

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד

בלב אהד

**DAVENING SCHEDULE****Sunday, September 1**

Selichos:	1:00 am
Shacharis:	8:00 am
Mincha/Maariv:	7:15 pm

Monday-Tuesday

Selichos (Monday):	7:45 am
Selichos (Tuesday):	6:10 am
Shacharis:	6:30 am
Mincha/Maariv:	7:15 pm

Wednesday

Selichos:	5:15 am
Shacharis followed by Hataras Nedarim:	6:30 am

Rosh Hashanah, 1st Day

Eruv Tavshilin	
Candle Lighting:	7:14 pm
Mincha/Maariv:	7:15 pm
Shacharis:	7:30 am
Drasha:	10:30 am
Shofar/Musaf:	11:15 am
Mincha:	6:15 pm
Tashlich after Mincha	

Rosh Hashanah, 2nd Day

Maariv:	8:30 pm
Candle Lighting:	8:41 pm
Shacharis:	7:30 am
Drasha:	10:30 am
Shofar/Musaf:	11:15 am

Shabbos Shuva — Parshas Ha'azinu

Candle Lighting:	7:11 pm
Friday Mincha:	7:15 pm

Shabbos day

Shacharis:	8:30 am
Rabbi's Shabbos Shuva Drasha:	5:00 pm
Mincha:	6:20 pm
Maariv:	8:20 pm
Shabbos is over after:	8:41 pm

Sunday, September 8 — Tzom Gedalyah

Fast begins:	5:11 am
Selichos and Shacharis:	7:30 am
Mincha:	6:45 pm
Fast ends:	8:18 pm

Monday-Thursday

Selichos and Shacharis:	6:00 am
Mincha/Maariv:	6:55 pm

Friday — Erev Yom Kippur

Selichos and Shacharis:	6:15 am
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Kaparos after Shacharis:	
Mincha with Viduy:	4:00 pm
Seudah Hamafsekes/Bless children	
Candle Lighting:	7:00 pm
Kol Nidrei:	7:10 pm
Maariv:	7:40 pm

Yom Kippur Day — Shabbos Kodesh

Shacharis:	8:00 am
Torah Reading:	11:15 am
Yizkor/Musaf:	11:45 am
Mincha:	4:50 pm
Neila:	6:25 pm
Maariv with Tekias Shofar:	8:15 pm
Fast ends:	8:29 pm

Sunday, September 15

Shacharis:	7:55 am
Mincha:	6:50 pm

Monday-Tuesday

Shacharis:	6:30 am
Mincha:	6:50 pm

Wednesday

Shacharis:	6:30 am
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Sukkos, 1st Day, Thursday, September 19

Eruv Tavshilin	
Candle Lighting:	6:52 pm
Mincha/Maariv:	6:55 pm
Shacharis:	8:30 am
Mincha:	6:45 pm

Sukkos, 2nd Day

Maariv:	8:15 pm
Candle Lighting:	8:22 pm
Shacharis:	8:30 am

Shabbos Chol Hamoed, September 21

Candle Lighting:	6:48 pm
Mincha/Maariv:	6:50 pm
Shacharis:	8:30 am
Mincha:	6:10 pm
Maariv:	8:00 pm
Shabbos is over after:	8:18 pm

Sunday-Tuesday Chol Hamoed

Shacharis:	7:30 am
Mincha/Maariv:	6:40 pm

Wednesday — Hoshana Rabbah

Shacharis:	7:00 am
Eruv Tavshilin	
Candles for Yom Tov:	6:40 pm
Mincha/Maariv (followed by short bidding and hakafos):	6:40 pm

Thursday — Shmini Atzeres

Shacharis:	8:30 am
Yizkor/Drasha/Tefillas Geshem/ Musaf:	10:45 am
Mincha:	6:10 pm
Farewell to the Sukkah	
Maariv:	8:00 pm
Candle Lighting:	8:12 pm
Bidding following Maariv	
Hakafos/five aliyos:	8:50 pm

Friday — Simchas Torah

Shacharis/Hallel:	8:00 am
Bidding:	9:30 am
Hakafos/Krias HaTorah:	10:15 am
Musaf/Mincha:	2:00 pm ish
Candle Lighting:	6:37 pm
Kabbalas Shabbos:	6:40 pm

