

Strategy for Forgiveness

“Blessed are You, Almighty G-d, who forgives our sins and the sins of His entire people, Israel.” We recite this *berachah* in the Yom Kippur service as though we were absolutely certain that we have merited Divine forgiveness. How can we be so sure?

Rabbi Levi Yitzchak of Berdichev told of a child whose mother gave him some cookies for a snack at school. When another child saw his bag and asked him for a cookie, he refused to share his goodies, whereupon the second child took the initiative and immediately recited the *berachah* for pastries, ending with an outstretched hand and the emphatic plea, “Nu, uhh!” The first child, knowing that it is a grave sin to pronounce G-d’s name in vain, felt morally obligated to save the other child from sin. And of course, the only way to save his friend from having said a purposeless *berachah* was to give him a cookie, which he promptly though reluctantly did.

“This is exactly what we have in mind on Yom Kippur,” Rabbi Levi Yitzchak said, “with one crucial distinction. We pronounce the *berachah* stating that G-d forgives our sins. If He would not then do so, we would be guilty of having made a purposeless *berachah*, of having said G-d’s name in vain. Like the child who yielded his cookie, G-d therefore forgives our sins so that our *berachah* will be a valid one. But in this case, G-d is only too happy to accede to our request/ploy (provided we have repented properly), for we are His beloved children upon whom He desires to bestow His blessings.” (Smiling Each Day)

Kaparot

If one cannot perform *Kaparot* with a live chicken, one may perform it with money, the price of a whole chicken. Pregnant women use double the money. Recite one of the following prayers three times while rotating the money around the head of the person for whom the money is taken.

A) One saying it for himself says:

“אלו המעות חליפתי תמונתך כפרתי. אלו המעות ינתנו לצדקה.
ואכנס אני לחיים טובים ולשלום:

B) One saying it for a male says:

“אלו המעות חליפתיך תמונתך כפרתיך. אלו המעות ינתנו לצדקה.
ותכנס אתה לחיים טובים ולשלום:

C) One saying it for a female says:

“אלו המעות חליפתיך תמונתך כפרתיך. אלו המעות ינתנו לצדקה.
ותכנסי את לחיים טובים ולשלום:

d) One saying it for more than one person together says:

“אלו המעות חליפתיכם תמונתכם כפרתיכם. אלו המעות ינתנו לצדקה.
ותכנסו אתם לחיים טובים ולשלום:

Yom Kippur Prayer Schedule

Ereb Yom Kippur – Sunday, September 27

Selihot:	5:00, 6:20 am	Stop eating:	6:26 p.m.
Shaharit:	6:00, 7:20 a.m.	Candlelighting:	6:26 p.m.
Minhah:	3:30 & 4:00 pm	Return to shul:	by 6:36 p.m.

One may not drive or do any work after 6:40 p.m.

Yom Kippur – Monday, September 28

Shaharit:	7:00/8:00 a.m.	Minhah:	3:40 p.m.
Say Shema by:	9:04 a.m.	Ne'ilah:	5:40 p.m.
Musaf:	1:00 p.m.	Fast & Holiday End:	7:22 p.m. (RT 7:54)

The Lorraine Gammal A"K Edition

לעילוי נשמת לאה בת ברייה

בס"ד

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SHABBAT HA'AZINU ☆ עֶשֶׂת הַיָּמִים

SHABBAT SHUBAH עֶשֶׂת שׁוּבָה

Haftarah: Hoshea 14:2-10, Yoel 2:11-27, Micah 7:18-20

SEPTEMBER 25-26, 2020 8 TISHREI 5781

Friday Shir Hashirim/Minhah: 6:19 pm	Shaharit: 5:49, 6:40, 8:15, 9:00 am
Candlelighting: 6:29 pm	Morning Shema by: 9:03 am
Evening Shema after: 7:27 pm	Shabbat Class: 5:05 pm
These times are applicable <u>only</u> for the Deal area.	Shabbat Minhah: 6:05 pm
	Shabbat Ends: 7:25 pm (R"Y 7:57 pm)

The final *Hatarah* of the season will be this Saturday night at 7:35 p.m. One should say “*Baruch hamabdil ben kodesh l'hol* - Blessed are You Who separates from Holy to mundane” before driving a car.

This bulletin is dedicated by Joey and Sophia Mizrahi
in memory of Arthur Greenburg לעילוי נשמת אברהם בן קלרה

This bulletin is dedicated by Stacy Betesh and family
in memory of Steve Tawil לעילוי נשמת אפרים בן אסתר

This bulletin is dedicated in memory of Alexander Samuel August
by his loving daughters לעילוי נשמת אלכסנדר בן חנה

A Message from our Rabbi

ברוך אתה ה' המלך הקדוש

“Blessed are you, Hashem, the Holy King” (Amidah – Ten Days of Teshubah)

The following question was posed to Rabbi Avigdor Miller zt”l (from the book “Ask Rabbi Miller”). Al year long we say “HaKel Hakadosh” and now we’re saying “Hamelech Hakadosh.” A king is bigger than a G-d? HaKel Hakadosh is much greater than a *melech*!

The answer: “A good question, and the answer is as follows. “Kel” includes everything, as you yourself say. G-d includes *Melech*, but during these days we want to study one aspect of Hashem.” The Rabbi explains that if you want to study the *hesed* of Hashem, that’s an aspect of Hashem’s greatness, and that’s included in HaKel Hakadosh. You can study the wisdom of Hashem as seen in nature, and the ways of

Hashem that he rewards the righteous and punishes the wicked. There are many aspects included in Hashem's name of HaKel.

Now, during these days, we want to study the aspect that Hashem is the *Melech*, which means the king. The aspect of *Melech* is that he is in control of the world. That's a separate department and a very big one by itself too, and that's why we need time to think about all aspects of Hashem. It all adds up eventually to HaKel Hakadosh.

