְהִגִּיעְנוּ לְזִמְן הַזֶּה.

Baruh attah Adonai, Eloheinu Meleḥ ha-olam, sheheḥeyanu v'kiy'manu v'higi'anu laz'man ha-zeh.

Praised are You, Adonai our God, Ruler of the universe, for granting us life, sustaining us and enabling us to reach this day.

A Midrash says that the four species of growing things stand for the Jewish people. Just as the Etrog has taste and fragrance, so some Jews have knowledge of the Torah and do good deeds. Just as the fruit of the palm (dates) has taste but no fragrance, so some Jews have knowledge of the Torah but do not do good deeds. Just as the myrtle has fragrance, but no taste, so some Jews have no knowledge of the Torah but do good deeds. And just as the willow has neither taste nor fragrance, so some Jews have no knowledge of the Torah and do not do good deeds.

But we tie them all together in the Lulav, and join them with the Etrog. So all Jews must stand together. The good Jews and the not-so-good Jews, the Orthodox, the Conservative, and the Reform Jews, and the Jews outside the synagogue, all are tied together as part of the Jewish people. When they stand together they are carrying out one of the oldest and most important parts of the Jewish tradition.

Ushpizin אושפיזין

There is a custom of inviting *ushpizin*--symbolic guests--each day to join us in our *sukkah*. One guest is invited each day.

Traditionally, the invited guests are: Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David. All of these men were wanderers or exiles: Abraham left his father's house to go to the Land of Israel; all three patriarchs wandered in the Land of Canaan; Jacob fled to the house of Laban; Joseph was exiled from his family; Moses fled Egypt and later, with Aaron, led the people for forty years of wandering in the desert; and David fled from King Saul. The themes of wandering and homelessness, symbolized by the temporariness of our *sukkah*, can be seen in the lives of these guests.

We can also invite the matriarchs and other important women in the Torah: Sara, Rebecca, Leah, Rachel, Miriam, Deborah and Abigail.

What about other important men and women in our lives? Let's invite them, too. Think about whom you would like to invite to your *sukkah*. Tell us a little about them and why they are significant to you.

Every night of Sukkot Jews invite famous Jews from history to join them in the Sukkah. Some Jews even bring an extra chair and pretend that their guest is at the table.

Spend some time talking about who to invite. Use the questions as guidelines. Parents should write down both their own answers and those of their children.

Children should ask their parents: **AND** Parents should ask their children:

Who is one famous Jew you would like to invite to join us in the sukkah? _____

What would you want to ask this person? _____

Who is one person you read about in a book you would like to have join us in the sukkah? _____

What would you want to ask this person? _____

Who is one person from our family's past you would like to join us in the sukkah? _____

