

# THE COMMUNITY Parasha Sheet



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May the Zechut of this Torah be LeHatslachat Raaya Bat Liora Yehudit Vechol Mishpachta  
TAL wishes the community a sweet and happy New Year 5780!! Tizku leshanim rabot ne-imot vetovot.

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### MACRO OR MICRO?

It's Rosh Hashanah and that gets you thinking. Many questions pass your mind, what's with the apple and honey? What's with the Shofar? Isn't one day enough to celebrate as a New Year?

As the questions start piling in and your mind is let loose, you start pondering about the bigger things in life. What's with Brexit? Israel? The US Elections?

So while you are on a role as the New Year 5780 kicks in and you're pondering about the future, let's take a look at the present in order to create your future!

As at 2019 the estimated world population is around 7.7 billion people. This has increased tremendously over the past 100 years rising from around 1.6 billion at the turn of the 20th Century.

You are a successful being that is a one in 7.7 billion!

More than that, you live on a planet that is part of a massive universe.

While the spatial size of the entire Universe is unknown, it is possible to measure the size of the observable universe, which is currently estimated to

be 93 billion light-years in diameter. Each light year is approximately 6 trillion miles!

With so many people and such a massive universe, one might be carried away into thinking that perhaps, G-d has better things to worry about than little me. You would be so wrong!

Last week my wife came across a student of hers who got married a few years ago.

She asked how she had adapted to married life.

She answered "all is great, we share responsibilities - I take care of the Micromanagement - I get to ensure the house is tidy, car serviced and children taken to school. He takes care of Macro global management - he sits with his friends discussing whether the US should bomb North Korea, what to do with the Iran Nuclear deal, how we should go about Brexit and who is best to run the country!"

G-d deals with this world both on a Macro level - as the Melech (King) and on a Micro Level as Avinu (our Father).

Throughout the Rosh Hashanah prayers we mention G-d as the King.

This Rosh Hashanah we coronate our King, He is the Melech, He leads world events, taking care of the dictators, bringing peace, securing the environment, air, water, land mass and more.

Rosh Hashanah has a further dimension to it. ►

## TIMES

27 Elul 5779 – 2 Tishrei 5780  
SHABBAT IN 6:30PM | SHABBAT OUT 7:35PM  
SUNDAY YOM TOV START: 6.26PM  
MONDAY: 7.31PM  
TUESDAY YOM TOV ENDS: 7.28PM

## UPCOMING EVENTS

- 28<sup>TH</sup> SEPTEMBER SELICHOT HEICHAL LEA
- 5<sup>TH</sup> OCTOBER SELICHOT OD YOSEF HAI
- 7<sup>TH</sup> OCTOBER LADIES PRE YOM KIPPUR SHIUR
- 7<sup>TH</sup> OCT KNOWLEDGE & WISDOM YOUNG PROFESSIONALS
- 23<sup>RD</sup> OCT FRESHER'S DRINKS EVENT IN SHOREDITCH

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This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

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We repeat throughout our prayers the statement “Today is the birthday of the world.”

“This day is the beginning of Your works, a remembrance of the first day.”

In fact this might seem confusing. The world was created on the 25th of Elul. Adam was created on Rosh Hashanah. Why then, do we commemorate Rosh Hashanah on the birthday of Adam and not six days earlier on the birthday of the world?

Our Sages explain this is because the world didn’t take effect, there was no real purpose in the world until Adam was born. All the Macro was created for the Micro.

Rabbi Chaim Velozn explains that it is for this reason we scream out the prayer – “Hashem Hu HaElokim – Hashem is the G-d”.

The Name Hashem represents G-ds management of mega events in the world. The Name Elokim represents the Name of G-d that is involved in the details of creation, minor events.

On Rosh Hashanah we revisit that realisation that The King that runs Macro events is also the Father that is orchestrating all Micro events in my life.

The One G-d that is involved in toppling empires is involved inside my small home, at work, out in the street. He is around on a constant basis and is looking at each and every one of us Kiveni Marom – like the sheep are counted passing through the pen one by one. Each one of us is special and important. We need to know that G-d loves us. He eagerly awaits our call.

