

**SUKKOT  
SHEMINI ATZERET  
SIDDUR**

# SUKKOT

## THE FEAST OF TABERNACLES

This festival is sometimes referred to as *Zeman Simkhateinu*, the Season of our Rejoicing. Thus, Tabernacles is thought to be the feast of feasts. Tabernacle is one of the three great pilgrimage festivals called *Shalosh Regalim* in Hebrew, where all males are required to appear before YHWH in Yerushalem with an offering.

The feast of Sukkot is commonly known as the feast of Tabernacles, Booths, or Ingathering and less widely known as the Feast of Feasts of Nations, or the Feast of Lights. Sukkot falls in the seventh month on the 15<sup>th</sup> day of *Tishri* and lasts for seven days after the fall fruit harvest.

The Scriptural command for this feast is found in Wayiqra (Leviticus) 23:33-43.

*“And יהוה spoke unto Moshe, saying: Speak unto the children of Yisra’el, saying, On the fifteenth day of this seventh month is the feast of Sukkot, for seven days unto יהוה. On the first day shall be a Set-Apart convocation; you shall do no manner of servile work. Seven days you shall bring an offering made by fire unto יהוה. On the eighth day shall be a Set-Apart convocation unto you, and you shall bring an offering made by fire unto יהוה: it is a day of solemn assembly; you shall do no manner of servile work. These are the appointed seasons of יהוה, which you shall proclaim to be Set-Apart convocations, to bring an offering made by fire unto יהוה: a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings; each on its own day, Beside the Sabbaths of יהוה, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which you give unto יהוה. Howbeit on the fifteenth day, of the seventh month, when you have gathered in the fruits of the land, you shall keep the feast of יהוה seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And you 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 you shall rejoice before יהוה your Elohim, seven days. And you shall keep it a feast unto יהוה seven days in the year; it is a statute forever, in your generations: you shall keep it in the seventh month. You shall dwell in Sukkot seven days; all that are home-born in Yisra’el shall dwell in Sukkot that your generations may know, that I made the children of Yisra’el to dwell in Sukkot, when I brought them out of the land of Mitzrayim (Egypt): I am יהוה your Elohim.”*

This feast is also mentioned in Shemoth (Exodus) 34:22.

Sukkot means a temporary shelter or abode hence why it is called a booth. The people of ancient Yisra’el made these tabernacles (*Sukkah*) from leafy branches and sticks. These booths were built everywhere - against walls, buildings, in open courtyards, on rooftops, etc. (See Nechemyah (Nehemiah) 8:16).

The Father commanded that Yisra’el celebrate this feast by dwelling in these temporary shelters for seven days called a *Sukkah*. He wanted them to remember that their forefathers had to dwell in booths made from tree branches after they left Mitzayim.

### A Sukkah

A Sukkah must have at least three walls covered with a material that will not blow away in the wind. Canvas covering tied or nailed down is acceptable and quite common in many countries. A sukka may be any size, so long as it is large enough to fulfill the commandment of dwelling in it.

The sukka roof must be made of material referred to as *sekhakh* (literally, covering). To fulfill the commandment, sekhakh must be something that grew from the ground and was cut off, such as tree

branches, corn stalks, bamboo reeds, sticks, or two-by-fours. Sekhakh must be left loose, not tied together or tied down. The sekhakh must be put on last. It is common practice and highly commendable to decorate the sukkah.

On the day you start to construct your Sukkah, you will need to say this prayer before erecting your Sukkah.

### **The blessing when erecting a structure or railing**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav, v'tzivanu la'asot ma'ke. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Who has sanctified us with the commandments and commanded us to erect a structure. Amein.

Once you have completed building your Sukkah, you will need a table and chairs for your guests. You will need the following for this ceremony.

- A white table cloth.
- A bottle of grape juice since grape juice is the biblical choice and if not available, another fruit juice will suffice
- A goblet or cup.
- A cup or glass for each participant.
- Two small to medium-sized candles or lamps.
- Two loaves of *challah*, a specially baked braided bread that is available from a Jewish store, or you can bake your own using a recipe off the internet and if it is not available, then use two medium-size white bread rolls.
- A plate of salt.
- A bowl.
- A small white towel.
- A jug of clean water.
- A lulav (see below for explanation).

Set these items out over the table on a white table cloth or the best that you have. Pour the grape juice into the goblet and place the bread under a small white cloth near the salt in front of the person performing the ceremony. Place the bowl, jug of water, and towel in front of the person performing the ceremony. Place the two candles on the table or on another table near your table. Place the lulav on the table. You are now ready!

### **A Lulav**

To make a lulav, you will need the following in the quantities indicated:

- One Lulav - a ripe, green, closed frond from a date palm tree.
- Two Hadass - boughs with leaves from the myrtle tree.
- Three Aravah - branches with leaves from the willow tree.
- One Etrog - the fruit of a citron tree with its connecting stem.

