

Sukkot Shabbat

*Adapted from a guide made in
partnership with Mitsui Collective*

ONETABLE



Chag Sukkot Sameach – Happy Sukkot!

In a lot of ways, all of OneTable's core values (welcoming, elevation and joy) are represented in the themes of Sukkot, so the Shabbat of Sukkot is one of our favorite Shabbats all year!

Sukkot is all about honoring where we are, both physically + spiritually. The charge of Sukkot is to inhabit the outdoors, to build a *sukkah* – a temporary outdoor dwelling where we can see the stars through the roof, to honor the fall harvest season. It is a time to relish in joy after the emotionally heavy time of the High Holidays.

Joy is as an essential piece of celebrating Sukkot, as is dwelling in a *sukkah* or shaking the *lulav* + *etrog*! We've been through months of spiritual preparation and this is when our souls can truly relax and be one with nature.

So: what does this mean for this Shabbat? While we can (and will) make some suggestions, the most important thing is for you to lean into whatever makes you joyful!

Sukkot signifies the shifting of the seasons: from the fall harvest, a time when we pray for dew throughout the hot months to when we begin to pray for rain (upon which the next harvest will depend). The ritual object that carries us through this transition is the *lulav* – the bundle of native plants representing the ingathering of the harvest. When we bring these plants together and shake them, we hear the sound of rain. The *lulav* is an ancient Jewish rain stick, one that we shake in the hopes of securing our future.

When you invite in Shabbat tonight, what symbols and rituals from nature might you include?

Sukkot is all about welcoming, a key value of Shabbat. The *sukkot*, temporary dwellings, remind us of the temporal and impermanent nature of life. They remind us of when our ancestors dwelled in temporary huts when they were wandering the desert after leaving Egypt. Sukkot is all about a "big tent" mentality, regardless of the actual size of your *sukkah*. Consider who you could invite to your Shabbat table, who might need a warm meal or an evening spent in the company of community.

As you welcome in the Shabbat during this incredible holiday of Sukkot, whether you're inside or out, celebrate and bring in the joy, honor nature, and welcome your community. Shabbat Shalom and Chag Sukkot Sameach!

Light



וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר
וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

God said, "Let there be light" and there was light. God saw that the light was good, and God separated the light from the darkness.

— Genesis 1:3-4

During the holiday of Sukkot, which is all about carving out a symbolic space of welcome + peace, it's fitting that the lighting of our Shabbat candles is the catalyst for activating this sacred time and space. It's a tradition to gather in the light of the candles before reciting the blessing. For this Sukkot Shabbat we suggest you symbolically gather in all those close to you – especially those from whom you're currently physically distanced but yearn to pull back in – and hold them in your heart as you recite the blessing over the candles.

BLESS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

Baruch Atah Adonai Eloheinu Melech ha'olam asher kidshanu b'mitzvotav vitzivanu l'hadlik ner shel Shabbat v'shel yom tov.

Blessed is the Oneness that sanctifies our lives, and inspires us to kindle the light of Shabbat and this holy day.

Candle lighting is followed by *Shehecheyanu*, the traditional blessing for doing something for the first time – either for the first time ever, or for the first time in a long time.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזִמְנֵי הַיּוֹם.

Baruch Atah Adonai Eloheinu Melech ha'olam shehecheyanu v'kiyamanu v'higianu laz'man hazeh.

Blessed is the Oneness that inspires the universe, sustains us, raises us up, and enables us to reach this season.

Shaking the Lulav



What we refer to as the *lulav* is actually a collection of four species of native plants representing the harvest. The *lulav* itself is actually a palm frond which is included in the traditional bundle among three other species of plants found in ancient Israel. While the traditional *lulav* is typically grown and shipped over from Israel, an alternative would be to look around your natural surroundings and collect four meaningful plants to create your own *lulav* of local plants. As Sukkot is about honoring where we are physically and the bounty of what's around you, feel free to forage for a bundle of local plants to be your *lulav* for this Sukkot Shabbat. To draw inspiration from the traditional *lulav*, take a walk through your neighborhood or in a place that is meaningful to you. Look to collect four plants that represent:

- Eyes (our outlook)
- Spine (our actions)
- Heart (our feelings)
- Lips (our speech)

An optional fifth addition would be to find a flower to represent October 7. As the Nova Festival field has become synonymous with poppies, include a flower to honor this tragic event and day in Jewish history.

BLESS

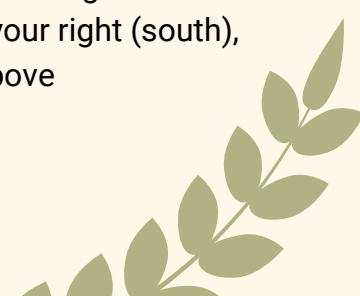
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת לִילָב

Barukh atah Adonai Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu al netilat lulav.