As we coronate The King through the blowing of the Shofar, we remind ourselves of the beginning of creation, where there was just Adam and Chava surrounded by a universe that was created solely for them. Every year at this time we visit this power of G-d’s Divine Providence and love that is focussed on each and every individual. We spent the entire Elul focussing on how Ani Ledodi Vedodi Li – I am for my beloved and my beloved (G-d) is for me. He loves each and every one of us.

We are really one in 7.7 billion but we are all unique and loved. He believes in us.

Another year has passed, a year in which you have achieved so much and yet there is so much potential still awaiting to be nurtured. G-d says “I want you in this world, there is something you can do that no one else will be able to.”

In the 48 hours of Rosh Hashanah, all of this makes its entry into the world. That is why every moment of these forty-eight hours counts. That is why we call it Rosh Hashanah—the “head” of the year, and not just “New Year’s Day” or “the beginning of the year”: Just as the head contains within it a neuro-switch for every part of the body, so is the head of the year a concentrated preview of the entire coming year. Because it all enters here.

Let us coronate the King, celebrate our birth and pursue a world which can connect and reveal G-d’s greatness! ■

**Shana Tova**

*Rabbi Jonathan Tawil*

**CHIEF RABBI EPHRAIM MIRVIS**



## THE CHIEF RABBI’S ROSH HASHANAH MESSAGE 5780

On 23rd June 2019, something extraordinary happened in Turkey; something which provides an insight into how each of us might successfully navigate a society which feels more divided and despondent than it has for many years.

***“These are times of disharmony, which many of us never believed we would see.”***

Increasingly, when faced with a major problem, public figures discover that they find acclaim by apportioning blame. Immediate, oversimplified solutions are promised and their impassioned rhetoric alone can be enough to generate widespread public support. Over time, those holding an opposing view feel compelled to resort to many of the same tactics in order to be heard and society becomes polarised. Those who might be cast as an obstacle to the success of one side or another are scapegoated. Before long, people become defined by their perceived ‘allegiances’ and a destructive culture of demonisation of ‘the other’ sets in.

Today, we call this populism. Its impact is felt across the globe, from here in the UK, right across Europe, the United States and even in Israel. These are times of disharmony, which many of us never believed we would see. Citizens in every country are prompted to make a choice: Will we do the easy thing? Will we sit back and allow ourselves to be swept up by the dangerous currents of hostility to ‘the other’? Or, can we find a port somewhere in the storm where we can remain considered and temperate; where we can be discerning about truth and justice within our fragile world?

The signs thus far have been less than encouraging, but earlier this year a Turkish man, Ates Ilyas Basso, provided a flicker of light in the darkness. ►

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Mr Bassoy had observed how actor, Robert De Niro had publicly insulted President Donald Trump at a high profile awards ceremony the previous year. His expletive-ridden remarks were greeted by a standing ovation, but they also served to motivate and embolden the President's supporters.

Not surprisingly, anger generated yet more anger. Mr Bassoy concluded that a more effective strategy would be one of what he called 'radical love' - to meet aggression with peace, insults with praise and hatred with love. To most, it sounded like a naïve – if honourable – approach, but he was provided with an opportunity to prove it could work when he became the campaign manager for a virtually unknown district mayor, Ekrem Imamoglu. Mr Imamoglu was to stand for Mayor of Istanbul against the might of President Recep Tayyip Erdogan's powerful party regime. Bassoy described his campaign strategy as having two simple rules: Ignore Erdogan and love those who love Erdogan.

Few people believed that his candidate stood any chance. After all, Istanbul had long been a stronghold of the ruling AKP party and President Erdogan had a large base of support in the Turkish capital. Astonishingly, on 23rd June this year, against all the odds, Ekrem Imamoglu was elected mayor of Istanbul, striking a blow for civility, selflessness and decency.

The lesson of this most unlikely political earthquake is that the port in the storm is not in fact beyond our reach, nor is it something that we must wait for others to provide. On the contrary, the answer is and has always been right under our noses.

