

Joseph S. Jemal Synagogue

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Edmond J. Safra Synagogue

Mourad & Sarine Kattan Building
75 Hathaway Avenue, Deal, NJ 07723



5776

Yom Kippur
Succot
2015

A Day of Empowerment

Yom Kippur should be a day of building ourselves up, not beating ourselves down with guilt and shame. It should be a day of empowerment, not a day of feeling like a loser for all the mistakes we've made.

Actually the list of transgressions should be called a list of mistakes. The Hebrew word for "sin", *het*, means to miss the mark or to make a mistake. Does a parent want their child to beat themselves up every time they make a mistake? Of course not. A loving parent wants their child to take responsibility for his or her mistakes and try to improve. We're not bad because we make mistakes, we're just human. G-d doesn't expect perfection. In fact, G-d gave us the commandment of *teshuvah* (to improve ourselves) knowing we're going to fail. So don't be so hard on yourself.

Try seeing the list of mistakes we recite during Yom Kippur as giving you a picture of how great a human being can be. Underlying each mistake is an ideal for self-improvement. Imagine how the quality of your life would improve if you'd master even one of these mistakes. For example, one of the mistakes on the list is gossip. Imagine achieving such mastery that you never spoke negatively about another person ever again. Just think how much good you could bring into the world and how much destructive energy would be eradicated. Imagine achieving mastery over all these mistakes. Now you have a picture of what a great human being looks like.

In the prayers we repeat that "He is the King who desires life." Like a loving parent, G-d wants us to live great lives and to enjoy the privilege of being alive. Mistakes rob us of pleasure in living. For example, one of the mistakes on the list is "abusing food." When we overeat, become overweight, get out of shape and eat junk, we feel a loss of energy, vitality and pleasure in living. G-d wants us to correct our mistakes

because He knows that each mistake diminishes our pleasure in living. He wants us to improve the quality of our lives. As you go through the list see how each mistake you make negatively impacts the quality of your life.

Identify one issue on the list you struggle with most, one you keep making over and over. Instead of beating yourself up over it, try becoming more curious about it. Why is this issue particularly difficult for you? Explore the history of this struggle. Does the memory give you any deeper insight into the meaning of it? Don't give up hope. G-d gives each of us unique struggles. As overwhelming and frightening they may be, it is important to embrace them and not run away from them. Keep in mind that our greatest struggle is often our greatest opportunity for personal transformation.

We went through the same list last year and we'll go through the same list next year. This demonstrates that life is a process. There's no winner's circle to get to. Those who see life in terms of success or failure, live with constant pressure and disappointment. Yom Kippur teaches us that there is no ultimate finish line in life. There is only the process of making our best effort to improve year after year. Sometimes you'll succeed and sometimes you'll fail. G-d doesn't judge us by how much we succeed. He judges us by how consistently we show up and try to actualize our unique potential. As the Rabbis say, "You are not expected to finish the job, yet you are not free from trying your best."

This year as we enumerate our mistakes, let's make sure to have an experience of "building ourselves up" and not one of "beating ourselves up." Instead of ripping ourselves apart, this year, let's make Yom Kippur an experience of personal empowerment and growth.

Iman Latimah Toba,
Rabbi Isaac Farhi

Reminders Before Yom Kippur

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 3:00, 3:30 & 4:00 p.m. with Tallet and Tefillin. Memorial lights will be available at the synagogue for a donation of \$3. We will then go home and have our last meal before the fast. We should finish at 6:35 p.m. so that we can get back to shul by 6:40 p.m. and accept the holidays a few minutes before sunset. The men should put on their Tallet with a berachah before 6:53 p.m. one may

NOT drive or do any other work after 6:53 p.m.

1) The day before the fast is considered somewhat of a holiday. Certain tefillot are omitted in the prayers, such as Tachanun, Lamnatzeach etc.

2) It is a Misva to eat many meals during the day.

3) Anyone who did not do the misva of Kaparot should do so without delay.

4) It is customary to give extra Sedaka today.

5) Many men go to the Mikve on Ereb Kippur.

6) Tefillat Mincha is added with Tallet and Tefillin.

7) Besides the regular candles that are normally lit for the Holiday, additional candles are lit

on Ereb Yom Kippur in memory of departed loved ones. These candles will be available, as every year, in

the Shul. A donation is then given, which is considered beneficial to the soul of the departed.

8) The last meal before the fast is called the Seuda Mafseket. This meal is eaten late in the afternoon, and should be finished close to sunset. If one intends to eat or drink something after the meal, he should keep this fact in mind before he recites Birkat Hamazon, since the fast is accepted upon completing 'grace after meals', (unless one stipulates that he is not accepting the fast prior to praying).

