

CONGREGATION BETH EL-ATERETH ISRAEL

# High Holiday Guide



**Congregation  
Beth El  
Atereth Israel**

# Table of Contents

Rabbi's Message .....	2
Schedule of Services .....	3
Customs for Rosh Hashanah - Simanim .....	4
Suggested Readings .....	5
During the Yomim Noraim	
Rosh Hashanah Ritual Guide .....	6
Yom Kippur Ritual Guide.....	8
Customs for Erev Yom Kippur	
— Blessing sons and daughters.....	9
— Kapparot.....	10
Sukkot.....	11
— The Four Species	
— Succah Building Reminders	
— Shabbat and Yom Tov Candles on Succot	



## Rabbi's Message

**ON ROSH HASHANAH**, the *shofar* is intended to awaken us to focus on what is really important in life. During the rest of the year we often get caught up in the details of daily living and are distracted from concentrating on what is truly significant in our lives.

After a couple of years of having to distance ourselves from each other to one degree or another, we have gained a deeper appreciation of how important connecting to each other means to us. We often take things for granted until they are taken from us.

This year we are grateful that we can daven together as a community in the beautiful and uplifting atmosphere of our shul.

Through the *Yomim Noraim* we ask Hashem to remember us for "*chayim*," for life, and to write us in the book of "*chayim*," of life.

The Hebrew word "*chayim*" technically is a plural form of the word "*chay*," which means life in the singular. Why, when we pray as individuals, do we pray for life in the plural? Perhaps because living life without being able to share it with others is not really living at all. We all feel that sentiment so profoundly this year.

May we be blessed this year not only with life, but with "*chayim*," the privilege of being able to share life with each other in a full and meaningful way.

*Kesiva V'chasima Tovah*  
Rabbi Gershon Segal



# HIGH HOLY DAYS - 5784

## Schedule of Services

### Selichot

**Saturday, September 9 | 10:50 pm**

#### Selichot

September 10, 11, 12, 13	7:20 pm
September 15	6:15 am
September 18	6:30 am
September 19	6:40 am/ 7:05 pm
September 20, 21	7:05 pm
September 24	7:45 am

#### Erev Rosh Hashanah—Friday, September 15

Morning Selichot	6:15 am
Candle Lighting	<i>before</i> 6:36 pm
Mincha/Maariv	6:45 pm

#### Rosh Hashanah—Saturday & Sunday, Sept. 16 & Sept. 17

Hashkama Minyan	7:30 am
Regular Shacharit	8:30 am
Torah Reading	9:45 am
Shofar (Sunday only)	10:15 am
Tashlich (Only Sunday afternoon)	
Mincha/Maariv (Saturday)	6:30 pm
Mincha/Maariv (Sunday)	6:40 pm
Candle lighting (Saturday)	<i>after</i> 7:37 pm
Havdallah (Sunday)	<i>after</i> 7:35 pm

#### Tzom Gedaliah—Monday, September 18

Fast Begins	5:03 am
Morning Selichot	6:30 am
Mincha /Maariv	6:30 pm
Fast Ends	7:18 pm

#### Erev Yom Kippur—Sunday, September 24

Selichot	7:45 am
Mincha	2:30 pm
Candle Lighting	<i>before</i> 6:20 pm
Kol Nidrei	6:30 pm

#### Yom Kippur — Monday, September 25

Shacharit	8:30 am
Torah Reading	10:00 am
Yizkor	10:30 am
Mincha	5:00 pm
Neilah	6:00 pm
Fast Ends/Havdallah	<i>after</i> 7:19 pm

#### Erev Sukkot - Friday, September 29

Candle lighting	<i>before</i> 6:11 pm
Mincha/Maariv	6:20 pm

#### Sukkot - First Day - Saturday, September 30

Hashkama Minyan	7:30 am
Regular Shacharit	9:00 am
Mincha/Maariv	6:05 pm
Candle lighting	<i>after</i> 7:12 pm

#### Sukkot - Second Day - Sunday, October 1

Hashkama Minyan	7:30 am
Regular Shacharit	9:00 am
Mincha/Maariv	6:15 pm
Havdallah	<i>after</i> 7:10 pm

#### Chol Hamoed - Monday, October 2

Shacharit	6:45 am
Mincha /Maariv	6:15 pm

#### Chol Hamoed - Tuesday, October 3

Shacharit	6:45 am
Mincha /Maariv	6:15 pm

#### Chol Hamoed - Wednesday, October 4

Shacharit	6:45 am
Mincha /Maariv	6:15 pm

#### Chol Hamoed - Thursday, October 5

Shacharit	6:45 am
Mincha /Maariv	6:15 pm

#### Hoshana Rabbah - Friday, October 6

Shacharit	6:30 am
Candle lighting	<i>before</i> 5:59 pm
Mincha/Maariv	6:10 pm

#### Shemini Atzeret/Simchat Torah - Saturday, Oct. 7

Hashkama Minyan	7:15 am
Regular Shacharit	9:00 am
Yizkor	
Mincha/Maariv	5:55 pm
Simchat Torah Hakafot	6:50 pm
Candle lighting/Havdallah	<i>after</i> 7:00 pm

#### Simchat Torah - Sunday, October 8

Hashkama Minyan	7:15 am
Regular Shacharit	9:00 am
Mincha/Maariv	6:05 pm
Havdallah	<i>after</i> 6:59 pm

## CUSTOMS FOR ROSH HASHANA – EVENING MEALS

# Simanim

During the evening meals of Rosh Hashana there are several customs. Choose from your tradition.