Tiferes Yisroel Minhagim**EREV ROSH HASHANAH**

- Because we are marbeh b'tachanunim on erev R"H, we begin selichos earlier than on the other days on which we say selichos.
- Men should go to the mikveh after chatzos.
- Hataras Nedarim (the annulment of vows) should be said before a beis din of three men, after shacharis. A man can have his wife in mind as well, although a woman can do it for herself if she wants to. The beis din requirements for hataras nedarim are not as strict as usual, e.g., a relative can be a member of the beis din.

SHOFAR AND KITTEL

- Men wear a kittel during the day on Rosh Hashanah. At night, only the shaliach tzibur wears a kittel.
- During the day, the shofar is blown as follows: one set before musaf, one set during the silent Amidah of musaf, one set during chazaras ha'shatz, and the last ten during the final Kaddish (according to nusach sfard).
- We sing a lot during davening, to awaken our kavanah, and to uplift our davening.

ROSH HASHANAH GREETING

- After maariv on R"H night, we greet each other with: "L'shanah tova tikasevu v'seichaseimu l'altar l'chayim tovim ul'shalom, basifran shel tzadikim gamurim"

(May you be inscribed and sealed immediately for a good year, for good life, and for peace, in the book of the completely righteous).

Y'HI RATZONS AND SPECIAL FOODS

- It is a minhag of Bnai Yisroel to eat special foods on R"H night, and say the y'hi ratzons corresponding to those foods. Refer to the R"H machzor.
- From R"H through Shemini Atzeres, Rabbi Goldberger's minhag is to use honey at the table on the challah, rather than salt. Salt may be on the table. During this time, no sour or sharp foods are eaten, e.g., no horeseradish through Shemini Atzeres.
- On Simchas Torah we resume the use of salt on challah, and sour or sharp foods can be eaten again.

TASHLICH

- Many kehillas say tashlich on the first day of R"H, after mincha. It is Rabbi Goldberger's minhag to say tashlich on the day before erev Yom Kippur. This is the day on which the pizmon, that is recited responsively during selichos, is based on the yud gimel midos harachamim (the thirteen attributes of HaShem's mercy). In either case, it is still possible, though not preferable, to make tashlich as late as Hoshana Rabbah.
- Tashlich begins with "Mi Kel kamocho," and continues with the bakashos that follow.

SECOND DAY ROSH HASHANAH

- Candle lighting is 72 minutes after shkia. No preparations for the second day may be started until after this time.
- We daven maariv one hour after shkia.

KAPPAROS: CHICKEN OR MONEY

- If using a chicken, it should be waved over each family member's head in their presence. Give tzedaka of \$5/person. If using money, use coins, not paper money, waving the coins over each person's head.
- Give the money to tzedaka; \$5/person.

EREV YOM KIPPUR

- It is a mitzva to eat and drink on erev Y"K. Rabbi Goldberger's minhag is to have a fleishig seudah in the morning before chatzos. The pizmon from the erev Y"K selichos, "Machar Yihyeh Haos Hazeh," is said at this seudah.
- The seuda hamafsektes is after mincha. Kreplach are eaten at this seudah.
- Mikveh is a chiyuv for men.
- It is a long-standing minhag (especially among Chasidim) for women and girls under Bas Mitzvah, to go to the mikveh erev Y"K (girls over Bas Mitzvah should not go to the mikveh until after they are married). This immersion is for spiritual

purity and does not remove the status of nidda. (The women's mikveh in Baltimore is open for a short period of time erev Y"K morning for this purpose.)

- During or following the seudah hamafsektes, the father benches the children with the special erev Y"K bracha that is found in the Y"K machzor.
- A Ner Neshama is lit. One per family is sufficient. This is in addition to any yearzeit candles the family may be lighting.

YOM KIPPUR GREETING

- After Rosh Hashanah, and through Yom Kippur, we greet each other with "G'mar chasima tova" (which has the general meaning of: May you be conclusively sealed for the good).
- Men wear a kittel and tallis all through Y"K.
- Following havdalah on motzei Y"K, there is a special Hamavdil recited, as printed in the machzor.
- Kiddush L'vanah is recited after maariv on motzei Y"K.
- There is an inyan to begin a little bit of work on the Sukkah on motzei Y"K.

