

ROSH 'ASHANA SIMANIM SEDER



*According to the Customs & Traditions of the
Ladino-speaking Sephardic Community*



The Sephardic Jewish
Brotherhood of America
La Ermandad Sefaradi

Foreward

Rosh 'Ashana Meal



Many Jewish households eat specific foods on Rosh 'Ashana as a demonstrative, symbolic expression of our prayers in the form of a Yehi Raşon (Ladino: Yehi Raşones) for a good new year. This is based on the Rabbinic teaching of the fourth generation 'Amora 'Abayé (d. 337 CE), who is quoted in the Talmud on the power of symbolism: "Now that you have said that a sign is a substantial matter, a person should be accustomed to eat, at the start of the year, gourd, black eyed peas, leeks, beets, and dates, as each of these grow and multiply quickly, which is a good omen for the deeds of the upcoming year" (Babylonian Talmud Keritot 6a).

The first reported eating of these foods was done by Hai ben Sherira aGa'on (939 - 1038 CE), who also added the practice of reciting a passage from the Tanakh relevant to each food. Over the years, communities have added other foods whose name, shape, or color symbolically or linguistically represent our wishes for the coming year.

The various symbolic foods used throughout different Jewish communities are endless. Here we sample but a few, primarily those used by the Sephardic, Ladino-speaking communities of the former Ottoman Empire. There are also many different customs regarding ordering of the Simanim of the Seder; this is just one of many traditions in the Jewish world.

Our hope is that this becomes a valuable resource for our Sephardic community in America, one that will not only allow fellow Sepharadim to hold robust Rosh 'Ashana Seders in our Sephardic tradition, but also teach the next generation of young Sepharadim the value of their customs and identity.

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This booklet includes a form of God's name. Please treat it with the respect you would treat any prayer book.



**When You See the speaker and click symbol, make sure to click on them to hear and learn the recording of the specific prayer according to Sephardic custom!*

Rosh 'Ashana Kiddush



This verse is recited by some before reading the Qiddush:

וַיֹּאמֶר לָהֶם לְכוּ אֲכֹלוּ
מִשְׁמַנִּים וּשְׁתּוּ מִמֶּתְקִים
וּשְׁלְחוּ מְנוֹת לְאִין נִכּוֹן לוֹ
כִּי-קָדוֹשׁ הַיּוֹם לְאַדְנֵינוּ
וְאַל-תַּעֲצֹבוּ כִּי-חֲדוּת ייִ הִיא
מִעֲנֹכֶם:

Then Nehemiah said unto them: Go your way, eat the daintily, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: Grieve not, for the joy of the Lord is your strength:

Neh.
8:10

Vayyomer lahem lekhu ikhlu mashmannim ushetu mamthaqqim yeshilhu manoth le'en nakhon lo ki-qadosh ayyom la'Adonenu ve'al-te'asebu ki hede'yath Adonai l ma'uzzekhem:

If having wine recite (On Shabbath Start Here, otherwise begin on the following page:



יוֹם הַשְּׁשִׁי, וַיְכֹלּוּ הַשָּׁמַיִם
וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכֹל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל-
מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

The sixth day, and the heavens and the earth were completed and all their hosts: And God completed by the Seventh Day, His work which He had done: And He abstained on the Seventh Day from all His work which He had done: Then God blessed the Seventh Day and sanctified it, for on it He abstained from all His work which God had created to do.

Yom ashishi, vaykhullu ashamayim ve'aref yekhol-seva'am. Vaykhal Elohim bayyom ashebi'i melakhto asher 'asa vayyishboth bayyom ashebi'i, mikkol-melakhto asher 'asa. Vaybarekh Elohim eth-yom ashebi'i vayqaddesh oto, ki bo shabbath mikkol-melakhto, asher-bara Elohim la'asoth.

If having wine:

ואומר המקדש: סְבִירי מִרְנָן
ועונים: לְחַיִּים

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

Reader Says: "Hearken, Our
Masters!" Diners Answer: To Life

Blessed art Thou, Lord our
God, Ruler of the universe,
who creates the fruit of the
vine:

Barukh atta Aḡonai Elohenu melekh á'olam, bore peri ággephen:



בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-
עַם וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וְתַתֵּן לָנוּ
יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם
(Shabbath) הַשַּׁבָּת הַזֶּה
(ואֶת-יוֹם) הַזְכָּרוֹן הַזֶּה, אֶת-
יוֹם-טוֹב מְקָרָה קֹדֶשׁ הַזֶּה,
(Weekday - יוֹם תְּרוּעָה)
(Shabbath - זְכָרוֹן תְּרוּעָה)
בְּאַהֲבָה מְקַרְא-קֹדֶשׁ, וְזָכַר
לִיצִיאַת מִצְרַיִם: וּדְבַרְךָ
מִלְכֵנוּ אִמְתָּה וְקִיָּם לְעַד: בְּרוּךְ
אַתָּה יְיָ, מֶלֶךְ עַל כָּל-הָאָרֶץ,
מְקֹדֶשׁ (Shabbath) הַשַּׁבָּת
וְיִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

Blessed are you, Lord our
God, King of the Universe,
who has chosen us from all
peoples and singled us out
from all other nations by
sanctifying us with Your
Commandments. You have
lovingly granted us, Lord our
God, this Day of (Shabbath:
Shabbath and this day of)
Remembrance, this festival
day of holy convocation,
(Weekday: this day of
sounding the shofar)
(Shabbath: this day of
recalling the sounding of the
shofar) given in love, recalling
our going out of Egypt. Your
word, our King is true and
everlasting: Blessed are you,
Lord our God, king over all the
Universe who sanctifies
(Shabbath: the Shabbat and)
Israel and the day of
remembrance.