**DATES:** A blessing of “Boray Pree Ha’etz” is recited (having in mind all the tree fruit that you intend to eat during the meal) after which dates are eaten then say:

יְהִי רָצוֹן (מִלְפָּנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵנוּ), שְׂיִתְמוּ שׁוֹנְאֵינוּ.

*Yehee ratzon sheyitamu sonaynu v'oyvenu.*

“May it be Thy will that our adversaries be eradicated.”

This is a phonemic symbol. The Hebrew word *temarim* dates sounds similar to the *yitamo* (to eradicate).



**POMEGRANATES:** One then eats the pomegranates and before eating recites:

יְהִי רָצוֹן (מִלְפָּנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵנוּ), שְׁנִרְבֶּה זְכוּת כְּרִמּוֹן.

*Yehee ratzon shenarbeh zchuyos k'rimon.*

“May it be Thy will that we have a multitude of merits like (the seeds of) the pomegranate.”



**APPLE IN HONEY:** An apple is dipped into the honey and before eating the following is recited:

יְהִי רָצוֹן (מִלְפָּנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵנוּ), שֶׁתַּחֲדֹשׁ עָלֵינוּ שָׁנָה טוֹבָה וְכַתּוּקָה.

*Yehee ratzon shetchadesh olaynu shana tova umesuka.*

“May it be Thy will to usher in upon us a good and sweet year.”



**FISH:** Before eating fish the following is recited:

יְהִי רָצוֹן (מִלְפָּנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵנוּ), שְׁנִפְרֶה וְנִרְבֶּה כְּדָגִים.

*Yehee ratzon shenifreh v'nirbeh k'dogim.*

“May it be Thy will that we be fruitful and multiply like fish.”



**FISH HEAD:** Before tasting the fish head the following is recited:

יְהִי רָצוֹן (מִלְפָּנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵנוּ), שְׁנִהְיֶה לְרֹאשׁ וְלֹא לְזֵנֶב.

*Yehee ratzon shehneeyeh l'rosh vlo l'zonov.*

“May it be Thy will that we be likened to the head, not to the tail.”



**CARROTS:** Before eating carrot tzimmes the following is recited:

יְהִי רָצוֹן (מִלְפָּנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵנוּ), שְׂיִרְבוּ זְכוּתֵנוּ.

*Yehee ratzon sheyirbu zechuyosenu.*

“May it be Your will that our merits increase.”

The Yiddish word for carrots ‘*mehren*’ is similar to the Yiddish word *mehr* which means more.



**NEW FRUIT:** On the second evening of Rosh Hashana it is customary to eat a new fruit—one which had not been eaten since last Rosh Hashana. Since there is some question as to whether or not the blessing of *Shehecheyanu* should be said at *kiddush* on the second night of Rosh Hashana ... when the *Shecheyanu* is recited one should also have in mind the new fruit. Even if one does not have a new fruit, *Shehecheyanu* is recited in the *kiddush*. The new fruit is eaten after the *Hamotzie* and eating of the Challah.



**NUTS:** There is a custom to refrain from eating nuts on Rosh Hashana. The Hebrew word for nut is ‘*egoz*’ which has the same numerical value as the Hebrew word ‘*chet*’ which means sins.

---

## SUGGESTED READINGS DURING THE YOMIM NORAIM

For study and reflection during the High Holiday season, we are suggesting the titles below which one can easily obtain before the chag. If you are looking for more suggested reading material on a specific topic, don't hesitate to contact Rabbi Segal at rabbisegal@gmail.com

### **The Koren Sacks Rosh HaShana Mahzor**

<https://korenpub.com/collections/mahzorim/products/the-koren-sacks-rosh-hashana-mahzorhardcovercompactashkenaz>

### **The Koren Sacks Yom Kippur Mahzor**

<https://korenpub.com/collections/mahzorim/products/the-koren-sacks-yom-kippur-mahzorhardcovercompactashkenaz>

