

HALOCHOS and BOSTONER
MINHAGIM
for the
HIGH HOLY DAYS - SUCCOS

CONGREGATION BAIS PINCHAS
NEW ENGLAND CHASSIDIC CENTER
1710 BEACON STREET
BROOKLINE, MA 02445



Rosh Hashana - 5778

Prepared as a community service by
Grand Rabbi Levi Y. Horowitz
The Bostoner Rebbe, zt'l

HATOROS K'LOLOS

Found in the Bostoner Siddurim is done with a Minyan, 40 days prior to Rosh Hashanah, (20 Menachem Av.)

SELICHOS

The first Selichos are recited usually on the Saturday evening before Rosh Hashanah, after midnight, followed by a Melavah Malkah. If possible, Mikvah is recommended prior to the first Selichos.

During Selichos, the "Oshamnu" should be recited only once, although it appears in print three times.

Birchas Hatorah is said before Selichos when you say Selichos in the morning. During Selichos, we say the "Vidui-Oshamnu", which appears in the plural to symbolize that all of Israel is one entity. If one Jew commits an Avayra - a transgression, we are all guilty of the sin. This, of course, stresses our mutual responsibility.

During this period, it is customary to check out certain areas of observances, such as the Kashrus of Tefillin and Mezuzos.

On the 25th day of Elul, and then for seven days, the chapter of creation beginning with Breishes is recited, so that on the second day of Rosh Hashanah the section of "Vayechulu" is said. Tradition has it, that the world was created on the 25th day of Elul.

L'DOVID HASHEM URI

"L'Dovid Hashem Uri" is said twice daily, starting from the second of Rosh Chodesh Elul until the end of Shemini Atzeres. It is said after the "Shir Shel Yom" at Shacharis and before "Oleinu" at Mincha.

EREV ROSH HASHANAH SELICHOS - Z'CHOR BRIS

We begin earlier due to the many more Selichos recited. "Z'chor Bris", one of the prayers that is said on this morning, give these Selichos their title and character, its theme being the remembrance of the Bris (Covenant) of Abraham and the Akaidah of Yitzchak. Being that we are so close to Rosh Hashanah, we emphasize these important points of defense.

It is customary on Erev Rosh Hashanah to perform Hatoras N'dorim (nullification of vows.) This must be done before a so-called Bais Din of at least three men, but preferably ten. It is possible to nullify some of the vows affecting one's personal behavior, but not those which involve others. One who does not understand Hebrew should add the following statement to the Hebrew text:

“The ‘N’dorim’ (vows) or Sh’vuous’ (promises) which I have taken upon myself, and which is possible to nullify, I regret having taken upon myself as a ‘Neder’ (**vow**) or as a **Sh’vuoh’ (promise).**”

Following the nullification of the Bais Din he should add:

“I hereby declare that if I make a vow in the future, It shall not take effect.”

This is done to start the new year clear of prior unintentional personal commitments.

The Challos baked for Rosh Hashanah are formed in a round shape symbolic of the world that will be standing in judgment.

ERUV TAVSHILLIN

If any Yom Tov commences either Thursday or Friday an “Eruv Tavshillin” is made on Erev Yom Tov so that one may cook on the Yom Tov for Shabbos. The “Eruv Tavshilin” consists of two food items, such as Challah and fish.

If you cannot locate the Aramaic text in the Siddur, say the following in English:

“By virtue of the “Eruv” be it permitted unto us to bake, cook, and warm up, kindle lights, (only from a continuous flame), on the day of a festival, all that is needed for the Sabbath, unto us and all who dwell in this city.”

EREV ROSH HASHANAH

On the first evening during Hadlokos Neiros, two Brochos are recited:

“L’hadlik Ner Shel Yom Tov” and “Shehecheyonu”.

On the second evening, the same two Brochos are recited. When Rosh Hashanah commences Friday evening the two Brochos recited are: “L’Hadlik Ner Shel Shabbos V’Shel Yom Tov” and “Shehecheyonu.”