Blessed is the Oneness that sanctifies our lives and inspires us to wave the lulav.

SHAKE THE LULAV

Face east, bundle these plants together in your hands, hold them out in front of you and shake it three times. Each time the motion of shaking should be a drawing in towards you, reach and draw in x3. Repeat the same motion three times to your right (south), behind over your shoulder (west), to your left (north), then raise it above you, and lower it down below you.



Wine



וַיֹּאמֶר אֱלֹהִים יְהִי אֹזֶר וַיְהִי־אֹזֶר.
וַיֵּרָא אֱלֹהִים אֶת־הָאֹזֶר כִּי־טוֹב וַיִּבְרַךְ אֱלֹהִים בֵּין הָאֹזֶר וּבֵין הַחֹשֶׁךְ.

Ma tovu ohalecha Ya'akov mishkenotecha Yisrael.

How good are your dwelling places Jacob. The sacred spaces of the Israelites – those who wrestle with the divine.

– Numbers 24:5

Kiddush is the sanctification of Shabbat or holiday through consuming a special drink (traditionally wine or grape juice) elevated by the alchemy of fermentation into something that is both deeply connected to its source, the fruit of the vine, yet fashioned into something else: wine.

Wine is particularly known for its geographic region. For this Shabbat of Sukkot, let us remember our own roots – be it one place or many, be it our families' ancestral homelands, the place of our birth and upbringing, or any number of other places that have shaped and held us as we dwelled in them – and hold these places in our hearts as we recite *Kiddush* together.

BLESS

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְּמַנִּים.

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri ha'gafen.

Baruch Atah Adonai mikadesh ha'Shabbat v'Yisrael v'ha'zmanim.

Blessed is the Oneness that creates the fruit of the vine.
Blessed is the Oneness that sanctifies Shabbat, the Jewish people,
and the festive seasons.



Bread



Jewish tradition describes humankind as being made *b'tzelem Elohim* – in the image of the Divine. We understand ourselves as co-creators of the world, a relationship at the heart of one of our most ancient symbols and blessings: the braided challah loaf, descended from the showbread of the *Beit ha'Mikdash* (Temple) and its accompanying blessing, *ha'motzi*.

A common teaching for *ha'motzi* in the world of Jewish nature education speaks to the co-creative element of making bread and saying this blessing. Bread does not grow on trees and requires human labor and ingenuity to fashion flour and dough from seed; yet it requires Divine provenance to grow a fruitful and abundant harvest.

Likewise the *sukkah* is a collaboration, a structure that protects while also opening itself to the elements – creating shelter while allowing in rain, shading out the sun while creating enough opening to see the stars.

BLESS

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ.
הָעוֹלָם הַמוֹצֵיא לֶחֶם מִן
הָאָרֶץ

***Baruch Atah Adonai
Eloheinu melech ha'olam
ha'motzi lechem min
ha'aretz.***

Blessed is the Oneness
that brings forth bread
from the earth.