### **Machzor Mesoras HaRav – Yom Kippur**

**with commentary adapted from the teachings of Rabbi Joseph B. Soloveitchik**

<https://oupres.org/product/machzor-mesoras-harav-yom-kippur/>

### **Machzor Mesoras HaRav – Rosh Hashana**

**with commentary adapted from the teachings of Rabbi Joseph B. Soloveitchik**

<https://oupres.org/product/machzor-mesoras-harav-rosh-hashana/>

### **A variety of Artscroll Machzorim**

<https://www.artscroll.com/Items.aspx?hierId=MAC>

### **Machzor The Artscroll Children's Machzor for Rosh Hashanah and Yom Kippur**

<https://www.artscroll.com/Books/macch.html>

### **On Repentance**

**Author:** Rabbi Joseph B. Soloveitchik

<https://korenpub.com/collections/repentance/products/on-repentancehardcover>

### **Return and Renewal**

**Reflections on Teshuva and Spiritual Growth**

**Author:** Rabbi Aharon Lichtenstein

<https://korenpub.com/collections/rabbi-aharon-lichtenstein/products/return-and-renewalhardcover>

### **Ceremony & Celebration: Introduction to the Holidays**

**Author:** Rabbi Jonathan Sacks

<https://korenpub.com/collections/rabbi-jonathan-sacks/products/ceremony-celebration-introduction-to-the-holidayshardcover>

### **Teshuvah**

**A Guide for the Newly Observant Jew**

**Author:** Rabbi Adin Even-Israel Steinsaltz

<https://korenpub.com/products/teshuvahhardcover>

### **Change & Renewal**

**The Essence of the Jewish Holidays, Festivals & Days of Remembrance**

**Author:** Rabbi Adin Even-Israel Steinsaltz

<https://korenpub.com/products/change-renewalhardcover>

### **In His Mercy**

**Understanding the Thirteen Midot**

**Author:** Rabbi Ezra Bick

<https://korenpub.com/collections/rabbi-ezra-bick/products/in-his-mercyhardcover>



## ROSH HASHANAH RITUAL GUIDE

### Erev Rosh Hashanah

#### Friday Morning & Afternoon

- **Morning Selichot:** (Selichot can be recited without a minyan with the exception of the 13 *midot* (Hashem, Hashem, Kel Rachum Vchanun etc.) An individual may recite the 13 *midot* with Torah *trope*.)
- **Weekday Mincha:** No *Tachanun*

### First Day of Rosh Hashanah | Friday Night

- Candle lighting should take place before 6:36pm. The *Brachot* of *שהחיינו* and *להדליק נר של שבת ויום טוב* are recited.
- An abridged *שבת קבלת שבת* is recited that begins with *מזמור* *שיר ליום השבת*. We also omit *מודליקין* followed by *Maariv* for Rosh Hashana with insertions for Shabbat
- We recite both *ושמרו* and *tiku shofar* before the *Amidah*.
- In every *Shemonah Esrei* for Rosh HaShanah we add *בספר* and *וכתוב*, *מי כמוך*, *זכרנו* and we say *Hamelech HaKadosh* instead of *HaKel Hakadosh*.
- *Vayeichulu* is recited after the *Amidah* followed by *Aleinu*.
- *L' David Hashem* after *Aleinu*
- *Kiddush* for Rosh Hashana with insertions for Shabbat and *Shehechyanu*

#### Simanei Milsa

- After *Hamotzie*, challah is dipped in honey. Then various foods are eaten accompanied by supplications (*Yehi Ratzon*) to Hashem for a good year. A list of these foods and accompanying supplications can be found in this guide on page 4.  
The *bracha* of *borei pri haetz* needs to be recited before partaking of fruit as the *Hamotzie* only covers foods typically eaten with bread at a meal. After reciting the *bracha* of *borei pri haetz* eat a small piece of the fruit before reciting the *Yehi Ratzon*.  
*Birkat Hamazon* with *Retze* for Shabbat and *Ya'ale Vayavo* for Rosh Hashanah (Yom Hazikaron)

### First Day of Rosh Hashanah | Shabbat Morning and Afternoon

- *Shir HaMa'alos* is recited after *Yishtabach*.
- *Birchos Kerias Sh'ma* begin with *הכל יודוך* followed by *ק-ל-א-ד-ו-ן*.
- *Shacharis Amidah* for Rosh Hashanah with the proper insertions for Shabbat.
- No *Avinu Malkenu*
- The Torah reading for the first day is *Parshas Vayeira* (Genesis: 21:1-34), and *Parshas Pinchas* (Numbers 29:1-6). The *Haftorah* is read from *Samuel I*: 1:1-2:10
- *Yekum Purkan* followed by *Mussaf Amidah* for Rosh Hashana with the proper insertions for Shabbat.
- No *Shofar* on Shabbat.
- *L' David Hashem* at the end of *Musaf*
- *Kiddush* including *VShamru*, *Tiku Shofar* and *Hagefen*
- *Shalosh Seudos* should preferably begin before 3:46pm as not to interfere with the evening Rosh Hashana meal. However, permissible before sunset (6:53pm).
- *Mincha- Kriyat Hatorah* in shul, *Amidah* for Rosh Hashanah with the proper insertions for Shabbat. No *Avinu Malkenu* or *Tzidkascha Tzedek*
- Preparations for the second day may not begin until candle lighting time