If any of the above species are not available, then we may improvise. For example, for the lulav, you can use any available palm leaf; for the Hadass and Aravah, find a suitable species as a replacement. The Etrog is a species of lemon; therefore, find a suitable lemon that is yellow in color as a replacement.

The procedure for the creation of a Lulav:

Place one lulav in the center,

Place one aravah branch to the left and one to the right,

Place one hadass boughs to the right, one to the left, and one at the center atop the lulav's spine leaning slightly to the right.

The bundle is held together with rings made from palm fronds strips, or alternatively, you can weave an elongated basket from palm fronds as a holder. There is room for design patterns here. There are variations in how the branches are arranged among Sephardic and Ashkenazi Jews, but this is due to cultural preferences.

In all cases, all of the species must be placed in the direction in which they grew. For the *etrog*, this means that the stem-end should be on the bottom and the blossom end on top; this is the direction in which the *etrog* begins to grow, though as it matures on the tree, it usually hangs in the opposite direction.

## THE OPENING

### At sunset

### HADLEKAT NEIROT

#### The sanctification prayer for lighting the candles

#### Mother or Daughter or Leader lights the candles and says:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu (v'tzivunu - for a male) l'hadlik ner shel Shabbat veh shel Yom Tov.*

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to kindle the lights of Shabbat and the festival lights.

Once the candles are lit, it is customary to leave it alight until it naturally runs out.

### BIRKHOT AHARONI

#### The Aharonic priestly blessing

#### The Father or Leader gives the Priestly blessing:

*Yevarekh 'kha יהוה v'yishme'rekha,  
Yah-er יהוה panav elekha v'yechunekha,  
Yisaah יהוה panav elechah v'yasem lekhah shalom.*

“YHWH bless you, and keep you,  
YHWH make His face shine upon you, and be gracious to you,  
YHWH lift up His countenance upon you, and give you shalom.”

*“Tifereth to יהוה in the highest, and on earth shalom, and tov among men, with whom He is pleased.”*

### VAY'CHULU

#### The sanctification prayer for the Shabbat day

#### The Father or Leader reads portion of Beresheeth (Genesis) 2:1-3:

*Yay'hee erev ya'hee voker yom hashishi. Vay'khulu hashamayim v'ha'aretz v'chol tzeva'am. Vay'khal Elohim bayom hash'vi, m'lachto asher asa. Vayishbot bayom hash'vi'i mikol m'lachto asher asa. Vay'vareich Elohim et yom hash'vi'i vay'kadeish oto. Ki vo shavat mikol-melakh'to asher-bara Elohim la'asot.*

*“So the shamayim (heavens) and the earth were finished, and all their hosts. And on the sixth day Elohim ended His work that He had made; and He rested on the seventh day from all His work that He had made. And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made.”*

## KIDDUSH

### The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Everyone takes sip of their glass and returns it to its place.

## BIRKAT YOM SUKKOT

### The blessing of the feast

**All present read:**

Wayiqra (Leviticus) 23:33-43.

*“And יהוה spoke unto Moshe, saying: Speak unto the children of Yisra'el, saying, On the fifteenth day of this seventh month is the feast of Sukkot, for seven days unto יהוה. On the first day shall be a Set-Apart convocation; you shall do no manner of servile work. Seven days you shall bring an offering made by fire unto יהוה. On the eighth day shall be a Set-Apart convocation unto you, and you shall bring an offering made by fire unto יהוה: it is a day of solemn assembly; you shall do no manner of servile work. These are the appointed seasons of יהוה, which you shall proclaim to be Set-Apart convocations, to bring an offering made by fire unto יהוה: a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings; each on its own day, Beside the Sabbaths of יהוה, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which you give unto יהוה. Howbeit on the fifteenth day, of the seventh month, when you have gathered in the fruits of the land, you shall keep the feast of יהוה seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And you 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 you shall rejoice before יהוה your Elohim, seven days. And you shall keep it a feast unto יהוה seven days in the year; it is a statute forever, in your generations: you shall keep it in the seventh month. You shall dwell in Sukkot seven days; all that are home-born in Yisra'el shall dwell in Sukkot that your generations may know, that I made the children of Yisra'el to dwell in Sukkot, when I brought them out of the land of Mitzrayim: I am יהוה your Elohim.”*

**The Father or Leader reads:**

*Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher bachar banu mikol am v'rom'manu mikol lashon v'kid'shanu b'mitzvotav vatiten lanu יהוה Eloheinu.*

Praised are You, YHWH our Elohim, King of the Universe Who has chosen and distinguished us from all others by adding set-apartness to our lives with mitzvot.

*B'ahavah mo'adim l'simchah chagim uz'manim l'sasson et yom Chag haSukkot hazeh, z'man sim'chateinu b'ahavah mik'ra kodesh zeikher litzit'at mitz'rayim.*

Lovingly have You given us festivals for joy and holidays for happiness, among them this day of Sukkot, the time of our gladness with love a set-apart convocation, a memorial of the exodus from Mitzrayim.

