



# THE CHEVRA

Young Israel of Fair Lawn  
The Morris J. Kraut z'l Torah Center  
Joe Smith - President

[www.yifl.org](http://www.yifl.org) email: [yiflmail@aol.com](mailto:yiflmail@aol.com)

## שבת פרשת ניצבים-וילך Shabbat Nitzavim-Vayelech

### Friday, September 3<sup>rd</sup>, 2010

כ"ד באלול תש"ע

Mincha 7:00 PM  
Candle Lighting 7:07 PM

### Saturday, August 4<sup>th</sup>, 2010

כ"ה באלול תש"ע

Chevra Mishnayos 8:00 AM  
Shacharit 9:00 AM  
Sof Zman K"SS 9:40 AM

#### Torah Leining

פרשת ניצבים וילך

Devarim, Perek 29, Pasuk 9

#### Haftara

שוש אשיש

Isaiah, Perek 61, Pasuk 10

Musaf

Kiddush

Shiur Pirkei Avot 5:55 PM  
Mincha 6:55 PM  
Shalosh Seudos

### Motzei Shabbat

Shabbat Ends 8:06 PM

Selichot program with  
Rabbi Ian Shaffer 11:45 PM

### Sunday, Monday

Shacharit 8:30 AM

### Tuesday

Selichos and Shacharit 6:40 AM

### Wednesday Erev Rosh Hashana

ערב ראש השנה תשע"א

Selichos and Shacharit 5:45 AM

Candle Lighting 6:59 PM  
Mincha 7:00 PM

### Thursday, September 9th

1<sup>st</sup> Day of Rosh Hashana

א דראש השנה תשע"א  
א' תשרי תשע"א

Chevra Mishnayos 7:30 AM  
Shacharit 8:00 AM

Mincha 6:45 PM

### Friday, September 10th

2<sup>nd</sup> Day of Rosh Hashana

ב דראש השנה תשע"א  
ב' תשרי תשע"א

Chevra Mishnayos 7:30 AM  
Shacharit 8:00 AM

Mincha 6:45 PM

### Shabbat, September 11th

Parashat Ha'azinu

ב דראש השנה תשע"א  
ג' תשרי תשע"א

Chevra Mishnayos 8:80 AM  
Shacharit 9:00 AM

Mincha 6:45 PM  
Shabbat ends 7:53 PM

### Sunday, September 12<sup>th</sup>

ד תשרי תשע"א

צום גדליה

Fast of Gedalyah

Shacharit 8:00 AM

### Unveiling in Memory of Paul Cooper Z"L

The unveiling in memory of Paul Cooper Z"L will take place this Sunday September 5, 2010. It will take place at New Montefiore Cemetery in Farmingdale, NY, at 1:00 PM.

May the family know no more sorrow and may the memory of Pinchas ben Yehuda Z"L be blessed.

יהי זכרו ברוך

### Condolences

Our deepest condolences to Rabbi Benjamin Yudin on the loss of his mother, Mrs. Adele Yudin A"H. The Levayeh took place on Thursday. Shiva will be observed at 1539 E. 13th St., Brooklyn, NY through Wednesday morning September 8th, Erev Rosh Hashanah. May the family know no more sorrow in the future.

**May the family be comforted among the mourners of Zion and Jerusalem.**

---

## Yomim Nora'im at the Young Israel of Fair Lawn

Please join us for Davening and learning on the Yomim Nora'im at the Young Israel of Fair Lawn, 11-05 Saddle River Road.

We are again fortunate to have Rabbi Ian Shaffer, Leslie Gabor, Moshe Glasser and Sid Goldschmidt join us for the Yomim Tovim.

Please go to the top of the YIFL web site (YIFL.Org) to obtain the reservation form and mail it to: Jack Mermelstein  
38-63 D'Auria Drive  
Fair Lawn, NJ 07410

Wishing all a Shanah Tovah U'Matukah, A happy and healthy new year.

---

## Selichot

The Selichot program with Rabbi Ian Shaffer will take place Motzai Shabbat Sept. 4th at 11:45 PM.

All are welcome. Please join us for the Selichot program.

---

## New Season of Shiurim at the Young Israel of Fair Lawn

**Rabbi Yissocher Frand's weekly live telecast Shiur** is every Thursday at **9:00 PM**.

**Rabbi Ian Shaffer's weekly Navi Shiur** will be resuming on Monday October 11, 2010 at **7:55 PM**. Rabbi Shaffer will be starting Melachim Aleph. Copies of the Navi are available in the Shul.

**Rabbi Yisroel Reisman's weekly Shiur** will be resuming on Motzai

Shabbos October 2, 2010 at **9:00 PM**. Please consult the [YIFL.org](http://YIFL.org) web site for Rabbi Reisman's starting times as Motzai Shabbos changes during the year.

Refreshments will be served. All are welcome. There is no fee. Please spread the word. It is a great way to start Chodesh Elul. Please join us with your family and friends for these exciting Shiurim.

---

## Parahat HaShavua

### **Nitzavim-Vayelech**

### **Deuteronomy 29:9- 31:30**

### **By HaRav Shlomo Riskin**

*Efrat, Israel* – **"And you shall return to the Lord your G-d and listen to His voice in accordance with every thing I have commanded this day... with all your heart and with all your soul"** (Deuteronomy 30:2).