When saying the Brocho “Shecheyonu” during the Hadlokos Neiros and Kiddush on the second night of Rosh Hashanah, one should have in mind a new garment that he or she is wearing or a new fruit that is on the table. If only one new article is available for both Hadlokos Neiros and Kiddush, the candles should be lit directly before Kiddush and the new fruit eaten immediately following it. New fruits preferred for Shehecheyonu are fresh figs or pomegranates.

The woman who says Shehecheyanu over her candles, if she makes Kiddush, she does not say it again. However, it is advisable that the candle lighting take place prior to the saying of Kiddush and eating of the new fruit.

EREV ROSH HASHANAH

Following Maariv, the first night of Rosh Hashanah, it is customary to greet one another with the blessing: "L'Shona Tova Tekaseyvu V'Sechaseymu L'Alter, L'Chaim Tovim, U'L'Shalom." May you be inscribed and sealed in the "Book of Life" for a good year immediately, a good life and peace. During the day we do not use this greeting as we hopefully assume that a favorable decision has been inscribed. Instead, we say "G'mar Chasima Tova." May you be sealed for a good year. This greeting is used until after Yom Kippur.

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Many Rosh Hashanah actions symbolize our hopes for a good and sweet year. At the evening meal, on the first night of Rosh Hashanah, we dip the Motzi in honey instead of salt. You should then dip a second piece of Challah into salt. Immediately after the Motzi, you make the Brocha over the apple and dip it in honey and say the "Y'he Ratzone" after eating a piece. This is followed by the Brocha, "Borei Pri Ha'adomah" before eating the black-eyed beans, after which you say the "Y'he Ratzone." You then recite the "Y'he Ratzone" before you eat the leeks, spinach, dates, squash and fish head. You then proceed with the regular meal. You eat the same foods and say the "Y'hi Ratzones" on the second night, as well.

The following is a precise list of the types of foods used and the proper Y'he Ratzone":

"Y'HE RATZONE MILFONECHO HASHEM ELOKEYNU VELOKAI

AVOSEYNU" -

May it be thy will O L-rd our G-d and G-d of our Fathers -

A. APPLE - 'SHETECHADESH OLEINU SHONAH TOVAH U'MISUKAH'

To renew us for a good and sweet year.

B. BLACK-EYED BEANS - 'SHEYIRBU ZICHUYOSEYNU'

That our merits may be multiplied.

C. LEEKS - 'SHEYICHROSU SONEYNU'

That our enemies may be cut off.

D. SPINACH - 'SHEYISTALKU SONEYNU'

That our enemies may flee.

E. DATES - 'SHEYITAMU SONEYNU'

That our enemies may be confounded.

F. SQUASH - 'SHEYIKRAH ROA G'ZAR DINEYNU V'YIKORU

LIFONECHO ZICHUYOSEYNU'

That the evil decree may be torn up and our merits may be read before you.

G. FISH HEAD - 'SHENIHIYE L'ROSH V'LO L'ZONOV SHENIFRA

V'NIRBE KED AGIM HALOLU SH'AIN AIN HORA SHOLETES BOHEM'

should recite the *Brochos* themselves.

That we may be the head and not the tail, that we may be fruitful and multiply as the fish over whom After the first meal we dip the Motzi in honey and salt from Rosh Hashanah through and including Shabbos Bereishis.

During the Birchas Hamazon, you say two additional "Harachamons" (found in the Bostoner Siddur) beginning with Rosh Hashanah and ending on Shabbos Bereishis.

ROSH HASHANAH

You may drink coffee in the morning before Shofar during the break, but you should not eat anything. Some people wear a Kitel on Rosh Hashanah. It is the Rebbe's, Shlita, Minhag to wear a Kitel on Rosh Hashanah.

From the time the Brochos are said for Tekias Shofar until the conclusion of all the Tekios, including the Tekios after the Kaddish of the Amidah, it is forbidden to speak.

