



INVESTMENT OPPORTUNITY...

by "The Editors"

Prior to the high-tech "correction" in March of last year, many people claimed returns of hundreds and sometimes thousands of percent on their investments. Unfortunately for many, those gains were short lived.

But I believe to have stumbled on to what is the first genuine, real opportunity for gains in the realms of thousands of percent. A true "blue-chip" investment with slow and steady gains, which will continue to grow exponentially, long after the initial capital is withdrawn.

I refer to the investment in our own children. Research suggests that the 20-25 or so years a child spends at home before moving out impacts the entire duration of their lifetimes. However, the dividends from our investment perpetuate for much longer. For indeed our children then shape the lives of their children and so the cycle continues, thus our direct investment continues to generate 'dividends' for generations to come.

The lessons, values and morals which we impart to our children, are the tools they will consciously or subconsciously employ when facing challenges and opportunities in their own lives.

To ensure we generate a positive return on our investment we must dedicate time and expend much effort, providing our children with the right 'tools'. So what lessons or values should we be attempting to convey?

Perhaps the lesson of Yom Kippur is a good place to start. On Yom Kippur people of all ages, backgrounds and distinctions stand as one and proclaim "we have erred and we are sorry."

'Sorry' is a word that strikes fear into the hearts of many people especially politicians, given the legal, financial and social costs it could incur. People often attempt to misconstrue the truth so as to avert blame and any remnants of guilt. Indeed it takes a brave and often heroic person to admit their shortcomings and misdeeds of the past.

But the lesson of Yom Kippur is profound. Older people, younger people, parents, children, respected communal leaders - everyone stands together and says the same word - 'sorry'. No-one is too proud or too arrogant to admit that they have made mistakes.

In our own lives, situations often arise where a person's ego gets the better of them, and their judgement is prejudiced by an unrelenting arrogance to be perceived as correct. The lesson of Yom Kippur suggests that we all make mistakes and no-one, even the most distinguished or respected of people, should be too proud or conceited to admit their guilt and more importantly, their willingness to improve.

May this year be a fruitful year, of wise decisions and prudent 'investments.'

Shana Tovah and G'mar Chatimah Tovah.

"The Day of Atonement atones not for sins of man against man, until the sinner makes peace with his victim." (Gemorah Yuma)

YOM KIPPUR BASICS (aish.com)

Angel For A Day

What are "angels?" Angels are completely spiritual beings, whose sole focus is to serve their Creator.

On Yom Kippur, every Jew becomes like an angel. As the Maharal of Prague explains: "All of the mitzvot that God commanded us on [Yom Kippur] are designed to remove, as much as possible, a person's relationship to physicality, until he is completely like an angel."

Just as angels (so to speak) stand upright, so too we spend most of Yom Kippur standing in the synagogue. And just as angels (so to speak) wear white, so too we are accustomed to wear white on Yom Kippur. Just as angels do not eat or drink, so too, we do not eat or drink.

Five Aspects

There are five areas of physical involvement which we remove ourselves from on Yom Kippur. They are: Eating and Drinking, Washing, Applying oils or lotions to the skin, Marital Relations and Wearing Leather Shoes.

Throughout the year, many people spend their days focusing on almost nothing else besides material pleasures and gratification through superficial material possessions. On Yom Kippur, we restore our priorities to what really counts in life.



Thoughts for the year:

"All my days I spent in the company of wise sages and I found nothing better than silence..." (Pirkei Avot)

You can tell more about a person by what he says about others than you can by what others say about him."

"Many a man thinks he is buying pleasure, when he is really selling himself to it.

"Glass, china and reputations are easily cracked, and never well mended." (Benjamin Franklin)



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CONFRONTING YOURSELF...

by Rebbetzin Tziporah Heller (aish.com)

God gave Jonah a mission that that he could not open his heart to accept. He was sent to the capital of Assyria, Nineveh, to urge its population to repent. How bizarre the assignment sounded to him! His own people were falling uncontrollably into a chasm that seemed to have no bottom, yet he was sent to save others - the archenemies of Israel!