*Ki vanu vacharta v'otanu kidashta mikol ha'amim umo'adei kodsh'kha b'simcha uv'sasson hinchaltanu.*

Thus You have chosen us, endowing us with set-apartness from among all peoples by granting us Your set-apart festivals in happiness and joy.

*Barukh Atah יהוה, m'kadesh Yisra'el v'haz'manim.*

Praised are You, YHWH, Who sets apart the people Yisra'el and the festivals.

*Barukh Atah יהוה Eloheinu Melekh haOlam shehecheya v'kiymanu v'higi'anu laz'man hazeh.*

Praised are You, YHWH our Elohim, King of the Universe, Who has given us life, sustained us, and helped us reach this moment.

**The Father or Leader continues:**

If the Feast day falls on a Shabbat day then add the bits in brackets.

*Barukh Atah יהוה Eloheinu Melekh haOlam, Asher bahar banu mikol am v'rom'manu mikol lashon v'kid'shanu b'mitzvotav. Va-titen lanu יהוה Eloheinu b'ahavah (Shabbatot lim'nuhahu) mo'adim l'simchah, chagim u-z'manim l'sason, et (yom haShabbat hazeh v'et) yom haSukkot hazeh, z'man heirutenu (b'ahavah) mikra Kodesh. Ki vanu vaharta, v'otanu kidashta mikol ha-amim (v'Shabbat) u-mo'adei kodsh'kha (b'ahavah u-v'ratzon) b'simchah u-v'sason hin'haltanu. Barukh Atah יהוה m'kadesh (haShabbat v'et) Yisrael v'ha-Z'manim. Amein.*

Praised are You, YHWH our Elohim King of the Universe, Who has chosen us and distinguished us by sanctifying us through His commandments. You have lovingly favored us with (Shabbat for rest and) festivals for joy, seasons and holidays for happiness, among them (this Shabbat and) this day of Sukkot, the season of our liberation, (lovingly) a day of sacred assembly. You have chosen us, sanctifying us among all people by (Shabbat and) Your set-apart festivals (lovingly and gladly) in joy and happiness. Praised are You, YHWH Who sanctifies (Shabbat and) the people Yisra'el and the festival seasons. Amein.

## **YADAYIM**

### **The sanctification by water**

Place the utensils on the table. **Each person recites the blessing on their own:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us and commands us to wash our hands.

It is a tradition not to say "Amein" at the end of this blessing because you don't say Amein to your own blessing.

Note: The remaining un-used water in the jug can be used to sprinkle your home, ground, and vehicle at the end of the Erev Shabbat, which is symbolic of spiritual purity and cleansing. The used water in the bowl should be discarded.

## **HA-MOTZI**

### **The sanctification prayer for bread**

All present read or sing:

*Barukh Atah יהוה, Eloheinu Melech haOlam, haMotzi lechem min ha'aretz. Amein.*

Praised are You YHWH, our Elohim King of the Universe, You bring forth the bread from the earth. Amein.

Take a piece and dip it into the plate of salt and eat.  
You may now finish the rest of your grape juice.

Note: The used bread may be eaten by the family or given to the birds/animals as long as it is consumed. It should not be discarded.

## **BIRKAT SUKKAH**

### **The prayer for the sanctification of a Sukkah**

All present read or sing:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav, v'tzivanu leisheiv basukah. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Who has sanctified us with the commandments and commanded us to dwell in the sukkah. Amein.

It was mitzvah during Temple times to sprinkle a newly constructed home with water. Take some of the unused water from Yadayim and sprinkle the Sukkah.

## **BIRKAT SIMCHAT BEIT HASHOEIVAH**

### **The water libation ceremony**

This tradition commemorated the drawing of the water from the rock at Horev (Shemoth (Exodus) 17:1-7). It was also a prayerful appeal for winter rains that would water the crops and provide for a plentiful spring harvest. The Kohen (Priest) would draw one jar of water for each day of the feast until the seventh day when seven kohanim drew seven water jars. Each day the jar of water was poured on the Alter, while palm branches (*lulav*) were waved and silvery notes were played by the kohanim (priests). Other kohanim would recite verses from Tehillim (Psalm), and Yeshayahu (Isaiah) was chanted as the main dedication prayer.

You will need to refill your pitcher of water for this next part.

**The Father or Leader lifts up the jug or pitcher of water and reads:**



Yeshayahu (Isaiah) 12:2-3.

*“See, El is my Yeshua (salvation); I will trust, and will not be afraid: for Yah- יהוה is my Strength and my Shir (Song); He also has become my Yeshua. Therefore with simcha (joy) shall you draw mayim (water) out of the wells of Yeshua.”*

**All present read:**

Tehillim (Psalms) 118.