### Second Day of Rosh Hashanah | Motzei Shabbat (Saturday Night)

- *Maariv Amidah* is for Rosh Hashana with the insertion of *ותודיענו*
- *L'David Hashem*
- Candle lighting should take place after 7:37 pm.
- Before lighting recite *Baruch Hamavdil Bein Kodesh L'Kodesh*
- The *Brachot* of *שהחיינו* and *להדליק נר של יום טוב* are recited
- There is a custom to wear new article of clothing during candle lighting and having it in mind when reciting *שהחיינו*.
- The *Kiddush* for the second night of Rosh Hashana includes *Havdallah* including the *bracha* on fire *bore*



## ROSH HASHANAH RITUAL GUIDE

*meorei haesh*. Since a fire cannot be extinguished on Yom Tov, the custom is to use two Yom Tov candles and join the wicks. An existing lit incandescent light bulb can be used as well. The bracha of שְׁהֵיִינוּ is recited at the end of *kiddush* keeping in mind the new fruit that will be eaten later in the meal.

- The custom to eat a new fruit stems from the fact that there is a rabbinic controversy as to whether or not שְׁהֵיִינוּ should be said on the second night of Rosh Hashanah. In order to satisfy all opinions, a new fruit is eaten on the second night of Rosh Hashanah to ensure there is a justification for saying the *bracha* according to all opinions.
- *Simanei Milsa* as on the first night with the addition of a new fruit.
- *Birkat Hamazon* with *Ya'ale Vayavo* for Rosh Hashanah (Yom Hazikaron)

### Second Day of Rosh Hashanah | Sunday Morning and Afternoon

- *Shir HaMa'alos* is recited after *Yishtabach*.
- *Birchos Kerias Sh'ma* for weekday (הַמַּאֲזֵר לְאֶרֶץ).
- *Shacharis Amidah* for Rosh Hashana
- *Avinu Malkenu* is recited
- The Torah reading for the second day is that we read again from *Parshas Vayeira* continuing from *Genesis* 22:1-24 and *Numbers* 29:1-6. *Haftarah* from *Jeremiah* 31:1-19
- *Mussaf* for Rosh Hashana, including *shofar* blowing.
- If one is *davening* at home and can blow one's own *shofar*, one should just blow the first thirty sounds before *Mussaf*. The second thirty sounds should not be blown

during the silent *Amidah*.

- *L' David Hashem* after *Aleinu*
- *Kiddush* including *Tiku Shofar* and *Hagefen*
- *Seudat Yom Tov*
- *Tashlich*
- Traditionally *Tashlich* is recited on Rosh Hashanah afternoon (not on Shabbos) next to a body of water. If this cannot be performed with proper social distancing measures, one can recite it any time until Yom Kippur. If it was not done before Yom Kippur, there is still some benefit in reciting it until Hoshana Rabba.
- *Mincha* for Rosh Hashana.

### Motzei Rosh Hashana | Sunday Night

- Weekday *Amidah* in *Maariv* should be recited including *Atah Chonantanu*.
- In every *Shemonah Esrei* for the ten days of *teshuva* we add (בְּסֻפָּר וּבְכַתּוּב, מִי כְמוֹךָ, זְכַרְנוּ) we say *Hamelech HaKadosh* instead of *HaKel Hakadosh* and on weekdays we say *Hamelech Hamishpat*
- *L' David Hashem* after *Aleinu*
- *Havdalah* is after 7:35pm only the *brachot* of *HaGefen* and *HaMavdil* are recited.



## YOM KIPPUR RITUAL GUIDE

### Erev Yom Kippur | Sunday Morning, Afternoon, & Evening

#### SHACHARIT

- A short *Selichot* is recited on Erev Yom Kippur before *Shacharit* (minyan required for 13 *midot* section only).
- There is no *Mizmor L'Sodah*, *Avinu Malkenu*, *Tachanun* or *Lamnatzeach*

#### MIKVAH

- There is a *minhag* for men to immerse in *Mikvah* on Erev Yom Kippur. Standing under the shower continuously for 10 minutes is a secondary alternative (for this *minhag* only).

#### MINCHA

- *Ashamnu* and *Al Chet* are recited at the end of the silent *Amidah*. Can be recited without a *minyan*.

#### BLESSING THE CHILDREN

- There is a beautiful *minhag* to bless one's children on Erev Yom Kippur. See page 9 of this guide.

#### KAPAROT

- Some families have this *minhag*. See page 10 of this guide.

#### MECHILA

- It is appropriate to ask forgiveness on Erev Yom Kippur from anyone that you may have slighted during the year. There is a custom to recite the *Tefillah Zaka* that is found at the beginning of many Yom Kippur *Machzorim* to express forgiveness to others.

