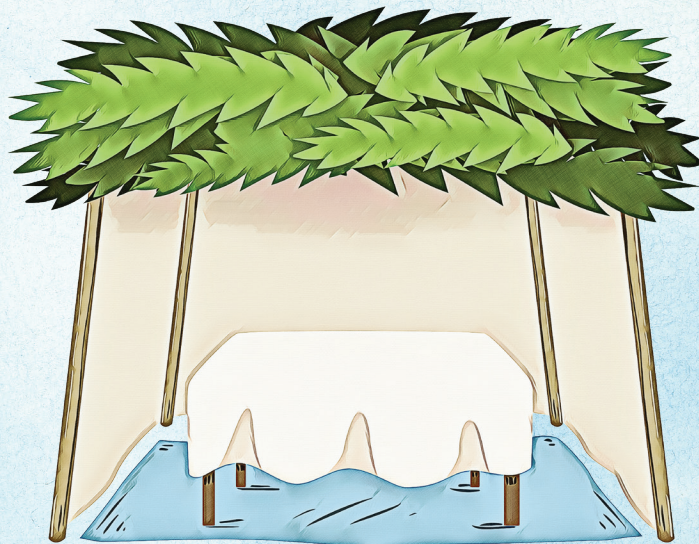


# SUKKAH BLESSING



Before eating in the sukkah, after you make the blessings  
on food - say the following blessing:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה

**Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech  
ha-olam a-sher ki-de-sha-nu be-mitz-vo-tav  
ve-tzi-va-nu le-shev ba-sukkah.**

*Blessed are You, L-rd our G-d, King of the universe,  
who has sanctified us with His commandments,  
and commanded us to dwell in the sukkah.*



בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לולָב

**Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech  
ha-olam a-sher ki-de-sha-nu be-mitz-vo-tav  
ve-tzi-va-nu al netilat lulav.**

*Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us  
with His commandments and commanded us regarding taking the lulav.*

If shaking the four kinds for the first time, add the following blessing

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁחַיֵּינוּ וְקִיְּמָנוּ וְהִגַּעַנוּ לְזִמַּן הַזֶּה

**Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech  
ha-olam she-heche-ya-nu ve-ki-yi-ma-nu  
ve-higi-a-nu liz-man ha-zeh.**

*Blessed are You, L-rd our G-d, King of the Universe, who has  
granted us life, sustained us and enabled us to reach this occasion.*

# THE SUKKAH



The Jewish holiday of Sukkot commemorates the temporary dwellings G-d made to shelter the Israelites on their way out of Egypt. Some say, a Sukkah is symbolic of the 'clouds of glory' that protected us during the forty years we wandered in the desert. Simply speaking, G-d took care of us, takes care of us, and we remember this by leaving our homes and being surrounded by the four walls of the sukkah - our modern day clouds of glory. The Sukkah reminds us that this material world is but a temporary dwelling place and we must utilize our time by doing acts of goodness and kindness to better our world.

For seven days and nights, we eat all our meals in the sukkah and otherwise regard it as our home. Located under the open sky, the sukkah is made up of at least three walls and a roof of unprocessed natural vegetation—typically bamboo, pine boughs or palm branches.

# THE FOUR KINDS



Another Sukkot observance is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs).

On each day of the festival (except Shabbat), we take the Four Kinds, recite a blessing over them, bring them together and wave them in all six directions: right, left, forward, up, down and backward. The sages of the Midrash tell us that the Four Kinds represent the various personalities that comprise the Jewish people, whose intrinsic unity we emphasize on Sukkot.

The Midrash explains that the Four Kinds represent four spiritual elements within the community. The etrog, which has both a delicious taste and a delightful aroma, represents the perfect individual—one who is both knowledgeable in Torah and replete with good deeds. The lulav, whose fruit (dates) have taste but no smell, personifies the learned but deed-deficient individual—the scholar

who devotes his life to the pursuit of the divine wisdom, but shuns the active sphere of Jewish life. The hadas's delightful scent and lack of taste describe the active but ignorant individual. Finally, the tasteless, scentless aravah represents the Jew who lacks all outward expression of his Jewishness.

On Sukkot, the lulav, hadas, aravah and etrog are bound and joined together, reiterating the underlying oneness of a topically diverse people. Whatever may divide the scholarly from the ignorant and the more observant from the less so, Sukkot is a time when all are held together in the single hand of Jewish identity.

So while the joy of Sukkot introduces a unifying give-and-take relationship between various segments of the community of Israel, the Four Kinds take this unity a step further, integrating us into a single entity. By taking the Four Kinds in hand, we reiterate that, despite our differences, we are all one.