So begins the Biblical portion which Nahmanides (12th century, Provence) calls "The portion of repentance." The commandment to repent is germane 365 days a year, but it is especially relevant during the 10 days beginning with Rosh Hashana and concluding with Yom Kippur. Hence, reading this particular passage less than one week before Rosh Hashana is especially opportune.

How do we fulfill this commandment? Maimonides seems to explain it in clear terms:

"If an individual transgresses any commandment of the Torah, whether it be a positive or negative command, whether he transgressed wittingly or unwittingly, when he repents [does *teshuva*] and turns

away from his sin, he is obligated to confess before G-d, blessed be He, as it is written, 'A man or woman who transgresses... must confess the sin they have committed...' This refers to a verbal confession, and this confession is a positive commandment..." (Laws of Repentance, 1,1).

I would have thought that the command to repent would be an inner process, a shredding of one's evil impulse and the uplifting of the Divine which informs the soul of every human being, but from here it seems that it could be reduced to a mouthing of words which may be uttered by rote. Why is that?

My teacher Rabbi J.B. Soloveitchik taught that there are actually two aspects to the commandment of repentance: firstly, *kappara*, forgiveness, the mechanical bringing of a sacrificial offering and/or the mouthing of the confessional - which are minimal, at best - and secondly, the more optimal *tahara*, purity, which requires a transformational experience. Maimonides discusses this second, more powerful aspect of repentance in his second chapter, and calls it "complete repentance" (*teshuva gemura*).

Despite the classical brilliance of Rav Soloveitchik's interpretation, these last three years have taught me that Maimonides hit upon a significant existential truth when he insisted that the fundamental commandment centers on confession. Apparently, what many might think of as a fairly simple and even mechanical formula - "Please [G-d, spouse, parent, child, neighbor, coworker] forgive me, I have transgressed, sinned, rebelled against you by having done what I did; I am contrite and ashamed by

my actions and will never do them again" - is exceedingly difficult for most individuals.

Over the past few years, an inordinate number of high-powered civil servants, cabinet ministers and even our foremost citizens have been indicted by the attorney-general, several have been found guilty and several are beginning prison sentences. We have also seen a number of high-profile rabbis and communal leaders apprehended and charged with crimes. To the best of my knowledge, none of them has confessed to wrongdoing, none has publicly admitted guilt. No one stood before the public that elected him, or the congregants who revered him, and said "I'm sorry; I repent of my actions, I'm ashamed. Please forgive me." Why not? Why is confession so difficult?

A great sociologist-psychologist once wrote: "There are four 'yous' to every individual: Who you think you are, who others think you are, who you think others think you are, and who you would like others to think you are." The distance between these four "yous" especially between who you are and who you would like others to think you are, is what can cause a tragic disconnect within the psyche of many individuals, producing hypocrisy at best and psychosis at worst.

Every human being, from the biblical perspective, is a complex creature consisting of earthly flesh and Divine image:

"And the Lord G-d formed the human being of dust from the earth, and He breathed in his nostrils the breath of life, and the human became a living being" (Genesis 2:7).

Each morning as we get up, we say the prayer: "My Lord, the soul you have given me is pure. You created it. You fashioned it. You breathed it into me from your divine essence." Here the rabbis were teaching us that the essence of every individual is the Divine entity within them. The external body is merely a shell, which can be peeled away. Each of us wears an outer uniform: the soldier, the policeman, the rabbi, the businessman, the politician, the parent. The word persona or personality comes from the Greek word meaning "mask." Many of our professional identities, the clothes we wear and/or the personality we exude, are meant to express the way we want others to see us. They are the manner in which we want to impress others, but are not necessarily our real selves. Sometimes the garb, the mask becomes so powerful that it overwhelms the Divine image within. And if our transgression is of such a nature that it will cause the mask to fall away and reveal the nakedness of the emperor beneath, then one dare not admit one's guilt - perhaps not even to oneself. If we do, it would be like committing suicide, because there would be nothing of ourselves left.

If, however, we do play act - utilize an external mask to appear to others the way we wish them to see us, but nevertheless maintain a Divine image within us not so far from our public persona - there is still the pristine "you" lurking behind the covering curtains. Then, one can apologize; peel off the external trappings, and the real "you" within the image of the divine can be freed from the mask we thought society wanted us to wear. Even the High Priest began his holy-day ritual, in his eight priestly vestments, with a cry of repentance: "Please, G-d,

forgive." His divine image within was always waiting to come out.

The Talmud (B.T Hagiga 13,14) speaks of a once-great Rabbi; Elisha ben Abuya, who became a heretic, joined the Roman philosophers and was called *Aher*, meaning 'the other one.' Rabbi Meir, his disciple, begged him to come back, to repent. "No," he said. "For me it is too late. I heard the divine voice from behind a partitioned veil say, 'Return, wayward children, except for Aher.'"

Rabbi Soloveitchik explained: Aher had overwhelmed his Divine Image; indeed, as long as Elisha was submerged, it would be too late for repentance. But for Elisha ben Abuya it's never too late.

Reactivate your truest self and no matter how far you may have wandered, you too can return to the G-d whose essence initially formed you.

Shabbat Shalom

---

**שבת שלום**



**שנה טובה**

---