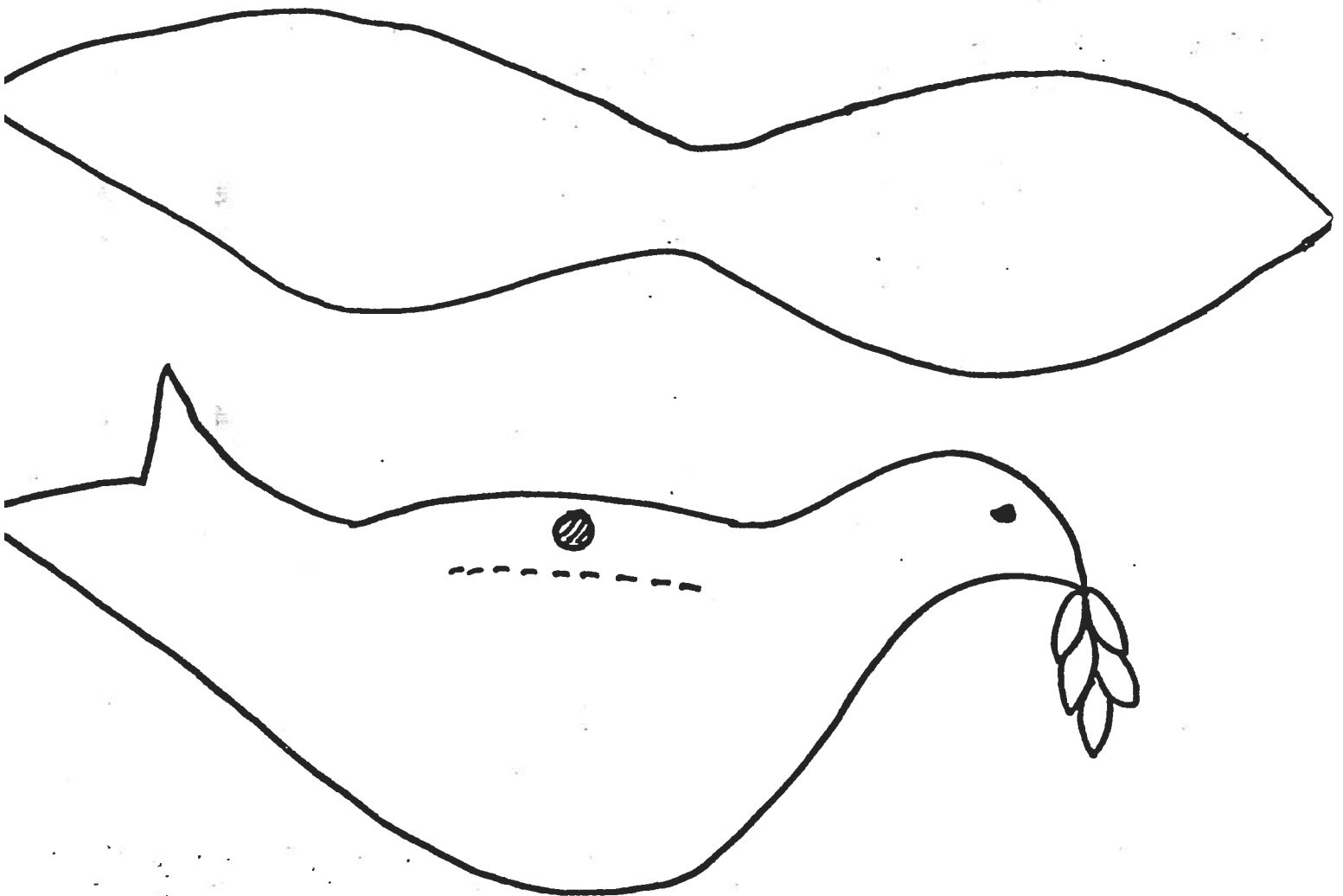
What would you want to ask this person? _____

Sukkat Shalom decoration

One of the themes of the holiday of Sukkot is universal peace and harmony.