*Barukh atta Aḡonai Elohenu melekh á'olam, 'asher baḥar banu mikkol-‘am
yeromemanu mikkol-lashon, yeqiddešhanu bemišvotay, yattitten lanu
Elohenu be‘ahaba eth-yom (Shabbath: áshabbath ázze ye‘eth-yom)
ázzikkaron ázze, eth-yom-ṭob miqre qoḏesh áze, (Weekday: yom teru‘a)
(Shabbath: zikkaron teru‘a) be‘ahaba miqra-qoḏesh, zekher liš‘ath mišrayim:
uḏebarekha malkenu emeth yeqayyam la‘ad: barukh atta , melekh ‘al kol-
á‘areš, meqaddesh (Shabbath: áshabbath ye)Yisra‘el veyom ázzikkaron.*

On Saturday night, the following is added over an existing flame. If it is a weeknight, continue with the washing of hands for ámmoši:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

Blessed are you, Lord our God, King of the Universe, who creates the lights of fire.

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל וּבֵין אֹר
לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין
יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה,
בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם-טוֹב
הַבְּדִלָּתָּ. וְאַתָּה-יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת
יְמֵי הַמַּעֲשֶׂה הַקֹּדֶשֶׁת. וְהַבְּדִלָּתָּ
וְהַקֹּדֶשֶׁת אֶת-עַמְּךָ יִשְׂרָאֵל
בְּקֹדֶשְׁךָ: בְּרוּךְ אַתָּה, יי, הַמְבַדִּיל
בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Blessed are you, Long our God, King of the Universe, who makes the distinction between sacred and profane, between light and darkness, between Israel and other peoples, between the Seventh Day and the six work days. A distinction between Shabbath sanctity and Festival sanctity, as You hallowed the seventh day above the six days of work, and set apart and sanctified your people Israel through your holiness. Blessed are you, Adonai our God, King of the Universe, who makes a distinction between degrees of holiness.

**IF ONE DID NOT EAT THE BELOW FOODS OF THE SIMANIM IN THE LAST 30 DAYS
RECITE IMMEDIATELY AFTER QIDDUSH:**

This blessing is a common Jewish prayer said in celebration of special occasions and new and unusual experiences:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. שְׁהַחֲיֵנוּ וְקִיַּמְנוּ
וְהַגִּיעֵנוּ לְזֶמֶן הַהוּא:

Blessed are You, Lord, Sovereign of existence, who has kept us alive, sustained us, and brought us to this moment:

Barukh atta Ađonai Elohenu melekh á'olam, sheheĥeyanu veqiymanu vehigi'anu lazeman áze:

IF HAVING BREAD, WASH BEFORE BREAD, THEN RECITE THE FOLLOWING

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת
יָדִים

Blessed are you, Lord our God, Sovereign of existence, who has sanctified us with His commandments, and commanded us concerning the washing of the hands.

Barukh atta Ađonai Elohenu melekh á'olam, asher qideshanu bemishyothay vešiyanu 'al netilath yađayim.

Some dip in sugar rather than salt to symbolize a sweet new year.

If having bread recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ:

Blessed are You, Lord,
Sovereign of existence,
Creator of bread from the
earth:

Barukh atta Adonai Elohenu melekha d'olam,hammoši lehem min d'areš:

Yehi Rašones Simanim Seder



Apple and Honey (or Sugar). *Tapuah udbash* in Hebrew. Mansana kon Miel in Ladino. The most famous blessing is for a year as sweet as honey. There is also a Jewish tradition that states "Gan Eden, has the scent of an apple orchard." – BT Ta'anit 29b (Note: Some hold that the Date is the first item eaten in the Seder process, not the Apple).



יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ
וְאֵלֵהִי אֲבוֹתֵינוּ, שְׁתַּחֲדֵשׁ
עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.
מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית
שָׁנָה:

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
nuestros padres, ke se renove
sovre mozotros anyada buena i
dulce, de presipyo del anyo i
asta kavo del anyo:

Deut.
11:12

May it be Your will Lord our God and God of our ancestors, to renew for us a good and sweet year. From the beginning of the year to the very end of the year:

Leeks. *Karhi* in Aramaic. *Prasa* in Ladino. A play on the Hebrew word *karath* (to cut).



יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ
וְאֵלֵהִי אֲבוֹתֵינוּ, שִׂיכָרְתוּ
אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל-מִבְקָשִׁי
רָעֵתְנוּ: תָּרֵם יְדֶךָ עַל-צָרֶיךָ
וְכָל אִיבִיד יִכְרֹתוּ:

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
nuestros padres, ke se tajen
Tus enemigos i Tus
aboresyentes i todos
bushkantes nuestro mal:
Enaltese Tu mano sovre Tus
angustyadores i todos Tus
enemigos seran tajados:

Mic.
5:8

May it be Your will Lord our God and God of our ancestors, that haters, and those who wish evil upon us shall be cut away: As it is said: Your hand shall be lifted against your adversaries, And all your enemies shall be cut off:

Swiss Chard, Spinach, Beet leaf. *Silqa* in Aramaic or *seleq* in Hebrew. Spinaka in Ladino. Respectively related to the Hebrew word "*sileq*" (to depart):

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
וַיֵּאָחֵז אֲבוֹתֵינוּ, שְׂסִתְלִקוּ
אֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי
רַעְתָּנוּ: סוּרוּ מִמֶּנִּי כָּל-פְּעָלֵי
אֹן כִּי-שָׁמַע יְיָ קוֹל בְּכִי:
סוּרוּ סוּרוּ צֹאוּ מִשָּׁם טָמֵא
אֶל-תִּגְעוּ צֹאוּ מִתּוֹכָהּ הִבְרֹ
נִשְׁאֵי כָּלִי יְיָ:

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
nuestros padres, ke se
aparten Tus enemigos i Tus
aboresyentes i todos
bushkantes nuestro mal:
Tiradvos de mi, todos ovrantes
tortura, ke oyó Adonay boz de
mi yorro. Tiradvos, tiradvos,
salid de ayi, enkonado non
tokensh. Salid de entre eya,
se'ed limpyos yevantes armas
de Adonay:

Pslm.
6:9

Isa.
52:13

May it be Your will Lord our God and God of our ancestors, that our enemies, those who hate us, and all that seek to harm us will beat to cover. The Lord has heard my cry for mercy; the Lord accepts my prayer: Depart! Depart! Go out from there, touch no unclean thing; Go out from the midst of her, Be clean, You who bear the vessels of the Lord:

Dates. *Tamar* in Hebrew. Dates in Ladino. Related to the word "*tam*" (to end). The Bible often calls the land of Israel "Land of milk and Honey," in the Jewish tradition it refers to Date Honey. - Exodus 3:8

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
וַיֵּאָחֵז אֲבוֹתֵינוּ, שְׂיִתְמוּ
אֹיְבֵינוּ שׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי
רַעְתָּנוּ: יִתְמוּ חַטָּאִים מִן-
הָאָרֶץ וְרָשָׁעִים עוֹד אֵינָם
בְּרַכִּי נַפְשִׁי אֶת-יְיָ: וּבְחַסְדְּךָ
תַּצְמִית אֹיְבֵי וְהַאֲבַדְתָּ כָּל-
צָרָי נַפְשִׁי כִּי אֲנִי עַבְדְּךָ:

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
nuestros padres, ke se atemen
pekadores de la tierra i malos
mas non eyos: Bendize mi alma
a Adonay, i kon Tus mercedes
tajare mis enemigos, i
depyedreras todos
angustyadores de mi alma, ke
yo Tu syervo:

Pslm.
104:35

Pslm.
143:12

May it be Your will Lord our God and God of our ancestors, that our enemies, haters, and those who seek our harm time be dated. May sinners be consumed from the earth, And the wicked be no more. Bless the Lord, O my soul! In your unfailing love, silence all my enemies and destroy all my foes, for I am your servant:



Gourd or squash. *Qara* in Aramaic. *Kalavasa* in Ladino. Related to the Hebrew words *Qara* (to announce).

יְהִי רָצוֹן מִלְּפָנֶיךָ יִי אֱלֹהֵינוּ
וְאֵלֵּי אֲבוֹתֵינוּ, שֶׁתִּקְרַע רוּעַ
גֹּזֵר דִּינֵנוּ, וְיִקְרָא לְפָנֶיךָ
זְכוֹתֵינוּ:

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
muestros padres, ke arazges
malisya de setensya de
muestro din i ke se melden
delante de Ti nuestros
zahiyoth.

May it be Your will Lord our God and God of our ancestors, that the evil of our verdicts be squashed.

Pomegranate. *Rimon* in Hebrew. *Granada* in Ladino. This is the prayer recited on the Pomegranate - that our *mişyoth* should be as numerous as the seeds of the pomegranate. (Some in the Turkish Community have the custom of only eating the pomegranate on the second night to support a new *sheḥiyanu* prayer on something new).



יְהִי רָצוֹן מִלְּפָנֶיךָ יִי אֱלֹהֵינוּ
וְאֵלֵּי אֲבוֹתֵינוּ, שִׁירְבוּ
זְכוֹתֵינוּ כְּרִימון: שְׁנֵאמַר,
כִּפְלַח הָרִמּוֹן רִקְתָּךְ מִבְּעַד
לְצִמְתָּךְ:

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
muestros padres, ke se
muchiguen nuestros zakhioth
komo la granada, ke ansi dize
el pasuq, komo pedaso de la
granada tu syen, de parti a tu
krencha.

Songs
6:7

May it be Your will Lord our God and God of our ancestors, that our merits may be plentiful as the seeds of a pomegranate. As it is said: Your temples behind your veil are like the halves of a pomegranate.