SUKKOS

- It is a mitzvah to eat and sleep in the Sukkah.
- Our minhag is not to wear tefillin during Chol Hamoed. It is our minhag to wear Shabbos/Yom Tov clothing during Chol Hamoed.
- Binding the lulav: Most kehillos hold the lulav with three haddasim to the right of the spine, and two aravos to its left, according to the Shulchan Aruch. Rabbi Goldberger binds his lulav differently, according to the minhag of the Arizal.
- Waving the lulav: the lulav is waved according to nusach sfard, following the minhag of the Arizal:
 - While facing east — right, left, forward, up, down, back. Wave in each direction three times, each time returning the lulav to your heart and standing facing forward. Turn completely around for the back waving, and never point the lulav down for down waving; kneel instead.
 - Waving during Hallel: four times total — once during the first Hodu laHashem, twice during Ana Hashem, and once during the last Hodu laHashem.
 - Hodu waving: one direction for each word. Do not wave the lulav when reciting the word Hashem; e.g., right, while saying Hodu, then stand still for Hashem, then continue for each word in each respective direction.
 - Ana waving: two directions for each word. Do not wave the lulav when reciting the word Hashem; e.g., right and left while saying Ana, then stand still for

Hashem, forward and up while saying Hoshiah, down and back while saying Na.

HOSHANAH RABBAH

- Some have the minhag to stay up and learn Torah H"R night. There is also a minhag to read Mishneh Torah (the entire book of Devarim) from a sefer Torah on H"R night.
- The rings are removed from the lulav before Hallel.
- We hold the lulav and esrog for the first seven hoshanah hakafos, and the tachanunim that follow, until taaneh emunim. At taaneh emunim, we put down the lulav and esrog and pick up the bundle of five hoshanahs (aravos).
- Upon completion of the tachanunim, the hoshanahs are beaten on the floor exactly five times.
- There is a fleishig morning seuda where kreplach are eaten. Rabbi Goldberger's minhag is to recite the first paragraph of Aleinu forward and backward seven times: i.e., word by word forward, then word by word backward, repeated seven times.

SHEMINI ATZERES

- Following maariv on Sh"A night, we have seven short hakafos, while dancing with the Torah. The Rabbi dances the beginning of the first hakafa alone.
- It is our minhag to eat in the sukkah, but you should not sleep in the sukkah.
- Do not say the bracha leyshev basukkah.
- Farewell to the Sukkah after mincha. The Rabbi leads nigunim in the shul sukkah every year at this time.

SIMCHAS TORAH

- No longer use the sukkah.
- Hakafos at maariv and shacharis, with the Torahs. The Rabbi dances the beginning of the first hakafa alone, both maariv and shacharis.
- At our shul, the hakafos continue well into the afternoon, followed by musaf and mincha. This is followed by a joyous S"t meal, either at home or collectively in shul.
- S"t is the yearzeit of our Rabbi's Rebbe, Moreinu Harav Shloime Twerski, zecher tzadik livracha, who passed away in 5742 on this day. Zechuso yagaen alenu v'al kol Yisroel.

Yizkor

by Rabbi Zalman Abraham
(from askmoses.com)

In Yizkor, the souls of the departed are remembered in prayer to G-d and in monetary pledges to charity. It is founded upon the principle that a mitzvah of the living affects the souls of the deceased when performed in their memory.

The Midrash (Sifri: Shoftim) states that even departed souls require redemption. Redemption is brought about by means of charity as in the verse (Isaiah 1:27) "Zion shall be redeemed with judgment, and those who return to her with tzedakah."

In temple times, the souls of the righteous that were gathered in the spiritual Temple in heaven (which is not bound by material confines) would descend to the earthly Temple, blessing it with infinite properties.

Nowadays, when we no longer have a physical Temple to visit, we remember souls of the departed so that their merit should bless us too and stand us in good stead (Ta'amei Haminhagim p. 245).