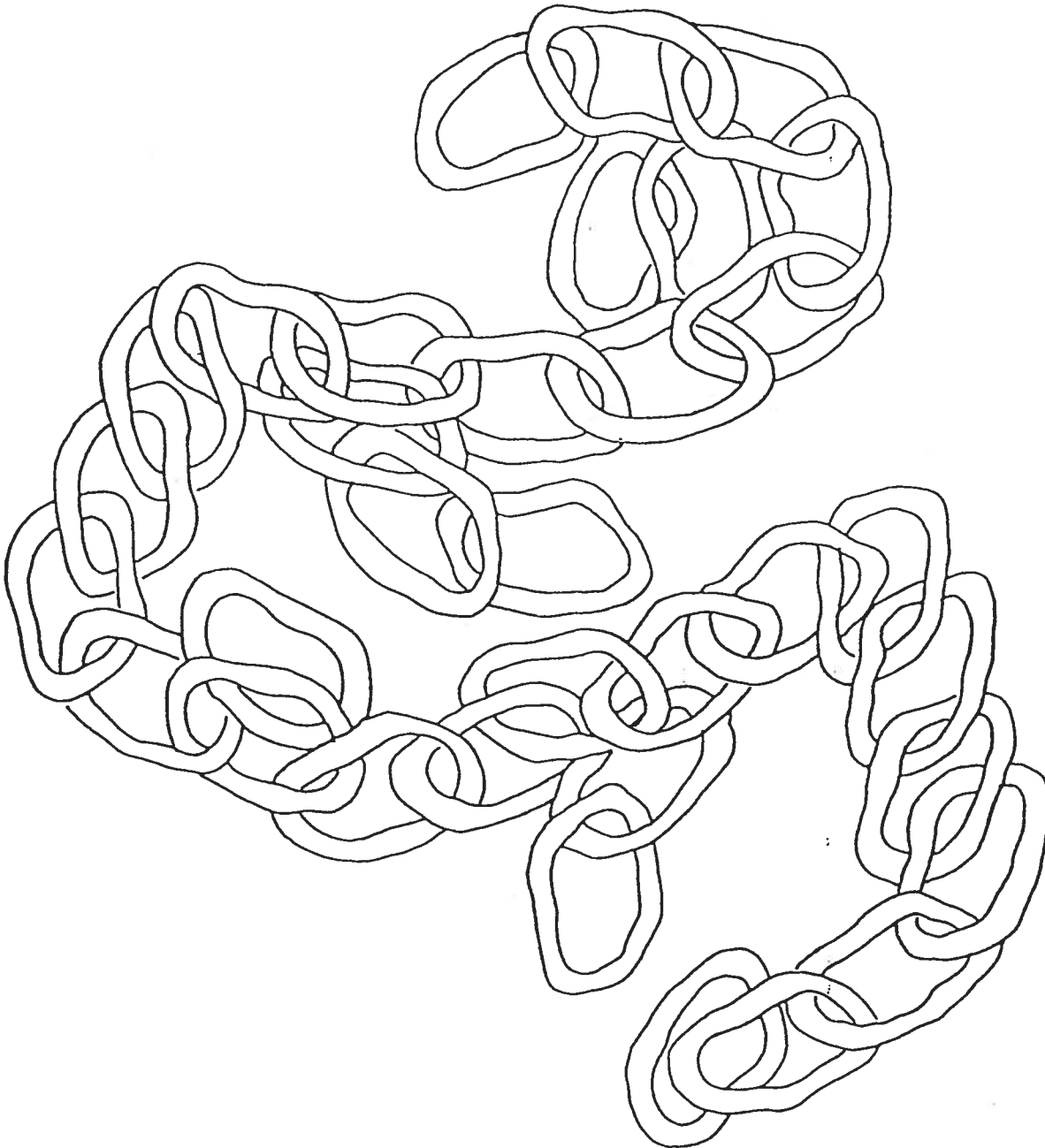
Think about one thing which you think could help bring about universal peace. Write your wish for this thing on the body of the dove below.

Cut out the dove body and wings. Cut the slit on the body of the dove. Write your family name (or your name) on the other side of the body of the bird. Place the wings in the slot on the bird body. Punch a hole in the body of the bird, above the slit. Hang it in the B'nai Israel sukkah. You may make a second bird to hang in your own sukkah.