#### YAHRTZEIT CANDLES

- There is a *minhag* to light *yahrzeit* candles in memory of loved ones before Yom Kippur. Some also light a candle that lasts longer than 24 hours to be available to light the *Havdalah* candle from after Yom Kippur. See *Havdalah* below.

#### YOM KIPPUR CANDLE LIGHTING BEFORE 6:20 PM

- להדליק נר של יום הכפורים ו"שהחיינו".
- If not accepting Yom Kippur at Candle Lighting, "שהחיינו" should not be said at that time, rather it should be said later before *Maariv*.

#### KOL NIDRE

- *Kol Nidre* can be recited before Yom Kippur begins. However, reciting *Shehechyanu* and *Maariv* brings on Yom Kippur even if recited earlier than sunset

### Yom Kippur | Monday Morning, Afternoon, and Evening

#### YOM KIPPUR RESTRICTIONS

- All activities that are forbidden on Shabbos are forbidden on Yom Kippur as well, including, carrying outside an *Eruv*. Health

permitting, we must abstain from the following: all eating and drinking, any washing (even to dip a finger in cold water for pleasure is prohibited), the application of oils and creams to the body, wearing leather footwear and marital relations. Hands that are soiled may be washed in cold water. Disinfecting hands is permissible as well.

- Upon waking up in the morning, one should wash each hand, alternately, up to the end of the knuckles, three times. Washing the face is not permitted. However, while one's hands are still somewhat moist, one may wipe them over his eyes. We make the *Bracha* over the washing of hands as well as the other usual morning *Brachot*.

#### KITEL

- There is a custom for men to wear a *Kittel* on Yom Kippur during davening.

#### YOM KIPPUR TEFILLOT

- The 13 *middot* require a *minyan* for recitation. An individual may recite these verses only if read with the Torah *trope*.
- *Vidui* including *Ashamnu* and *Al Cheit* may be recited without a *minyan* and are among the most important *tefillot* of the day
- *Avinu Malkenu* may be recited without a *minyan* as well.
- In the *Shema*, שם כבוד מלכותו לעולם ועד is said out loud on Yom Kippur.

#### YIZKOR

- *Yizkor* may be recited without a *minyan*.

#### MUSAF

- Individuals *davening* without a *minyan* should recite *Musaf* only after the third halachic hour of the day which is at 9:35am.

#### NEILAH

- *Neilah* should not begin until after *Plag Hamincha* which is at 5:22 pm but should begin before sunset which is at 6:37 pm. *Neilah* may be concluded before sunset but the observance of Yom Kippur will still not be over until 7:21 pm
- *Shofar*: One who is davening at home is not required to hear the *Shofar* to conclude Yom Kippur.

#### MAARIV

- *Maariv* should include *Ata Chanantanu*.

#### HAVDALAH AFTER 7:19 PM

- *Havdalah* begins with *Borei Pri Hagafen*. There is no *Borei Minei Besamim*.
- *Borei Morei Haesh* should be done with a fire that is lit from a candle that was burning on Yom Kippur or on an incandescent bulb that was lit over Yom Kippur.

#### KIDDUSH LEVANA

- If one has not yet recited *Kiddush Levana*, Motzei Yom Kippur is a propitious time to do so.



## CUSTOMS FOR EREV YOM KIPPUR – BLESSING SONS AND DAUGHTERS

Throughout the Scriptures we find that our Patriarchs often rendered blessings upon their children (ie. the last chapters of Genesis primarily deal with Jacob's blessing of his twelve children). It is, therefore, not surprising that blessing one's children has found a special place in Jewish custom and tradition. On Erev Yom Kippur, the day before every individual's fate is sealed for the following year, it has become a tradition that parents bless their children before leaving for *Kol Nidre*. In order to assist you in carrying out this beautiful custom, we have provided the traditional text for such blessings. Often, the parent's hand is placed on the child's head as the blessing is said over each child.



BLESSING BESTOWED ON A SON:

**Y'SIM'CHO** Elohim

k'efra-yim v'chim-na-she.

*May God make you like Ephraim and Menashe.\**

**יְשִׁמְךָ אֱלֹהִים  
כְּעַפְרַיִם וְכְמִנָּשֶׁה.**

BLESSING BESTOWED ON A DAUGHTER:

**Y'SI-MAYCH** Elohim

k'soro rivko rochayl v'layo.

