

September 2, 2010

Etz Chaim Rosh Hashanah Newsletter

23 Elul, 5770



סחג שמח ושבתי שלו

Steering the Ship

by Rabbi Krupka

The Gemara in Chulin tells us that Rav (a first generation Talmudic scholars who lived in Babylonia-circa 250 BC) would look for signs of the New Year by looking at the ships in the harbor. How strange? What is it that Rav could learn from the ships? Was he permitted to look at the ships for "signs" for the New Year? The commentators offer many answers to this question, but the common thread among them is that Rav was looking at the ships for a meaning of how to approach New Year. The meforshim (commentaries) comment that Rav was teaching us certain basic lessons that we are to live our lives with. First of all, even though the waters may be calm at the moment, while you are in safe harbor, as you leave the port there can always be rough waters and storms. Part of life is to prepare yourself for the inevitable, so that you can always "ride the wave" when you deal with the challenges of life. Secondly, a ship needs a captain and a rudder. A captain guides the ship, based upon a vision of where he is going. He moves the ship to deal with the immediate challenges, so the final goal can be obtained with a minimum amount of difficulty. The rudder moves the ship at the direction of the captain. It keeps the ship pointed in the right direction and leads the ship towards whatever goal the captain moves it towards. Thirdly, we have to be aware that in order to prevail over our challenges we have to know what our potential is, so that we know where to fight and where to withdraw.

The same is true in our lives. There are periods of lulls and challenges in each of our lives. Our job in life is to prepare ourselves for the challenges. It becomes important for each of us to set practical goals and a plan to attain these goals reasonably. Part of the challenge of life is to identify those things that will help us reach our destination. We must focus on those things to the exclusion of all the background noise that sometimes consumes our life.

We are all the captains of our lives. In family life, in professional life and in communal life, we each have the challenge of finding ways to grow. As we go out of port, our obligation is to identify how best we can steer through the rough water. We all have to move the rudder so that it leads us in the right direction. We all have to be wise enough to know where a challenge is surmountable and when it is not.

In the context of our Shul, our organizational captains are Jeff and David. They will hopefully steer the Shul for the next two years to greater growth and spirituality. The captain needs a crew to make all of his decisions real. We are that crew, and hopefully under their leadership all of us will do our parts. Whether it be attending classes, participating in programs, helping make minyanim, acts of chesed or simple involvement on the day to day running of the Shul, we have a role. All of us have to look at the ships, as did Rav, to determine our place as our Shul pulls out of port at the beginning of the New Year.

For the record, Rav reestablished a Torah academy in Sura, Babylonia. The academy lasted for over a thousand years. When you prepare well, and set in motion a vision to follow, there is no limit to how

successful you can be. May each of us be granted a "smooth sailing" this coming year. May we see ourselves grow in nachas and bracha for all of ours, for the community, for the State of Israel, and for our brethren wherever may be. May we all come into port next Rosh Hashanah with health and the blessings that we ask for ourselves "l'tov". Amen.

This Rosh Hashanah Become the Person You Want to Be.

by Sara Yoheved Rigler

When I was 11 years old, my parents, bucking generations of athletic ineptitude, sent me for tennis lessons. The instructor fired instructions at me: "Stand like this! Position your head like this! Hold the racket like this! Swing the racket like this!"

I tried as hard as I could (I really did!), but whenever the ball flew toward me, I could remember only one or two of the instructions. This was not sufficient to get the ball over the net and into the opposite court. I never became a tennis player.

A couple decades later, a book, *The Inner Game of Tennis*, became popular in the New Age world I inhabited. The author's premise was that a person doesn't learn tennis -- or any skill -- by heeding a battery of rules and guidelines, but rather by watching an expert tennis player play. The more one watches an expert, the more some subconscious mechanism in the brain internalizes all the correct movements. Later, on the court, without even thinking, one simply duplicates those expert movements.

Following in the footsteps of the great does not require wearing the same size shoe but only walking in the same direction.