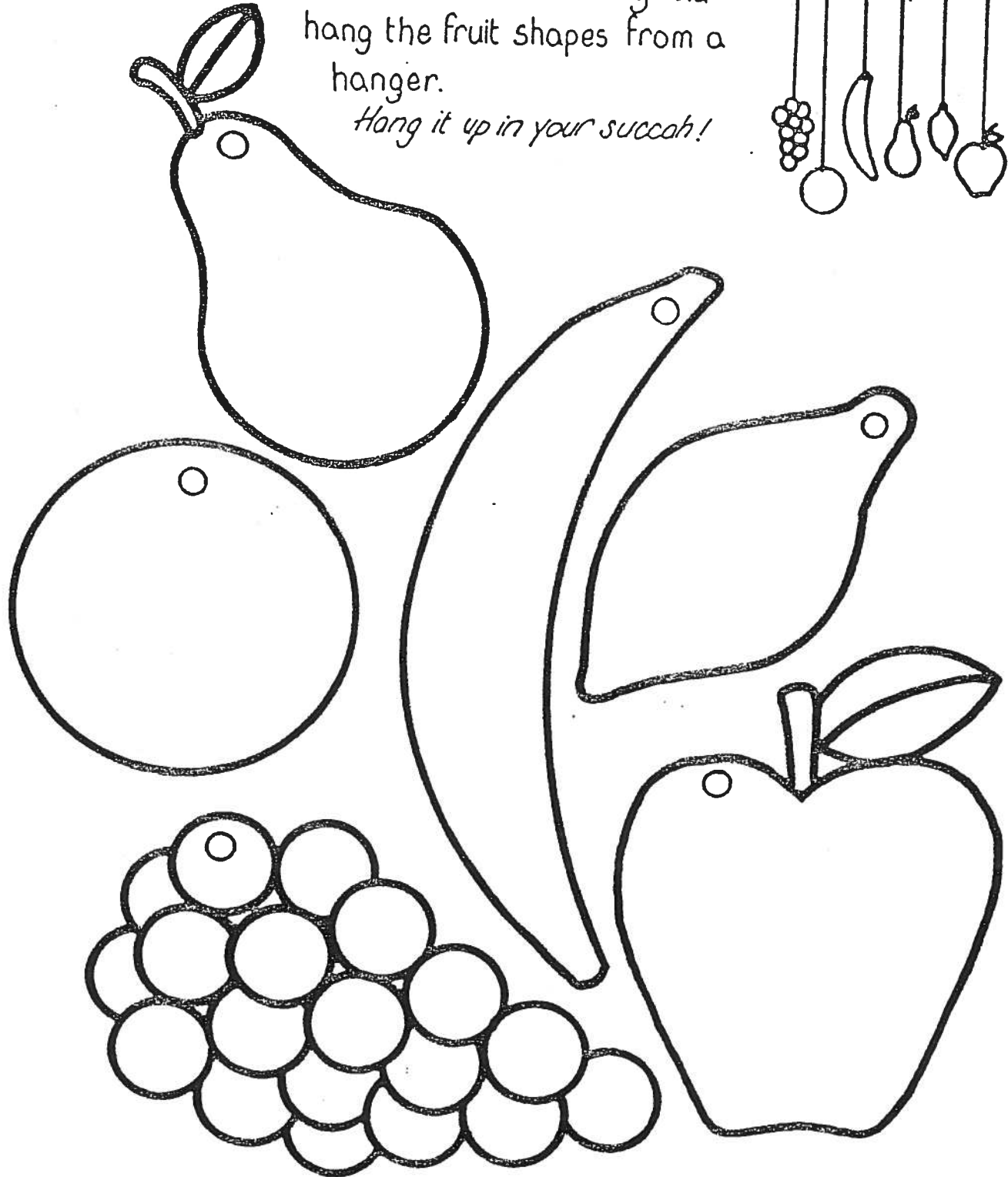
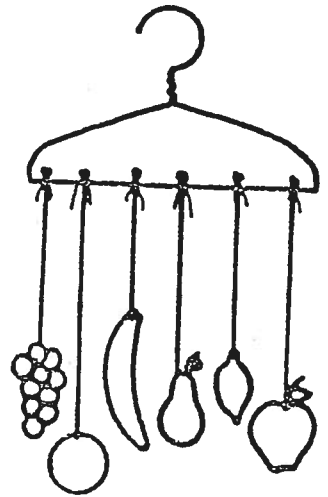
THE SUKKAH CHAIN

Many people decorate their sukkah with fruits and colorful chains. Below is a sukkah chain. But not all the links are connected. Can you find the ten links which are not connected to the main chain?



Succot Mobile

Color the fruit shapes and cut them out.
Take some thread or string and
hang the fruit shapes from a
hanger.
Hang it up in your succah!



Songs of Peace and Happiness to Sing in the Sukkah

1. Hiney Ma Tov Oomanayim
Shevet Achim gam Yachad

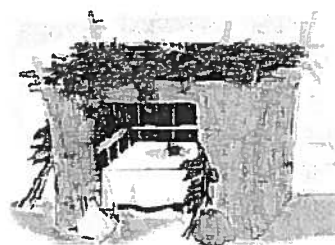
2. Oseh Shalom Bimromav
Hu Ya'aseh Shalom
Aleinu v'al kol Yisrael
V'yimru, yimru Amen.