Reflect

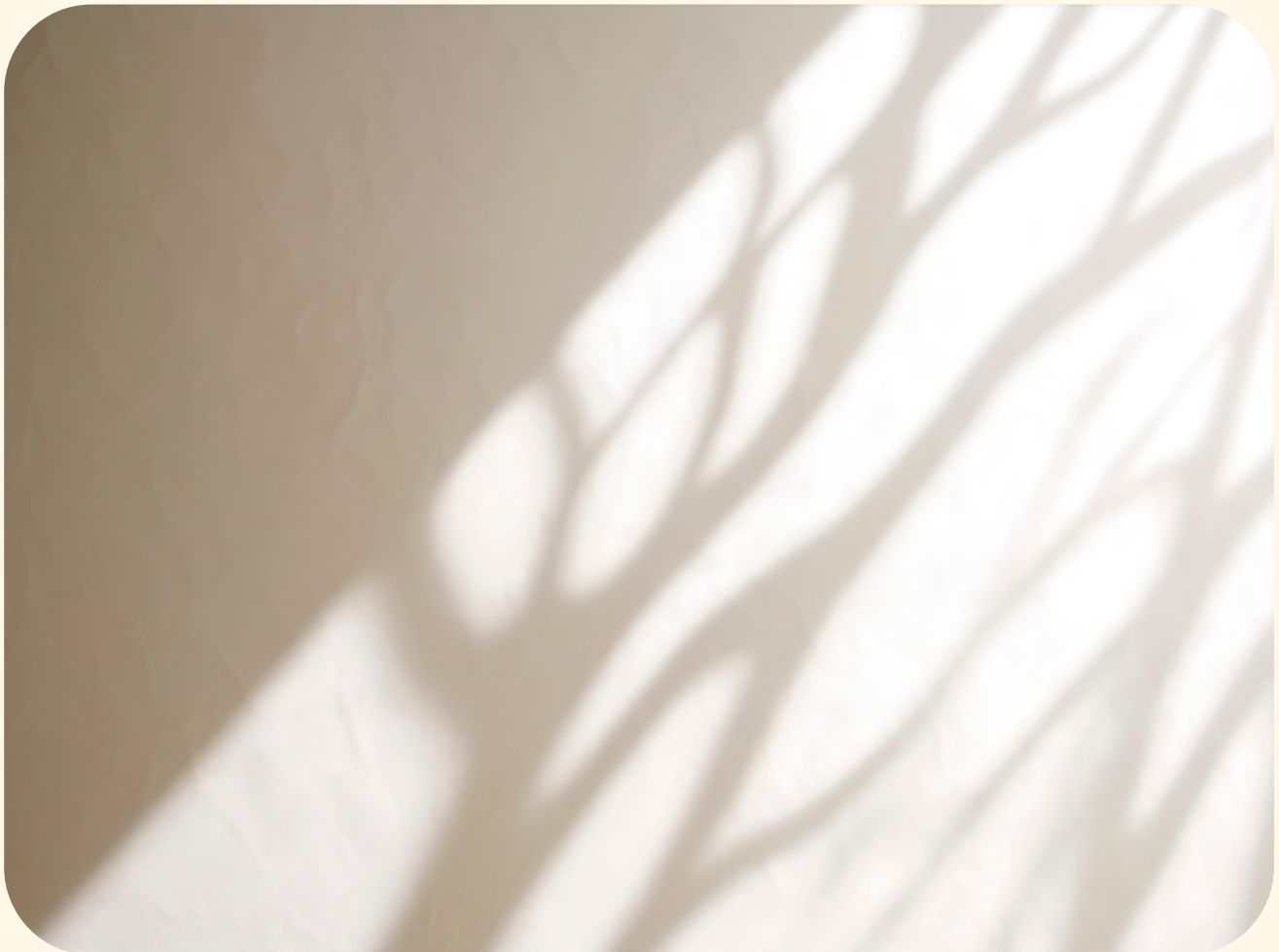
בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכּוֹת:

You will live in booths seven days; all Israelite citizens will live in booths.

– Leviticus 23:42

The Sages say: Although it was taught that a person does not fulfill their obligation with the lulav of another, they fulfill their obligation with the sukkah of another, as it is written: “All Israelite citizens will live in booths” (Lev. 23:42). This teaches that it is fitting for all Israel to sit in one sukkah. The only way the entire Jewish people could do this is by residing in a communal sukkah that does not belong to any of them. Thus there is no obligation to reside specifically in one’s own sukkah.

–**Babylonian Talmud Sukkot 27b**





What is the nature of your relationship to the place where you currently live?

How are you able to adapt and create a relationship with a new place or community?



BLESS

The following is the traditional blessing for sitting in the *sukkah*. We encourage you to sit with this technology for grounding, gratitude, and appreciation whether your *sukkah* exists physically in the space around you or metaphysically in your mind.

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

Baruch Atah Adonai Eloheinu Melech ha'olam asher kidshanu b'mitzvotav vitzivanu leishev ba'sukkah.

Blessed is the Oneness that sanctifies our lives, and inspires us to dwell in the *sukkah*.



Gratitude



As we sit together following a meal, we express gratitude for the food that has nourished us.

A beautiful Sukkot tradition brings the opportunity to call in cherished guests from our individual and collective past – the *ushpizin*. Who are the people in your life who have nourished and supported you but who cannot physically be present with you right now? Who are the guardian angels who have sheltered, guided, and protected you throughout your life?

Let us take this opportunity to call in these angels with a song and listening meditation based on the “Angels’ Lullaby” (also known as “Angel’s Song” or *B’shem Hashem*) that also closely parallels the traditional directions in which we shake the *lulav*.

בְּשֵׁם הַשֵּׁם אֱלֹהֵי יִשְׂרָאֵל
מִיְמִינִי מִיְכָאֵל וּמִשְׁמָאֵלִי נְבִרְיָאֵל
וּמִלְפָּנַי אֲוִרְיָאֵל וּמֵאַחֲרַי רַפָּאֵל
וְעַל רֹאשִׁי וְעַל רֹאשֵׁי שְׂכִינַת אֵל

***B'shem Hashem Elohei Yisrael
Mi'mini Michael u'mismoli Gavriel
U'milfanai Uriel u'meachorai Rafael
V'al roshi v'al roshi Shechinat El***

In the name of the divine, the God of Israel
May Michael be at my right hand; Gabriel at my left
Before me, Uriel; Behind me, Raphael
And above my head and above my head
The Divine Feminine Presence of God.

BLESS

בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעֵלְמָא מְרִיחַ דְהַאי פִּיתָא.

Brich rachamana malka d'alma marei d'hai pita.

We are blessed with compassion by the Oneness that sustains us with bread.

ONETABLE

