

unload the goods into his store. The driver insisted, "I can't!" The store owner barked back. "It's not that you can't! It's that you don't want to!" The fight went on just like but with ever increasing intensity and volume. "I can't!" "You don't want to!"

Then something happened. The store owner quietly reached into his pocket and waved a few bills and said, "What if I offered you 50 zlotas? Would you be able to?" The wagon driver answered soberly, "I'll give it try." Reb Levi Yitzchak marveled that the wagon driver was indeed then quite capable of doing the job. It was not that he was not able; it really was because he did not really want to. He also understood that that incident played out before his eyes, was to instruct him about his own circumstance. If he could only meditate on and deeply realize the true value of the accomplishment at hand then he could gain enough power leverage himself to do the impossible.

It's possible for any person to change anything. We just need a strong enough incentive. Sometimes it can be for revenge and sometimes it can be for profit, but how much more so can we succeed with a holy motive. (Rabbi Label Lam)

### 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 תמונתי כפרתי. אלו המעות ינתנו לצדקה. ואכנס אני לחיים טובים ולשלום"

B) One saying it for a male says:

"אלו המעות חליפתי תמונתי כפרתי. אלו המעות ינתנו לצדקה. ותכנס אתה לחיים טובים ולשלום"

C) One saying it for a female says:

"אלו המעות חליפתי תמונתי כפרתי. אלו המעות ינתנו לצדקה. ותכנסי את לחיים טובים ולשלום"

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

"אלו המעות חליפתיכם תמונתיכם כפרתיכם. אלו המעות ינתנו לצדקה. ותכנסו אתם לחיים טובים ולשלום"

**Kaparot will be available on Sunday, October 6 at Congregation Ohel Simha – Park Avenue, between 1:00 am and 6:00 pm.**

### Yom Kippur Prayer Schedule

#### Ereb Yom Kippur – Tuesday, October 8

Selihot:	5:00, 6:20 am	Stop eating:	6:09 p.m.
Shaharit:	6:00, 7:20 a.m.	Candlelighting:	6:09 p.m.
Minhah:	3:30 & 4:00 pm	Return to shul:	by 6:19 p.m.

**One may not drive or do any work after 6:22 p.m.**

#### Yom Kippur – Wednesday, October 9

Shaharit:	7:00/8:00 a.m.	Minhah:	3:30 p.m.
Say Shema by:	9:10 a.m.	Ne'ilah:	5:30 p.m.
Musaf:	1:00 p.m.	Fast & Holiday End:	7:06 p.m.

*The Lorraine Gammal A"K Edition*

לעילוי נשמת לאה בת ברייה

בס"ד

## Congregation Magen Abraham

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SHABBAT VAYELECH \* עֶשְׂתַּי וַיֵּלֶךְ

SHABBAT SHUBAH עֶשְׂתַּי שׁוּבָה

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

**OCTOBER 4-5, 2019 6 TISHREI 5780**

Friday Minhah: <b>6:10 pm</b>	Shaharit: <b>5:56, 6:45, 8:10, 9:10 am</b>
Candlelighting: <b>6:16 pm</b>	Morning Shema by: <b>9:08 am</b>
Evening Shema after: <b>7:14 pm</b>	Shabbat Classes: <b>4:50 pm</b>
	Shabbat Minhah: <b>5:50 pm</b>
These times are applicable <u>only</u> for the Deal area. Shabbat Ends: <b>7:12 pm (R"Y) 7:44 pm</b>	

**The third Hatarah of the season will be this Saturday night at 7:22 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 קלרא

**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

"על חטא שחטאנו לפניך ביודעים ובלא יודעים"  
"For the sins that we have sinned before you knowingly and unknowingly" (Yom Kippur prayers)

Rav Reuven Karlenstein explains that we confess for knowing the things we should really not know, such as gossip about other people's personal lives, as well as for not knowing that which we should know, such as Torah knowledge.

A person complained to the *Hafess Hayim* that he could not control himself from speaking ill of others.

The *Hafess Hayim* recommended the person avoid keeping abreast of current events. He explained that the things that are important for one to know will usually be heard anyway. Insofar as the unimportant things are concerned, it is better to curb one's natural curiosity about others. This will help a person to overcome the temptation to talk about, or listen to, gossip. In turn he will be able to focus on things that are more important to know.

