

The special TAL Yom Kippur edition is Lehatslachat Vegmar Vechatima Tova L'Moshe Ben Harav Yitschak Hakohen, his wife Naomi Bat Mazal and their entire family. May these words of Torah stand as a zechut for them.



# YOM KIPPUR

11<sup>th</sup> Tishrei 5776

Yom Kippur Begins

Tuesday 22<sup>nd</sup> - 18:45

Yom Kippur Ends

Wednesday 23<sup>rd</sup> - 19:44

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## COMMUNITY PARASHA SHEET



RABBI  
JONATHAN  
TAWIL

DIRECTOR - TAL  
THE IMPORTANT ROPE

Winter had settled in, and storms were conjuring up, but the family of four had to make their way to an urgent appointment hundreds of miles away.

In those days the only way of travel for such a family was with an expert wagon driver that knew the terrain.

They took the best man in town and set off on their urgent journey.

Although it was freezing they made good progress for the first two days, but then a storm settled in, and heavy rainfall started to make the pathways in front of them full of mud. It wasn't long before the horses started to react to the freezing temperature, difficult muddy terrain and pouring rain.

In haste, they veered off the path, heading down a steep hill off the path. One of the wagon wheels got caught in some thick mud and broke away.

The horses came to a halt and the carriage was damaged, without this wheel they were going nowhere.

The family was lucky to escape unscathed, but there was no way to move the wagon forward without re-attaching the wheel to the carriage.

What were they going to do?

The wagon driver with his pride at heart told them that he would sort everything out.

"Wait here, I know the area, I will go and fetch some strong rope from a nearby village." He said.

Of he went arriving at the village after a two hour walk.

It was close to midnight and all the shops were closed. The village seemed asleep, yet he heard strong music and laughter coming from a large tent at the centre.

He didn't know, but inside the tent was the King himself. He had come to stay the night on his way back to his Palace and the village had put on a massive banquet for him.

The wagon driver approached the music, not caring about who was in and noticed that outside there was some thick rope sticking out of the tent.

This is exactly what I need - some really strong rope, he thought.

There was no other way to get rope so late at night and even though it was 'wrong' to cut this rope, he really needed it.

THE  
DEFENDANT IS  
GUILTY HE  
STOLE. HE  
MUST PAY - 50  
PENCE FOR THE  
ROPE!

Convincing himself it was the only way forward, he took out a knife and started to cut away. It took him a while, but eventually the rope cut.

Off he sped with the rope.

One major problem; this wasn't just an ordinary rope; it was a central rope connected and designed to hold up the entire tent.

It was also connected to many fire torches that were glowing in the dark.

As soon as the rope cut, the tent and fire torches started to fall down, there was mayhem, people were killed, some injured, others burned with the flames.

As the chaos ensued the king managed to safely escape and issued a warrant for the perpetrator.

Who was this enemy that managed to cause so much damage? Who wanted to assassinate the king?

Soldiers were sent forth to search the tracks and they soon caught up with the culprit - rope in hand.

He was flung in jail awaiting a quick trial back at the palace.

The day of the trial arrived and the prosecutor brought testimony after testimony of the atrocity and its effects.

The defence then stood up and approached the king.

"Your honour, the defendant was careless and he is sincerely sorry and repentant at the outcome. He has not stopped crying over the damage caused.

Let's focus on what he really did?

He only cut and stole a piece of rope.

He didn't realise what the effects would be his whole intention was for the rope.

Please forgive him."

The court was adjourned and after great thought the king banged on the table exclaiming we have the verdict.

The defendant is guilty he stole. He must pay - 50 pence for the rope!

What an outcome, what a King.

Would we expect such a thing from a human king?

We are blessed to have such a King.

A sin is very destructive. We do not see the repercussions straight away, but the repercussions are there. During the year we sin. Every sin that is performed destroys heavenly worlds; every act has devastating consequences.

Yet we are blessed to have a King that is forgiving. He is slow to anger and awaits our sincere repentance.

David Hamelech stated Tehillim (62:3) Kindness is Yours, Hashem, because You reward a person according to his deeds."

What does that mean? What kind of kindness is he referring to?

Our Sages explain that Hashem is kind in that if we repent, if we are true and sincere regretting our sins, Hashem will look at our deeds and *not* their repercussions. He will have mercy on us and wipe away our sins. We will only have to pay the 50p.

Our Sages explain further, should our repentance be sincere and out of love we have the ability to transform our sins into merits!

What an awesome system. But we need to take advantage of the system and act.

For the past ten days we have been referring to Hashem as our Malkenu - King.

Today we reach the climax, let's put in that extra effort, be proud of our King, show true remorse and return home.

Chatima Tova.

INSIDE>>>



R J Tawil



R D Kaplan



R M Kelaty



R I Blickstein



R A Portal



R D Levy



R D Kada



R M Fhima

ENJOY!