*“O give hodu (thanks) to יהוה; for He is tov (good): because His rachamim endures le-olam-va-ed (His mercy endures forever). Let Yisrael now say, that His rachamim endures le-olam-va-ed. Let Beit (House) Aharon now say, that His rachamim endures le-olam-va-ed. Let them now that fear יהוה say; that His rachamim endures le-olam-va-ed. I called upon Yah in distress: Yah answered me, and set me in a large place. יהוה is on my side; I will not fear; what can man do to me? יהוה takes my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in יהוה than to put confidence in man. It is better to trust in יהוה than to put confidence in leaders. All nations surrounded me all around: but in the Name of יהוה will I destroy them. They surrounded me, yes, they surrounded me all around: but in the Name of יהוה I will destroy them. They surrounded me around like bees; they are quenched as burning thorns: for in the Name of יהוה I will destroy them. You have pushed hard at me that I might fall: but יהוה helped me. Yah is my strength and shir (sing), and has become my Yahshua. The voice of gilah (rejoicing) and Yahshua (salvation) is in the sukkot (tabernacle) of the tzadikim (righteous): the Right Hand of יהוה does valiantly. The Right Hand of יהוה is exalted: the Right Hand of יהוה does valiantly. I shall not die, but live, and declare the works of Yah. Yah has chastened me hard: but He has not given me over to death. Open to me the gates of tzedakah (righteousness): I will go into them, and I will give hallel (praise) to יהוה: This is the gate of יהוה; into which the tzadikim shall enter. I will hallel You: for You have heard me, and have become my Yahshua. The Stone that the builders rejected has become the Rosh Pina (Chief Cornerstone) of the corner. This is יהוה’s doing; it is marvellous in our eyes. This is the day which יהוה has made; we will gilah (rejoice) and be in simcha (joy) in it. Save now, I beseech You, O יהוה: O יהוה; I beseech You, send now prosperity. Baruch haba beshem יהוה (Blessed be the Name): we have blessed You by Your Name from the Bayit (House) of יהוה. El is יהוה; who has showed us light: bind the sacrifice for the moed (feast) with cords, to the horns of the altar. You are my El, and I will hallel You: You are my Elohim, I will exalt You. O give hodu (thanks) to יהוה; for He is tov: for His chesed endures le-olam-va-ed (His goodness endures forever).”*

Now pour out the jug or pitcher of water onto the ground.

## **BIRKAT ARBA MINIM**

### **The prayer for the sanctification of the four species (lulav)**

We are commanded to take four types of plants and shake this to rejoice before YHWH. The mitzvah of waving the Four Species (lulav) derives from the Torah.

**All present read:**

Wayiqra (Leviticus) 23:40.

*“And you shall take on the first day the boughs of tov eytzim, (goodly trees) branches of palm eytzim (trees), and the boughs of thick eytzim, and willows of the brook; and you shall have simcha (joy) before יהוה your Elohim seven days.”*

**The Father or Leader performs this part:**

Stand facing the east (or whatever direction is toward Yerushalem from where you are). Now follow this procedure for the waving of the lulav.

Before saying the blessing, the etrog is turned upside-down, opposite the direction in which it grows. The reason for this is that the blessing must precede the performance of the mitzvah.

- Pick up the etrog using your right hand. The stem should be facing upward. Be careful not to break the pitam or stem to avoid the etrog from becoming invalid.
- Transfer the etrog to your left hand with the stem (green tip) up.
- Pick up the lulav basket (with the palm, myrtle, and willow branches bound together) in your right hand.
- Bring your hands together so that the lulav and the etrog touch each other.
- While holding the lulav and etrog together, recite the following blessing:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav, v'tzivanu al n'tilat lulav. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Who has sanctified us with the commandments and commanded us to take up the lulav. Amein.

- After reciting the blessing, turn the etrog so the stem is facing down and the pitam is up. Be careful not to damage the pitam!
- With the lulav and etrog together, gently shake forward (East – staring the direction Yersushalayim) three times, then pull the lulav and etrog back in front of your chest.
- In a clockwise turn to the right (to the South), then repeat this three times, bringing the lulav back over your right shoulder, then to (West) three times, then to the left (North) three times, then up, then down three times.

Now place the lulav in a safe place for the next six days.

**CHAG TOV**

**The traditional well wishes for the festival season**

**All present say to one another:**

*Chag same'yakh!*

Have a good holiday, a holiday of peace and success.

The meal is served.

**BAREICH**

**The blessing after the meal**

All present read:

*Barukh Harachman Mazon ha'acilah Hazot.*

Praised be the Merciful One, Provider of this food.

*Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.*

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.  
Amein.

# THE CLOSING

## At sunset

You will need the following things for this ceremony.

- A bottle of grape juice since grape juice is the biblical choice and, if not available, any other fruit juice.
- A goblet or cup.
- A cup or glass for each participant.
- A specially braided candle or lamp called a *Havdalah* candle and if it is unavailable, then use a medium to a large single candle.

Set these items out over the table on a white table cloth or the best that you have. Pour the grape juice into the goblet and place it in front of the person performing the ceremony. Place the Havdalah candle in the middle of the table. You are now ready!

## HAVDALAH

### The havdalah ceremony

The Father or Leader reads:

*Barukh hamavdil bayn kodesh l'chol.*

Praised is He Who separates between the set-apart and the ordinary.