Identifying experts in the art of living, observing them, and emulating them was a Jewish method of spiritual growth two millennia before *The Inner Game of Tennis*. The Talmud is replete with anecdotes from the lives of the sages so that later generations could model their behavior after them. The idea is not to mimic holy people, since God is not into carbon copies, but rather to recognize a clear ideal and to strive for it. Following in the footsteps of the great does not require wearing the same size shoe but only walking in the same direction. For example, Rabbi Yochanan Ben Zakai, the greatest sage of his era, was so humble that he always greeted everyone he passed without waiting to be greeted first. Two thousand years later, whether we're walking through our condo's lobby or circulating during coffee break at a company seminar, we're supposed to remember Rabbi Yochanon's example. If we can't bring ourselves to greet everyone, we can at least smile at them. If we can't smile at everyone, we can at least smile at familiar faces.

We may not become Lindsay Davenport, but we can at least get the ball over the net

ERUV TAVSHILIN

When Yom Tov falls on Friday, it is necessary to make an eruv tavshilin in order to be allowed to prepare foods for Shabbat and Yom Tov. The eruv consists of one baked food and one cooked food. Erev Yom Tov, before dark, one takes hold of a 'challah' or 'matzah' and a cooked food, such as meat, fish or a boiled egg, at least equal in size to a 'kazayit' (olive size). Both foods are put aside in a reserved place and kept for Shabbat. Before the eruv is set aside, the following bracha (blessing) is said:

**ך העולם, אשר קדשנו במצותיו וצונו על מצות ערוב. ברוך אתה ה' אלקינו מל
בהדין ערובא יהא שרא לנא לאפויי ולבשולי ולאטמוני ולאדלוקי שרגא ולתקנא ולמעבד כל צרכנא, מיומא**

טבא לשבתא לנא ולכל ישראל הדרים בעיר הזאת

Blessed art thou, Lord our G-d, King of the Universe, who has sanctified us with thy commandments, and commanded us concerning the observance of eruv.

By means of this eruv may we be permitted to bake, cook, keep dishes warm, light Shabbat lights, prepare during the festival all we need for the Shabbat - we and all Israelites that live in this town. [Laws continued](#)

HIGH HOLIDAY SCHEDULE 2010 / 5771

ei at/Sun AM 4-5	Parshat Nitzavim/Vayelech Selichot	12:45 AM	
Sept 6 -Sept 7	Selichot and Shacharit	8:30 AM 6:30 AM	
ay, Sept. 7	Sofer	AM - TBA	Sofer In Shul
Evening	Selichot for Erev Rosh Hashanah	10:15 PM	
Sept. 8	Shacharit Erev Rosh Hashanah Candle lighting	6:45 AM 7:00 PM	Hatorat Nedarim Eruv Tavshilin להדליק נר של יום טוב & Shehechiy
Sept. 9	First Day Rosh Hashanah Shacharit Shofar Mincha Taschlich Candle Lighting	8:00 AM 10:45 AM 6:00 PM after Mincha 7:57 PM	להדליק נר של יום טוב & Shehechi (candles lit from an existing flame aft sundown)
Sept. 10	Second Day Rosh Hashanah Shacharit Shofar Mincha Candle Lighting	8:00 AM 10:45 AM 6:55 PM 6:57 PM	שבת להדליק נר של (candles lit from an existing flame)

שבת Saturday, Sept. 1	Parshat Ha'azinu/ Shabbat Shuva	Shacharit Mincha	9:00 AM 6:45 PM 7:58 PM	Followed by a Drasha Regular Havdallah
Sun., Sept. 12	Fast of Gedaliah	Fast begins Shacharit Mincha and Maariv Fast Ends	5:11 AM 8:30 AM 6:30 PM 7:45 PM	
Mon. - Thurs. Sept 13 - 16	Selichot & Daily Shacharit		6:30 AM	

The Antidote to Wallowing in Self Pity

by Dovid Frankel

The yearly tradition begs the question, what's up with Tashlich? We go out to a river, lake or pond and say a brief prayer followed by the token "throwing in of our sins." The kids accumulate stale bread for weeks to be able to have lots of 'sins' to throw in. Kind of strange if you think about it. Judaism isn't about symbols and rituals; it's a lot deeper than that.

