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
### Selichot
- **Saturday, September 17**
  - Selichot/Shacharit: 7:30 am
  - Candle Lighting: before 6:18 pm
  - Mincha/Maariv: 6:25 pm
- **Sunday-Thursady, September 18-22**
- **Sunday, September 25**
- **Wednesday, September 28**
- **Thursday, September 29**
- **Sunday, October 2**
- **Monday, October 3**
- **Tuesday, October 4**

### Erev Rosh Hashanah--Sunday, September 25
- **Selichot/Shacharit**: 7:30 am
- **Candle Lighting**: before 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)**: 6:25 pm
- **Mincha/Maariv**: 6:25 pm
- **Candle Lighting (Monday)**: after 7:19 pm
- **Havdallah (Tuesday)**: after 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**: after 7:10 pm

### Erev Yom Kippur--Tuesday, October 4
- **Selichot/Shacharit**: 6:45 am
- **Mincha**: 2:30 pm
- **Candle Lighting**: before 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**: after 7:03 pm

### Erev Sukkot--Sunday, October 9
- **Candle Lighting**: before 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**: after 6:55 pm

### Sukkot-Second Day--Tuesday, October 11
- **Shacharit**: 7:30/9:00 am
- **Mincha/Maariv**: 6:05 pm
- **Havdallah**: after 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**: before 5:45 pm
- **Mincha/Maariv**: 6:00 pm

### Shabbat Chol Hamoed--Saturday, October 15
- **Shacharit (Note earlier Hashkama time)**: 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**: before 5:42 pm
- **Mincha/Maariv**: 5:55 pm

### Shemini Atzeret--Monday, October 17
- **Shacharit (Note earlier Hashkama time)**: 7:15/9:00 am
- **Yizkor**: 5:50 pm
- **Mincha/Maariv**: 6:30 pm
- **Simchat Torah Hakafot**: after 6:43 pm

### Simchat Torah--Tuesday, October 18
- **Shacharit (Note earlier Hashkama time)**: 7:15/9:00 am
- **Simchat Torah Hakafot**: 5:50 pm
- **Mincha/Maariv**: after 6:42 pm
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 (טְמָרִים, זְקַנְיֵי צְדָקָה) וְשֵׁרֵעֲבוֹת נַפְתָּלִים.

Yehee ratzon sheyitamu sonaynu v’yovenu.

“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 (טְמָרִים, זְקַנְיֵי צְדָקָה) שֶׁנִרְבֶּה זכְּיֻוֹת 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:

שְׁתַּחַדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה

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 (טְמָרִים, זְקַנְיֵי צְדָקָה) שֶׁנִפְרֶה וְנִרְבֶּה כְּדָגיִם.

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 (טְמָרִים, זְקַנְיֵי צְדָקָה) שֶׁנִהְיֶה לְרֹשׁ וְלֹא לְזָנָב.

Yehee ratzon shehneeyeh l’rosh vlo I’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 (טְמָרִים, זְקַנְיֵי צְדָקָה) שֶׁיִרְבּוּ זְכֻּיוֹתֵנוּ.

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 Shecheeyanu is recited one should also have in mind the new fruit. Even if one does not have a new fruit, Shechecheyanu 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

The Koren Sacks Yom Kippur Mahzor

Machzor Mesoras HaRav – Yom Kippur
with commentary adapted from the teachings of Rabbi Joseph B. Soloveitchik
https://oupress.org/product/machzor-mesoras-harav-yom-kippur/

Machzor Mesoras HaRav – Rosh Hashana
with commentary adapted from the teachings of Rabbi Joseph B. Soloveitchik
https://oupress.org/product/machzor-mesoras-harav-rosh-hashana/

A variety of Artscroll Machzorim

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

Ceremony & Celebration: Introduction to the Holidays
Author: Rabbi Jonathan Sacks