Our societies can take a lesson from our Torah tradition:

### **דרכיה דרכי נעם וכל נתיבותיה שלום**

"The Torah's ways are pleasant and all its paths are peace." (Proverbs 3:17)

It is within our power to break free from the cycle of polarisation. It begins by modelling what Rav Kook, the first Chief Rabbi of the Holy Land, referred to as 'Ahavat Chinam' – causeless love: making time to give of ourselves to others with no expectation of reward or reciprocity.

***"It is within our power to break free from the cycle of polarisation."***

Our Sages taught: We become truly wise by learning from every person. We become truly mighty by conquering our own negative inclinations. We become truly honourable by honouring others and we become truly heroic by turning enemies into friends.

***"...the port in the storm is not in fact beyond our reach, nor is it something that we must wait for others to provide."***

A highlight of our Yom Kippur services is the repetitive chanting of the 13 attributes of Hashem's mercy. The Talmud explains that we do so in order to inspire us to emulate the ways of the Almighty: just as He is merciful, so too should we be merciful; just as He is kind, so too should we be kind. (Shabbat 133b).

Over the High Holy Day period, when we lower our heads for viduy (confession), we will admit to the sins of sneering, impertinence and obduracy; of disrespect, hard-heartedness and insincerity; of deception, tale-bearing and baseless hatred. Are these not among the most transgressed sins of the social media generation? In these times, when decency is no longer the norm and humility is mistaken for weakness, Rosh Hashanah and Yom Kippur inspire us to buck the trend and to change ourselves so deeply that those around us cannot fail to be influenced by it. This is how the seeds for real global change are sown. ■

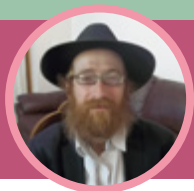
***Valerie and I extend our heartfelt wishes to you all for a happy, peaceful Valerie and I extend our heartfelt wishes to you all for a happy, peaceful and fulfilling New Year.***

**Chief Rabbi Ephraim Mirvis**

September 2019 • Tishrei 5780







## OUR FATHER, OUR KING.

Our Father, our King. You are judging us today. This is, after all, the Yom HaDin, the Day of Judgment, and You, after all, are the King. But You are also our Father. Please judge us as a father would – with compassion and mercy.

But what do we know of G-d's mercy? His wisdom is beyond us, and what we pray and what we think of as our basic necessities may not be what He thinks we need. How do I elicit G-d's mercy? And, perhaps more importantly, mercy in judging me favourably and giving me the things that are truly important to me?

Shortly before Rosh HaShanah, we read in the Torah about the mitzvah of shiluach hakan, sending away the mother bird before taking away the fledglings or eggs. Seems to be appropriate reading for the time we are in. What could be more heart-wrenching for a mother bird than having to see its babies being taken away from her? That is why the Torah tells us to shoo away the mother before removing its eggs (or fledglings).

Yet the Mishnah tells us that if one hears someone saying, "On the bird's nest Your compassion has reached (so it should reach us)," we should silence him. He is making it sound as if the commandments of G-d are all about compassion. If they were just about compassion, we would be expected to be vegetarian!

So, we are back to square one. Certainly G-d has compassion, He is Av HaRachaman, a compassionate Father, but He is unknowable, and His compassion is beyond us, and His calculations are not just about compassion.

Maimonides to the rescue! Sending away the mother bird is because G-d is compassionate. The Mishnah mentioned above, according to Maimonides, is only one of two opinions debating a fundamental issue regarding all of the 613 commandments. Do we/should we/can we understand the mitzvot? The law, says Maimonides, does not follow the afore-mentioned Mishnah. We must try to understand.

A compromise position is that of the Nachmonides (Ramban): G-d and all His attributes are unfathomable. But He wants us to be compassionate, he wants us to be merciful in all that we do. Sending away the mother bird instills in us a sensitivity to others (even animals) and empathy for our fellow.

G-d, we do not understand Your midot, but please show us Your infinite mercy in the same way we show each other mercy. Have compassion on us as we have compassion for other people and for animals. Show us mercy in a way that we feel your love. Heal our loved ones, grant us success and nachat from our children.

