

100 times rather than suffer this one pang of jealousy that I am now feeling.”

There is no need to elaborate on this *Midrash*. The above quoted passage, as it stands, is mind-boggling. However, there are two insights that may be pointed out:

The first insight is that Moshe *Rabenu* felt jealousy. “I will no longer have the exclusive company of the Almighty that I’ve enjoyed all these years. Someone else will!” He was envious of Yehoshua. The *Chidushei HaRim* asks how it is possible that Moshe was jealous of Yehoshua. We are taught that a person is jealous of everyone except for his son and his student [*Sanhedrin* 105b]. If so, what is the *Midrash* saying?

The *Chidushei HaRim* gives a mind-shattering answer. He says that if I am a Rebbe and my son becomes a *Rosh Yeshiva* I will not be jealous. I will be proud of him. If he becomes far more successful than I ever was, I will take it in stride and with pride. However, not if he takes MY job! Not if I am forced into retirement, and he takes over my shul or my yeshiva! That is hard to take, even from a disciple and even from a son.

The second observation to be made on this *Midrash* is the following: Moshe *Rabenu* is 120 years old. He is about to die. And yet, he, himself, feels that he was being gripped with envy. He himself admits that the emotion he felt was worse than one hundred deaths. We see from here that if anyone ever claims: “I am too old to be jealous”, “I am above that already” – don’t believe him. We are never finished with the challenge of being jealous – until we are in the grave. At least Moshe *Rabenu* recognized it and admitted it. He was sensitive and wise enough to feel it and to declare “I don’t want any part of it!”

That is the difference between Moshe *Rabenu* and us. We don’t see it. We don’t feel it. We are just overcome and consumed by it. Moshe’s words should become our philosophy — death 100 times over is better than succumbing to the feeling of jealousy. (Rabbi Yissocher Frand)

Final Preparations

I heard a very poignant story about the Klausenberger Rebbe. One year, right after the Holocaust, the Klausenberger Rebbe was preparing himself on Erev Yom Kippur. One can imagine the preparations that the Rebbe would engage himself in before the holy Day of Atonement. All of a sudden there was a knock on the door. A young girl came to him and said, “Rebbe, I do not have a father anymore. No one will be able to ‘bless me’ before Yom Kippur.” The Rebbe took a cloth, placed it upon her head, and blessed her the way a father blesses his daughter on Erev Yom Kippur.

Five minutes later there was another knock on the door. It was another girl, again without a father, again with no one to ‘bless her’ before Yom Kippur, again with same request. Again the Rebbe went through the same routine. He took the cloth, he placed it upon her head, and he blessed her the way a father blesses his daughter.

This is what he did the entire Erev Yom Kippur until he blessed over eighty orphaned girls. This is the best preparation for Yom Kippur. What could be a greater preparation for the High Holidays than to do a favor for another Jew? (Rabbi Yissocher Frand)

Yom Kippur Prayer Schedule

Erev Yom Kippur – Tuesday, October 4

Selihot:	5:50, 6:25 am	Stop eating:	6:14 pm
Shaharit:	6:45, 7:10 am	Candlelighting:	6:14 pm
Minhah:	3:30 & 4:00 pm	Return to shul: by	6:24 pm

One may not drive or do any work after 6:27 pm

Yom Kippur – Wednesday, October 5

Shaharit:	7:00, 8:00, 8:00 am	Minhah:	3:30 pm
Say Shema by:	9:08 am	Ne’ilah:	5:30 pm
Musaf:	1:00 pm	Fast & Holiday End:	7:13 pm (R”T 7:45)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נִשְׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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שַׁבַּת וַיֵּלֶךְ ☆ שַׁבַּת וַיֵּלֶךְ

SHABBAT SHUBAH שַׁבַּת שׁוּבָה

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

SEPTEMBER 30-OCTOBER 1, 2022 6 TISHREI 5783

Shir Hashirim/Minhah:	Shaharit: 5:40, 6:45, 7:45, 8:25, 9:00 am
5:00, 6:10 pm (main & upstairs)	Morning Shema by: 9:06 am
Candlelighting: 6:20 pm	Shabbat Class: 4:55 pm
Evening Shema after: 7:18 pm	Shabbat Minhah: 1:30 & 5:55 pm
These times are applicable <u>only</u> for the Deal area.	Shabbat Ends: 7:20, R”T 7:52 pm
Weekday Shaharit: 6:45, 7:10 am , Sundays: 6:45, 8:00 am , Weekday Minhah: 6:15 pm	

The final Hatarah of the season will be this Saturday night at 7:30 pm. 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 לְעִילּוֹי נִשְׁמַת אֲבִירָה בֶן קֶלְרָא

This bulletin is dedicated by Stacy Betesh and family in memory of Steve Tawil לְעִילּוֹי נִשְׁמַת אֲפִרָיִם בֶּן אֶסְתֵּר

This bulletin is dedicated in memory of Alexander Samuel August by his loving daughters לְעִילּוֹי נִשְׁמַת אֶלְכְּסַנְדֵּר בֶּן חַנָּה

A Message from our Rabbi

”יהי רצון מלפניך ה' שתרחם עלינו ותמחול לנו את כל חטאתינו...”
“May it be Your will, Hashem...to have mercy on us and forgive all of our sins” (*Amidah* of Yom Kippur)

As we approach Yom Kippur, let us focus on the deeper meaning of this awesome day. Rabbi Yitzchak Berkovitz shlit”a presents a meaningful explanation of this day.