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
**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 אבשלום, יהלם, and יִכְכֶלֶל, and we say *Hamelech HaKadosh* instead of *HaKel Hakadosh*.
- *L’ David Hashem* after *Aleinu*
- *Kiddush* for Rosh Hashana with *Shehechiyanu 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 Yavovo* 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 (המשה ולעם)
- *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 *Haftorah* 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.
- Birchat Hamazon with (Ya’ale Vayavo) for Rosh Hashanah (add Yom Hazikaron)

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 (בשםله, ויומך, זכרניך) we say Hamelech HaKadosh instead of HaKel Hakadosh and on weekdays we say Hamelech Hamishpat instead of Ohev Tzedaka Umishpat
- L’David Hashem after Alenu
- Havdalah is after 7:17 pm only the brachot of HaGefen and HaMavdil are recited.

Second Day of Rosh Hashanah | Tuesday Morning and Afternoon

- Shira HaMa’alos is recited after Yishtabach.
- Birchat Kerias Sh’m’a for weekday (ויהיה 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

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

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
**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**
- וַלְּהֶלְדָּלִיםּ נֵאָי יִשָּׁה עֹפוֹרָיו שִׁשָּׁהֶם
- If not accepting Yom Kippur at Candle Lighting, שִׁשָּׁהֶם should not be said at that time, rather it should be said later before Maariv.

**KOL NIDRE**
- Kol Nitre can be recited before Yom Kippur begins. However, reciting Shehechiyanu and Maariv brings on Yom Kippur even if recited earlier than sunset

**Yom Kippur**

**KOL NIDRE**
- There is a Kol Nidre recitation on Erev Yom Kippur to conclude the day. A short Selichot is recited earlier than sunset that brings on Yom Kippur even if recited earlier than sunset, however, reciting Shehechiyanu and Maariv brings on Yom Kippur even if recited earlier than sunset.

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

**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 midot require a minyan for recitation. An individual may recite these verses only if read with the Torah trope.
- Vidui including Ashamnu and Al Chet may be recited without a minyan and are among the most important tefilot of the day.
- Avinu Malkenu may be recited without a minyan as well.
- In the Shema, זֶה בִּשְׁמַיָּו הַבְּרֶי הַיוֹתִים יִתְקַלְקַלְקַל הַשִּׁלְשָׁם, 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 Chanantanau.

**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.

**KIDSHUS LEVANA**
- If one has not yet recited Kiddush Levana, Motzei Yom Kippur is a propitious time to do so.
Throughout the Scriptures we find that our Patriarchs often rendered blessings upon their children (i.e., 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.*

**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.*

**Y’VORECH’CHO** Adonoy v’yish-m’recho.

May Hashem bless you* and safeguard you.

Yo-ayr Adonoy ponov aylecho vi-chuneoko.

May Hashem illuminate His countenance for you and be gracious to you.

Yiso Adonoy ponov aylecho

May Hashem turn His countenance to you.

v’yosaym l’cho sholo.

and establish peace for you.

*It is preferable to say the following prayer in the language one understands.

**BLESSING OF THE CHILDREN**

May He grant you righteous sons and daughters, and seal for a good, long life, among all families. Jacob himself indicated that this blessing and the blessing of Ephraim and Menashe were given by Jewish parents to their children.

The flow of Divine beneficence and blessing and the constancy of God’s beneficence for His children was illustrated very clearly in the case of Yisroel and Yisroel’s family.

God’s beneficence and blessing continued to be shown to Yisroel’s family through the generations. Even though the family lived in Pharaoh’s court, they were blessed by God because they were worthy of God’s blessings.

Scriptural quote. However, it is logical to wish 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.*
Children of man who sit in the darkness and the shadow of death, bound in misery and in iron chains. 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].

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 yeileych li’tzedakah, va’ani eiley’ch l’chai’im tov’im aruch’im u’le’shalom.

**Zot** chalifati, **Zot** temurati, **Zot** kaparti
Zeh kesef yeileych li’tzedakah, va’ani eiley’ch l’chai’im tov’im aruch’im u’le’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.
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 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.