



1 DEFINITION AND CONTEXT

Chag Sukkot ("Feast of Tabernacles"), also known as Chag Ha'asif ("Feast of Ingathering") or Zman Simchatenu ("The Season of Our Joy") is celebrated from the fifteenth until the twenty-second of Tishrei according to the Hebrew calendar. In Sukkot, Am Israel commonly builds booths outside of their homes, commemorating the temporary dwellings in which the Israelites lived at the time of their departure from Egypt, during their time in the wilderness and until their arrival in Israel. Likewise, this chag is deeply related to Eretz Israel in the agricultural sense, being one of the Three Pilgrimage Festivals ("Shloshet HaRegalim"): While on Pesach we celebrate spring and on Shavuot the harvest, in Sukkot we celebrate the Festival of Ingathering. On a national level, we could say that for thousands of years the Jewish people had to wander in the Galut, finding refuge in fragile "Sukkot". However, for the last seventy years, we have a strong state, which is home to all of the Jews who want to be a part of it: Medinat Israel.

? DID YOU KNOW?

- David Manor, chaver Hanoar Hatzioni from Kibbutz Nitzanim, suggests an interesting analysis in his article, "Between Sukkot and Hanoar Hatzioni", and relates some of the chag's concepts to ideas, values and principles of our tnua. Below are some excerpts from his text:
- "Sukkot is a harvest festival, yet it also symbolizes the Jewish people's forty years of wilderness wandering.... The desert generation, Bnei Midbar, did not experience slavery. They also had nothing: no home, food or the assurance that they would be able to drink water the next day. This generation was willing to fight for their freedom, conquer the Promised Land and establish their national identity.



- "In a way, the tnua is the melting pot that shapes the new generation that does not fear leaving the assured national slavery and develops a new generation that will fight for its right to be free and independent in their own land, create their own culture, be the majority which decide its own future without depending on others. The sukkah is a flimsy house which can be destroyed by the wind. The rain passes through its branches; the sun hits through the cracks; it is a temporary dwelling that can be easily destroyed, like the Galut. In Eretz Israel will be built the firm house, made of bricks and cement, with deep foundations that will assure our safety as a people and a nation."



SYMBOLS AND CUSTOMS

• SUKKOT ("Booths")

Building a sukkah also brings us closer to profound, relevant and significant universal values. The sukkah is a fragile structure in which we live during the rainy season (in Israel). Leaving the comfort of our homes to enter these structures allows us to put ourselves in the position of those who are not as lucky to have a home that will provide them with safety. This should encourage us to fight for a more just and empathetic society where we can all count on the basic conditions to develop as human beings.

What other meanings and values can you find in the Sukkot?

• ARBA'AT HAMINIM ("The Four Species")

Each of these elements (Etrog, Lulav, Hadas and Arava) has its qualities and symbolism, yet what is interesting in this custom of the *chag* is that the four of them must be present to say the blessing of the species. This message is highly important nowadays: If we want to remain a strong people, we must understand that our strength lies in our internal union, even with all our differences. Each person, with his/her unique attributes, contributes something special to the collective, and therefore, we cannot give up on any of them. On the contrary, we must remain under the same roof and work together to achieve a more just and equal society, as the sukkah teaches us. What is the message that the four species teach you?

• USHPIZIN

Our sources tell that during the holiday of Sukkot, seven male guests arrive at our sukkah—Abraham, Itzhak, Yaakov, Yosef, Moshe, Aharon and David—along with seven female guests (the seven prophetesses mentioned in the Talmud)—Sarah, Miriam, Deborah, Hannah, Abigail, Hulda and Esther. Thus, according to the tradition, every day arrives a couple of Ushpizin. Each one of these characters represents values within Judaism that we aspire to learn and be able to comprehend.

If you had to make a guest list for your sukkah, which of the leaders of Am Israel would you invite and why?



HOLIDAY RELATED QUOTES

"Shlomit is building a sukkah full of light and greenery; that is why she is so busy.

"But it is not simply a sukkah full of light and greenery, Shlomit is building a sukkah of peace.

"She will not forget to lay out the lulav (palm branch) and the hadasim (myrtle leaves), a branch of green willow, a pomegranate within its leaves, and all the fruits of autumn, with its fragrance of orange groves.

"And when Shlomit says: 'Look, it is already finished!' suddenly something wondrous will happen: All the neighbors will come, it will be a swarm, and there will be room for everyone!

"Then, through the roof of branches, with a bright glow as though it were a diamond, she will spot a star, saying: 'Shalom, wondrous sukkah, how fine and how pleasing it is'. Shlomit builds a sukkah of peace."

Naomi Shemer



THE CHAG'S VALUES

SOLIDARITY
TOLERANCE
MUTUAL SUPPORT
BROTHERHOOD
PLURALISM
DIALOGUE
CONTINUITY
EQUALITY
FELLOWSHIP



HOLIDAY RELATED ARTICLES

TALIA GABRIEL – ROSH CHINUCH HANOAR HATZIONI B'COSTA RICA

Arba'at Haminim convey that every species comes from different origins, has different attributes and fills a specific role in nature. By gathering all four, we obtain a combination of qualities that benefits the entire group. The same applies to the tnu'a: We come from different realities, we identify with different ideas, and each one of us contributes his/her capabilities. Therefore, we seek to be a pluralist framework that develops the strengths of each chaver, enables him/her to establish his/her own points of view and feel confident during the growth process. And most importantly, we aspire to preserve the respect and tolerance towards others, clear and fundamental values of our DNA tnu'ati. We wish to provide a sense of community, where the chaverim can express their beliefs and positions and create new experiences accompanied by others who share their ideals and objectives. (...) I urge us to be a tnu'a full of Arba'at Haminim, where every person can reach personal fulfillment, and together we will create a power built from our differences.

MAOR HUREVICH – SHALIACH NETZACH ISRAEL B'BRASIL

The tnu'a's machane is the culminating moment of the semester. All of our hassle and efforts, working relentlessly to prepare the peulot and games for the ken, the crying and laughter, the anger and joy, the good and the difficult moments, all come down to these four or five days. During the machane, we essentially break out of our daily routine, from our familiar home and the delicious food and go to a foreign and unknown place, a place where someone we do not know cooks food that is not as good as our mother's, where the bed is not as comfortable as the one in our home. In this place, cleanliness, order and homey, pleasant scents are replaced with stinky odors and messy rooms, and who knows whether there will be hot water in the shower this time. (...) Similar to the Festival of Ingathering, when the entire people would leave their homes and fields and go to the Temple of Jerusalem to give thanks for the fruit of their labor, we go to the machane to enjoy all the hard work we invested during the semester and rejoice over the fruits of our hard labor in the tnu'a.



ZMAN LE PEILUT

HOW DO YOU CELEBRATE SUKKOT IN YOUR KEN?

TAKE A PICTURE AND SHARE IT WITH THE REST OF THE CHAVERIM OF HANOAR HATZIONI ACROSS THE WORLD

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