*May God make you like Sarah, Rebecca, Rachel and Leah.\**

**יְשִׁמְךָ אֱלֹהִים  
כְּסָרָה רִבְקָה רָחֵל וְלֵאָה.**

**יְבָרְכֶךָ ה' וְיִשְׁמְרֶךָ. Y'VORECH'CHO** Adonoy v'yish-m'recho.  
*May HASHEM bless you\* and safeguard you.*

**יֵאָר ה' פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. Yo-ayr** Adonoy ponov aylecho vi-chuneko.  
*May HASHEM illuminate His countenance for you and be gracious to you.*

**יִשָּׂא ה' פָּנָיו אֵלֶיךָ, Yiso** Adonoy ponov aylecho  
*May HASHEM turn His countenance to you*

**וַיִּשֶׂם לָךְ שְׁלוֹם. v'yosaym** l'cho sholom.  
*and establish peace for you.*

**וַיְהִי** רָצוֹן מִלְּפָנֵי אֲבִינוּ שְׁבַשְׁמִים, שִׁיתָ בְּלִבְךָ אֶהְבְּתוֹ וַיִּרְאֶתוּ. וְתִהְיֶה יִרְאָתָה ה' עַל פָּנֶיךָ כָּל יְמֶיךָ, שְׁלֹא תִחַטָּא. וַיְהִי חֶשְׁקֶךָ בַּתּוֹרָה וּבִמְצוֹת. עֵינֶיךָ לִנְכַּח יְבִיטוּ; פִּיךָ יְדַבֵּר חֻמּוֹת; וְלִבְךָ יִהְיֶה אִימוֹת; יָדֶיךָ יַעֲסֻקוּ בְּמִצְוֹת; רַגְלֶיךָ יִרְצוּ לַעֲשׂוֹת רָצוֹן אֲבִיךָ שְׁבַשְׁמִים. יָתֵן לָךְ בָּנִים וּבָנוֹת, צַדִּיקִים וְצַדִּיקָנוֹת, עוֹסְקִים בַּתּוֹרָה וּבִמְצוֹת כָּל יְמֵיהֶם. וַיְהִי מְקוֹרֶךָ בְּרוּךְ. וַיִּזְמִין לָךְ פְּרֻנְסָתְךָ בְּהִתֵּר בְּנִחַת וּבְרִנָּה, מִתַּחַת יָדוֹ הִרְחֵבְהָ, וְלֹא עַל יְדֵי מִתְנֵת בָּשָׂר וָדָם; פְּרֻנְסָה שֶׁתִּהְיֶה פְּנוּיָה לַעֲבוּדַת ה'. וְתִכְתְּבִי וְתִחַתְּמִי לְחַיִּים טוֹבִים וְאֲרוֹכִים, בַּתּוֹךְ כָּל צַדִּיקִי יִשְׂרָאֵל אָמֵן.

**MAY IT BE** the will of our Father in heaven, that He instill in your heart His love and reverence. May the fear of HASHEM be upon your face all your days, in order that you not sin. May your craving be for the Torah and the commandments. May your eyes gaze toward truth; may your mouth speak wisdom; may your heart meditate with awe; may your hands engage in the commandments; may your feet run to do the will of your Father in heaven. May He grant you righteous sons and daughters who engage in the Torah and the commandments all their days. May the source of your posterity be blessed. May He arrange your livelihood for you in a permissible way, with contentment and with relief, from beneath His generous hand, and not through the gifts of flesh and blood; a livelihood that will free you to serve HASHEM. And may you be inscribed and sealed for a good, long life, among all the righteous of Israel. Amen.

**וַיְהִי** רָצוֹן מִלְּפָנֵי אֲבִינוּ שְׁבַשְׁמִים, שִׁיתָ בְּלִבְךָ אֶהְבְּתוֹ וַיִּרְאֶתוּ. וְתִהְיֶה יִרְאָתָה ה' עַל פָּנֶיךָ כָּל יְמֶיךָ, שְׁלֹא תִחַטָּא. וַיְהִי חֶשְׁקֶךָ בַּתּוֹרָה וּבִמְצוֹת. עֵינֶיךָ לִנְכַּח יְבִיטוּ; פִּיךָ יְדַבֵּר חֻמּוֹת; וְלִבְךָ יִהְיֶה אִימוֹת; יָדֶיךָ יַעֲסֻקוּ בְּמִצְוֹת; רַגְלֶיךָ יִרְצוּ לַעֲשׂוֹת רָצוֹן אֲבִיךָ שְׁבַשְׁמִים. יָתֵן לָךְ בָּנִים וּבָנוֹת, צַדִּיקִים וְצַדִּיקָנוֹת, עוֹסְקִים בַּתּוֹרָה וּבִמְצוֹת כָּל יְמֵיהֶם. וַיְהִי מְקוֹרֶךָ בְּרוּךְ. וַיִּזְמִין לָךְ פְּרֻנְסָתְךָ בְּהִתֵּר בְּנִחַת וּבְרִנָּה, מִתַּחַת יָדוֹ הִרְחֵבְהָ, וְלֹא עַל יְדֵי מִתְנֵת בָּשָׂר וָדָם; פְּרֻנְסָה שֶׁתִּהְיֶה פְּנוּיָה לַעֲבוּדַת ה'. וְתִכְתְּבִי וְתִחַתְּמִי לְחַיִּים טוֹבִים וְאֲרוֹכִים, בַּתּוֹךְ כָּל צַדִּיקִי יִשְׂרָאֵל אָמֵן.