When you give charity on behalf of your loved ones, consider giving to Tiferes Yisroel.

And may the souls of your loved ones be bound in the bond of life, together with the souls of Avraham, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

Rabbi's Discretionary Fund

It is time for our Yomim Noraim appeal for the Rabbi's Discretionary Fund. The Rabbi will be distributing funds to people in the community who need help to make Yom Tov.

Please give checks for the Rabbi's Discretionary Fund to Rabbi Goldberger or our Gabbai Tzedaka Nathan Franco. You can also give online at www.tiferesyisroel.com.

Honors Being Auctioned Off

SHMINI ATZERES NIGHT

Atah Hor'eisa

SIMCHAS TORAH NIGHT

Atah Hor'eisa

Kohen

Levi

Yisroel

R'vi'I

Chamishi

Hagba/G'lilah

Sponsor Daytime Kiddush

SIMCHAS TORAH DAY

Atah Hor'eisa

Kohen

Levi

Yisroel

R'vi'I

Chamishi

Kol HaNa'arim (with the kiddies)

Chasan Torah

Chasan B'reishis

Maffir

Hagba/G'lilah (3 sets)

Musaf

Shemen Lamaor
Shabbos B'reishis
P'sicha for the whole year
Keser for the whole year
Hagba/G'lilah for the whole year
Anim Z'miros for the whole year

Selichot

(from <http://www.torahtots.com>)

In preparation for Rosh Hashana and Yom Kippur, we recite special Selichot prayers. Selichot means forgiveness. The Selichot prayers emphasize and arouse G-d's trait of mercy, benevolence and forgiveness. At the same time, the prayers encourage us to reflect on our deeds and resolve to improve them.

The Sephardic custom is to say Selichot throughout the entire month of Elul until Yom Kippur, to commemorate the 40 days that Moshe spent on Har (Mount) Sinai to receive the second Luchot (Tablets of the Law).

Ashkenazic communities begin reciting Selichot before Rosh Hashana. According to Rabbi Eliezer (Talmud, Tractate Rosh Hashana 8a), Adam and Eve were created on Friday, the sixth day of Creation, which was Rosh Hashana. That means that Creation began on Sunday, the 25th day of Elul. Therefore, the Jews of Barcelona adopted the custom of beginning the recitation of Selichot on that day.

The Rabbis also wanted to allow at least four days of Selichot before Rosh Hashana, alluding to the four days that an animal must be checked for blemishes before it is used as an offering. The concept is that we should analyze ourselves before we "present" ourselves before Hashem on Rosh Hashana. Consequently, when Rosh Hashana falls on a Monday or Tuesday, the recital of Selichot must begin sooner — and it is moved up a week, to the previous Motzei Shabbat.

According to Ashkenazic custom, this year, (2013), Selichot will begin September 1, Motzei Shabbat at midnight.

The Eruv Tavshilin Procedure

by Rabbi Yosef Resnick
(from askmoses.com)

1) On the afternoon before the holiday commences, take some bread prepared for Shabbat (traditionally a Challah loaf is used), plus a cooked food that is considered an "important" food, such as fish, meat or a hard boiled egg.

2) Hand the bread and cooked food to another person. Preferably, this second person should not be one's wife.

3) The one making the *eruv* (the one who handed the food over) says the following:

"I hereby grant a share in this eruv to anyone who wishes to participate in it and depend on it."

4) The one holding the bread and food raises them at least a handbreadth and then hands them back to the one making the *eruv*.

5) The one making the *eruv* recites the following blessing (in Hebrew if possible):

"Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments, and commanded us regarding the Mitzvah of Eruv."

He then recites the following declaration:

"Through this it shall be permissible for us to bake, to cook, to put away [a dish to preserve in heat], to kindle a light, and to prepare and do so on the Festival all that is necessary for Shabbat; for us and for all Israelites who dwell in the city."

If you would like to recite this blessing in Hebrew, it is printed in the Siddur. The original language of the second paragraph is actually not Hebrew, but Aramaic.