Avinu Malkeinu, G-d, You are the Mother bird. Don't let us be separated from you. Have Rachmanut on your own Shechinah in exile. Return us to our nest where we can feel Your eternal love and protection! ■

Shanah Tovah!





## ROSH HASHANA

Along the timeline of history there are days which stand out, days which are burnt into our memories. Such days we remember clearly where we were and what we were doing at the time. Be it the outbreak of WW2, September 11th or the day Osama Bin Laden was assassinated.

In 2011 three dates stand out 11th March, July 13th & 29th 2011. In 2012 we had March 22nd. Are you familiar with those dates? You should be! The first involved a brutal destruction of an entire family in Itamar. The second was a crime so horrific, perpetrated by one of our own. Young Leiby whose only crime was to beg his parents to let him walk home from day-camp, was abducted and killed in a way that cannot be printed in such a forum. The third the shocking murder of one of our greatest Kabbalists, the sadik Rabbi Elazar Abuchatzera zts"l. Finally this year at the Ozar Hatorah school in Toulouse, 30-year-old Rabbi Jonathan Sandler; his two oldest children Aryeh, aged 6, and Gabriel, aged 3; and the head teacher's daughter, eight-year-old Miriam Monsonego, were gunned down, at point blank range by a muslim terrorist.

We will never forget Tamar Fogel, the 12 year old who found her family, whose courage shook the world out of its complacency. Her response "I will be strong and succeed in overcoming this. I understand the task that stands before me and I will be a mother to my siblings!"

The impact of those days, hit hard, very hard and deeply touched and moved the entire Jewish world to tears.

The week before Rosh Hashana, we read "And it will be when all these things come upon you - the blessing and the curse - that I have placed before you, then you will take it to your heart among all the nations where Hashem has dispersed you."

The idea being relayed is about a person who fails to react to "all these curses". Such a person blesses himself in his heart saying: "Peace will be with me, for I walk along as my heart sees fit."

The Torah spells it out: "G-d will not be willing to forgive the person who does not react to the curse he has witnessed"

The Gemara explains that thunder was only created in order to straighten out the crookedness in a person's heart. [Berachot 59a] When one hears a bang of thunder and flinches, the experience may give him pause. Rabbi Frand related that when the Chafetz Chaim used to hear thunder he would ask "What does Father want?"

One can only imagine if the Chafetz Chaim who saw the Voice of G-d in a clap of thunder was alive today and heard what happened in March or July, would be asking "What does Father want?!"

He goes on to say, that in our prayers on Rosh Hashana we declare : "And with a great shofar blast He shall blow and with a small silent voice He shall be heard". The

question is simple: If He blows with a great shofar blast, why is it then only a small little voice that we hear? Chazal teach that the shofar blast is so powerful that even the angels tremble from it. So why do we perceive it as "kol demama daka " a small silent voice ?

This is the nature of people. God could scream!! It could be a earth-shattering event, but we only hear the small silent voice.

And so post March & July 2011 are we asking "What does Father want?"

In our shul at Ohr Yisrael I suggested several different approaches and reactions to what occurred. Many reactions were shared across the Jewish globe. One thing is clear and imperative though. whatever that something is DO SOMETHING.

I stressed to my community that we cannot let such events just fade into insignificance, just becoming "another event". We cannot just hide under the facade that every society has its psychopaths. The timings of the events around the 3 weeks were not a coincidence.

One suggestion was responding like Aharon Hakohen. There is nothing more painful than the loss of a child? Children are extensions of their parents. Parents hold the infant, help them walk, speak, read, discover the wonders of the world, the child becomes forever a living part of the parent. The death of a child, rips a gaping hole in the parent's heart, a wound that can never be healed. I once heard that a parent losing a child is tantamount to having a body part amputated. Something always remains missing.

That being the case, how can a parent not cry in out in grief. And yet, when Aaron witnessed the violent death of his two grown sons "Vayidom Aharon - Aaron was silent."