The answer is very simple yet so refreshing. Man is good. Man is beautiful. Man is extraordinary. At the very essence, the human being is pure and holy. Created in God's image with the capacity to soar to the heights of Godliness, we aren't sinners, but rather we sin.

Unfortunately, throughout the travails and temptations of daily life, we 'acquire' many sins and transgressions. They come to us in times of despair or acts of arrogance. We purchase them in fits of anger or digest them in moments of weaknesses. We might own them. We might carry them. And we might even relish some of them. But they never become us. They never become who we are. And they definitely aren't what we really want to be.

They are always a separate entity that can be disowned, disavowed and cast away at any time. The symbolic act of throwing away our sins brings that message home in a dramatic, concrete manner.

Tashlich is the biggest antidote to wallowing in self pity. When we think about our habits we throw up our hands in the air and tell ourselves, "It's been years! There's no way I can change now." Or "You can't teach an old dog new tricks." Tashlich teaches us otherwise. Yes we can change. We can improve because we are at our core holy and pure -- a spark of the divine.

The good struggle is to scrub away that superficial coating of sin. Scrape away the cynicism, repudiate the negativism and snap out of our disenchantment. As long as we can grasp the immeasurable greatness and potential of our souls, then nothing can stop us. If we would only begin to comprehend that the love God has for us is unfathomable and limitless, then and only then, can we truly begin our journey to complete and credible repentance.

TASHLICH

After Mincha at the Shul at 6:00, you are invited to do
Tashlich at the home of
Leah and Justin Bergman, 17 Mountain Ridge Drive.

HIGH HOLY DAY LAW AND LORE

Erev Rosh Hashanah

We do not blow the Shofar on Erev Rosh Hashanah; separating the optional Shofar blasts of the month of Elul from the Mitzvah (obligatory) Shofar blasts of Rosh Hashanah.

To prepare for this special holiday, we go to the Mikvah before Yom Tov. Men and women annul our vows (מירדן תרתה). If the annulment is not performed, it should be done as soon as possible even after Yom Kippur. The formula is found in many Siddurim. We normally annul our vows immediately after davening on Erev Rosh Hashanah. (English texts of Hatarat Nedarim are available upon request in the shul office).

The selichot (penitential prayers) of Erev Rosh Hashanah are lengthy.

Rosh Hashanah

It is customary to have round challahs on this holiday, and to dip the challah in honey before eating. This is also done with the apple right after eating the challah. One says the Hamotzi for the challah. One must also say a "Borai P'ri Ha'etz" on the apple. After eating the apple one says:

ן מלפני אבינו שבשמים שתחדש עלינו שנה טובה ומתוקה. יהי רצון

Yehi ratzon mi'lifnai avenu she'bashamayim shet'chadash aleinu shanah tova u'mi'tuka.

May it be His will that this year be good and sweet.

Some have additional customs of:

Eating only sweet things and abstaining from bitter foods like horseradish.

Not eating nuts because its numerical connection in Hebrew to the word sin (אטה and זוגא).

Eating pomegranates (May Hashem multiply our Zohuyot (privileges) as He has multiplied the seed of the pomegranate).

יהי רצון מלפני אבינו שבשמים שנרבה זכויות כרמון.

Eating dates (saying: May it be Your will that our enemies shall be silenced).

יהי רצון מלפני אבינו שבשמים שיתמו שונאינו.

Eating squash (saying: May it be Your will that the evil decree shall be torn and our merits shall be read before You).

יהי רצון מלפני אבינו שבשמים שיקרע גזר דיננו ויקראו ולפניך זכויותינו.

Eating carrots (tzimmes) or black-eyed peas (saying: May it be Your will that our merits be multiplied).

נו שבשמים שירבו זכויותינו. יהי רצון מלפני אבי

Eating leeks (saying: May it be Your will that our enemies be restrained).

יהי רצון מלפני אבינו שבשמים שיכרתו שונאינו.

Eating marigold, spinach, or beets (saying: May it be Your will that evil shall vanish).