## CUSTOMS FOR EREV YOM KIPPUR – KAPPAROT

# כפרת

There are many families that have the practice on Erev Yom Kippur to perform the ritual of *Kapparot* by designating some money for *tzedakah* and waving that money around one's head during the recitation of the phrases indicated below.

During our *tefillot* for the High Holidays we say that *Teshuvah*, *Tefillah* and *Tzedaka* removes the evil decree which *undoubtedly* is the source for this custom. For those who have this custom in their families, we provide the text below as a convenience.

**Children of man** who sit in the darkness and the shadow of death, bound in misery and in iron chains.<sup>1</sup> He will bring them out of darkness and the shadow of death, and will break their bonds asunder. Foolish ones, terribly afflicted because of their sinful ways and their wrongdoings; their soul despises all manner of food, and they draw near to the gates of death. They cry out to HASH-EM in their trouble; He saves them from their distresses. He delivers them from their graves. Let them thank HASHEM for His mercy, and [proclaim] His wonders to the children of man. If there be for him an angel, an intercessor, one among a thousand, to vouch for a man's uprightness on his behalf, then He will be gracious to him and say: Redeem him from going down to the grave; I have found expiation [for him].



בְּנֵי אָדָם, יִשְׁבִּי חֹשֶׁךְ וְצִלְמוֹת, אֲסִירֵי עֲנִי  
וּבְרָזָל: יוֹצִיאֵם מִחֹשֶׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם  
יִנְתֵּק: אֲוִלִּים מִדֶּרֶךְ פִּשְׁעֵם, וּמַעֲוֹנוֹתֵיהֶם  
יִתְעַנּוּ: כָּל אֶחָד תִּתְעַב נַפְשָׁם, וַיִּגְעוּ עַד שַׁעֲרֵי  
מוֹת: וַיִּזְעֻקוּ אֱלֹהִי בָצָר לָהֶם, מִמַּצְקוֹתֵיהֶם  
וּשְׂעִיעֵם: יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם, וַיַּמְלֵט  
מִשְׁחִיתוֹתָם: יוֹדוּ לָהּ חֲסִדוֹ, וְנִפְלְאוֹתָיו  
לִבְנֵי אָדָם: אִם יֵשׁ עָלָיו, מַלְאָךְ מְלִיץ, אֶחָד  
מִבְּנֵי אֱלֹהִים: לְהַגִּיד לְאָדָם יִשְׂרָאֵל: יִחַנְנוּ וַיֹּאמְרוּ:  
פִּדְעָהּ מִדֶּדֶת שַׁחַת; מִצָּאֵתִי כֹפֵר:

Second, we recite this following paragraph. While holding the money in hand, waving it in a circle each time you read the words in **bold red**:

### Transliteration

**Zeh** chalifati, **Zeh** temurati, **Zeh** kaparti

Zeh kesef yei'le'ych li'tzedakah, va'ani ei'le'ych l'chai'im  
tov'im aruch'im ule'shalom.

**Zot** chalifati, **Zot** temurati, **Zot** kaparti

Zeh kesef yei'le'ych li'tzedakah, va'ani ei'le'ych l'chai'im  
tov'im aruch'im ule'shalom.

### Translation

**This** is my exchange, **this** is my substitute, **this** is my expiation.

This money shall go to charity, and I will go on to a good life and peace.

Repeat the ritual again, starting from the first paragraph Children of man. Reciting the entire order twice more, for a total of three (3) recitations. Finally, placing the money in the tzedakah box.

**Men** זֶה חֲלִיפָתִי, זֶה תְּמוּרָתִי, זֶה כַּפָּרָתִי.  
זֶה הַכֶּסֶף יֵלֵךְ לְצִדְקָה, וְאֲנִי אֵלֶךְ לְחַיִּים טוֹבִים  
אֲרוּכִים וְלִשְׁלוֹם:

**Women** זֹאת חֲלִיפָתִי, זֹאת תְּמוּרָתִי, זֹאת כַּפָּרָתִי.  
זֹאת הַכֶּסֶף יֵלֵךְ לְצִדְקָה, וְאֲנִי אֵלֶךְ לְחַיִּים טוֹבִים  
אֲרוּכִים וְלִשְׁלוֹם:

# SUCCOT

## The Four Species

*“And ye shall take.... the fruit of goodly trees, branches of palm trees and boughs of thick trees, and willow of the brook and ye shall rejoice before the Lord your G-d seven days” (Lev. 23:40).*

On Succot (other than Shabbat) we are commanded to “take the four species”—An etrog (citron), hadasim (myrtle twigs), the lulav (palm branch) and aravot (willow). We arrange the lulav as follows:

1. Arrange the thick middle stem (spine) of the lulav so that it faces the individual.
2. Place three hadasim in the holder on the right side of the lulav.
3. Place two aravot in the holder on the left side of the lulav.
4. The hadasim should be higher than the aravot.