Black eyed peas OR fish. *Lubiya* or *rubiya* in Aramaic. *Avikas* or *Peshkado* in Ladino. This is related to the Hebrew words "*rab*" (many)



יְהִי רָצוֹן מִלְּפָנֶיךָ יִי אֱלֹהֵינוּ
וְאֵלֵּי אֲבוֹתֵינוּ, שִׁירְבוּ
זְכוֹתֵינוּ,

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
muestros padres, ke se
muchiguen nuestros zakhioth
(de las Avikas):

For Beans: (כְּרוֹבִיָּא)

For Fish: (כְּדָגִים שְׁבִים)

May it be Your will Lord our God and God of our ancestors, that our merits shall be bountiful like the quantity of rubiya.

Ram's head, or the head of another animal or fish. *Rosh* in Hebrew.
Kavesa de Kordera in Ladino.



יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ
וְאֵלֵּי אֲבוֹתֵינוּ, שְׁנֵהֵיָה
לְרֹאשׁ וְלֹא לְזָנָב,

:*(If sheep's head add*

וְתִזְכּוֹר לָנוּ אֵילֹן שֶׁל יִצְחָק

אֲבִינוּ (עָלָיו הַשְׁלוֹם):

Sea voluntad delante de Ti
Adonay nuestro Dyo i Dyo de
nuestros padres, ke seamos
por kavesera i non por kola: i
acodra a nozotros su barvez de
Yishaq nuestros Padre ('alay
áshalom).

May it be Your will Lord our God and God of our ancestors, that we be
a head and not a tail; In remembrance of the ram of Isaac, our
Forefather (Peace be upon him).

Recipes



KALAVASA

Helou 'ara'

Candied Spaghetti Squash

INGREDIENTS

1/2 spaghetti squash

1 cup water

1 cup sugar

3 pieces of mastic

or 1 tsp. rose water



DIRECTIONS

PART 1:

Fill pot with water and boil.

Cut squash in half, scoop out pits, and discard the pits. Place half of the spaghetti squash into boiling water on one side for 15 minutes. Then carefully flip it over to boil on the other side for another 15 minutes. Take out and let sit until cool enough to handle.

Scrape the insides of the cooked spaghetti squash with a fork into a bowl and set aside. Once cool enough to handle, squeeze out any excess liquid from the squash.

PART 2:

Combine the sugar and water in a small saucepan. Heat on medium-high heat and whisk until all the sugar has dissolved in the water.

Once the syrup is boiling, lower the heat to medium and let simmer for 8 minutes. Turn off the heat and add the mastic or rose water.

Keep a steady simmer on the simple syrup and add the spaghetti squash to the syrup and stir around. Let simmer for 5-7 minutes. Carefully remove the spaghetti squash from the simple syrup and let plate it. Serve at room temperature.

KEFTIKAS DE PRASA

Ijjé bekerraté
Leek Fritters

INGREDIENTS

1 cup plus 2 tablespoons
vegetable oil
1 pound leeks, chopped
(white and light green parts)
1 tsp. kosher salt
6 eggs, beaten
1 tsp. allspice



Yield: 4 to 6 servings

DIRECTIONS

PART 1:

In a medium skillet, heat 2 tablespoons of vegetable oil over medium-high heat. Add the leeks and sauté for 2 to 3 minutes, or until soft. Add the salt.

In a medium mixing bowl, combine the leeks, eggs, and allspice. Mix well.

PART 2:

Heat the remaining 1 cup vegetable oil in a skillet over medium heat. When the oil sizzles upon contact with a droplet of water, drop 1 tablespoon of the egg batter into the pan. Slightly flatten the mound of batter with the back of a spoon. Continue adding as many mounds of the batter as the skillet will allow. Fry for 2 minutes, or until golden, turning once. Drain the fritters on paper towels. Repeat this process with the remaining batter, and if necessary, add more oil.

KEFTIKAS DE PAZI

Ijjé Silleq

Swiss Chard Fritters

INGREDIENTS

1 cup plus 2 tablespoons
vegetable oil

1 large bunch Swiss chard,
rinsed and coarsely chopped

1 tsp. kosher salt

6 eggs, beaten

1 tsp. allspice

Yield: 4 to 6 servings



DIRECTIONS

In a medium skillet, heat 2 tablespoons of the vegetable oil over medium-high heat. Add the Swiss chard and sauté for 2 to 3 minutes, or until soft. Add the salt.

In a medium mixing bowl, combine the leeks, eggs, allspice. Mix well.

Heat the remaining 1 cup vegetable oil in a skillet over medium heat. When the oil sizzles upon contact with a droplet of water, drop 1 tablespoon of the egg batter into the pan. Slightly flatten the mound of batter with the back of a spoon. Continue adding as many mounds of the batter as the skillet will allow. Fry for 2 minutes, or until golden, turning once. Drain the fritters on paper towels. Repeat this process with the remaining batter, and if necessary, add more oil.

AVIKAS KON KARNE

Loubiyé beLahmé

Black eyed peas with meat



INGREDIENTS

2 tbsp. olive oil
1 pound boneless beef
stew meat, 1-inch cubes
1 tsp. allspice
1 tsp. kosher salt
2 cups fresh or frozen
black eyed peas, or **8**
ounces dried black eyed
peas, soaked overnight or
for 6 to 8 hours and
drained

Yield: 8 to 10 servings

DIRECTIONS

In a medium saucepan, Add the olive oil and meat to the saucepan and brown for 4 to 5 minutes, or until the meat is seared on all sides. Add salt, allspice and stir.