Since women are responsible for preventing their children from disturbing others, the Tekios will be repeated immediately following Musaf for those who may have to speak to their children. Women who listen to Tekios Shofar at home should recite the Brochos themselves.

The various names for our New Year emphasize a different aspect of the *Yom Tov*:
ROSH HASHANAH - "The Beginning of the Year," is the day on which G-d completed creation (according to tradition.)

YOM TERUAH - "The Day of the Sounding of the Ram's Horn." The *Shofar* sounds the call to *T'shuva* - Repentance. Its bent shape reminds us to bow before the *Ribono Shel Olom*. It brings back to memory, the ram offered instead of Yitzchak as a sacrifice, as well as Avraham's unconditional obedience to G-d, thus focusing our case before *Hakodosh Boruch Hu* of this *Z'chus*.

YOM HAZIKORON AND YOM HADIN - "The Day of Remembrance" and

"The Day of Judgment." On this day, Hashem recalls all the actions of the past year and judges us accordingly. G-d, who made and knows the human heart, hears and answers those who cry to him.

During *Rosh Hashanah*, it is advisable to omit the verses in the "*Avinu Malkeynu*" where the proclamation of personal sins or shortcomings is made.

The *Krias Hatorah* consists of:

First Day: *Breishis* (Genesis 21: 1-34 Haftorah - Samuel I: 1-2.10 Second Day:

Breishis (Genesis 22: 1-24 Haftorah - Jeremiah 3: 12-30

On the first day, the stories of Hagar and Ishmael, also Channah and Samuel are read, to show us that those who put faith in *Hashem* and pray to Him are remembered.

On the second day, the *Kriah* brings to mind the *Z'chus* of *Akaidus Yitzchak*.

The Haftorah reminds us of G-d's promise of "Geulah" - redemption.

The Musaf of Rosh Hashanah is distinguished by its three basic sections-Malchiyos,

Zichronos and Shofaros, each of which contains a special Brocha and ten P'sukim

which carry out its theme. Malchiyos proclaims that Hashem is Lord of th Universe.

Zichronos reminds us that G-d remembers and judges the actions and thoughts of man throughout their lives. Shofaros presents G-d as our ruler who revealed Himself on Har Sinai with the sound of the Shofar and will redeem us with the sound of the Shofar.

When falling “Korim” during “Oleinu” on Rosh Hashanah, you should put something between your knees and the floor or carpeting, such as a piece of paper or cloth. We do “Korim” even on Shabbos on Rosh Hashanah. If the Minhag in your Shul is not to, you may do it in an inconspicuous place.

For Kiddush - On both mornings of *Rosh Hashanah* we recite “*Tiku Bachodesh.*”

If *Rosh Hashanah* falls on *Shabbos* recite the *Pesukim* - “*V’shomru,*” “*Al Keyn Bay-rach*”

and “*Tiku Bachodesh.*”

TASHLICH PROCESSION

We go to a body of water to symbolically act out the Posuk, “You shall throw all the sins of Israel into the ocean.” Thus impressing upon ourselves the importance of actually discarding our sins in deed, as well as in words.

When the first day of Rosh Hashanah is on Shabbos, we say Tashlich on the second day.

ASERES YEMAI TESHUVAH

You do not respond to the Shaliach Tzibur when he says “*Mi Komocha*” and “*Zochraynu.*”

T’ZOM GEDALIAH

“*Ovinu Malkeinu*” may be recited without a Minyan. The congregaton recites the “*U’Chsov*” and “*B’Sefer*” before the reader. The congregation does not repeat “*Zochreinu*” and “*Mi Chomochoh.*” If the additional paragraphs of *Zochreinu*, *Mi’chomochoch*, *U’chsov* and *B’sofer* have not been said, one does not have to repeat the *Amidah*. One does repeat it if “*Hamelech Hakodesh*” was not said. If one cannot fast on T’zom Gedaliah due to weakness, it is good to say, “*I hope this food will give me strength to fast on Yom Kippur.*”

YUD GIMEL MIDOS

This day is called Yud Gimel Midos because on this day during Selichos that important chapter is read.