Through diligent effort and intellectual honesty, we can raise our aspirations enabling us to crown Hashem as our King in a very real way. Thus on Rosh Hashanah we restate our purpose and ask for life, as well as the means to live the life we want to lead.

The focus on Yom Kippur is different Whereas Rosh Hashanah focuses on the future, Yom Kippur addresses our past. Another distinction is their roots in history. Rosh Hashanah, the day when Hashem gave life to man, inserted into creation a recurring day

when Hashem gives life to man. The power contained in Yom Kippur however was not revealed at the time of creation. Rather it was revealed much later in history, when the Jewish nation received forgiveness for the sin of the golden calf.

This is not to say that there was no such thing as *teshubah* before this event. In fact the *Gemara* relates that repentance was one of seven things created before the world's existence. Our Sages tell us that Adam, Kayin and Reuben all repented. If so, what is so special about what happened on Yom Kippur that we commemorate it every year?

The difference was the type of forgiveness that was received. For Kayin, instead of dying immediately for killing his brother, he would wander for seven generations before succumbing to his fate. Adam too received a reduced punishment and was allowed to live for 930 years instead of the eternal life that he could have lived. But he was not permitted to return to *Gan Eden*. Similarly Reuben, although he was forgiven and received his share in the World to Come, certain rights of the firstborn were removed from him. In this case too, the power of *teshubah* could diminish one's punishment but not eradicate it completely.

Yom Kippur celebrates a different kind of *teshubah* – a *teshubah* that came after the Jewish people experienced Hashem in a way never experienced before, after they hear, "I am Hashem Your G-d." Through this unique encounter, the Jewish people solidified their relationship with Hashem, and in doing so changed their very essence. The Jewish people after receiving the Toah were able to regain their status through *teshubah* after the golden calf. Up until then, Torah lessened the punishment but didn't completely eradicate the sin. Now, on Yom Kippur, *teshubah* totally eradicates the sin. For this reason, Yom Kippur warrants celebration. It is a day that we specifically tune into this potential in order to utilize the power of the day.

Shabbat Shalom and *Tizku Leshanim Rabot*.

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.

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 pm** 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 **6:14 pm** 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 **6:24 pm** 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.

Come Back!

We are in the "Ten Days of *Teshubah* (repentance)." The elements of *Teshubah* are verbal confession, regret, refraining from the negative behavior and pledging to do better.

Verbal confession, *Viduy*, can be found explicitly in the Yom Kippur prayers, while the other steps are either mentioned in brief, or only hinted to. Why is there such an emphasis on the verbal confession? The fact that repentance is even part of the prayers is strange. It is a personal resolution to improve, which seems to have no place in prayer.

While *Teshubah* is commonly translated as repentance, the true meaning of the word is "return" — returning to G-d. The elements of *Teshubah* describe the process by which we return to G-d, and ultimately repair our relationship with Him.

To better understand this, let's compare to a situation in which you said some hurtful words to a friend. When you would meet up with this friend after the incident, it would be right for you to immediately ask forgiveness. If you fail to do so, it deepens the pain of the original wrong, as you've demonstrated that you don't consider your words, the hurt, or the friendship important enough to repair at your first opportunity. It also wouldn't help to merely think to yourself that you did something wrong, or even to commit mentally to improve. To repair your relationship, you would need your friend to hear your sincere apology in words, and that includes admitting you wronged him.

We all know this to be true, and the proof is that quite often, after we've wronged somebody, we try to avoid meeting up with them! In that case, we're trying to avoid having to admit our wrongdoing. Confession can be a hard pill to swallow, but it's crucial to repairing a friendship.

Prayer gives us a personal audience with G-d. It's not only a time to ask for our needs; it is also an opportunity to verbally admit to Him that we understand we did something to injure our relationship with Him, and that we commit to improve. *Teshubah*, returning, is not a personal resolution. It's an effort to come back, reunite with Him, and remove all the uncomfortable barriers we've created with our mistakes. That can only be done in His presence, and with verbal expression.

Yom Kippur is a day to come clean with G-d, to repair a crucial relationship that we, being human, surely damaged over the previous year. It's the greatest such opportunity of the year. May we all merit to completely return to G-d, obtain full forgiveness, and thereby be prepared for a year of spiritual devotion and success. (Rabbi Mordechai Dixler)

Don't Be Jealous

In *Parashat Vayelech*, Hashem informs Moshe of the sad news that "the day of your death is approaching." There is a fascinating *Midrash* that carries a powerful message:

The *Midrash* says that Hashem instructed Moshe to call Yehoshua. Moshe, as it were, offered the Almighty a deal: "Let Yehoshua take over my role and lead the Jewish people, but allow me to live." Hashem responded: "If so, you will have to relate to Yehoshua as he related to you. He will be the leader and you will be his disciple."

According to the *Midrash*, Moshe *Rabenu* agreed to this offer. He went to Yehoshua's house and from there they both went into the Tent of Meeting – Yehoshua the Rebbe and Moshe the disciple. The Pillar of Cloud descended and spoke to Yehoshua. When the Pillar ascended, Moshe asked Yehoshua "What Word came to you?"

Asking such a question for the first time in his life must have been a most humbling experience for Moshe. But even more humbling was the response from Yehoshua: "When the Word came to you, did I know what was spoken to you?" This was a gentle way of telling Moshe "It is none of your business. I am the Rebbe and you are the disciple now."

The *Midrash* concludes that at that moment, Moshe began to scream "Let me die