



THE CHEVRA

Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

Joe Smith - President

Rosh Hashanah 5767 September 22, 23, 24 2006

Friday, Erev Rosh Hashanah

Candle Lighting 6:36 PM
Mincha 6:40 PM

1st Day of Rosh Hashana

Chevra Mishna Shiur 7:30 AM
Shacharit 8:00 AM
Sof Zman Keriat Shema: 9:46 AM (Gra"h)
Mincha 6:30 PM
Rabbi's Shiur 7:00 PM
Maariv and Havdaa 7:37 PM

2nd Day of Rosh Hashana

Chevra Mishna Shiur 7:30 AM
Shacharit 8:00 AM
Sof Zman Keriat Shema: 9:47 AM (Gra"h)
Mincha 6:30 PM
Maariv and Havdaa 7:37 PM

Monday Tzom Gedaliah

Lulavim

Lulavim and Etrogim will be available for sale at the shul on Wed. September 4th at 7:30 PM

Seats for Yamim Noraim

We invite you to daven with us for Rosh Hashana and Yom Kippur, and to be a part of an intimate Kahal. Rabbi Yehuda Halpert will be serving as rabbi. Experienced Ba'alei Shacharit and Musaf will be leading our Tefilot.

Ticket Prices:

Members: \$100
Guests of Members: \$100
Non Members: \$150
Children from Bar / Bat Mitzvah
Age to 21: \$50

To reserve your seats please call:
Anne Mermelstein at 201-797-3574
Or **Aharon Gal** at 201-796-8053

Yahrzeit Plaques

The Young Israel of Fair Lawn offers the opportunity to Memorialize a loved one by purchasing a Yahrzeit Plaque to be mounted in the main sanctuary. During the month of the Yahrzeit, the plaque will be lit and the name announced in memoriam before the learning of Mishnayot on Shabbos.

Please contact **Jack Mermelstein** to arrange for the ordering of a Memorial plaque, or email us at yiflmail@aol.com



Torah Insights – Harav Shlomo Riskin

Shabbat Shalom: Rosh Hashana
By [Shlomo Riskin](#)

Efrat, Israel – There are three curious aspects about this period of the Days of Awe which I would like to attempt to analyze. First of all, what is the real message of the sound of the shofar, especially since the Bible itself says about our Jewish New Years Day, “A Day of the broken sound of the shofar - Truah shall it be for you”. Secondly, during the month of Elul as well as the days between Rosh Hashana and Yom Kippur we recite special Penitential Prayers (Slichot), which should actually be said very early in the morning before sunrise. What is the significance of these prayers? And Finally the High Priest (Kohen Gadol) is commanded to enter the inner most part of the sanctuary - known as the Holy of Holies – only twice a year on the same day, Yom Kippur the day of Forgiveness. The first time he enters he offers incense in a very difficult act of Divine service. The second time, towards the end of the day, he goes in to this most sacred of places without any specific function mandated by the Bible. What could possibly be the significance of this second entry into such a holy place?

The broken, staccato sound of the shofar (Truah) is identified by the

Sages of the Talmud as either being three sighs or nine sobs. These sounds cannot but remind us of an infants wailing, which is perhaps the most primal sound known to human beings. What is the baby seeking when he looks up at his mother and cries in this way? The most primal need within every human being, the need for love. The most frightening experience is being alienated, alone, and unloved. Our most fundamental human need is to be loved unconditionally.

It is precisely this unconditional love which our Parent in Heaven is willing to give to His children on earth. The Hasidic disciples of the revered Rebbe Menahem Mendel of Kotzka once asked him,

"Why is it that in Kabbalistic and Hassidic lore the Almighty is referred to as the Shekhinah, usually translated as Divine presence after all, the Hebrew noun Shekhinah is a feminine noun as are all subjects ending with "ah" (like yaldah, a young girl), we are living in a very patriarchal society, ought G-d not be referred to with a masculine noun?"

The Kotzka Rebbe smiled and explained with an analogy which might be a bit anachronistic, but which contains a most profound message "it is the way of the world," "that when a father comes home after a difficult days work he derives great relaxation from playing with his infant child but once the baby messes its diaper, he gives the baby to its mother to clean it up. But watches the mother as she changes the diaper; sees how she kisses the baby, as she cleans it. She accepts the child with its filth that is precisely the way G-d accepts us with His Divine and unconditional love."

This is the true meaning of our Penitential Prayers. Again and

again we repeat the very names or partial descriptions of G-d which the Almighty revealed to Moses as the great prophet stood at the cleft of a rock: "Lord, Lord (Y-HVH) G-d of Compassion (Rahum)and Freely-giving Love (Hanun), long suffering, full of kindness and truth....."(Exodus 34:6) Our sages explain the Lord of Love is written twice: this is because G-d loves us before we sin and G-d still loves us after we sin. The Hebrew word for compassion (Rahum) is built on the Hebrew noun rehem which means womb. G-d loves us unconditionally just like a mother loves a child of her womb unconditionally. The Shofar sound is a human cry for love. The Penitential Prayers is G-d's loving response to our tearful request.

The High Priest, who serves as a representative of the entire Jewish people spends the entire day of Yom Kippur busily engaged in presenting sacrificial offerings to the Divine. At the end of the day enters the Holy of Holies just as he is, with no offering at all. He is asking that G-d accept him just as he is. And this is precisely the meaning of the very last request of the Penitential Prayers "Avinu Malkaynu" (Our father, our king): "be gracious unto us and answer us because we have no worthy deeds to speak up for us; do for us an act of charity, an unconditional loving kindness and save us". And we actually sing these words out loud in order to express our joy in a G-d who loves us unconditionally.

An individual once went to Rabbi Yisroel Baal Shem Tov and asked the proper way to repent. He told him to make a large fire and to cast into its flames two separate piles of papers. In one pile he should write the names of all those people for who he did favors; in the other pile he should write the names of all those people who

wronged him. He must destroy both piles in order to demonstrate that if G-d loved us unconditionally, we must love every other human being unconditionally as well – and we must never expect any reward or thanks for the good things we do.

Shabbat Shalom and may you all enjoy a good, blessed and unconditional New Year.

Shlomo Riskin
Chancellor Ohr Torah Stone
Chief Rabbi - Efrat Israel

**Shabbat Shalom
Shana Tovah**