What is Kaparot?

by Rabbi Naftali Silberberg
(from askmoses.com)

It is customary to perform the rite of kaparot (symbolic "atonement") on the day preceding Yom Kippur. Preferably, kaparot should be done in the early pre-dawn hours of the day before Yom Kippur. (If it is not possible to do so then, the rite may be performed earlier).

The custom of kaparot is an ancient one, and was established as a reminder of the goat that the High Priest recited confession over on behalf of the Jewish People. That goat was sent to Azazel. However, in order to ensure that the practice does not resemble a sacrifice in any way (since sacrifices are forbidden outside of the Holy Temple), a chicken is used — since chickens were not offered on the altar.

The rite consists of taking a chicken — a male takes a rooster and a female takes a hen — and waving it over one's head three times while the appropriate text (found in the Siddur or Machzor) is recited. The fowl is then slaughtered in accordance with Halachic procedure. The monetary worth of the kaparot is given to the poor, or as is more popular today, the chicken itself is donated to a charitable cause.

If a chicken is unavailable, one may substitute other fowl or animals; many people use a Kosher live fish. Some give the actual fowl to the poor. Others perform the entire rite with money, reciting the prescribed verses and giving the money to charity. There is no prescribed dollar amount; the donation should be according to one's financial abilities.

Though the word kaparot means "atonement," one should not think that kaparot itself serves as a source of atonement. Rather, we ask G-d that if we were destined to be the recipients of harsh decrees in the new year,

that they be transferred to this chicken in the merit of this charity. Furthermore (many find the rite of kaparat very disturbing, and that is exactly the point), the mortality of the chicken should remind us of our own mortality and inspire us to correct our past and value our future. [Even children, who are devoid of sin, do kaparat, since they, too, are sometimes the recipients of harsh heavenly decrees.]

On September 13, you can shlag kaporos with live chickens at Ohel Yaakov, 3200 Glen Avenue, from 7:30 to 11:30 am.

Spiritual Throw-aways

by Baruch Emanuel Erdstein
(from www.kabbalaonline.org)

In the traditional Tashlich ceremony, on the afternoon of Rosh Hashanah (except when it is Shabbat), we go to a body of living water and beseech G-d to forgive us for our transgressions. The prayers that we recite there (printed in nearly every siddur) are based on a verse from Prophets: "He will again have compassion upon us; He will suppress our iniquities. And Thou will cast all their sins in the depths of the sea." (Micah 7:19) The concept of sin is one that manifests itself in the spiritual reality; the "sea" referred to in the verse above hardly refers to waters of the physical world. How can we literally cast a spiritual quality into a material entity?

When "the sea," or any water, is considered metaphorically to exemplify the power to nullify beyond retrieval, as well as purify, we can understand the Tashlich ceremony to be a sort of meditative aid in our process of genuine repentance. We wish to truly leave behind all of our past transgressions and personal faults, emerging cleansed in a state of renewal — and Tashlich is a dramatic way of emphasizing such aspirations.

In addition, every action which we perform in this physical world has a spiritual counterpart in the Higher Worlds. By performing certain actions with the proper concentration, we actually do affect the higher, spiritual reality; this is one of the basic reasons in Jewish mystical tradition for the performance of all mitzvot. This Rosh Hashanah, may we merit to approach the life-giving source of all divine beneficence, our spiritual "stains" washed away.

What is Yom Kippur?

by Rabbi Mendy Hecht
(from askmoses.com)

A. Yom Kippur commemorates the day when G-d forgave the Jewish people for the sin of the Golden Calf. Forty days after hearing from G-d at Mount Sinai, "You shall not have the gods of others in My presence; you shall not make for yourself a graven image," Jews transgressed and committed the

cardinal sin of idolatry. Moses spent two forty-day stints on top of the mountain pleading with G-d for forgiveness, and on the tenth of Tishrei it was finally granted. From that moment on, this Day of Atonement is observed annually as a commemoration of our special relationship with G-d, a relationship which is strong enough to survive any rocky bumps it might encounter. This is a day when we connect with the very essence of our being, which remains faithful to G-d regardless of our outward behavior.

Yom Kippur is the only day of the year which boasts five mandatory prayers. According to Kabbalah, the Jewish soul possesses five components. The day reaches its apex during the fifth prayer, the ne'ilah, when we access our yechidah, the highest level — indeed the very core — of our souls.