It's amazing that Rabbi Miller said years ago that the aspect that Hashem is the king is the idea that Hashem controls the world. This past year of the covid-19 plague, we saw with our own eyes that Hashem truly controls the world.

Shabbat Shalom.

Rabbi Reuven Semah

Some Reminders for Yom Kippur

Kaparot - It is customary to take money or a live chicken and turn it around one's head prior to Yom Kippur. If money is used it should go to charity. See prayer on back page.

Candlelighting - Candles are lit on the eve of Yom Kippur. The *berachah* is "*Lehadleek Ner Shel Yom Hakippurim.*" If the woman who lights is going to synagogue by car she must light before she goes saying the following before lighting: "I do not accept upon myself the sanctity of the holiday with the lighting of the candles, but I will accept it after entering the synagogue." If she is not going to synagogue, the statement is not needed. However, since she is staying home she must say the *berachah* of "*Shehehiyanu*" after she lights the candles. Be sure to remove leather shoes prior to lighting.

Ereb Yom Kippur - Just as it is a *misvah* to fast on Yom Kippur, it is also a *misvah* to eat the day before Yom Kippur. We will have *minhah* prayers at **3:30 & 4:00 p.m.** with *Taleet* and *Tefillin*. Memorial lights will be available at the synagogue. We will then go home and have our final meal. We should finish by **6:26 p.m.** so that we can get back to shul and accept the holidays a few minutes before sunset. The men should put on their *taleeteem* with a *berachah* before **6:40 p.m.** One may NOT drive to shul or do any other work after this time.

Yom Kippur - On this holiday we have the opportunity to cleanse ourselves of all our sins. A feeling of repentance and remorse together with sincere prayers makes this forgiveness possible. In order to set the stage for this holy experience Hashem wants us to follow these following rules. We are not to eat or drink. We are not to wear leather shoes. We are not to wash with water. We are not to apply oils or perfumes to our skin. We are not to have marital relations. May the merit of the observance of these laws bring a complete forgiveness from Hashem.

A New Perspective

We are now in the middle of the Ten Days of Repentance, culminating with the Day of Atonement, Yom Kippur. Rosh Hashanah, which just passed, was the Day of Judgment for the new year. Many have asked a simple, yet compelling question: why shouldn't we first have our day of repentance and atonement, so that we can prepare for judgement properly?

This question can be answered with the help of the following story:

The revered Sa'adyah *Gaon* was head of the famed academy in Sura, Babylon, over a millennium ago. He once traveled to another city in order to deliver an address. He arrived the day before, and stayed in a local inn.

After he finished speaking, the innkeeper came rushing over, crying as he apologized to the Rabbi.

"What is the matter, my friend? Why are you crying? How can I help you?" the *Gaon* pleaded with the broken man.

"I didn't know it was you! Had I only known it was you ..." said the innkeeper, and he cried even louder.

"But you treated me just fine," the *Gaon* reassured him. "I have no complaints against you or my accommodations!"

"Yes, but had I known who you are, I would have treated you with more respect!"

After his return home, his students found the *Gaon* himself crying like a child. "My Teacher!" they cried out. "What is wrong?! Why are you crying like that?!"

The *Gaon* related the story of his encounter with the innkeeper, and added: "I thought I had done *Teshubah* (repented) for my past mistakes, until I learned from the innkeeper that *Teshubah* depends upon *understanding whom we are serving*. Every day my understanding of The Holy One, Blessed is He, grows, and I am crying because today I am more able to appreciate how severe my mistakes have been!"

One of the themes of Rosh Hashanah is accepting G-d as our King. In the Rosh Hashanah prayers, we place Him as King over us, speaking of his greatness and power over all of Creation. After hours spent recognizing His overwhelming authority, we come to a new understanding of His infinite greatness. Without this new appreciation, we would not understand the severity of our sinful actions that go against His will — and our repentance would fall short.

The more we understand G-d's infinite greatness, the better we understand our obligation to pursue His goodness, and to emulate His kindness. Now is the time to examine our actions, and to see what we can do better in the year ahead - preparing for the day of repentance, Yom Kippur, that lies before us. (Rabbi Mordechai Dixler)

Stop Complaining!

“אתה צדיק על כל הבא עלינו”

“You are therefore justified with regard to all that befalls us” (*Selihot* prayers)

The Maggid of Dubno said: to what can this be likened? To a man who summoned a well-known textile merchant to court. He stood before the judges and declared indignantly, “I have been cheated! I have been robbed! I have been extorted! I bought three yards of fabric from him. I paid for three yards of fabric and when I returned home I found only two yards. I have obviously fallen into the clutches of a cheat, a thief and a scoundrel. He took my money and made off with the goods!”

The judges asked the shopkeeper, “What have you got to say for yourself?”

“I refuse to stoop to his level and to answer his accusations. I turn to you judges however, and ask: I have been in business for decades. Thousands of customers make their purchases from my store every year. Tens of thousands of yards of fabric have been sold. Has one person ever complained? Has one customer charged me with taking even one penny falsely? And now this fellow shows up - I had never seen him before in my life - he buys a few cents worth of merchandise and makes a big fuss for nothing. The accusations he has leveled against me are false. He is only coming to tarnish my reputation, to play a prank and to cause discord.”

The moral: G-d created the world and all that is in it. He also governs everything in the best possible manner. The sun and the moon never change their courses. Trees blossom and give fruit. Lions and leopards, birds and butterflies - all are constantly supported and sustained without the slightest inconvenience. The only creature who suffers and groans, who struggles and who knows deprivation, is man. This must tell us something! It tells us that man is the cause of his own troubles. (The Palace Gates)