Add black eyed peas. If using frozen peas, add 3 cups water. With fresh peas, add 4 cups water. Increase the heat to medium-high. Bring to slight boil. Cover and reduce heat to medium-low and simmer for 1 hour, or until the meat is tender.

Birkath 'Ammazon *Blessing After the Meal*



אַבְרָכָה אֶת-יְי בְּכָל-עֵת. תָּמִיד תִּהְיֶה בְּפִי: סוֹף דְּבַר הַכֹּל נִשְׁמָע, אֶת-הָאֱלֹהִים יֵרָא וְאֶת-מִצְוֹתָיו שְׂמֹר כִּי-זֶה כָּל-הָאָדָם: תִּהְיֶה יְי וְדַבְרֵי ויִבְרַךְ כָּל-בָּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נִבְרַךְ יְה, מִעַתָּה וְעַד-עוֹלָם, הַלְלוּהָ:

הַמְזֻמֵּן (Leader): הֵב לָן וְנִבְרִיךְ לְמַלְכָּא עֲלָאָה קְדִישָׁא. (וְעוֹנִים: שְׁמִים.) בְּרָשׁוֹת מַלְכָּא עֲלָאָה קְדִישָׁא (בִּשְׁבַת: וּבְרָשׁוֹת שְׁבַת מַלְכָּתָא) (וּבְרָשׁוֹת יוֹמָא טַבָּא אֲשַׁפְּזָא קְדִישָׁא) (וּבְרָשׁוֹת מוֹדֵי וְרִבּוּתֵי) וּבְרָשׁוֹתֵכֶם. וְדַבֵּר אֵלַי, זֶה הַשְּׁלַחֵן אֲשֶׁר לִפְנֵי יְי:

הַמְזֻמֵּן (Leader): נִבְרַךְ (אִם הֵם עֲשָׂרָה או יוֹתֵר מוֹסִיף: אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ.

הַמְסוֹבִין (Participants): בְּרוּךְ (בַּעֲשָׂרָה או יוֹתֵר מוֹסִיפִים: אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבִטְוֹבוֹ הַגָּדוֹל (בִּשְׁבַת וְהַקְדוּשׁ) חַיֵּינוּ.

הַמְזֻמֵּן (Leader): בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבִטְוֹבוֹ הַגָּדוֹל (בִּשְׁבַת וְהַקְדוּשׁ) חַיֵּינוּ.

הַמְזֻמֵּן (Leader): נִבְרַךְ (אִם הֵם עֲשָׂרָה או יוֹתֵר מוֹסִיף אֱלֹהֵינוּ) שְׁהַשְׁמַחָה בְּמַעֲוֵנוּ שְׂאֲכַלְנוּ מִשְּׁלוֹ.

הַמְסוֹבִין (Participants): בְּרוּךְ (בַּעֲשָׂרָה או יוֹתֵר מוֹסִיפִים: אֱלֹהֵינוּ) שְׁהַשְׁמַחָה בְּמַעֲוֵנוּ שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבִטְוֹבוֹ הַגָּדוֹל חַיֵּינוּ

הַמְזֻמֵּן (Leader): בְּרוּךְ (אִם הֵם עֲשָׂרָה או יוֹתֵר מוֹסִיף אֱלֹהֵינוּ) שְׁהַשְׁמַחָה בְּמַעֲוֵנוּ שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבִטְוֹבוֹ הַגָּדוֹל חַיֵּינוּ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵנּוּן אֶת-הָעוֹלָם כְּלוּ בְּטוּבוֹ בְּחוּן
 בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ
 הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזֶּן מִזֶּן תָּמִיד לְעוֹלָם וְעַד, כִּי
 הוּא אֵל זֶן וּמִפְרָגִים לְכָל. וְשִׁלְחָנוּ עֲרוּךְ לְכָל, וְהִתְקִין מַחֲיָה וּמִזֶּן
 לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרֹב חֶסֶד, כְּאֹמֹר, פֹּתַח אֶת-
 יָדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן. בְּרוּךְ אַתָּה, יי, הֵנּוּן בְּרַחֲמָיו אֶת-הַכֹּל:

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה
 וְרַחֲבָה, בְּרִית וְתוֹרָה, חַיִּים וּמִזֶּן, עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם,
 וּפְדִיתָנוּ מִבֵּית עַבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
 שֶׁלַּמְדָתָנוּ, וְעַל חֻקֵּי רְצוֹנְךָ שֶׁהוֹדַעְתָנוּ וְעַל חַיִּים וּמִזֶּן שֶׁאַתָּה זֶן
 וּמִפְרָגִים אוֹתָנוּ:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אָנוּ מוֹדִים לָךְ, וּמְבָרְכִים אֶת-שְׁמֶךָ, כְּאֹמֹר
 וְאֶכְלֶת וְשִׁבְעֶת וּבִרְכָתְךָ אֶת-יי אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.
 בְּרוּךְ אַתָּה, יי, עַל הָאֶרֶץ וְעַל הַמִּזֶּן:

רַחֵם, יי אֱלֹהֵינוּ, עָלֵינוּ וְעַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל
 הָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל הַיְכָלְךָ, וְעַל מַעֲוֹנֶךָ, וְעַל דְּבִירְךָ, וְעַל
 הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֲבִינוּ, רַעֲנוּ, זִנְנָנוּ,
 פְּרָגְסָנוּ, כְּלָפְלָנוּ, הַרְוִיחְנוּ, הַרוּח-לָנוּ מִהֲרָה מְכַל-צָרוֹתֵינוּ, וְאֵל-
 תַּצְרִיכֵנוּ יי אֱלֹהֵינוּ, לַיְדֵי מַתָּנוֹת בָּשָׂר וָדָם, וְלֹא לַיְדֵי הַלְוָאָתָם.
 (שְׁמַתְנָתָם מַעוֹטָה וְחִרְפָתָם מְרָבָה), אֵלָּא לַיְדֵי הַמְלָאָה, וְהִרְחַבָה,
 הַעֲשִׂירָה וְהַפְתוּחָה, יְהִי רְצוֹן, שְׁלֹא נִבּוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא נִכָּלֵם
 לְעוֹלָם הַבָּא וּמַלְכוּת בֵּית דָּוִד מִשִּׁיחָךָ תַּחֲזִירָנָה לְמִקּוּמָהּ בְּמַהֲרָה
 בְּיָמֵינוּ:

On Shabbath Add:

רַצָּה וְהַחֲלִיצָנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשָּׁבָת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה. כִּי
 יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא מִלִּפְנֵיךָ, נִשְׁבּוֹת בּוֹ וְנִנְחַם בּוֹ בְּאַהֲבָה בְּמִצְוֹת חֻקֵּי רְצוֹנְךָ, וְאֵל
 תְּהִי צָרָה וְנִגּוֹן בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ כִּי אַתָּה הוּא בַּעַל
 הַנְּחֻמוֹת. וְאֵף עַל פִּי שֶׁאֶכְלָנוּ וְשָׁתִינוּ, חֶרֶב בֵּיתְךָ הַגָּדוֹל וְהַקְדוֹשׁ לֹא שִׁכַּחְנוּ, אֵל-
 תִּשְׁכַּחְנוּ לְנֶצַח וְאֵל תִּנְחַחְנוּ לְעַד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

On Rosh 'Ashana Add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא יַגִּיעַ, יֵרָאֶה, וְיִרְצֶה, יִשְׁמַע, יִפְקֹד,
וְיִזְכֵּר וְיִזְכָּרְנוּ, וְיִזְכְּרוּ אֲבוֹתֵינוּ, וְזָכוּנוּ יְרוּשָׁלַיִם עִירָךְ, וְזָכוּנוּ מְשִׁיחַ
בְּיָדְךָ עַבְדְּךָ, וְזָכוּנוּ כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לִפְלִיטָה לְטוֹבָה
לְחַן וּלְחַסֵּד וּלְרַחֲמִים,

בְּיוֹם הַזִּכְרוֹן הַזֶּה וּבְיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה

לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ, וְזָכְרֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ
לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. בְּדִבְרֵי יְשׁוּעָה וְרַחֲמִים, חוּס
וְחַנּוּנוֹ, וְחַמּוּל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ
חַנוּן וְרַחוּם אַתָּה:

וְתִבְנֶה יְרוּשָׁלַיִם עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יי, בּוֹנֵה
בְּרַחֲמֵינוּ בְּנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ. אָמֵן:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, לַעֲד הָאֵל, אָבִינוּ, מִלְּפָנֶינוּ,
אֲדִירָנוּ, בּוֹרְאָנוּ, גּוֹאֲלָנוּ, קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.
הַמֶּלֶךְ הַטוֹב, וְהַמְּטִיב לְכָל, שְׂבָכָל-יוֹם וְיוֹם הוּא הַטֵּיב לָנוּ, הוּא
מְטִיב לָנוּ, הוּא יְטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ
לַעֲד, חֵן וְחַסֵּד וְרַחֲמִים וְרוּחַ וְהַעֲלָה וְכָל-טוֹב.

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח עַל כֶּסֶף כְּבוֹדוֹ.

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח בְּשָׁמַיִם וּבָאָרֶץ.

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח בָּנוּ לְדוֹר דּוֹרִים.

הַרְחֵמֵנוּ, הוּא קָרַן לַעֲמֹ יָרִים.

הַרְחֵמֵנוּ, הוּא יִתְפָּאֵר בָּנוּ לְנֶצֶחַ נְצָחִים.

הַרְחֵמֵנוּ, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד וְלֹא בְּבוּז, בְּהִתֵּר וְלֹא בְּאִסּוּר, בְּנִחַת

וְלֹא בְּצַעַר, בְּרוּחַ וְלֹא בְּצַמְצוּם.

הַרְחֵמֵנוּ, הוּא יִתֵּן שָׁלוֹם בֵּינֵינוּ.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח בְּרָכָה רַחוּהָ וְהַעֲלִיחָה בְּכָל-מַעֲשֵׂה יְדֵינוּ.