## KIDDUSH

### The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Don't drink the grape juice as yet but return the cup to its place.

## BIRKAT HAVDALAH

### The sanctification prayer for the havdalah candle

Light the Havdalah candle. This can be done by the Father or Mother. Then look at the candle while reciting the following blessing.

**The Father or Leader reads or sings:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Boray Me'oray ha'aysh. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Creator of the fire's lights. Amein.

### **BIRKHOT HAVDALAH**

**The sanctification prayer for time, the believer and Yisra'el**

The Father or Leader picks up the grape juice and recites the following blessings.

**The Father or Leader reads or sings:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil,*

Praised are You YHWH, our Elohim King of the Universe, Who separates,

*bayn kodesh lechol,*

between the set-apart and the ordinary,

*bayn or lechoshech,*

between the light and dark,

*bayn Yisra'el la'amim,*

between Yisra'el and the other nations,

*Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil bayn kodesh lechol.*

Praised are You YHWH, our Elohim King of the Universe, Who separates between the set-apart (sacred) and the ordinary (profane).

*Hamavdil bayn kodesh lechol, chatoteinu hu yimchol, zareinu v'chaspeinu yarbeh kachol v'chakochavim balaila.*

You teach us to distinguish between the commonplace and the set apart: teach us also to transform our sins to merits. Let those who love You be numerous as the sands and the stars of heaven.

If Sukkot falls on a Shabbat day, then add the following:

The prophet Eliyahu (Elijah) return is a pinnacle belief in Hebrew tradition and is well supported by Scripture. The acknowledgment of Eliyahu's return during Havdalah is a reminder of the Messiah's return that all Yisra'el shares.

**Then all present read or sing:**

*Eliyahu haNavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi. Bim'hayra v'yamaynu, yavo Eilaynu, im Mashiach ben Dawid, im Mashiach ben Dawid.*

Eliyahu (Elijah) the prophet, Eliyahu the Tishbite. Eliyahu of Gilead. Soon in our days, Eliyahu will come with the Messiah, the son of Dawid.

Now drink the cup of grape juice, leaving enough to use to extinguish the flame.

The meal is served.

### **CHAG TOV**

**The traditional well wishes for the festival season**

**All present say to one another:**

*Chag same'yakh!*

Have a good holiday, a holiday of peace and success.

The meal is served.

### **BAREICH**

**The blessing after the meal**

**All present read:**

*Barukh Harachman Mazon ha'acilah Hazot.*

Praised be the Merciful One, Provider of this food.

*Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.*

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.  
Amein.

Immediately after closing, we then proceed to open day two of the holiday season.

## DAY TWO TO SEVEN

### At sunset of the immediate days

Days two to seven are known as *Chol HaMo'ed* - Intermediate days during the festival when work is again permitted (half-holidays), but the period's set-apartness is sustained. On the last day, it is a Shabbat - a day of rest where work (*melakah*) is not permitted.

In the next six days of Yom Sukkot, it is a tradition to recite the mitzvot below before the evening meal, and on the seventh day, include the Fewell blessing at the end (*Birkat Hoshanah Rabbah*).

You will need the following things for this ceremony.

- Two small to medium-sized candles or lamps.
- A jug.
- Clean water.
- A lulav.

Set these items out over the table on a white table cloth or the best that you have. Place the two candles on the table or on another table near your table. Fill the jug with clean water. Place the lulav on the table. You are now ready!

### CHOL HA-MO'ED

#### The weekdays of the festival

All present read or sing:

*Barukh Atah יהוה Eloheinu Melekh haOlam shehecheya v'kiymanu v'higi'anu laz'man hazeh.*

Praised are You, YHWH our Elohim, King of the Universe, Who has given us life, sustained us, and helped us reach this moment.

### BIRKAT SUKKAH

#### The prayer for the sanctification of a sukkah

All present read or sing:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav, v'tzivanu leisheiv basukah. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Who has sanctified us with the commandments and commanded us to dwell in the sukkah. Amein.

### HADLEKAT NEIROT

#### The sanctification prayer for lighting the candles

Mother or Daughter or Leader lights the candles and says:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu (v'tzivunu - for a male) l'hadlik ner shel Yom Tov.*

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to kindle the festival lights.

Once the candles are lit, it is customary to leave it alight until it naturally runs out.

## **KIDDUSH**

### **The sanctification prayer for grape juice**

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Everyone takes a sip of their glass and returns it to its place.

## **BIRKAT SIMCHAT BEIT HASHOEIVAH**

### **The water libation ceremony**

**The Father or Leader lifts up the jug or pitcher of water and reads:**

Yeshayahu (Isaiah) 12:2-3.

*“See, El is my Yeshua (salvation); I will trust, and will not be afraid: for Yah- יהוה is my Strength and my Shir (Song); He also has become my Yeshua. Therefore with simcha (joy) shall you draw mayim (water) out of the wells of Yeshua.”*

**All present read:**

Tehillim (Psalms) 118:25.