The Chafetz Chaim explained that Aharon accepted Hashem's decree with love. He did not exhibit any outward indication of depression. He was "va'yidom," inanimate like a stone: no movement, no expression, nothing that would in any way allude to his pain or protest.

In response I suggested a Shabbat SOS - Shabbat of Silence. At least one week where not a word, other than prayer, would pass anyone lips in shul.

Behind the scenes of the events of July 13th 2011, was another story. The story that happened within hours of his disappearance. The incredible response by the Jewish community. An unprecedented mobilization of the community!

In a few hours, 1000s of people rallied together, actively taking to the streets to do all possible to find one little boy. Thousands more were not in street, but took time out to connect in a way that only Klal Yisrael can and prayed for him.

People came out of nowhere and offered everything from time, to effort and money. Volunteers were willing to go to any neighborhood no matter how dangerous..

We can never ever understand this tragedy, but we can take some small solace knowing that the community responded. ALL JEWS RESPONDED!!! From the Orthodox to the most secular.

Yaakov understood that a Jewish Nation which he was to father had to be forged into one. To the extent that on his deathbed he prayed that his name not be associated with Korach. (Bereshit 37)

We all know the story of the 12 stones that Yaakov put round his head. Says the midrash that before sleeping on them he declared: "If these stones miraculously merge together and can form a single unit, then I know that I will be able to father 12 Tribes and merge them into a single people."

Yaakov's challenge was to build a nation made up of individuals and fuse them into one unit that would bring the Shechina into the world.

When twelve stones became one, it was indicative that there could be unity amongst the Jewish people. If they would have remained separate, Yaakov felt that he would be doomed, because where there is disunity, G-d does not allow His Presence to be felt.

Incredibly from the inception of our people, Yaakov perceived that the key to the survival of the Jew was unity. It is and was our ONLY hope!

Which is why he wanted nothing to do with Korach. That episode resulted in creating dissention and dispute amongst our Nation. In essence, Korach threatened to destroy all that Yaakov had built.

Leiby Kletzky taught us an eternal lesson. Tragedy can bring us together.

As we stand on the brink of a new year. A year where the collective aspirations of our People is to be blessed with no more pain and sorrow. Let us do something.

Perhaps resolve to speak less in shul, to do more for others, forge new friendships, smile more, hug more, laugh more and love more. Such actions will create ripple effects and a sea of unity. A harmony which will allow Hashem's presence to be amongst us. If we smile at others, He will smile at us.

The choice is ours: Unity through tragedy or unity through joy! ■



## THE REAL IMPACT

As we approach the new year, we are packed with mixed emotions of solemn and joy. The day of judgement is a day of glorifying Hashem and telling of his royalty and kingship over us which enables us to be sealed into the book of life.

Imagine a man stands before a court, guilty of countless crimes with multiple full proof evidence against him. There is no doubt that he has committed every single crime, it's just a matter of how many years he'll be sitting in prison. Before the court rules his punishment, the criminal rises from his seat, goes over to a young boy and pulls out a sweet from his pocket and gives it to the child. The judge, seeing this, slams his hammer and says "you are now a righteous man, you are innocent!"

We stand before Hashem on one of the holiest days of the year, the day of judgement. Unfortunately, we have sinned against Hashem and we come to rectify that. Instead of praying for Hashem's mercy and forgiveness, we spend the entire time praising that Hashem is the king and the ruler of the world and we sing praises of his greatness. Not only is that all that is required for the day, but then Hashem writes us in the book of life. We hardly mention anything about sin or forgiveness the entire prayer. How is it possible that just praising the greatness of Hashem scores us complete innocence? How is it sufficient to wipe the slate clean?

The Nemuki Yosef (Baba Kama 22a) asks a striking question regarding lighting candles for Shabbat which will also shed light onto our question. How can it be permitted to light a candle that will burn on Shabbat itself? As we all know, it is prohibited to light a fire on Shabbat. The candle is also burning on Shabbat, so what permits us to

light it the candle if it will burn on Shabbat? The Nemuki Yosef answers that when one lights the candle, all the result of lighting this candle, i.e. the burning, will be swallowed up into that one moment of lighting and everything that happens after the lighting is looked at as if he did it when he lit the candle. Therefore, it is not desecrating Shabbat.