הַרְחֵמֵנוּ, הוּא יַעֲלִיחַ אֶת-דְּרָכֵינוּ.

הַרְחֵמֶן, הוּא יִשְׁבּוֹר עוֹל גְּלוּת מִהֶרָה מֵעַל צְוֹאֲרָנוּ.
הַרְחֵמֶן, הוּא יוֹלִיכֵנוּ מִהֶרָה קוֹמְמִיּוֹת לְאַרְצָנוּ.
הַרְחֵמֶן, הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף.
הַרְחֵמֶן, הוּא יִפְתַּח לָנוּ אֶת־יְדוֹ הַרְחֵבָה.
הַרְחֵמֶן, הוּא יִבְרַךְ כָּל־אֶחָד וְאֶחָד מִמֶּנּוּ בִשְׁמוֹ הַגָּדוֹל כְּמוֹ
שְׁנַת־בְּרָכּוֹ אֲבוֹתֵינוּ, הַקְדוּשִׁים וְהַטְהוּרִים, אֲבָרְהָם יִצְחָק וְיַעֲקֹב,
בְּכָל, מִכָּל, כָּל. כֵּן יִבְרַךְ אוֹתָנוּ יַחַד בְּרָכָה שְׁלֵמָה וְכֵן יִהְיֶה רְצוֹן
וְנֹאמַר אָמֵן.
הַרְחֵמֶן, הוּא יִפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמוֹ.

(בשבת) הַרְחֵמֶן, הוּא יַנְחִילָנוּ עוֹלָם שְׁכָלוֹ שִׁבְתָּ, וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.
(בראש השנה) הַרְחֵמֶן, הוּא יַחְדֹּשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה
וּלְבָרָכָה.

(ביום טוב) הַרְחֵמֶן, הוּא יַנְחִילָנוּ יוֹם שְׁכָלוֹ טוֹב.
הַרְחֵמֶן, הוּא יַשֵּׁעַ תּוֹרָתוֹ וְאֶהְבֵּתוּ בְּלִבָּנוּ וְתִהְיֶה יִרְאָתוֹ עַל פָּנֵינוּ
לְבִלְתִּי נִחָטָא.

אורח אומר Blessing of a Guest for Their Host

הַרְחֵמֶן, הוּא יִבְרַךְ אֶת־הַשְּׁלֵחַן הַזֶּה שְׂאֵכְלָנוּ עָלָיו וְיִסְדֵּר בּוֹ כָּל־מַעֲדָי עוֹלָם, וְיַהֲרִיב
כְּשִׁלְחָנוּ שֶׁל אֲבָרְהָם אָבִינוּ. כָּל־רֹעֵב מִמֶּנּוּ יֵאָכֵל, וְכָל־צָמָא מִמֶּנּוּ יִשְׁתֶּה. וְאֵל יַחֲסֹר מִמֶּנּוּ
כָּל־טוֹב לְעַד וּלְעוֹלָמֵי עוֹלָמִים, אָמֵן.

הַרְחֵמֶן, הוּא יִבְרַךְ אֶת בַּעַל הַבֵּית הַזֶּה, וּבַעַל הַסְּעוּדָה הַזֹּאת. הוּא וּבְנָיו וְאִשְׁתּוֹ וְכָל־
אֲשֶׁר לוֹ. בְּבָנִים שְׂוִיחֵי וּבְנָכְסִים שְׂוִירָבוּ. בְּרַךְ יֵי חִילוֹ וּפַעַל יְדָיו תִּרְצֶה. וְיַהֲרִיב נִכְסָיו
וּנְכָסֵינוּ מַצְלָחִים וְקָרוֹבִים לְעִיר, וְאֵל יִזְדַּקֵּק לְפָנָיו, וְלֹא לְפָנֵינוּ, שׁוּם דָּבָר חָטָא וְהִרְהוּר
עוֹן, שֶׁשׁ וְשִׁמְח כָּל־הַיָּמִים בְּעֶשֶׂר וּכְבוֹד מַעֲתָה וְעַד־עוֹלָם. לֹא יִבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא
יִכָּלֵם לְעוֹלָם הַבָּא. אָמֵן. כֵּן יִהְיֶה רְצוֹן.

הַרְחֵמֶן, הוּא יַחְיִינוּ וְיִצְבְּנוּ וּיִקְרָבֵנוּ לַיְמֹת הַמְּשִׁיחַ וּלְבִגְנֵן בֵּית־
הַמִּקְדָּשׁ וְלַחַיֵּי הָעוֹלָם הַבָּא.