RABBI  
DOVID  
KAPLAN

## OHR SOMAYACH A GLORIOUS RAY OF HOPE

As we approach Yom Kippur and the sealing of our destiny for the coming year, there is a sense some people have of impending doom. "I haven't been that great this year", "I botched up this year", and "boy am I cooked" are only a few examples representative of the general sensation fluttering through the hearts of many. So first of all, this should be offset by the knowledge that Yom Kippur is a day of atonement, and one's sins are forgiven on this day. As a matter of fact, one must *believe* that the day itself serves as atonement - or else it doesn't. Hashem is not looking to "cook" us, "fry" us, or use any other form of kitchen heat on us. To the contrary, Hashem is looking for us to commit to improve and then bless us with a wonderful year in all ways.

AS A MATTER  
OF FACT, ONE  
MUST BELIEVE  
THAT THE DAY  
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- OR ELSE IT  
DOESN'T.

On the other hand, knowing that we are far from perfect causes us to search for something that can serve as a special merit going into this day in particular, and the Yomim Noraim in general. Does such a thing exist, and if it does are we able to access it? The answer to both questions is an unequivocal "yes".

In the Slabodka yeshiva before WWI, there was a bochur named Yisrael who got engaged, and it was considered a fantastic shidduch, because his future father in law was a financially well off Rav who could

support the couple comfortably, and when he would retire there would be a position waiting for this bochur to fill. Another bochur in the yeshiva named Dovid was insanely jealous, and in a fit of madness went to the future father in law and told him a lie about the chosson involving shocking behavior. The man immediately dissolved the shidduch. WWI broke out a short time after, and the yeshiva was disbanded. About five years later, the yeshiva regrouped. When Yisrael came back, the Alter of Slabodka, HaRav Nosson Tzvi Finkel zt"l, invited him into his office. After speaking for a while, the Alter reached into his desk and pulled out a letter. "Yisrael, you remember you were engaged and Dovid broke up your shidduch. Well, Dovid sent me a letter recently expressing how he regrets that terrible thing he did, and he asked me to intervene on his behalf and ask you for forgiveness." "Rebbe" began Yisrael, "a lot of time has passed. I forgive him. Life goes on." The Alter fixed Yisrael with one of his penetrating looks. "Yisrael, what he did to you is horrific beyond words, and I'm sure it hurt you then and still hurts you now. I'm asking you to think about it and tell me if you can truly forgive him." Yisrael closed his eyes for ten minutes. Finally, he opened them and said through his tears "Rebbe, I've searched every chamber of my heart, and I can honestly say I forgive him." "Yisrael, I can see in your eyes that you really do. The gemara says that "Kol hama'avir al midosav ma'avirin lo al kol pesha'av", which means that one who overlooks the wrongs done to him by others has all his avairos forgiven. Since you are being ma'avir right now, it means your avairos are totally wiped out and that you are therefore a tzaddik gamur - a perfect tzaddik. I want you to give me a bracha." Yisrael was taken aback - to say the least. "Rebbe, it's not for me to give you a bracha." "Yisrael, I want you to give me a bracha and I want it now." Knowing he couldn't refuse the Alter, Yisrael very quietly started saying "may Hashem fulfill all of your..." but the Alter cut him off. "No no no. I want you to put *both* of your hands on my head and give me a proper bracha." And so the young man ended up giving a bracha to one of the Gedolei Hador. This is roughly the equivalent of a young yeshiva bochur today giving Harav Chaim Kanievsky shlit"a a bracha with both hands on his head.

The Alter was a very serious man and he wasn't joking around. One who overlooks the wrongs done to him by others, real or imagined, has *all* his

avairos forgiven. This is the special merit one can have going into Kippur, a merit so powerful that Rabbeinu Yona in Sha'arei Teshuva calls it a "pesach tikva nechbad me'od" - what we would call a glorious ray of hope. It's *not* easy. If it was, the effect on our avairos wouldn't be as potent. No, it's not easy - but it is doable. It takes work and a little honest self assessment about how rigid we are, but it *can* be done and it *should* be done. Someone said something inconsiderate to you, someone didn't invite you to a simcha, someone interfered with something you wanted to accomplish - let it go. Let it *go*. Just get over it. It's not easy - but it is worth it. It's *really* worth it. I wish everyone a kesiva v'chasima tova.



1. What is one of the special things makes Yom Kippur different to every other day of the year?
2. Each festival has its own Mishnayos named after it - e.g. Mishnayos Shabbos, Rosh Hashana, Sukka, etc. Why then is the name for the Mishnayos of Yom Kippur called a different name of Yuma?
3. On Erev Yom Kippur there is a special mitzva to eat and this is considered as having fasted (Gemora Rosh Hashana 9a-b). Why?
4. Both on Yom Kippur and on Tisha BeAv we fast with five afflictions. What is the difference between them?
5. Why call it in davening Yom Hakippurim in the plural tense and not Yom Kippur in the singular?
6. What sins are atoned for on Yom Kippur?
7. Why do we blow the shofar at the very end of Yom Kippur?