We stand before Hashem praising of his greatness showing and telling that all we will and long for is to serve our king and nothing else. For Hashem, that is all that matters. Hashem sees our goals and desires to become servants of him and changed people. For us, that 'lights the candle' and Hashem contracts our whole year into this one moment and grants us life.

The Gemara in Kiddushin (49b) says that if a man, who is a Rashah (evil person), asks a woman to marry him on the condition that he is a Tsadik (righteous person), the Gemara says that the condition might have been met as the man could have thoughts of intentions to do repentance. Even though the man has many stages and actions to complete before full repentance, the Halacha is that we look right now at his potential to become a righteous person and take it into account, even to consummate a marriage.

On Rosh Hashanah we hold a powerful tool that cannot be found the entire year. On these two days we have the power to impact the entire year. May we take advantage of these opportunities and may Hashem bless us to be written in the book of life. ■

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## OUR CHACHAMIM

### RABBI YAAKOV DAVID WLOVSKY - "THE RIDBAZ"

Rabbi Yaakov David was born to the Tzaddik Rabbi Zev in the Russian town of Kobrin on Shevat 30, 5605 (1845). From his earliest years, the young Yaakov excelled through his extraordinary diligence. Besides his breathtaking memory, he studied Torah day and night and exhibited an extreme dedication to work, so much so that his eyes swelled.

Rabbi Yaakov David recounted how his father had instilled a love for Torah in him. In Kobrin, parents would normally entrust their children's learning to a personal instructor, who they paid with money that would normally have been used to buy food.

It happened that the financial situation of his father became critical, and several months passed in which he could not pay for the boy's studies. The personal instructor, who greatly cherished the marvelous little Yankel, said nothing to the boy, nor did he send reminder notices to his father. Yet the boy himself felt uncomfortable, for how could he continue to study without his teacher being paid?

It was wintertime, and the snow and intense cold penetrated to the bone. Now the furnace in the Beit Midrash where the children studied was broken, and new fire-resistant bricks were needed to repair it. Yet where could these be obtained in the dead of winter? People agreed to pay a hefty price to purchase these bricks, but the problem was finding them. Much talking was done, but a solution was never reached. In the meantime, the children sat in the Beit Midrash with their winter coats on and shivered with cold.

The father of the young Yaakov heard what was happening, and he came up with an idea. He went home and gathered his entire family, then he said to his wife, "We want our son to study Torah, and thank G-d he is learning well. Although we have no more money to pay his personal instructor, an idea has come to mind. Although it's bone-chilling cold outside, that's of minor importance if can give our Yankel the chance to continue studying Torah, which we can do by providing the Beit Midrash with bricks from our own furnace." His wife, tears of joy in her eyes, said, "Of course!" Yaakov's father then took their own furnace apart and brought the bricks to the Beit Midrash. No one knew where he had obtained them, yet the Ridbaz recounted that his family, as they were trembling from cold at night, learned to appreciate the study of Torah more than anything else in the world. He was in the habit of saying, "This lesson stayed with me for my

entire life: That the study of Torah is more precious than anything else; that it is worth suffering for."

It is not surprising that in such an atmosphere, the child grew in Torah and became well-known, eventually attaining a full understanding of both the Babylonian and Jerusalem Talmud.

At the age of 23 he was appointed as the Rav of Izbailin (1868), then as the Rav of Bobruisk (1878), the Rav of Vilna (1881), and finally the Rav of the large city of Slutsk, which merited that he was called by its name: Rabbi Yaakov David Slutsker.

Rabbi Yaakov David's restless soul did not find peace in any of the towns he lived in. By nature he was a man of truth, being guided by the verse: "You shall not tremble before any man" (Deuteronomy 1:17). He was strict with himself and with other, and he possessed great integrity and was as unyielding as iron. He never gave in on his views, and he behaved firmly with his teachers.

A great controversy erupted around him in Slutsk, causing him tremendous problems and suffering. People say that prominent members of the community once asked him, "Rabbeinu, if Slutsk does not please you, why do you remain here? Why not leave and go elsewhere?"