Those who could not go for Tashlich on Rosh Hashanah, do so on this day.

EREV YOM KIPPUR

Yom Kippur is known, especially to Chassidim, by the name Yom Hakodesh - The Holy Day, signifying it as the holiest day of the year. Even those who usually do not go to Mikvah do so on Erev Yom Kippur, which is part of Halochah.

On Erev Yom Kippur during Mincha, at the conclusion of the regular Amidah, the "Vidui" and "Al Chait" are said. Do the order of Kaporos as found in the Bostoner Siddur, if possible with fowl, for each member of the family. This may be done during the Aseros Yemay Teshuva, preferably at day break on Erev Yom Kippur. If it is not possible to use fowl, use money - \$3.00 for each member of the family (adding up to the numerical value of the word "Kapayre"). Change the words of the text from "this fowl shall go to its death" to "this money shall be for charity."

EREV YOM KIPPUR

On Erev Yom Kippur, it is customary to make the shape of a ladder from dough to adorn the Challah, plus a piece of dough resembling a bird on top of it. The idea being that on Yom Kippur, we reach upward towards the heavens and the birds will bring our messages above.

On Erev Yom Kippur, you put into the charity plates a minimum of 18 cents for each member of the family, or two or three times Chai, depending on your financial circumstances.

For members of your family who may be with you at the Shul, give them the amount designated so that they can do this themselves.

According to Rabbi Yitzchak Meir of Gur, the "Al Chait" and "Oshamnu" appear in alphabetical acrostic, otherwise we would never be able to complete the recitation of the catalogue of sins.

After Mincha the Seudah is eaten. There is a special Mitzvah to eat plentifully on this day.

Meat Kreplach should be eaten (if possible) on Erev Yom Kippur, on Hoshanah Rabbah and Purim.

It is customary to wear white or light colored clothes on Yom Kippur, this applies to both men and women. Men usually wear a Kitel, which serves a dual purpose; reminding us to cleanse our soul, and also that the physical of this world is not eternal.

The five abstentions pertaining to Yom Kippur are:

- (1) eating and drinking,
- (2) bathing and washing (except for removal of dirt from hands and eye lids,
- (3) cosmetic anointing, (4) donning of leather shoes, (5) marital relations.

CANDLE LIGHTING TIME

During the lighting of the Yom Kippur candles, one recites two Brochos, "L'hadlik Ner Shel Yom HaKippurim" and "Shehecheyonu". When Yom Kippur begins on Friday evening, the Brochos recited are "L'hadlik Ner Shel Shabbos V'shel Yom HaKippurim" and "Shehecheyonu".

It is customary for the father to bless the children immediately before going to Shul. It should serve as an awe-inspiring experience for the entire family circle. The father conveys a special Brocho to each child and his needs; the husband and wife also exchange blessings.

On Erev Kippur it is customary to have two special lights. One is called a Neshama Light (candle), the other a health light (candle). For those who are fortunate to have parents, there is only one light prepared, that of health.

REMEMBER - carrying is prohibited on Yom Kippur, unless there is an Eruv.

KOL NIDREI

In Bagdad, before Kol Nidrei, the chazon calls out to the Congregation, "Sirs, forgive each other," and the congregation responds, "We have forgiven." In Brookline this is not done but the spirit of forgiving should be present. Some people personally ask forgiveness in making the rounds of wishing well at Shul just preceding Kol Nidrei. If one has hurt another in the past, it is obligatory to ask forgiveness.

Kol Nidrei is said in Aramaic, the language of Bavel, where it originated. It dates back to the Talmud and not to the Spanish Inquisition, mistakenly accepted by many, as its origin.

When the "Shehecheyonu" is recited on Erev Yom Kippur by the Chazzan, the congregation shall also repeat it softly and then say "Amen" at the conclusion of the Brocha by the Chazzan.