9) When lighting the candles on Ereb Yom Kippur, the woman recites the following Beracha, "...

Asher Kideshanu B'Misvotav v'si-vanu L'hadlik 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. Remove leather shoes prior to lighting.

10) On Mosai Yom Kippur, the candle used for Habdalah is lit from another candle that has been burning since Ereb Yom Kippur.

Tizku L'Shanim Rabot!

Yonah & the Fish

"And Yonah told them: Cast me into the sea...for I know that this great storm that is upon you is for me" (Yonah 1:12)

Every Yom Kippur at Minhah we read in the Haftarah about the prophet Yonah. Yonah was a great prophet in Israel. Hashem wanted Yonah to go and tell a prophecy to the gentile nation of Ninveh. Ninveh was wicked and Hashem wanted to send Yonah to warn them that they must repent or else face destruction. Yonah didn't want to deliver this prophecy because he knew Ninveh would repent and that would put Israel, who were not repenting, in a bad light. Yonah decided to run away from the land of Israel because he knew he couldn't receive prophecy outside of Israel. He bought a ticket on the next ship out to run away.

While at sea, there was a tremendous storm which threatened to sink the boat. The sailors tried to return to shore but to no avail. Yonah told them that if they want to survive they should toss him into the sea because "the storm is for me." The sailors refused and dumped all the cargo to no avail. Finally they were forced to throw Yonah into the sea, and the storm ended. Hashem sent a large fish to swallow up Yonah. While in the stomach of the fish, Yonah agreed to do Hashem's mission. Yonah warned Ninveh, and Ninveh repented.



Our Rabbis' comment: Yonah was on a ship with gentiles. These people were idolaters. Maybe the storm was to destroy them! Yonah was far more righteous than the rest of the passengers. How did he know the storm was for him? Because he knew that in everything Hashem does in the world there is a message for the Jewish People.

Minha is the last prayer of the day before Ne'ilah - closing prayer. As we prepare to part with this very holy day, we read the story of Yonah, which conveys the powerful message that there is no running way from Hashem. Hashem, in His miraculous ways, can find us wherever we are, and our endeavors to flee Him are purposeless and to no avail. The book of Yonah serves as a call to us that we cannot run away from Hashem, but to resolve to adhere tenaciously to Hashem and Torah throughout the entire Year.
(Vedibarta Bam)

Asking Forgiveness

It's hard to ask forgiveness. Sometimes the mechanics are sticky: locating a person from our past, initiating the conversation in privacy, getting the offended person to listen to us.

Harder still are the inner dynamics: Examining actions we would rather forget; cutting through the rationalizations to admit that what we did was wrong, despite the provocations and extenuating circumstances; and humbling ourselves to ask for a gift (forgiveness is always a gift) from someone to whom we may have felt superior. To forgive is tantamount to executing a divine function.

G-d promises us atonement on Yom Kippur. Atonement is a wondrous, miraculous reality that bleaches out even the most stubborn stains on our soul. Atonement reconciles us with G-d and our own highest selves. To procure

atonement, all we have to do is teshuba, the sincere changing direction of our heart and actions. Asking forgiveness, one of the steps of teshuba for a sin against another human being, is a relatively small price to pay for the soul-cleansing available to us on Yom Kippur.

What if the person we have hurt refuses to grant us forgiveness? The Torah requires that we humbly, sincerely ask for forgiveness three separate times. After that, the onus is on the one who refuses to forgive.

Granting Forgiveness

When asked for forgiveness, a Jew is enjoined to forgive. This can be the hardest act of all. After all, we may have been grievously hurt, in body, mind, or heart. To forgive is tantamount to executing a divine function. It leaves the offender off the hook (presuming he or she has done the other required steps of teshuva which would exonerate the offender before G-d).

A Jew is not required to forgive an offender who has not undertaken the steps of teshuva such as regret and concrete change. Forgiving unrepentant evil only encourages its continuance.

On the other hand, nothing more quickly procures divine forgiveness for our sins, both those we remember and those we don't, than forgiving those who have sinned against us. The principle of *mida k'neged mida* means that we get what we give. When we stand before G-d on Yom Kippur our most compelling defense is: "I have forgiven those who sinned against me. Please forgive me in turn."

Every time we forgive, we open up the gates of forgiveness in the world. And we are the first ones to walk through.