"I received a tradition," Rabbi Yaakov David replied, "that there are seven rooms in hell. Since terrible suffering occurs in the first room, why the need for seven? Is one room one enough to punish the wicked? You should realize, however, that when a wicked person becomes accustomed to his room and the suffering therein, he does not feel it with as much intensity as at first. This is why he is brought from one room to another, as each room brings new suffering." He then added, "I too am like that. For me Slutsk is like hell, but I've become accustomed to it and its suffering. Yet this would not be the case in another city, where I would experience new hell and suffering."

All the hardships he endured did not detract him from his studies, and they may have even encouraged him to completely immerse himself in Torah to forget the vanities of this world. He devoted the main part of his life to the Jerusalem Talmud, which very few scholars are fully versed in. It was apparently his love for Eretz Israel that encouraged him to remain in the Talmud of Eretz Israel. ■



## HALACHOT

### RABBI ELI MANSOUR

### ROSH HASHANAH THE ADDITION OF TEANU VETEATERU IN KADDISH

In the Kaddish recited at the end of Musaf on Rosh Hashanah, the Hazan adds a special insert that begins "Teanu Veteateru Min Hashamayim." In this section, the Hazan wishes the congregation many blessings, that G-d should open for us many different "gates" such as "the gates of light," "the gates of love and brotherhood," and so on. It is customary for the congregation to respond "Amen" after each wish.

Hacham Bension Abba Shaul (Israel, 1924-1998), in Ner Siyon (listen to audio recording for precise citation), laments the fact that many people answer "Amen" to these blessings with greater emotion and enthusiasm than they express in the standard responses to Kaddish. He emphasizes that the "Teanu Veteateru" section is a later addition to Kaddish, and must not be treated with greater importance than Kaddish itself. We need to be careful not to confuse the primary responses of "Amen" with the secondary responses. And, our Sages teach that one who answers to Kaddish with all his concentration and feeling can annul even the harshest decrees. Therefore, while it is certainly commendable to answer "Amen" to the blessings in "Teanu Veteateru" with great fervor, we should invest that same amount of feeling and emotion into the standard responses to Kaddish.

Summary: It is customary for the congregation to recite "Amen" to each of the special blessings pronounced by the Hazan during the "Teanu Veteateru" section added to the Kaddish at the end of Musaf on Rosh Hashanah. This is a commendable practice, but one must ensure to answer "Amen" to the standard portions of Kaddish with no less fervor and emotion as that with which he answers "Amen" to the special additional blessings. ■

# KidsTime



## TEST YOURSELF - Q&A NITZAVIM

- ❶ What two cities were destroyed along with S'dom and Amorah?
- ❷ "The hidden things are for Hashem, our G-d, and the revealed things are for us..." What does this mean?
- ❸ According to Rashi, how will the day of the ingathering of the exiles be "great and difficult?"
- ❹ Where is the Torah not to be found? Where is it to be found?
- ❺ When and where did the Jewish People become culpable for each other's sins?

Answer  
❶ 29:22 - Admah and Tzevoim. ❷ 29:28 - There is collective culpability only for "open" sins, but not for "hidden" ones. ❸ 30: 3 - It will be as if Hashem needs to take each individual by the hand and lead him out of exile. ❹ 30:12-15 - The Torah is not found in heaven nor across the ocean. Rather, it is "very close to you, in your mouth and in your heart." ❺ 29:28 - When they crossed the Jordan and accepted the oath on Mt. Eyal and Mt. Githzin.

YOSSI & Co.

THE WHOLE YEAR WE USE AN ALARM CLOCK TO WAKE US TO GET OUT OF BED, BUT THIS TIME OF YEAR HASHEM GAVE US A SPECIAL ALARM TO WAKE US UP TO BE BETTER PEOPLE!



OF COURSE, I'M REFERRING TO THE BLOWING OF THE SHOFAR WHICH I WILL NOW DEMONSTRATE TO HELP US ALL GET INTO THE ROSH HASHANAH SPIRIT.



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