*“Save now, I beseech You, O יהוה: O יהוה, I beseech You, send now prosperity.”*

Now pour out the jug or pitcher of water onto the ground.

Note: On the seventh day, fill the jug and pour it out on the ground seven times.

## **BIRKAT ARBA MINIM**

### **The prayer for the sanctification of the four species (lulav)**

**All present read:**

Wayiqra (Leviticus) 23:40.

*“And you shall take on the first day the boughs of tov eytzim, (goodly trees) branches of palm eytzim (trees), and the boughs of thick eytzim, and willows of the brook; and you shall have simcha (joy) before יהוה your Elohim seven days.”*



**The Father or Leader performs this part:**

Stand facing the east (or whatever direction is toward Yerushalem from where you are). Now follow this procedure for the waving of the lulav.

Before saying the blessing, the etrog is turned upside-down, opposite the direction in which it grows. The reason for this is that the blessing must precede the performance of the mitzvah.

- Pick up the etrog using your right hand. The stem should be facing upward. Be careful not to break the pitam or stem to avoid the etrog from becoming invalid.
- Transfer the etrog to your left hand with the stem (green tip) up.
- Take the lulav (including the palm, myrtle and willow branches bound together) in your right hand. Bring your hands together.
- While holding the lulav and etrog together, recite the following blessing:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav, v'tzivanu al n'tilat lulav. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Who has sanctified us with the commandments and commanded us to take up the lulav. Amein.

- After reciting the blessing, turn the etrog so the stem is down and the pitam is up. Be careful not to damage the pitam!
- With the lulav and etrog together, gently shake forward (East) three times, then pull the lulav and etrog back in front of your chest. Repeat this to the right (South), then over your right shoulder (West), then to the left (North), then up, then down.

Now place the lulav in the safe for the next day.

**CHAG TOV**

**The traditional well wishes for the festival season**

**All present say to one another:**

*Chag same'yakh!*

Have a good holiday, a holiday of peace and success.

The meal is served.

## **BAREICH**

### **The blessing after the meal**

#### **All present read:**

*Barukh Harachman Mazon ha'acilah Hazot.*

Praised be the Merciful One, Provider of this food.

*Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.*

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein.

## **HOSHANAH RABBAH**

### **The Great Hoshanah**

The seventh and final day of Sukkot is known as Hoshanah Rabbah (the great Hoshanah). On the seventh day of Sukkot, it is a tradition to wave the lulav and make seven circuits around the sukkah or the table. We say this final prayer to fewell sukkot. The essence of this prayer is the hope that the Messiah will come within the next year.

*Y'hi ratzon mil'fanekha ַּוַּוַּוַּ Eloheinu vei'lohei avoteinu,  
k'sheim shekiyam'ti v'yashav'ti basukah zu,  
kein ez'keh l'shanah haba'ah leisheiv b'sukat shel Moshiach.*

May it be Your will, YHWH, our Elohim and the Elohim of our ancestors, that just as I have stood up and dwelled in this sukkah, so may I merit next year to dwell in the sukkah of the Messiah.

*L'shanah haba'ah birushalayim!*

Next year in Yerushalem!

After the circuits on Hoshanah Rabbah, we beat the willow branches against the floor five times, shaking loose some or all of the remaining leaves. A number of explanations are offered for this practice, but the primary reason seems to be agricultural: the rainy season in Yisra'el begins in the fall, and the leaves falling from the willow branch symbolize our desire for beneficial rainfall. The following day is Shemini Atzeret.

## SHEMINI ATZERET

### THE FEAST OF THE EIGHTH DAY

The eighth day of Tabernacles or Shemini Atzeret is not connected to Tabernacles, although it is celebrated on the eighth day after Tabernacles. Shemini Atzeret literally means “the assembly of the eighth (day).” The reason why it is not connected to Tabernacles is that YHWH made a distinction of this day when He commanded it to be made a separate feast, although it is celebrated within the time of Sukkot.

The Scriptural command for this feast is found in Wayiqra (Leviticus) 23:35-36.

*“On the first day shall be a miqra kodesh (a set-apart convocation): you shall do no laborious work in it. Seven days you shall offer an offering made by fire to יהוה : on the eighth day shall be a miqra kodesh to you; and you shall offer an offering made by fire to יהוה : it is a solemn gathering; and you shall do no laborious work on it.”*

This feast is a Shabbat day; therefore, no work was permitted to be done on this day.

You will need the following for this ceremony.

- A white table cloth.
- A bottle of grape juice since grape juice is the biblical choice, and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- Two small to medium-sized candles or lamps.
  
- Two loaves of *challah*, a specially baked braided bread that is available from a Jewish store, or you can bake your own using a recipe off the internet and if it is not available, then use two medium-size white bread rolls.
- A plate of salt.
- A bowl.
- A small white towel.
- A jug of clean water.

Set these items out over the table on a white table cloth. Pour the grape juice into the goblet and place the bread under a small white cloth near the salt in front of the person performing the ceremony. Place the two candles on the table or on another table near your table. You are now ready!

