

CONGREGATION BETH EL ATERETH ISRAEL

High Holiday Guide



*Congregation
Beth El
Atereth Israel*

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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 - 5783

Schedule of Services

Selichot

Saturday, September 17	10:45 pm
Sunday-Thursday, September 18-22	7:00 pm
Sunday, September 25	7:30 am
Wednesday, September 28	6:30 am
Thursday, September 29	6:30 am/6:45 pm
Sunday, October 2	7:30 am
Monday, October 3	6:30 am
Tuesday, October 4	6:45 am

Erev Rosh Hashanah--Sunday, September 25

Selichot/Shacharit	7:30 am
Candle Lighting	<i>before</i> 6:18 pm
Mincha/Maariv	6:25 pm

Rosh Hashanah--Monday & Tuesday, September 26 & 27

Hashkama	7:30 am
Shacharit	8:30 am
Torah Reading	9:45 am
Shofar	10:15 am
Tashlich (only Monday afternoon)	
Mincha/Maariv	6:25 pm
Candle Lighting (Monday)	<i>after</i> 7:19 pm
Havdallah (Tuesday)	<i>after</i> 7:17 pm

Tzom Gedaliah--Wednesday, September 28

Fast Begins	5:15 am
Selichot/Shacharit	6:30 am
Mincha/Maariv	6:00 pm
Fast Ends	7:00 pm

Shabbat Shuvah--Saturday, October 1

Shacharit	7:30/9:00 am
Mincha/Maariv	5:55 pm
Shabbat Shuva Drasha	6:15 pm
Havdallah	<i>after</i> 7:10 pm

Erev Yom Kippur--Tuesday, October 4

Selichot/Shacharit	6:45 am
Mincha	2:30 pm
Candle Lighting	<i>before</i> 6:02 pm
Kol Nidrei	6:10 pm

Yom Kippur--Wednesday, October 5

Shacharit	8:30 am
Torah Reading	10:00 am
Yizkor	10:30 am
Mincha	4:30 pm
Neilah	5:40 pm
Maariv	6:55 pm
Havdallah	<i>after</i> 7:03 pm

Erev Sukkot--Sunday, October 9

Candle Lighting	<i>before</i> 5:53 pm
Mincha/Maariv	6:05 pm

Sukkot-First Day--Monday, October 10

Shacharit	7:30/9:00 am
Mincha/Maariv	6:05 pm
Candle Lighting	<i>after</i> 6:55 pm

Sukkot-Second Day--Tuesday, October 11

Shacharit	7:30/9:00 am
Mincha/Maariv	6:05 pm
Havdallah	<i>after</i> 6:53 pm

Chol Hamoed--Wednesday & Thursday, October 12 & 13

Shacharit	6:45 am
Mincha/Maariv	6:00 pm

Erev Shabbat Chol Hamoed--Friday, October 14

Shacharit	6:45 am
Candle Lighting	<i>before</i> 5:45 pm
Mincha/Maariv	6:00 pm

Shabbat Chol Hamoed--Saturday, October 15

Shacharit (<i>Note earlier Hashkama time</i>)	7:15/9:00 am
Mincha/Maariv	5:40 pm
Havdallah	6:47 pm

Hoshanah Rabbah--Sunday, October 16

Shacharit	7:30 am
Candle Lighting	<i>before</i> 5:42 pm
Mincha/Maariv	5:55 pm

Shemini Atzeret--Monday, October 17

Shacharit (<i>Note earlier Hashkama time</i>)	7:15/9:00 am
Yizkor	
Mincha/Maariv	5:50 pm
Simchat Torah Hakafot	6:30 pm
Candle Lighting	<i>after</i> 6:43 pm

Simchat Torah--Tuesday, October 18

Shacharit (<i>Note earlier Hashkama time</i>)	7:15/9:00 am
Simchat Torah Hakafot	
Mincha/Maariv	5:50 pm
Havdallah	<i>after</i> 6:42 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 (מְלַפְנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ), 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 (מְלַפְנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ), שְׁנֵרְבֶה 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 (מְלַפְנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ), שֶׁתְּחַדֵּשׁ 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 (מְלַפְנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ), 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 (מְלַפְנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ), שְׁנִהְיֶה לְרֹאשׁ וְלֹא לְזוֹנָב.