Please Note: Women are not to say the “Shehecheyonu” as they have already recited it at the kindling of the Yom Kippur candles.

The “Vidui” is a requirement that applies to women, as well.

SHACHARIS - YOM KIPPUR

On Yom Kippur morning, the Brocho of “She’oseh Li Kol T’zorkee” is not said, as this applies mainly to shoes. It should be said in the evening Motzoei Yom Kippur, after breaking the fast.

If Yom Kippur falls on Shabbos, you do not say “Retsay Bimnuchasaynu” during the services.

Whenever you mention “Yom Kippur” during the service, you say “Yom T’zom HaKippurim.”

MUSAF - YOM KIPPUR

The Avodah during Musaf is the most significant part of the Yom Kippur service. It is here that one finds, in complete detail, what happened during the service at the Bais Hamikdash. It is, therefore, very important that we concentrate during that service, and in recalling the past, express our longing for the restoration of the Bais Hamikdash and our complete dedication in the service of G-d.

When falling Korim you should put something between your knees and the floor or carpeting, such as a paper or cloth. We do Korim even on Yom Kippur.

EREV SUCCOS - SUCCOS

Be careful not to construct the Succah below a tree. Even if the Succah is located within the premises in which you reside, unless there is a city Eruv, you cannot carry from the house into the Succah on Shabbos if the area is not fenced in or if the building is shared by others. An Eruv can be made in most cases. Consult your local Rabbi for more information.

On Succos, the Challos are round, as Succos commemorated the offerings of the traditional seventy nations of the world. The lighting of the candles is done in the Succah. It is the Minhag, to do the kindling of the Yom Tov candles at night before Kiddush rather than before sundown, as is done before Shabbos.

Even though a person is exempt from eating the Seudah in the *Succah* in case of rain, one is obligated to eat in the *Succah* during the first night under all weather conditions, with all Brochos recited. In case of rain, one may make Kiddush, wash, eat a double K'zayis and complete the meal indoors. In case one forgets to say the Brocho "*Laysheyv Basuccah*" you can say it anytime during the meal or even at the conclusion. Women, enter the *Succah* to hear Kiddush. They are not obligated to eat in the *Succah*, but they should make the Motzi in the *Succah* on the first and second evenings.

On the first day of *Succos*, it is important that the Brocha on the *Esrog* be recited as early as possible and it should be done in *Succah*, if at all possible. From the second day on (unless the first day is Shabbos), men recite the Brocha on the *Esrog*, in the *Succah* of Shul, if possible, prior to the saying of Hallel. Women recite the Brocha at their convenience.

HOSHANAH RABBAH

You have five rings on the *Lulav*, one of which is the *Kayshel* or holder. The other ring keeps the holder tight and the other three rings are on the *Lulav* itself. You remove the three rings on the *Lulav*, prior to the saying of the *Hoshanahs* on *Hoshanah Rabbah*.

During the services the *Hoshanah* is taken. It consists of willow twigs same as those used with the *Lulav* and known as *Arovah*. On this day, it is called *Hoshanah* because of the special prayers that are recited. The *Lulav* contains two willow twigs, the *Hoshanah* contains five willow twigs.

On *Hoshanah Rabbah*, the top of the Challah is adorned with the shape of hands receiving the *Kvitel* of life.

HOSHANAH RABBAH

After the Kaddish of Shacharis you are to strike the ground five times with the *Hoshanas*.

SHEMINI ATZERES

We bid farewell to the *Succah* just prior to going to Shul on Erev Shemini Atzeres, by eating a *Mezonos*, saying the *Laysheyv BaSuccah*, for the final time. Some also repeat the shaking of the *Esrog* and the *Lulav* at that time. The container of oil that decorates the *Succah* should be used for oil used on Chanukah. The dried fruits that decorate the *Succah* should be eaten on *Chamisha Osor B'Shevat*

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