בשמים שיסתלקו אויבינו. יהי רצון מלפני אבינו ש

Eating fish: (saying: May it be Your will that we should multiply and be plentiful as fish).

יהי רצון מלפני אבינו שבשמים שנפרה ונרבה כדגים.

Eating the head of a fish or sheep (saying: May Klal Yisrael be at the head and not at the

bottom (tail)).

יהי רצון מלפני אבינו שבשמים שנהיה לראש ולא לזנב.

Not to sleep during the day.

3. On the first day of Rosh Hashanah, we recite the Tashlich near a body of water. If not performed on the Yom Tov, one may recite Tashlich some time before Yom Kippur. When Shabbat is the first day of Rosh Hashanah the Tashlich is said on the second day.

One should try to end our services before midday on Rosh Hashanah since it is not a fast day.

On the first night we wish one another לשנה טובה תכתב ותחתם - May you be inscribed and sealed for a good year (L'shanah tova teekatev v'taychatem).

On the second night, one should have a new fruit available in order to make a "Shehecheyanu" after kiddush. The fruit should be on the table for kiddush. If no new fruit or clothing is available, shehecheyanu is still recited.

Instead of המלך הקדוש fo syaD eritne eht gnirud האל הקדוש ni sersE henomehS ni eticer ew

Awe. If one errs and does not correct himself before starting the next Bracha, one must start the Amidah again from the beginning.

The other changes in davening the Amidah are:

אוהב צדקה ומשפט. המלך המשפט fo daetsni מלך

The inclusion of מייחל ונרכז... דומכ ימ... מייחל בוּתכו... in their designated places.

If mistakes are made in a. or b., one need not repeat the Amidah.

9. The minimum number of Shofar blasts necessary to fulfill the Mitzvah is 30. (i.e. three times

תקיעה, תרועה, תקיעה). תקיעה, שברים, תקיעה, semit eerht תקיעה, שברים תרועה, תקיעה, semit eerht

The day after Rosh Hashanah is Tzom Gedaliah, the fast of Gedaliah. Gedaliah, Governor of Judea, was assassinated, and with his death, all hope of preserving national freedom faded.

This occurred when the wicked King Nebuchadnezer had issued harsh decrees upon the Jews. He had destroyed the first Holy Temple in 586 B.C.E. and exiled the Jews to Babylonia for 70 years.

Rosh Hashanah Joke

Guy asks his friend why he has no clocks in his house - how does he know what time it is? He says he figures it out. His friend asks - what if you wake up in the middle of the night, how can you figure out the time? He replies - I just use a shofar. How can you use a shofar to tell time? The fellow explains - I lean out the window and blow the shofar and someone inevitably screams - what are you nuts!?! - it's 2:45 in the morning!

Yom Kippur

It is a Mitzvah to eat heartily on Erev Yom Kippur.

As on Erev Rosh Hashanah, it is proper to go to the Mikvah in preparation for Yom Kippur.

We daven Mincha prior to the final meal and include Viduy (confession of our sins) in Mincha.

Before lighting candles, the women say, מירופיכי מוי לש רנ קילדהל. The Shehecheyanu may be recited then also, but only if one is accepting Yom Tov at that time. If the woman plans to ride to shul for Kol Nidre, she should have in mind and say at candle lighting that she is not

accepting the Yom Tov then, and she should not recite the Shehecheyanu at candle lighting, but rather after Kol Nidre with the Chazzan.

Prohibited on Yom Kippur are:

Eating and drinking

Washing

Smearing ointment (e.g. Hair tonic, deodorant, perfume)

Wearing leather shoes

Marital relations

All the prohibitions of Shabbat

For Havdalah after Yom Kippur, we say the Bracha over the wine, the candle (lit from a fire burning during Yom Kippur) and Hamavdil. No spices are used.