3. It is a tree of life to them that hold fast to it
and all of its supporters are Happy.
Torah Torah Torah Torah

4. V'samachta, B'Chagecha
V'Hayeta, Ach Sama'ach

5. U' she-av-tem mayim be-sa-son
Mi-mainey ha-yeshuah
Mayim, mayim, mayim, mayim
Hey mayim besasson,
Hey, hey, hey, hey
Mayim, mayim, mayim, mayim
Mayim, Mayim be-sasson.

6. Ein adir ke-Adonai
Ein baruch keven Amram
Ein gedolah ka Torah
Ein dorsheha ke Yisrael
Mi-pi El mi-pi El
Y'vorach Yisrael.



7. Hashivenu Alecha
V'Nashuva
Chadesh Yamaynu
Kekedem.
La, La, La, La

8. Halelu, Halelu, Haleluya
Hodu, LaShem (2)
Hodu LaShem Haleluya (4)

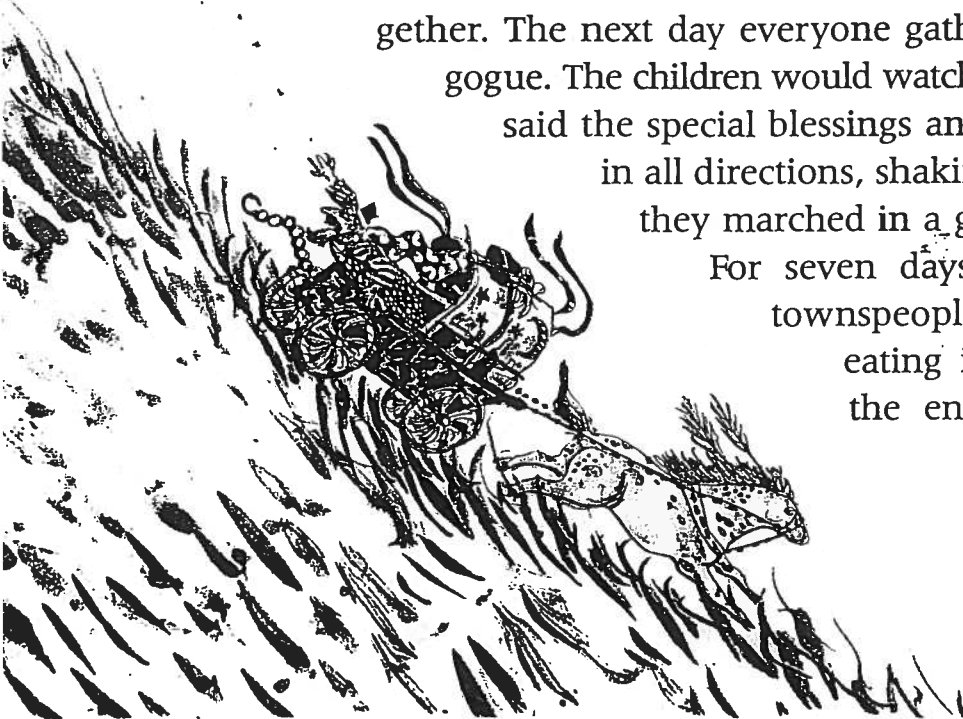


Here's a story to read for Sukkot.
Read this while celebrating in your Sukkah!

THE MAGICIAN'S SPELL

Every year, the people in the small village of Masoret would celebrate Sukkot together. Every year, they would gather enough wood to build the walls of the sukkah. The children would go out to the fields and gather enough branches and harvest fruit to cover the roof and walls with sweet-smelling greenery. Every year, the rabbi would instruct the townspeople in the making of the lulav. He would show them how to weave together a palm branch with sprigs from myrtle and willow trees. From far off in the Holy Land, pungent etrog fruits had been sent across deserts and over seas and brought by wagons to the town square. Then, on the eve of Sukkot, all the families would enter the sukkah, to eat and pray together. The next day everyone gathered in the synagogue. The children would watch as the grown-ups said the special blessings and waved the lulav in all directions, shaking the branches as they marched in a grand procession.