As the story goes, Jonah fled from Israel by ship to silence the voice of prophecy that can only be heard in the Holy Land. But God caused a storm to rock the ship which eventually led to Jonah being thrown overboard. He was swallowed by a whale, and miraculously survived at which time Jonah did teshuva - he repented, returning to God and the best in himself. The whale spit him out at the shores of Nineveh. He told the residents of Nineveh what awaited them: In forty days they could either make radical changes in their lives, or the city would be destroyed by God's wrath. The changes in Nineveh happened with speed and drama. The king himself led the people into a total reformation. Nineveh's destruction was postponed for 40 years.

Yalkut Shimoni, gives us deep insight into the most profound recognition of Jonah's life: The message of Jonah's prophecy is one for each one of us. The Vilna Gaon tells us that Jonah's journey is one that we all make. We are born with a subconscious realization of the fact that we have a mission.

IT'S FINE AND SUNNY...

by Yaakov Asher Sinclair (ohr.org.il)

In the town of Radin, there was a fellow in his fifties who never quite managed to get married. Yom Kippur was a very lonely time for him. In Europe, the Kol Nidrei service would finish well before nine o'clock and people would return to their homes. On Shabbat and Yom Tov, he had lack no of meal invitations, but on Kol Nidrei evening there was no meal to which he could be invited. For this poor fellow it was the loneliest night of the year.

One year on Kol Nidre evening, he was sitting in the shul long after everyone had gone home. He leaned forward, his forehead on his arm, and gently started to weep. After a few moments, he felt a hand on his shoulder. He looked up and found himself looking into the eyes of the Chafetz Chaim. The Chafetz Chaim asked him if he could sit down. He said yes. The Chafetz Chaim proceeded to talk to this fellow about every subject under the sun: His family, the weather. Anything to lighten this fellow's spirits. No subject seemed too trivial for the Chafetz Chaim to speak about.

They spoke for a very long time indeed. In fact they spoke the whole night long. About this. About that. The entire night.

If you or I were to conjecture the Kol Nidrei of the Chafetz Chaim, I doubt that it would include a discussion on the

"The Editors" would like to wish the entire community a happy, healthy and sweet year - G'mar Chasima Tovah.

Shana Tovah and well over the fast.

We seek escape, because our mission is often one that we are afraid to attempt.

In the text of the Jonah story we are told that the places that he sought were Yaffo and Tarshish. While these places actually exist and are known as Jaffa and Tarsis, the literal meaning of the names of these cities are "beauty" and "wealth."

We comfort ourselves externally, by escaping from our inner knowledge of our mission through the pursuit of wealth, and by surrounding ourselves with beauty. Our bodies are compared to Jonah's ship. We face moments in life in which the fragility of our bodies is inescapable, as in when we face illness, or confront moments of danger that seem to last an eternity until they are resolved.

As with Jonah, our recognition of our own vulnerability can bring us to finally transcend our ego, surrendering our desire to control events, and beginning at last to accept our mission in life, no matter what it is.

Yom Kippur is the day in which each one of us can relive Jonah's journey. Let us finally move towards whatever the next step is for us in fulfilling the mission for which we were created. Let us use the time to return to God with joy and love.

One Yom Kippur during the break after shacharis, the rabbi of the shul sees a desperate looking man walking shakily towards him. His face is grey and his eyes look tired out. "Please Rabbi," he rasps, "I've got to have a drink of water. I'm so thirsty and dry". The rabbi is astonished and replies sternly, "Don't you realise what you are asking? Today is Yom Kippur when we fast and beg forgiveness, and you want to drink and break your fast. Be strong and do not give in!" The poor thirsty man is in tears, beside himself, "Please Rabbi, just a small drink. I can't take it anymore!" The rabbi is not an unkind man, and he is moved by the man's suffering. He ponders for a moment and says finally, "Alright." The man gulps down the water and sighs. He wipes his brow with his hanky and looks at the rabbi in earnest. "Thank-you Rabbi," he says wholeheartedly, "I'll never eat a schmaltz herring on Yom Kippur morning ever again!"

proclivities of the weather. We would picture him immersed in study and teshuva.

The barometer of the way we feel about G-d is mirrored in the way we treat people. A lack of sensitivity to the feelings of others shows a lacking, not just in our mitzvot between ourselves and our fellow, but in our mitzvot between ourselves and G-d.

Sometimes talking about the weather can be a very great mitzvah indeed.

We also take this opportunity to ask forgiveness from all those whom we may have inadvertently offended in any way.

May our hopes for 'Leshana Haba'ah BiYerushalayim' finally be realised.