The lulav should be held in the right hand with the middle stem facing the individual. The etrog should be held in the left hand. While blessing/s are being recited, the etrog is held against the lulav with the pittum pointing downwards. Immediately upon the completion of the blessing/s the etrog is to be turned so the pittum is pointing upwards and held firm against the aravot or aravot holder on the lulav. Care should be taken that the etrog should not be held against a low point of the aravot holder where the aravot might not reach.

The lulav and etrog, held together, should then be shaken in all directions: front, side, other side, up and down. This symbolizes G-d’s presence in all directions. Two blessings are recited on the first day of Succot and one blessing on the remaining seven days of Succot. The blessings can be found in the Siddur.

The main beracha is *al netilat lulav* followed by *shechianu*. Whereas the main beracha is said everyday the lulav is shaken on Sukkot, shechianu is only made the first time the lulav is shaken on the holiday.

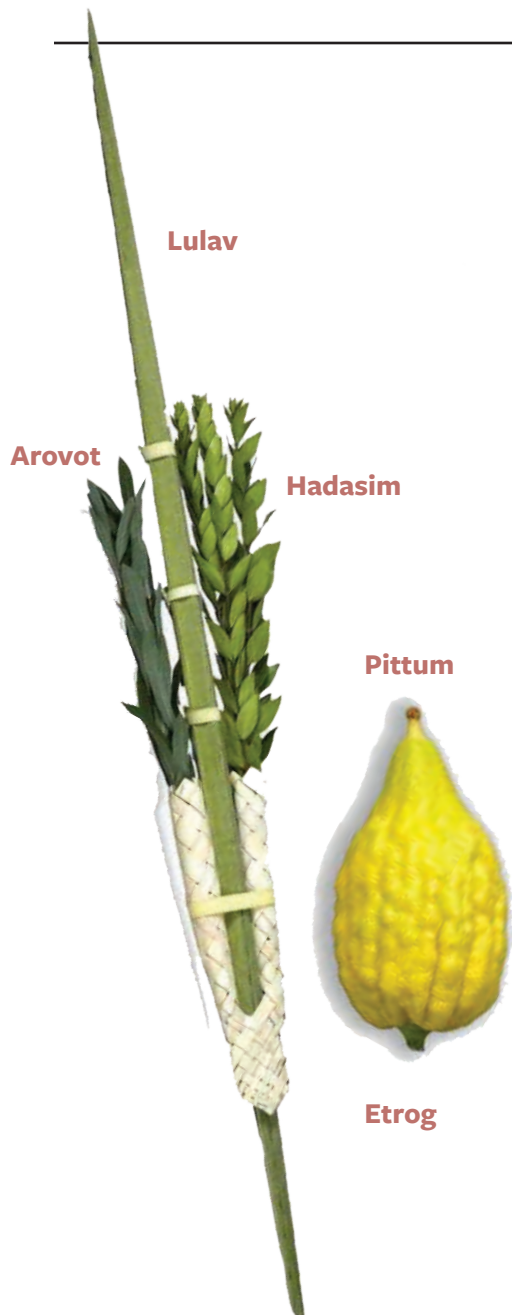
sechach. If this cannot be done, consult with Rabbi Segal as to parameters involved in maintaining a valid succah.

5. Enough sechach should be placed on the top of the succah to cover the majority of the roof area and should provide shade for the majority of the floor of the succah.

If you have any questions regarding the building of a succah, do not hesitate to contact Rabbi Segal.

## Shabbat and Yom Tov Candles in the Succah

While there is a practice to light Shabbat and Yom Tov candles in the Succah, it is safer and perfectly acceptable to light those candles in our home in a living space that will be used by people at any time while the candles are burning.



## Succah Building Reminders

1. When constructing a succah, the sechach covering should not be placed on the succah until the walls of the succah are set up and firmly secured.
2. Before one builds a succah one should examine the area above the intended location of the succah to determine if anything (i.e. tree branches) will be hanging over the top of the succah. If such is the case, consult with Rabbi Segal as to how this might affect the validity of the succah.
3. If the walls of your succah are made out of canvas or cloth, be sure to tie down such material tightly against the frame.
4. Succah decorations that are hung beneath the sechach of the succah should preferably be placed within one foot of the





***Congregation  
Beth El  
Atereth Israel***

**CONGREGATION BETH EL-ATERETH ISRAEL**

561 Ward Street  
Newton Center, MA 02459

617 244 7233  
[office@bethelnewton.org](mailto:office@bethelnewton.org)  
[www.bethelnewton.org](http://www.bethelnewton.org)