For seven days and nights, the townspeople would take turns eating in the sukkah. At the end of the holiday,



Source: The Uninvited Guest And Other Jewish Holiday Tales by Nina Jaffe. This book can be borrowed from the Temple Aliyah Library.

when the wooden planks were pulled away, and the branches taken down, the children would say to each other sadly, "Now we have to wait a whole year till Sukkot comes again!"

One year, when the winds of autumn blew through the trees, a stranger came riding into town, pulling a brightly colored wagon behind him. It was the day before Sukkot, and the children had all gone out to the fields to collect branches and fruit. Only the grown-ups saw the stranger, as his horse clip-clopped down the cobblestone streets. Already, the carpenter had begun to put up the walls of the sukkah. The cooks and bakers were preparing delicious foods for the first meal of the holiday. In their homes, parents and grandparents were binding the branches for their lulavs, when they heard the stranger's call: "Herbs to sell! Cures for all ailments! Talismans and amulets for good luck and protection! Come buy my wares!"

On an ordinary day, if peddlers and traveling merchants passed through the village, the townspeople were always glad to sample their merchandise and hear their stories. The village of Masoret was high up in the mountains, and the folk who lived there did not often hear the news of the great goings-on in the valley below. But this day, no one stopped work to gather around the wagon. The carpenters kept up their hammering. The bakers kept up their mixing and kneading. The stranger called out again and again, but no one listened to him.

Finally, a tailor ran by the painted wagon, carrying a bundle of cloth in his arms, and said, "Sorry my friend. We have no time for traveling merchants today! The whole town is preparing for the holiday of Sukkot!"

When he heard these words, the stranger scowled. In every town where he stopped, the people would always crowd around his wagon, anxious to buy his potions and amulets (whether they worked or not). But in this town, no one had the time for him.

"Humph!" said the magician (for that, my friends, was the stranger's true profession). "So, they don't have time for me, eh! Building their house of leaves is more important than buying my precious merchandise! We'll see about that. I'll make sure that this town never celebrates this or any other holiday again, for forty generations!"

And with that, he entered his wagon, and took out a small, dusty red bag. He waved his hand over it three times, and spoke a few muttered words: "Magic Flowers of Forgetfulness, do my bidding! Let all who are now within the boundaries of these town walls forget their purpose. Erase the memory of this holiday from their minds and hearts! Let them go on as usual with their work and their lives, but let this and all celebrations be as a faded dream that once was known but is no more!"

With that, the magician stepped out of his wagon and emptied the contents of the bag into the wind. The autumn winds picked up the tiny flowers, which obeyed his command. The petals blew through every nook and cranny of the town. For a moment, the air was filled with a scent both strange and pleasing. The carpenter breathed it in, and put down his tools. The bakers smelled it and shut down their oven and boiling pots. The rabbi and cantor sniffed the air, and closed their holy books. In every house, the branches of the lulav were dropped to the ground and stepped on, unnoticed, by the parents and grandparents.

People got busy with ordinary things, and went back to their daily chores, as if nothing had ever happened. The magic flowers obeyed their master and then flew back, back to the wagon, and back inside the dusty red sack. The magician looked around him, satisfied that his spell had done its work. "Now let them try to celebrate! Let them try to remember anything more than their dull, empty lives! No one can withstand my powers, for I am the greatest magician of all time!" And with a triumphant cry, he whipped up his horse, and sped outside the village and down the road, to ply his wares in other lands, among other peoples.

Now, all this time, the children had been in the fields, gathering fruits and branches for the sukkâh. The Flowers of Forgetfulness had not reached them, for all the while the magician was casting his spell, the children had been outside the walls of the town. When they returned to their homes, a strange sight met their eyes. The walls of the sukkah were half-standing, half-fallen down! Branches of palm trees, willows, and myrtle were scattered on the ground. Nowhere could they find a grown-up preparing for the holiday.

“Mother! Father!” they cried. “The sun is setting, we must finish the sukkah!” But their parents looked at them with wonder.

“Sukkah? What is a sukkah? What nonsense are you talking? Come in and wash your hands for dinner!”

The children gathered together and ran to the rabbi. “Rabbi, rabbi!” they called to him. “You must help our parents bind together the branches for the lulav!”