מגדול ישועות מלכו, ועשה חסד למשיחו לְדוֹד וּלְזָרְעוֹ עַד-עוֹלָם:
 כפירים רשו ורעבו, ודורשי יי לא-יחסרו כל-טוב; נער הייתי גם-
 זקנתי ולא-ראיתי צדיק נעוּב, וזָרְעוֹ מִבְּקֶשׁ-לֶחֶם: כָּל-הַיּוֹם חוֹנֵן
 וּמְלֹוּה וּזְרָעוֹ לְבָרָכָה: מִה-שְּׂאֲכָלְנוּ יְהִיָּה לְשִׁבְעָה, וּמִה-שִּׁשְׁתִּינוּ
 יְהִיָּה לְרִפּוּאָה, וּמִה-שֶׁהוֹתַרְנוּ יְהִיָּה לְבָרָכָה, בְּדִכְתִּיב, וַיִּתֵּן לַפְּנִיָּהם
 וַיֹּאכְלוּ וַיִּזְתְּרוּ כְּדָבָר יי: בְּרוּכִים אַתֶּם לַי עֲשֵׂה שְׁמִים וְאַרְץ: בְּרוּךְ
 הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּי, וְהִיָּה יי מְבַטְחוֹ: יי עוֹ לַעֲמוֹ יִתֵּן, יי יִבְרֹךְ
 אֶת-עַמּוֹ בְּשָׁלוֹם:

כי השביע נפש שקקה ונפש רעבה מלא-טוב: הודו ליי כי טוב, כי
 לעולם חסדו: הודו ליי כי טוב, כי לעולם חסדו: השמים שמים ליי,
 והארץ נתן לבני אדם:

עשה שלום במרומי, הוא ברחמי יעשה שלום, עלינו ועל כל-עמו
 ישראל, ואמרו אמן:



Ya Komimos

Ya komimos i bevimos i al Dyo santo Barukh Oo uḅarukh shemo bendishimos. Ke mos dyo i mos dara, pan para komer, i panyos para vistir, i anyos, muchos i buenos, para bivir. El Padre el grande ke mande al chiko, asegun tenemos de menester para muestras kazas i para nuestros ijos. El Dyo mos oyga i mos aresponda, i mos apiade por su nombre el grande, ke somos almikas sin pekado. 'Odu LeAdonai ki ʔoḅ ki le'olam ḥasdo. 'Odu LeAdonai ki ʔoḅ ki le'olam ḥasdo. Syempre mejor, nunka peor, nunka mos manke en la meza del Kriador. Amen.

Ya Komimos

We have eaten and we have drunk and we have blessed the Holy One, blessed be He and blessed be His Name. Who has given us, and may He continue to give us, bread to eat and clothes to wear and years, many and good ones, to live. May the Great Father send to us and answer us and may He forgive us for the sake of His Great Name, for we are little souls without sin. Give thanks to Adonai for His mercy endures forever. Give thanks to Adoni for His mercy endures forever. Always better, never worse, may we never lack a thing at the table of the Creator. Amen

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Tizku LeShanim Rabboth!

תִּזְכּוּ לְשָׁנִים רַבּוֹת

Anyada Buena i Dulce!

Sephardic Jewish Brotherhood Foundation
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Tora Thought for the Simanim Seder

"Now that you have said that a sign (simana) is a substantial matter, a person should be accustomed to eat, at the start of the year, gourd, black eyed peas, leeks, beets, and dates" (BT Keritot 6a). Rashi explains that among these vegetables are those that grow quickly and those that are sweet, meaning, that it is good on Rosh 'Ashana to eat vegetables that symbolize fast growth, flourishing, and sweetness, so that they should be a sign and symbol that the entire year should continue in this manner in all aspects of life...**However it is not in the eating of these fruits and vegetables that a good sign for the new year is truly manifested, but rather, through all the ways a person conducts themselves on this first day of the year...**"

- Ribbi Ḥayim David 'Alevy, Maqor Ḥayim 4:210

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Tora Thoughts and Children's Activity



The following ceremony, according to the Sephardic tradition, is conducted at home on both nights of Rosh 'Ashana. One should ensure that they have wine, bread, sugar or honey, apples, leeks, spinach or beets, dates, pumpkin or squash, pomegranate, fish or black eyed peas, and fish head or lambs head to perform the Simanim service. Each home should be sure to follow its own family customs.

Torah Thought for the Simanim Seder

"Now that you have said that a sign (simana) is a substantial matter, a person should be accustomed to eat, at the start of the year, gourd, black-eyed-peas, leeks, beets, and dates" (BT Keritot 6a). Rashi explains that among these vegetables are those that grow quickly and those that are sweet, meaning, that it is good on Rosh 'Ashana to eat vegetables that symbolize fast growth, flourishing, and sweetness, so that they should be a sign and symbol that the entire year should continue in this manner in all aspects of life...**However it is not in the eating of these fruits and vegetables that a good sign for the new year is truly manifested, but rather, through all the ways a person conducts themselves on this first day of the year...**

Ribbi Hayim Dayid 'Alevy, Maqor Hayim 4:210

Children's Activity Suggestion

For younger children, sit with them before the holiday and ask them what they hope will grow in the new year. Provide examples such as flowers and fruits, as well as things like kindness and help so they know that their responses can be either concrete or abstract. The main idea is for them to generate ideas that are as specific as possible. Four or five items is plenty. You can also ask them about what is sweet in their life that they hope there is more of in the new year, again offering a few examples to support them. Depending on their age, have your children write and decorate their list or write the list for them of the ideas they had and have them decorate it. At some point during the simanim seder, invite your children to share the list by either reading it aloud, showing it, or both.

For families with older children, assign everyone in the family another family member or guest they know well. Before the holiday, each person should then think of two ways their assigned individual helps them grow or adds sweetness to their life and write them down. At the simanim seder, have everyone share their thoughts.