Yehee ratzon shehneeveh 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 (מְלַפְנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ), 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

- **Morning Selichot:** Preferably recited in shul, can also 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 | Sunday Night

- Candle lighting should take place before 6:18 pm. The *Brachot* of *להדליק נר של יום טוב* and *שהחיינו* are recited.
- followed by *Ma'ariv* for Rosh Hashana
- We recite *tiku shofar* before the *Amidah*.
- In every *Shemonah Esrei* for Rosh Hashanah we add *זכרנו, מי כמוך, וכתוב, בספר* and we say *Hamelech HaKadosh* instead of *HaKel Hakadosh*.
- *L' David Hashem* after *Aleinu*
- *Kiddush* for Rosh Hashana with *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 5.
- 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 *Ya'ale Vayavo* for Rosh Hashanah (add *Yom Hazikaron*)

First Day of Rosh Hashanah | Monday Morning

- *Shir HaMa'alos* is recited after *Yishtabach*.
- *Birchos Kerias Sh'ma* for weekday (*המאיר לארץ*)
- *Shacharis Amidah* for Rosh Hashanah
- *Avinu Malkenu*
- The Torah reading for the first day is *Parshas Vayeira* (*Genesis*: 21:1-34), and *Parshas Pinchas* (*Numbers* 29:1-6). The *Haftarah* is read from *Samuel I*: 1:1-2:10
- *Shofar* and *Musaf* for Rosh Hashana
- 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* at the end of *Musaf*
- *Kiddush* including *Tiku Shofar* and *Hagefen*
- Traditionally *Tashlich* is recited on Rosh Hashanah afternoon 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
- *Mincha- Amidah* for Rosh Hashanah and *Avinu Malkenu*
- Preparations for the second day may not begin until candle lighting time (7:19 pm)

Second Day of Rosh Hashanah | Monday Night

- *Ma'ariv Amidah*
- *L' David Hashem*
- Candle lighting should take place after 7:19 pm.

ROSH HASHANAH RITUAL GUIDE

- The *Brachot* of (להדליק נר של יום טוב) and *שהחיינו* are recited
- There is a custom to wear a new article of clothing during candle lighting and having it in mind when reciting *שהחיינו*.
- Kiddush for the second night of Rosh Hashana. The bracha of *שהחיינו* 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 *שהחיינו* 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 (add *Yom Hazikaron*)

Second Day of Rosh Hashanah | Tuesday Morning and Afternoon

- *Shir HaMa'alos* is recited after *Yishtabach*.
- *Birchos Kerias Sh'ma* for weekday (המאיר לארץ).
- *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*.

Haftorah from *Jeremiah 31:1-19*

- *Mussaf* for Rosh Hashana, including *shofar* blowing.
- *L' David Hashem* after *Aleinu*
- *Kiddush* including *Tiku Shofar* and *Hagefen*
- *Seudat Yom Tov*
- *Mincha* for Rosh Hashana

Motzei Rosh Hashana

- Weekday *Amidah* in *Maariv* should be recited including *Atah Chonantanu*.
- In every *Shemonah Esrei* for the ten days of *teshuva* we add (בספר וכתוב, מי כמוך, זכרנו) we say *Hamelech HaKadosh* instead of *HaKel Hakadosh* and on weekdays we say *Hamelech Hamishpat* instead of *Ohev Tzedaka Umishpat*
- *L' David Hashem* after *Aleinu*
- *Havdalah* is after 7:17 pm only the *brachot* of *HaGefen* and *HaMavdil* are recited.



YOM KIPPUR RITUAL GUIDE

Erev Yom Kippur

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 10 of this guide.

KAPAROT

- Some families have this *minhag*. See page 11 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 6:02 PM

- “שהחיינו” and “שהחיינו” של יום הכפורים.
- 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

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. Also, Covid related washing and disinfecting 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

- Preferably recited in shul, *Yizkor* may also 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 9:40am.