But the rabbi only shook his head. “What wild nonsense are you children chattering about? Go home to your parents. It’s too late to be roaming about!”

The children gathered in the town square near the half-finished sukkah. Esther, one of the oldest girls, said, “Something strange has happened in our village. The grown-ups have forgotten Sukkot!”

Little David chirped up, “What can we do? We must do something to celebrate the holiday!”

Rebekkah picked up one of the fallen lulav branches, and slowly began to tie it to a myrtle twig. “I think I remember, watching my father. Didn’t he wind a string around the branches, like this?”

“You’re right,” said Jonathan, “and look at those boards. I think I know how Simon the carpenter nails them together so they stand straight and tall.”

One by one, the children cried to each other, “We remember! We know how to do it. Let’s finish building the sukkah!”

The children hurried to their work. The oldest ones found hammers and nails. They put up the wooden planks till the four walls stood tall and straight. They climbed up ladders, and covered the roof with pine and evergreen branches. They decorated the walls with apples and pumpkins, colored cloth, and pictures they had drawn. The younger children gathered the fallen palm, myrtle, and willow branches. With their small fingers flying, they each set about to bind a lulav. Others went to find the etrogs that had arrived days before in their wooden boxes.

Finally, just before the sun was about to set, and the first evening star began to glimmer on the horizon, the children put down their tools. They folded up the ladders. They dusted off their hands. The sukkah was done! Everything was ready for the holiday. Tired from all their hard work, the children fell fast asleep in the sukkah they had built. All night long the stars twinkled down on them and shone through the branches on the roof.

In the morning, the children woke up and looked around at each other. "Come on," said Rebekkah, "it's time to shake the lulav!" The children gathered around Rebekkah, as she held up her lulav and etrog. Carefully, they whispered the blessings and watched with round eyes as she waved the lulav to the front, to the right, to the back, to the left, upwards and downwards, shaking the branches in all directions. Then all the children followed her. The sukkah was filled with the sound of children's voices singing and waving their lulav branches.

Outside, the grown-ups had gathered. The magic flowers had made them forget, but they had not lost their curiosity. "What are the children doing in this peculiar little house?" they whispered to each other. "What funny games they are playing!"

At that instant a great clap of thunder burst through the sky. A fierce wind blew through the town, shaking the walls of the houses, scattering aside whatever lay in its path. The townspeople ran in fright, looking for shelter. Only the sukkah stood firm, with the children safe inside. From the heavens, rain began to fall in a drenching downpour. The rain came down in torrents, filling the gutters and flooding the narrow streets. Yet the sukkah remained dry and untouched.

Suddenly, just as quickly as it had begun, the rain stopped. How clean and clear the air smelled! And that strange yet pleasing scent that had lingered in the air for days was gone!

The townspeople came back to the square. They stood in front of the sukkah. The rabbi rubbed his eyes. The carpenter shook his head. The mothers and fathers, aunts and uncles, and grandparents blinked their eyes and wrinkled their noses.

"Rabbi," said the baker, "what are we doing outside the sukkah, while the children are all together inside?"

"Yes," said the carpenter, "who finished the walls of the

sukkah? The last thing I remember, I was just climbing the ladder to start the roof beams!”

“Children, children!” the grown-ups cried. “Let us in, it’s time to celebrate Sukkot!”

Then the children knew that whatever evil spell that had been cast upon Masoret was broken. They ran outside and grabbed their parents and friends by the hands. “Come in, come in — we built it! Come in, it’s time for Sukkot!”

At last, everyone was gathered together under the sweet-smelling evergreen branches. For the remaining days of the holiday, the people of Masoret ate in the sukkah, slept in the sukkah, laughed and talked and sang in the sukkah. And to this day, if you go to Masoret, you will see it is just the same; only the townspeople have made one small change in their tradition. Every year, when the winds of autumn blow, it is a child who nails the last board into the wall, and a child who places the last branch on the roof. And it is always a child who sings out the first blessing of the lulav — in remembrance of the time when the children saved Sukkot.

As for the magician, one day while casting his spell, he breathed in the flowers’ scent himself, and forgot everything he knew. He lost his way in a dark forest, and was never seen again.