Paid in Full

There is a fellow who owns a jewelry store in Israel. One day, not long ago a nine year old girl walked into the store and said, "I am here to buy a bracelet". She looks through the glass cases and points to a bracelet that was three or four thousand dollars. The man behind the counter asked her, "You want to buy that bracelet?" And she says, "Yes". He says, "Wow, you have very good taste. Who do you want to buy it for?" She says, "For my older sister". He says, "Oh that is so nice! Why do you want to buy your older sister this bracelet?" The little girl says, "Because I don't have a mother or father, and my older sister takes care of us. So we want to buy her a present, and I'm willing to pay for it". She pulls out of her pocket a whole bunch of coins that totaled seven shekel, eighty agurot, which is a little less than two dollars. The fellow says, "Wow! That's exactly what the bracelet costs". He wraps up the bracelet and says, "You write a card to your sister while I wrap the bracelet". In a short amount of time, he finishes wrapping the bracelet, he wipes away his tears, and hands the little girl the bracelet.

A few hours later the older sister comes in and says "I'm terribly embarrassed. My sister should not have come here. She shouldn't have taken it without paying." He says to her, "What are you talking about?" She says, "What do

you mean? This bracelet costs thousands of dollars. My little sister doesn't have thousands of dollars, she doesn't even have ten dollars. So she obviously didn't pay for it". The fellow who owns the jewelry store says, "You couldn't be more wrong. She paid me in full. She paid seven shekel, eighty agurot, and a broken heart.

I want to tell you something. I am a widower, I lost my wife a number of years ago. People come into my store every single day. They come in and buy expensive pieces of jewelry, but all these people can afford it. When your sister walked in, for the first time in so very long since my wife had died, I once again felt what love means". He gave her the bracelet and wished her well.

Says, Rav Go'el Elkarif, we come to G-d and we want to buy something very expensive. We want to buy life, but we cannot afford it. We don't have the money to pay for it. We don't have the merit. So we come to the G-d and we empty our pockets, with what? A commitment here and a good deed there; I'll pick up the phone and call someone who is lonely, I will learn an extra five minutes mussar, I will be kind, I won't speak lashon harah for two hours; something small. G-d says, "Oh, you don't know how long it's been since I've felt what love means". When G-d sees how much we are willing to do, how much we love him, and he says, "You know what? You have touched my heart. Here it is, paid in full".

Prayer Schedule: 5776 - Yom Kippur - 2015

Tuesday, Sept. 22nd.....Ereb Kippur

Selihot.....6:15 A.M.
Shahrit.....7:00 A.M.
Light Memorial candles all afternoon after 1:00 pm in Safra Synagogue
Minha w/ Tallet & Tefilin.....3:00 P.M.
Minha-2nd Minyan3:30 P.M.
Minha-3rd Minyan4:00 P.M.
Stop Eating & Candle Lighting.....6:35 P.M.
Services begin.....6:40 P.M.
Sunset.....6:53 P.M.

All men should wear their tallet before sunset (6:53 P.M.), with a beracha

Wednesday, Sept. 23rd.....Kippur Day

Shahrit.....8:00 A.M.
Torah Reading.....11:00 A.M.
Musaf.....12:55 P.M.
Minha.....3:45 P.M.
Neila.....6:00 P.M.
Birkat Kohanim / Hand Washing.....6:50 P.M.
Blow the Shofar & Arbit.....7:13 P.M.
Fast Ends & Bircat Halebana.....7:33 P.M.

Tizku L'Shanim Rabot!



Sukkot

Arba'at Ha'minim: The Four Species As Symbols

Let's explore some of the secrets of the Four Species that we wave during Succot. Did you know that the Four Species hint at all 613 mitzvot of the Torah? We see this in the numerical value of the etrog (610), coupled with the three other Species – lulav, hadassim, and aravot. $610 + 3 = 613$. Looked at another way, the Four Species hint at the Seven Heavens: one etrog, one lulav, three hadassim, and two aravot. $1 + 1 + 3 + 2 = 7$. With these seven mitzvah items, we can pierce the Seven Heavens with our prayers!

There is a level of symbolism to the Four Species, connected with four important organs of the human body. The lulav symbolizes the spine; the etrog – the heart; the hadassim – the eyes; and the aravot – the lips. This is one reason we are especially careful about purchasing a beautiful etrog, with not even a small part missing (chaser). A pure heart, a 100% feeling heart, is indispensable in our quest for self-perfection. By controlling all four of these key parts of the body, and doing teshubah with them over the forty days leading up to Yom Kippur, we hope to merit a successful new year. We do teshubah by bending over (bending the spine) while banging on our heart and confessing our sins with our lips in viduy. Teshubah is done by a regretful heart, and eyes that perceive clearly, but don't wander where they shouldn't. Our lips both verbalize how we wronged G-d and man, and also control what we say, and how we say what we must.