NEILAH

- *Neilah* should not begin until after *Plag Hamincha* which is at 5:08 pm but should begin before sunset which is at 6:19 pm. *Neilah* may be concluded before sunset but the observance of Yom Kippur will still not be over until 7:03 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 7:03 PM)

- *Havdalah* begins with *Borei Pri Hagafen*. There is no *Borei Minei Besamim*.
- *Borei Me'orei 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 **יְשַׁמְךָ אֱלֹהִים**
 k'efra-yim v'chim-na-she. **כְּאַפְרַיִם וְכִמְנַשֶּׁה.**
*May God make you like Ephraim and Menashe.**

BLESSING BESTOWED ON A DAUGHTER:

Y'SI-MAYCH Elohim **יְשַׁמְךָ אֱלֹהִים**
 k'soro rivko rochayl v'layo. **כְּשָׂרָה רִבְקָה רַחֵל וְלֵאָה.**
*May God make you like Sarah, Rebecca, Rachel and Leah.**

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

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

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

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

וַיְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמִים, שְׂיִתָּן בְּלִבְךָ אֶהְבְּתוּ וַיִּרְאֶתוּ. וְתַהֲיֶה יִרְאֵת ה' עַל פְּנֵיךָ כָּל יְמֵיךָ, שְׁלֹא תַחֲטָא. וַיְהִי חֲשֻׁקְךָ בַּתּוֹרָה וּבִמְצוֹת. עֵינֶיךָ לְנֹכַח יְבִיטוּ; פִּיךָ יְדַבֵּר חֻמּוֹת; וְלִבְךָ יִהְיֶה אֵימוֹת; יָדֶיךָ יַעֲסֻקוּ בְּמִצְוֹת; רַגְלֶיךָ יִרְוּצוּ לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׁמִים. יָתֵן לְךָ בָּנִים וּבָנוֹת, צְדִיקִים וְצַדִּיקָנוֹת, עוֹסְקִים בַּתּוֹרָה וּבִמְצוֹת כָּל יְמֵיהֶם. וַיְהִי מְקוֹרְךָ בְּרוּךְ. וַיִּזְמִין לְךָ פְּרֻזְסַתְךָ בְּהִתֵּר בְּנִחַת וּבְרִנָּה, מִתַּחַת יָדוֹ הַרְחִבְהָ, וְלֹא עַל יְדֵי מִתְנַת בְּשָׂר וָדָם; פְּרֻזְסָה שְׂתַהֲיֶה פְּנוּי לַעֲבוּדַת ה'. וְתַכְתְּבֵי וְתַחֲתְמֵי לְחַיִּים טוֹבִים וְאַרוּכִים, בְּתוֹף כָּל צְדִיקֵי 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 רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמִים, שְׂיִתָּן בְּלִבְךָ אֶהְבְּתוּ וַיִּרְאֶתוּ. וְתַהֲיֶה יִרְאֵת ה' עַל פְּנֵיךָ כָּל יְמֵיךָ, שְׁלֹא תַחֲטָא. וַיְהִי חֲשֻׁקְךָ בַּתּוֹרָה וּבִמְצוֹת. עֵינֶיךָ לְנֹכַח יְבִיטוּ; פִּיךָ יְדַבֵּר חֻמּוֹת; וְלִבְךָ יִהְיֶה אֵימוֹת; יָדֶיךָ יַעֲסֻקוּ בְּמִצְוֹת; רַגְלֶיךָ יִרְוּצוּ לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׁמִים. יָתֵן לְךָ בָּנִים וּבָנוֹת, צְדִיקִים וְצַדִּיקָנוֹת, עוֹסְקִים בַּתּוֹרָה וּבִמְצוֹת כָּל יְמֵיהֶם. וַיְהִי מְקוֹרְךָ בְּרוּךְ. וַיִּזְמִין לְךָ פְּרֻזְסַתְךָ בְּהִתֵּר בְּנִחַת וּבְרִנָּה, מִתַּחַת יָדוֹ הַרְחִבְהָ, וְלֹא עַל יְדֵי מִתְנַת בְּשָׂר וָדָם; פְּרֻזְסָה שְׂתַהֲיֶה פְּנוּי לַעֲבוּדַת ה'. וְתַכְתְּבֵי וְתַחֲתְמֵי לְחַיִּים טוֹבִים וְאַרוּכִים, בְּתוֹף כָּל צְדִיקֵי 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 *Kapparat* 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.¹ 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 חֹשֶׁה וְצִלְמוֹת, אֲסִירֵי עֵינַי
וּבְרָזָל: יוֹצִיאֵם מִחֹשֶׁה וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם
יִנְתַּק: אֲוִלִים מִדֶּרֶךְ פְּשָׁעִים, וּמְעוֹנֹתֵיהֶם
יִתְעַנּוּ: כָּל אֲכָל תִּתְעַב נַפְשָׁם, וַיִּגְעוּ עַד שִׁעְרֵי
מָוֶת: וַיִּזְעְקוּ אֱלֹהֵי בְּצַר לָהֶם, מִמְּצַקוֹתֵיהֶם
וּשְׂעִימִם: יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם, וַיִּמְלֹט
מִשְׁחִיתוֹתָם: יוֹדוּ לֵה' חֲסֵדוֹ, וְנִפְלְאוֹתָיו
לְבְנֵי אָדָם: אִם יֵשׁ עֲלָיו, מִלְּאָהּ מוֹלִיץ, אֶחָד
מִנֵּי אֱלֹהֵי: לְהַגִּיד לְאָדָם יִשְׂרָאֵל: יִחַנְנוּ וַיֵּאמְרוּ:
פְּדֵעָהּ מִרְדַּת שַׁחַת; מִצְּאֵתִי כִפָּר:

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'leych li'tzedakah, va'ani ei'ley'ch l'chai'im
tov'im aruch'im ule'shalom.

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

Zeh kesef yei'leych li'tzedakah, va'ani ei'ley'ch 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 כְּפָרְתִי.
זֶה הַכֶּסֶף יֵלֶךְ לְצִדְקָה, וְאֲנִי אֵלֶךְ לְחַיִּים טוֹבִים
אֲרוּכִים וּלְשָׁלוֹם:

Women זֹאת חֲלִיפָתִי, זֹאת תְּמוּרָתִי, זֹאת כְּפָרְתִי.
זֹאת הַכֶּסֶף יֵלֶךְ לְצִדְקָה, וְאֲנִי אֵלֶךְ לְחַיִּים טוֹבִים
אֲרוּכִים וּלְשָׁלוֹם:

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.

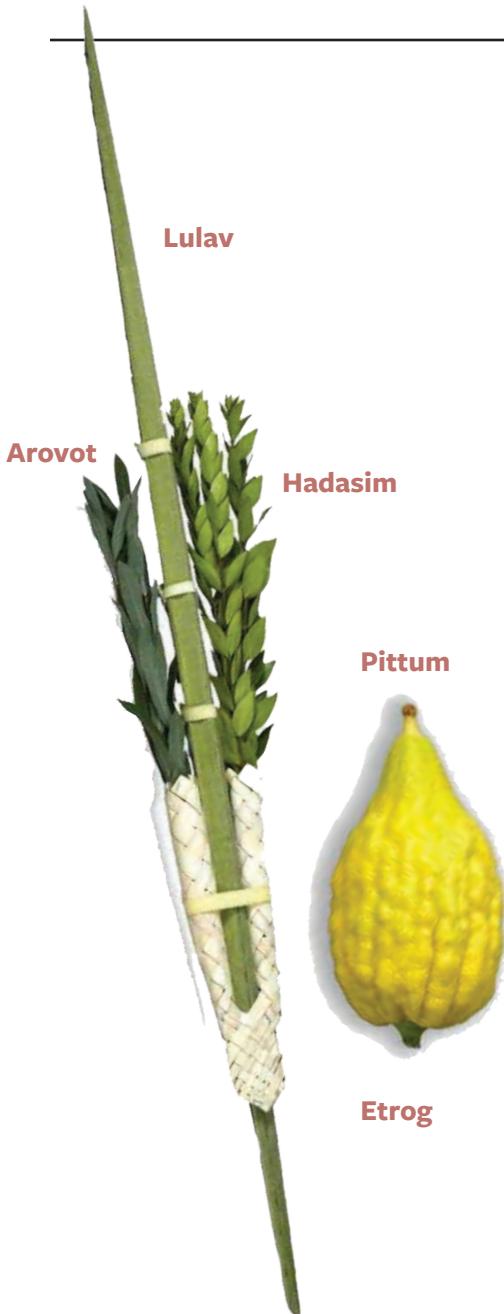
sechach. If this cannot be done, consult with Rabbi Segal as to parameters involved in maintaining a valid succah.

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.

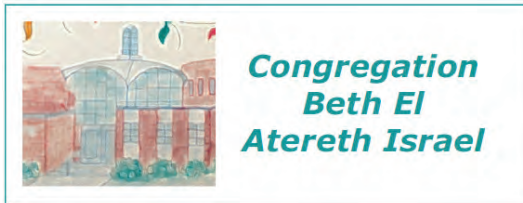
Shabbat and Yom Tov Candles in the Succah

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



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