Yom Kippur is also a day of joy. We're confident of G-d's forgiveness, and for that, we couldn't be happier

B. "Yom Kippur" means "Day of Atonement." It is the holiest Torah-mandated holiday: "The tenth of this seventh month shall be the Day of Atonement for you" (Leviticus 23:27). Yom Kippur is observed by abstaining from work, and by "afflicting" oneself.

C. On Rosh Hashanah, the Book of Life is inscribed. On Yom Kippur, it is sealed. The day of Yom Kippur is Day Ten of the Ten Days of Repentance, the climax of ten straight days of introspection and self-growth. On Yom Kippur, we complete the Teshuvah steps we began in the Hebrew month of Elul — we express regret for last year's misdeeds, and express resolution to be better this year. Yom Kippur thus comes on the heels of Rosh Hashanah, the Jewish New Year; we want to start the year with a clean slate.

D. Though Yom Kippur is a somber day, it is actually also a day of joy. Imagine you wrecked your boss' car while running an errand. He calls you into his office. Now, he's a nice guy and his personality track record is impeccable. You're scared as you go in, but you're confident that he'll forgive you, as he's always done. That's the Yom Kippur attitude. We stand in awe of G-d's judgment, but we're confident all the same: another year! Another chance! We're confident of G-d's forgiveness, and for that, we couldn't be happier.

What's the connection between the High Holidays and Sukkot?

by Rabbi Yossi Marcus
(from askmoses.com)

Everything that is experienced on Rosh Hashanah and Yom Kippur through tears is experienced during Sukkot through joy. Sukkot is the culmination of Rosh Hashanah and Yom Kippur. The observances of Sukkot, therefore, mirror the main themes of the Days of Awe:

Rosh Hashanah: The highlight of the Rosh Hashanah service is the blowing of the Shofar. Traditionally, the procedure of blowing the shofar consists of 100 blasts: Tekia 60, Shevarim 20, and Treuah 20. These sounds are alluded to in the word used to describe the branches that cover the Sukkah: sechach, spelled samech (numerically equivalent to 60), chaf (20), chaf (20).

Yom Kippur: The primary service of Yom Kippur in the Tabernacle (and the Holy Temple) was the incense offering, which produced a cloud of smoke known as the "cloud of incense" which was the source for the "clouds of glory" that surrounded and protected the Jews in the desert. These clouds are commemorated by the sukkah, which surrounds us.

An All-Encompassing Mitzvah

by Shaul Yosef Leiter
(from www.kabbalaonline.org)

Why is the holiday called "Sukkot"? It could just as easily been named "Lulav," right?

On Sukkot we have two specific, different commandments: 1) dwelling in a sukkah (hut), and 2) taking the Four Kinds (palm frond — lulav, citron — etrog, myrtle branch — hadas and willow branch — aravah). Nevertheless, the holiday is named Sukkot, and not "the holiday of the Four Kinds" or some other general name. We fulfill the commandment of sukkah with our entire body.

The reason is the special characteristics of the sukkah that the mitzvah of the Four Kinds does not have.

First: The mitzvah of sukkah begins as soon as the holiday begins, whereas we perform the mitzvah of the Four Kinds only the following morning. (In a year when the holiday of Sukkot begins on Shabbat, we must wait for this mitzvah until Sunday morning, as we are forbidden to perform it on Shabbat.)

Second: The sukkah itself must be built before the holiday begins, while the Four Kinds can be tied together on the holiday itself.

Third: Each time we eat in the sukkah, we make the blessing, "Who has sanctified us with His commandments, and commanded us to sit in the sukkah." If we leave the sukkah for anything other than a short time, and we want to eat there, we are obligated to make the blessing again. So we can fulfill the commandment of sitting in the sukkah many times a day. By contrast, having performed the mitzvah of the Four Kinds once, we cannot do so again until the next day.

Last, we fulfill the commandment of sukkah by our entire body being located in the sukkah, as opposed to the Four Kinds, which we hold only with our hands. From the commandment of sukkah we learn that everything a Jewish person does must be connected to G-d.