Our Rabbis tell us that by putting all of the Four Species together, we show the underlying unity of the four different types of Jews. Those who study Torah, but do not have misvot, are similar to the lulav – which has taste (the dates), but no fragrance. Hadassim are fragrant, but lack taste – similar to those who do misvot, but do not study Torah. Aravot lack both fragrance and taste, like those who do not perform mitzvot nor study Torah. The etrog, which has both fragrance and taste, represents those who study Torah and fulfill the Commandments as well. If one has the most beautiful etrog lulav and hadassim, but has no lowly aravot, he cannot fulfill the mitzvah. All four types are necessary to fulfill the mitzvah. Similarly, the Jewish People is

comprised of all four types of Jews, and we cannot do without anyone of them.

The happiness that the Torah specifically commands us to reach on the Sukkot Festival can only be achieved through Jewish unity. If we would only recognize how very much we all need one other, we would be able to bring the final Redemption within reach.

Sukkot and the Secret of Happiness

Sukkot, known as “Time of our Happiness,” marks the crescendo of the Jewish year. Throughout the seven day festival, Jews have a Divine mandate to be completely and exclusively joyous (Debarim. 16:15). That's quite a tall order! Sure, we'd all love to be happy for seven straight days — but how?

“If you're not happy with what you have, you'll never be happy with what you get!”

We all want happiness, but often make the mistake of confusing happiness with success. Success is getting what you want; happiness is wanting what you get. As the Sages taught, Who is rich? The one who is happy with his lot (Abot 4:1). Happiness is not something that happens to us. It's a decision we must make, and we can each be as happy as we decide to be.

Since our mandate on Sukkot is to be “completely joyous,” we are obliged to make that decision, which requires us to take a view on one of life's great paradoxes: On the one hand, whoever you are, by virtue of being alive, your cup truly does “run over.” But on the other hand, you could always have a bigger cup. Choose to take pleasure in what you do have, and you can understand the secret of happiness. Choose instead to focus on the pursuit of a bigger cup, and you are forever left wanting.

Not only is this the secret to happiness, but it's also the central message of the Sukkot holiday — named for the sukkah, the sparsely roofed temporary structure in which we dwell for the seven days of the holiday. This year, in a repeat of what we have done for more than 100 generations, Jews the world over will abandon their homes with





all its comforts to seek happiness in flimsy huts furnished with little more than plastic chairs and tables. What better place could there be to remind ourselves that true happiness comes not from all the stuff we have, but from what we still have when stripped of all our stuff?

This year as we rejoice in our sukkot beneath the stars, may G-d continue to bless us all — and may we continue to appreciate all of His blessings.

Inner Joy & Contentment

Western society is infused with the right of the pursuit happiness. We hunt it down with relentless drive. Do we find it? I'm not so sure. Sure, no one is happy when they are hungry, cold, in pain, or deprived of companionship. But the tricky part is that being satiated, warm, healthy and surrounded by our fellow homo sapiens doesn't necessarily guarantee happiness.

Orchot Tzadikim, one of the classic Jewish ethical works, presents us with an interesting theory: Happiness is never about having (possessions, status, friends, etc.); it is about being. Ultimately it is about abandoning the role of a stranger in the universe, and becoming experientially mindful of God's constant love, wisdom and providence. The result is a continual feeling of serenity and content that is independent of outside factors.

By no means does this mean escapism or denial. It means acceptance of the fact that we are here to elevate ourselves and the world around us, and that we need the inspiration and challenges that God provides for this to happen.

Blessed With Opportunity

When we look honestly and ask ourselves when our peak moments of happiness took place, the ones that leave a life-long imprint, what do we discover? Almost invariably we find ourselves reliving moments of achievement and of real connection. Yet the sweetness of achievement can never really be separated from the challenges we have to face when committing ourselves to doing something meaningful. Both challenge and inspiration are gifts from God. The key to happiness is learning to recognize His gifts, both in the form of what we call "content" and what we call "discontent."

Shabbat, the holidays, and the sabbatical year (Shmita) all revolve around seven. Of these, only Sukkot is called "the season of our happiness." Why Sukkot?

Interestingly Sukkot doesn't celebrate the sort of major historical event that took place on a specific date (like Shabbat which is the day God rested, or Passover which is the Exodus from Egypt). Sukkot celebrates our survival in the desert while living in shacks for 40 years. All requirements of a sukkah (impermanence, a ceiling made of materials taken from the earth, a roof that is not fully closed, the stars must be visible, etc.) help it retain its shack-like status.