Fri., Sept. 17	Erev Yom Kippur	Shacharit Mincha Candle lighting Kol Nidre	6:45 AM 3:30 PM 6:45 PM 6:55 PM	Bless Your Children Before Coming To Shul וְבֵרַכְתֶּם אֶת בְּנֵי יְהוָה לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּיפּוּרִים & Shehechiyaru
שבת Saturday, Sept., 18	Yom Kippur	Shacharit Yizkor Mincha Ne'lah Fast Ends	8:00 AM ~11:45AM 4:48 PM 6:13 PM 7:43 PM	
Sun. Sept., 19	Lulav & Esrog		9:15 AM - 11:15 AM	Buy your Lulav & Esrog at the Shul

LAWS OF ERUV TAVSHILLIN

By Rabbi Hershel Schachter

1. It is permissible according to Torah law to cook, bake, or do other forms of melacha on Yom Tov for Shabbat (when Yom Tov is on Friday) that one would normally be permitted to do on any Yom Tov for that same day. Two reasons are stated in the Gemara.

a. Although one's intention was to cook for Shabbat, which would not be allowed, since this day of Friday, Yom Tov, one could theoretically eat the newly cooked food on Yom Tov, if one so desired; the melacha of cooking is considered a melacha for Yom Tov, and is therefore permissible. (hoeil)

b. When Yom Tov is followed immediately by Shabbat, the two days constitute one continuum of kedusha, and just as one may cook on Yom Tov for that same day, Shabbat is considered part of the same day since it is an extension of the kedushat hayom. According to the Rabbi's however, it is forbidden to do any melacha on Yom Tov for Shabbat without having first set aside an eruv tavshilin before the onset of Yom Tov.

If one does not plan to bake on Yom Tov for Shabbat, one need only put aside some cooked food. If, however, one plans to bake as well, one should set aside some bread (or matzah) in addition to the cooked food.

One kezayit of cooked food or matzah is the minimum amount required, but l'chatchila one should use a matzah which is k'beitzah (a larger amount), and preferable one which is whole (shelema). As well, one should use a significant portion of fish or meat.

L'chatchila one should use food that was cooked specifically for use as an eruv tavshilin, or at least cooked specifically for Shabbat. B'dieved, the eruv would be valid even if the food had not been cooked with either of these intentions.

The rationale for eruv tavshilin is that since a person has already begun to prepare for Shabbat before Yom Tov, any cooking he will do on Yom Tov for Shabbat will merely be a continuation of the initial act of cooking and as such will not be included under the Rabbinical prohibition against starting to cook on Yom Tov for Shabbat.

Even if one knew in advance that one would need an eruv tavshilin for two Yamim Tovim and had in mind when he set aside the eruv for the first Yom Tov that this should include the next Yom Tov as well, the proper procedure is that one should set aside a new eruv tavshilin prior to the second Yom Tov.

L'chatchila, the eruv tavshilin should not be set aside before erev Yom Tov.

Some poskim maintain that the cooked food for eruv tavshilin should be something uniquely associated with Shabbat such as chopped liver or gefilte fish, instead of fusing a hard-boiled egg, which would not necessarily indicate that preparation for Shabbat has already begun. Because the idea of eruv tavshilin indicates that preparation for Shabbat meals has already begun, one would only be allowed to do such melachos on Yom Tov for Shabbat that relate to the meals. Therefore, one would not be permitted to carry a sefer to shul on Friday afternoon in order to learn on Shabbat because this is a violation of the melacha of hotzaah (assuming there is no eruv).

If there is an eruv and no melacha is being performed, Rabbi Akiva Eger maintains that no eruv tavshilin is required to allow this act of hachana since Shabbat has a higher kedusha than Yom Tov.

One should, however, be careful not to do any act of hachana on the first day of Yom Tov for the second day of Yom Tov (if the second day is not Shabbat) even if only to set the table or remove something from the freezer where no melacha per se is being done.

When Yom Tov occurs on Thursday and Friday, and one has set aside an eruv tavshilin on Wednesday, Erev Yom Tov, one still may not cook on Thursday for Shabbat. Even on Thursday night (which is already the night of the second day of Yom Tov) it is questionable whether one may cook or must wait until Friday morning.