## THE OPENING

### At sunset

#### HADLEKAT NEIROT

##### The sanctification prayer for lighting the candles

Mother or Daughter or Leader lights the candles and says:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu (v'tzivunu - for a male) l'hadlik ner shel Shabbat veh shel Yom Tov.*

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to kindle the lights of Shabbat and the festival lights.

Once the candles are lit, it is customary to leave it alight until it naturally runs out.

#### BIRKHOT AHARONI

##### The Aharonic priestly blessing

The Father or Leader gives the Priestly blessing:

*Yevarekh 'kha יהוה v'yishme'rekha,  
Yah-er יהוה panav elekha v'yechunekha,  
Yisaah יהוה panav elechah v'yasem lekchah shalom.*

“YHWH bless you, and keep you,  
YHWH make His face shine upon you, and be gracious to you,  
YHWH lift up His countenance upon you, and give you shalom.”

*“Tifereth (Esteem) to יהוה in the highest, and on earth shalom, and tov among men, with whom He is pleased.”*

#### VAY'CHULU

##### The sanctification prayer for the Shabbat day

The Father or Leader reads a portion of Beresheeth (Genesis) 2:1-3:

*Yay'hee erev ya'hee voker yom hashishi. Vay'khulu hashamayim v'ha'aretz v'chol tzeva'am. Vay'khal Elohim bayom hash'vi, m'lachto asher asa. Vayishbot bayom hash'vi'i mikol m'lachto asher asa. Vay'vareich Elohim et yom hash'vi'i vay'kadeish oto. Ki vo shavat mikol-melakh'to asher-bara Elohim la'asot.*

*“So the shamayim (heavens) and the earth were finished, and all their hosts. And on the sixth day Elohim ended His work that He had made; and He rested on the seventh day from all His work that He had made. And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made.”*

## KIDDUSH

### The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Everyone takes a sip of their glass and returns it to its place.

## BIRKAT YOM SHEMINI ATZERET

### The blessing of the feast

**All present read:**

Wayiqra (Leviticus) 23:35-36.

*“On the first day shall be a miqra kodesh (a set-apart convocation): you shall do no laborious work in it. Seven days you shall offer an offering made by fire to יהוה : on the eighth day shall be a miqra kodesh to you; and you shall offer an offering made by fire to יהוה : it is a solemn gathering; and you shall do no laborious work on it.”*

**The Father or Leader reads:**

*Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher bachar banu mikol am v'rom'manu mikol lashon v'kid'shanu b'mitzvotav.*

Praised are You, YHWH our Elohim, King of the Universe Who has chosen and distinguished us from all others by adding set-apartness to our lives with mitzvot.

*B'ahavah mo'adim l'simchah chagim uz'manim l'sasson et yom Chag haShemini Atzeret hazeh, z'man sim'chateinu b'ahavah mik'ra kodesh zeikher litzi'at mitz'rayim.*

Lovingly have You given us festivals for joy and holidays for happiness, among them this day of Shemini Atzeret, the time of our gladness with love, a set-apart convocation, a memorial of the exodus from Mitzrayim.

*Ki vanu vacharta v'otanu kidashta mikol ha'amim umo'adei kodsh'kha b'simcha uv'sasson hinchaltanu.*

Thus You have chosen us, endowing us with set-apartness from among all peoples by granting us Your set-apart festivals in happiness and joy.

*Barukh Atah יהוה, m'kadesh Yisra'el v'haz'manim.*

Praised are You, YHWH, Who sets apart the people Yisra'el and the festivals.

*Barukh Atah יהיה, Eloheinu Melekh haOlam shehecheya v'kiymanu v'higi'anu laz'man hazeh.*

Praised are You YHWH, our Elohim, King of the Universe, Who has given us life, sustained us and helped us reach this moment.

**The Father or Leader continues:**

If the Feast day falls on a Shabbat day, then add the bits in brackets.

*Barukh Atah יהיה Eloheinu Melekh haOlam, Asher bahar banu mikol am v'rom'manu mikol lashon v'kid'shanu b'mitzvotav. Va-titen lanu Eloheinu b'ahavah (Shabbatot lim'nuhahu) mo'adim l'simhah, chagim u-z'manim l'sason, et (yom haShabbat hazeh v'et) yom haShemini Atzeret hazeh, z'man heiruteinu (b'ahavah) mikra Kodesh. Ki vanu vaharta, v'otanu kidashta mikol ha-amim (v'Shabbat) u-mo'adei kodsh'kha (b'ahavah u-v'ratzon) b'simhah u-v'sason hin'haltanu. Barukh Atah יהיה m'kadesh (haShabbatv) Yisrael v'ha-Z'manim. Amein.*

Praised are You, YHWH our Elohim King of the Universe, Who has chosen us and distinguished us by sanctifying us through His commandments. You have lovingly favored us with (Shabbat for rest and) festivals for joy, seasons and holidays for happiness, among them (this Shabbat and) this day of Shemini Atzeret, the season of our liberation, (lovingly) a day of sacred assembly. You have chosen us, sanctifying us among all people by (Shabbat and) Your set-apart festivals (lovingly and gladly) in joy and happiness. Praised are You, YHWH Who sanctifies (Shabbat and) the people Yisra'el and the festival seasons. Amein.