*Tizku Leshanim Rabot.*

Rabbi Reuven Semah

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## *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 **6:09 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 **6:22 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.

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## *School of Soft Knocks*

*Parshas Vayelech* has Moshe handing the reign of power to his beloved disciple Yehoshua, who now will grasp hold of the destiny of the Children of Israel. Moshe does not leave him without first guiding him through the difficult mission of leadership. At the end of the *perashah*, "Moshe summoned Yehoshua and said to him before the eyes of all Israel, 'Be strong and courageous and do not be broken before them, for Hashem your G-d — it is he who goes before you.'"

The Torah does not specify what "strong and courageous" actually means. I conjured my own visions of how to be strong and courageous when dealing with a "stiff-necked" nation. It entailed exacting demands and rigid regulations. The *Midrash*, however, offers a totally diametric explanation.

The *Yalkut Shimoni*, a compendium of *Midrashim*, quotes our verse, and explains the words "strong and courageous." Moshe explained to Yehoshua, "this nation that I

am giving you is still young kids. Do not be harsh with them. Even their Creator has called them children, as it is written, (*Hoshea* 11:1) "Israel is but a beloved lad."

Can the *Midrash* find no better words to translate the phrase telling Yehoshua to "be strong and courageous" other than be patience and understanding? In which way does forbearance show strength? How does courage translate as tolerance?

During World War I, a young student who was fleeing the war-ravaged city of Slabodka and sought refuge in Tiktin, a village near Lomza, Poland. A prodigious Torah scholar, he compensated for room and board by becoming a simple *cheder* teacher. He gave his lecture in a one-room schoolhouse, but the townsfolk were quite suspicious. There were no shouts from inside the schoolhouse as it was with other teachers; the boys seemed to be listening. Rumor had it that the young man even let the children play outside for ten minutes each day in the middle of the learning session.

They decided to investigate. They interrupted his class one morning and were shocked. The whip used by every *cheder*-Rebbe was on the floor near the trash bin. Upon interrogating the children the parents learned that this radical educator never used it. Outraged, the townsfolk called a meeting with their Rabbi to discuss the gravity of the situation. Who knows what ideas a teacher like this was imbuing in our children?

The local Rabbi pointed to a picture of Rabbi Isaac Elchonon Spector, the leader of Lithuanian Jewry. "Do you see that picture of the Kovno *Tzadik*?" He asked the townsfolk. "One day thousands of homes across the world will also have this young man's picture hanging on their walls."

The elderly Rabbi was right. The young man became the leader of a generation, teacher of thousands and dean of *Yeshiva Torah Vodaath*. It was the beginning of Rabbi Yaakov Kamenetzky's career in education.

Moshe, the guide and architect of Jewish leadership, was empowering his disciple with a message of guidance. The words "be strong and courageous" embodied leadership of love and understanding. One cannot talk of forbearance and patience without talking of strength and courage. But more important: one cannot show true strength and courage if he is not patient and understanding. (Rabbi Mordechai Kamenetzky)

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## *A Holy Motive*

There are three and possibly four basic ingredient in *Teshubah*. 1) Feeling regret (past) 2) *Vidui*- Admitting to Hashem (present) 3) Accepting not to do it again in the future. 4) If the sin was between man and man then returning or repairing what stolen and/or broken along with asking for forgiveness is also required. (present).

Accepting not to do something again in the future is a scary proposition. When Adam sinned and Hashem asked him, "Where are you?" Adam answered, "I was afraid because I was naked." The *Midrash* detects that Adam is employing the word "I"-*Anochi* in referring to himself. He feels himself removed and independent from Hashem, and they explain he is saying, "I did it and I will do it again!" This sounds awfully brazen. I saw an explanation that what Adam meant was, "I am afraid that I can't help myself anymore and therefore I will do it again." It's hard for any of us to say we will never do it again. Change is hard!

The following story is attributed to Reb Levi Yitzchak from Berditchov. He had been working on himself in a private setting trying to overcome some issue on whatever high level he was struggling when he resigned to accept that it was not possible to change. Immediately afterward he went outside where he witnessed an argument between a wagon driver and a store owner. The store owner wanted the wagon driver to