One should not wait very late on Friday afternoon to prepare the cholent or cook on Yom Tov for Shabbat, since there is a dispute among rishonim regarding the accepted reason why one is allowed min hatorah to cook on Yom Tov for Shabbat. According to some poskim, the reason is hoel, that the food could have theoretically been eaten on Yom Tov. Therefore, we must be careful to do all our cooking for Shabbat early enough on Friday so that we would have been able to eat that which we cooked while it is still Yom Tov.

It is for this reason that in many European communities there was a minhag that whenever an eruv tavshilin was prepared, the women would bench licht early and the entire community would begin Shabbat, so that any food prepared for Shabbat could theoretically be eaten before shkiah on Friday while it was still Yom Tov.

14. The Gemara states that there is an obligating of the rabbi in every community to include the baale batim in his eruv tavshilin, by the mechanism of zichui b'shutfus, so that they should

be allowed to cook for Shabbat. (In this case only, the concluding line in the standard text should be, "for all of us and for all those who live in the city"). Nonetheless, it is required that each family make their own eruv.

15. If one is a guest at another person's home for Yom Tov, one is included in the eruv of the host.

16. If Yom Tov occurs on Thursday and Friday and one forgot to designate an eruv tavshilin on Wednesday, one may still set aside an eruv on Thursday but only if one complies with the condition specified in the Gemara and one does not recite a bracha.

17. When setting aside the eruv tavshilin (e.g. matzah and gefilte fish), one should pick up the food and recite the appropriate text which appears in the siddur.

18. If one does not understand Aramaic, the text should be recited in a language which one understands.

19. In some siddurim the words, "to carry" are missing from the text and should be added.

20. If one has forgotten to set aside an eruv tavshilin or if by mistake the cooked food of the eruv tavshilin was eaten before the food was cooked for Shabbat, one must be makneh all the food to someone else who has made an eruv tavshilin and that person will be permitted to cook for him.

Rabbi Hershel Schacter is Rosh Kollel at eh Marcos and Adina Katz Kollel and a Rosh Yeshiva at RIETS.

Sept. 22	Erev Sukkot Candle lighting Mincha	6:36 PM 6:40 PM After 7:45 PM	Eruv Tavshilin להדליק נר של יום טוב & Shehechyanu Begin meal in Sukkah
, Sept. 23	First Day Sukkot Shacharit Mincha Candle lighting	9:00 AM 6:30 PM 7:35 PM	להדליק נר של יום טוב & Shehechyanu (candles lit from an existing flame)
Sept. 24	Second Day Sukkot Shacharit Mincha Candle lighting	9:00 AM 6:35 PM 6:33 PM	שבתלהדליק נר של (candles lit from an existing flame after sundown)
day, Sept.	1st Day Chol Hamoed Shacharit Kohélet Mincha Shabbat Ends	9:00 AM 10:00 AM 5:50 PM 7:35 PM	Regular Havdallah

Sun., Sept 26 Mon - Tues Sept. 27 - 28	Shacharit Chol Hamoed Sukkot Shacharit Mincha	8:30 AM 6:30 AM 6:35 PM	Add full Yaaleh v'Yavo, Full Hallel, Musaf, & Hoshanot.
Wed., Sept. 29	Hoshanah Rabbah Shacharit Candle lighting Mincha	6:30 AM 6:24 PM 6:30 PM	Eruv Tavshilin להדליק נר של יום טוב & Shehechyanu
Thurs., Sept 30	Shemini Atzeret Shacharit Yizkor Musaf & Geshem Mincha Candle lighting Hakofot	9:00 AM ~11:45 AM 11:30 AM 6:20 PM 7:25 PM 7:50 PM	להדליק נר של יום טוב & Shehechyanu (candles lit from an existing flame)
Fri, Oct. 1	Simchat Torah Shacharit Mincha Candle lighting	9:00 AM 6:25 PM 6:20 PM	שבת להדליק נר של (candles lit from an existing flame) Kiddush for Shabbat
שבת Saturday Oct 2	Shabbat Breishit Shacharit Mincha Shabbat Ends	9:00 AM 6:10 PM 7:23 PM	Regular Havdallah

חג שמחה ושבת שלום

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