While we were living in shacks, we were surrounded by clouds of Divine glory that were sent to protect us from every possible harm. The Torah tells us that our path was determined not by anyone's navigational skills, but by the direction taken by the pillar of cloud that led us by day, and the pillar of fire by night. We lived constantly with both challenges -- as is symbolized by the fragility of the sukkah itself, and the inspiration given by the clouds.

A sukkah is defined as having more shade than light, yet we must still be able to see the stars. The light is dimmed, yet clearly visible. That is the reality by which we live, and through which we ultimately achieve happiness and fulfillment.

May the day come soon all humanity comes together under the banner of the One Who sustains us all, and may we discover the life's true joy constantly brimming beneath the surface.



Navigation...

- Don't educate your children to be rich. Educate them to be happy. So when they grow up they will know the value of things not the price.
- "Eat your food as your medicines. Otherwise you have to eat medicines as your food"
- The one who loves you will never leave you because even if there are 100 reasons to give up he will find one reason to hold on.
- There is a lot of difference between human being and being human. Few understand it.
- You are loved when you are born. You will be loved when you die. In between you have to manage!
- If you want to walk fast, walk alone, but if you want to walk far, walk together!
- Seven Best Doctors in the World: Sunlight, Rest, Exercise, Diet, Self-Control, Self-Confidence, Friends
Maintain them in all stages of life and enjoy healthy life.
- When you see the moon, you see the beauty of G-d. When you see the sun, you see the power of G-d, when you see the mirror, you see the best creation of G-d. So believe in YOURSELF!
- We all are tourists & G-d is our travel agent who already fixed all our routes reservations & destinations, so trust Him & enjoy the "Trip" called LIFE!

*On Behalf of the Edmond J. Safra Synagogue of Deal NJ,
we would like to express our heartfelt thanks to*

Mrs. Lily Safra

*for dedicating Sefer Kat Nidre each year in
loving memory of her dear husband*

Edmond J. Safra A"H

Your support enables us to further Jewish education for our youth.

May G-d grant you a year of health, happiness & prosperity.

Amen.

Rabbi Isaac Farhi

5776 Succot Holiday Prayer Schedule 2015

Sunday, Sept. 27th: *Ereb Succot*
 Shahrit.....8:00 a.m.
 Minha & Arbit.....6:25 p.m.
Candle Lighting.....6:27 p.m.

Monday, Sept. 28th: *1st day of Succot*
 Shahrit.....8:15 a.m.
 Classes.....5:25p.m.
 Minha & Arbit.....6:25 p.m.
Candle Lighting After*7:24 p.m.

Tuesday, Sept 29th: *2nd day of Succot*
 Shahrit.....8:15 a.m.
 Classes.....5:15 p.m.
 Minha followed by Arbit.....6:25 p.m.
Holiday Ends.....7:23p.m.

Wed. & Thurs. Sept 30 & Oct 1st: Hol Hamoed
 Shahrit.....6:50 a.m.
 Minha & Arbit6:15p.m.

Friday, Oct. 2nd: *Hol HaMoed*
 Shahrit.....6:50 a.m.
 Minha & Arbit6:15p.m.
Candle Lighting6:18 p.m.

* Light candles from an existing flame.

Shabbat, Oct. 3rd: *Hol HaMoed*
 Shahrit.....8:15 a.m.
 Classes.....5:00 p.m.
 Minha & Seuda Shelishit.....5:50 p.m.
 Arbit.....6:55 p.m.
 Shabbat Ends.....7:16 p.m.
 Late Night Reading.....9:30-11:30 p.m.

Sunday, Oct. 4th: *Hoshana Raba*
 Shahrit.....8:00 a.m.
 Minha & Arbit.....6:15 p.m.
 Candle Lighting6:15 p.m.

Monday, Oct. 5th: *Shemini Aseret*
 Shahrit8:15 a.m.
 Classes.....5:00 p.m.
 Minha followed by Hakafot.....5:45 p.m.
 Arbit.....6:55 p.m.
Candle Lighting after*7:13 p.m.

Tuesday, Oct. 6th: *Simhat Torah*
 Shahrit8:00 a.m.
 Special Torah Reading.....9:30 a.m.
 Hakafot & Toys for the children.....11:00 a.m.
 Classes.....5:15 p.m.
 Minha followed by Arbit.....6:10 p.m.
Holiday Ends.....7:11 p.m.

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