## **YADAYIM**

### **The sanctification by water**

Place the utensils on the table. **Each person recites the blessing on their own:**

*Barukh Atah יהיה, Eloheinu Melech haOlam, Asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us and commands us to wash our hands.

It is a tradition not to say “Amein” at the end of this blessing because you don't say Amein to your own blessing.

Note: The remaining un-used water in the jug can be used to sprinkle your home, ground, and vehicle at the end of the Erev Shabbat, which is symbolic of spiritual purity and cleansing. The used water in the bowl should be discarded.

## **HA-MOTZI**

### **The sanctification prayer for bread**

**All present read or sing:**

*Barukh Atah יהיה, Eloheinu Melech haOlam, haMotzi lechem min ha'aretz. Amein.*

Praised are You YHWH, our Elohim King of the Universe, You bring forth the bread from the earth. Amein.

Take a piece and dip it into the plate of salt and eat.

You may now finish the rest of your grape juice.

Note: The used bread may be eaten by the family or given to the birds/animals as long as it is consumed. It should not be discarded.

## **CHAG TOV**

### **The traditional well wishes for the festival season**

**All present say to one another:**

*Chag same'yakh!*

Have a good holiday, a holiday of peace and success.

The meal is served.

## **BAREICH**

### **The blessing after the meal**

**All present read:**

*Barukh Harachman Mazon ha'acilah Hazot.*

Praised be the Merciful One, Provider of this food.

*Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.*

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein.

# THE CLOSING

## At sunset

You will need the following things for this ceremony.

- A bottle of grape juice since grape juice is the biblical choice, and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- A specially braided candle or lamp called a *Havdalah* candle and if it is unavailable, then use a medium to a large single candle.

Set these items out over the table on a white table cloth or the best that you have. Pour the grape juice into the goblet and place it in front of the person performing the ceremony. Place the Havdalah candle in the middle of the table. You are now ready!

## HAVDALAH

### The havdalah ceremony

The Father or Leader reads:

*Barukh hamavdil bayn kodesh l'chol.*

Praised is He Who separates between the set-apart and the ordinary.

## KIDDUSH

### The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Don't drink the grape juice as yet but return the cup to its place.

## BIRKAT HAVDALAH

### The sanctification prayer for the havdalah candle

Light the Havdalah candle. This can be done by the Father or Mother. Then look at the candle while reciting the following blessing.

The Father or Leader reads or sings:



*Barukh Atah יהוה, Eloheinu Melech haOlam, Boray Me'oray ha'aysh. Amein.*

Praised are You YHWH, our Elohim King of the Universe, Creator of the fire's lights. Amein.

## **BIRKHOT HAVDALAH**

### **The sanctification prayer for time, the believer and Yisra'el**

The Father or Leader picks up the grape juice and recites the following blessings.

#### **The Father or Leader reads or sings:**

*Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil,*

Praised are You YHWH, our Elohim King of the Universe, Who separates,

*bayn kodesh lechol,*

between the set-apart and the ordinary,

*bayn or lechoshech,*

between the light and dark,

*bayn Yisra'el la'amim,*

between Yisra'el and the other nations,

*Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil bayn kodesh lechol.*

Praised are You YHWH, our Elohim King of the Universe, Who separates between the set-apart (sacred) and the ordinary (profane).

*Hamavdil bayn kodesh lechol, chatoteinu hu yimchol, zareinu v'chaspeinu yarbeh kachol v'chakochavim balaila.*

You teach us to distinguish between the commonplace and the set apart: teach us also to transform our sins to merits. Let those who love You be numerous as the sands and the stars of heaven.

If Shemini Atzeret falls on a Shabbat day, then add the following:

The prophet Eliyahu (Elijah) return is a pinnacle belief in Hebrew tradition and is well supported by Scripture. The acknowledgment of Eliyahu's return during Havdalah is a reminder of the Messiah's return that all Yisra'el shares.

#### **Then all present read or sing:**

*Eliyahu haNavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi. Bim'hayra v'yamaynu, yavo Eilaynu, im Mashiach ben Dawid, im Mashiach ben Dawid.*

Eliyahu (Elijah) the prophet, Eliyahu the Tishbite. Eliyahu of Gilead. Soon in our days, Eliyahu will come with the Messiah, the son of Dawid.

Now drink the cup of grape juice, leaving enough to use to extinguish the flame.

## **SHAVUA TOV**

**The traditional well wishes for the week**

**All present say to one another:**

*Shavua Tov!*

Have a good week, a week of peace and success.

The meal is served.

## **BAREICH**

**The blessing after the meal**

**All present read:**

*Barukh Harachman Mazon ha'acilah Hazot.*

Praised be the Merciful One, Provider of this food.

*Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.*

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.  
Amein.

All Scripture reference is from the RSTNE version



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