Answers on inside of back page





RABBI  
MASHIACH  
KELATY

## THE ELEPHANT AND THE IVORY TOWER

Elephants are pretty powerful creatures. They can weigh as much as 12 tons, and stand as high as thirteen feet tall. Their trunks are strong enough to rip branches off of a tree. But despite their enormous power, elephants can be chained.

Chaining an elephant isn't as simple as just putting a chain around its leg – an adult elephant would snap the chain without even noticing the effort. Which chain is strong enough to hold an elephant who struggles to break it?

For the answer to that question, we have to take a trip back to the time when the elephant is born. A small chain fastened to a metal collar around the elephant's foot is attached to a wooden peg nailed into the ground. The baby elephant will struggle, but eventually it will realise that it can't break the chain, and even worse, continuing to struggle creates a painful burn on its leg. The baby elephant learns not to struggle – it accepts that the

limit imposed by the chain is permanent, and there is no use struggling against it. Sure, the elephant grows up, and becomes the most powerful land mammal on the face of the earth. But the chains in its mind remain, and so the chains on its leg are never broken. The proverbial "Ivory Tower". Now, this might be fine when applied to an

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elephant. After all, who would want 12 tons of angry blubber running around in the jungle, saying "Ok, who's the wise guy who tried to tie me up?"

But I heard a beautiful insight by Rav Fischel Schachter. How often do us Jews act like the elephant? So very often, there is a test that we fail to pass, and addiction that we fail to beat, a relationship that we cannot tolerate. And the conclusion is always the same:

I JUST CAN'T!

Teshuvah can only begin if I do not give up on myself. If I believe that I am totally worthless, then I cannot begin to think about repentance. Then I am no better off than that baby elephant who started off life with the chain. If only it realised the power it has as a fully grown adult, to smash the chain with one blow. But it is conditioned from birth not to believe in its own potential.

IF ONLY WE REALISED OUR POTENTIAL AND VALUE AS SONS AND DAUGHTERS OF HASHEM!!

The Mishna states "Don't be wicked in your own eyes" [Avot 2:13] In order for a person to begin the process of Teshuvah, he must first realize that he is somebody of value. He must take note: I am a son of Israel. I have a King in Heaven. I am a servant of the King. Yes, I may not have been a very good servant, but at least I can say that I am His servant. The realization that there is a King and that I am His servant, and therefore that I have self worth, is a prerequisite for the process of Repentance.

Being a Jew entails the combination of two factors: Pride and responsibility.

It is essential that we ignite within ourselves the innate sense that we are proud children of Hashem. And it is equally essential that we take responsibility for being His children, and give Him the honour He needs in this world. Just as important as it is to believe in Hashem, one must realise that Hashem believes in us.

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RABBI  
IONA  
BLICKSTEIN

## AWAKE FROM YOUR SLUMBER!

Rambam (Hilchot Teshuvah 3) writes: "Although the sounding of the shofar on Rosh Hashanah is a Divine decree [which is accepted without our having to understand its reason], nevertheless, we can discern a purpose in doing so. It is as if it tells us: Sleepers, arise from your slumber, and those who are dozing, awake from your lethargy. Review your actions, repent your sins, and remember your Creator! Those who forget the truth with the passing of time and who waste their years pursuing vanity and folly that is purposeless and cannot save you - look into your souls and improve your ways and your deeds. Let all abandon the ways of evil and thoughts that offer no benefit."

The verse quoted in Hebrew reads: "Uru Yeshenim Mishenatchem Venirdamin Akitzu Mitardematchem. The Pasuk uses two similar words that one would think describe the same thing. What is the difference between Sheina and Tardema? Sheina is translated as sleep and Tardema as lethargy.

Looking deeper at the word Tardema, we can note it is composed of two words Tar and Dima, which in Aramaic means double dream.

This represents a deep slumber, one that is hard to awake from. Even if one does awake, they would end up falling back asleep, hence the double dream.

There are two kinds of sleep, one quiet and other heavy.

A person can be spiritually sleeping, their soul dormant for the entire year. Yet when it comes to Yom Kippur, they are enveloped with a feeling of spirituality, their soul shines through.

Yom Kippur, the Day of Atonement, has the power to awaken those that are so deep in their sleep, even those that are in Tardema! As the holy day of Yom Kippur begins to draw to an end, at Mincha time, we read the story of Yona.

Prior to relating to the narrative we are introduced to the prophet Yona the son of Amitai. Yona means a pigeon-dove, a messenger, which is an appropriate name for a prophet of G-d. Amitai - a proponent of Emet - truth, apparently at all cost. This is not our first Biblical encounter with this prophet. We are familiar with Yona from the time of the last king of the Yehu dynasty in Shomron, Yeravam ben Yoash (II Kings, 14:25). Yona was the prophet sent to this sinful king to prophesy the expansion of his borders. Poor Yona the son of "Truth" - he

YONA BEGINS  
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seems to be consistently sent by God to "bad" personae to deliver positive messages. The narrative in the Book of Yona tells us that this time he has had enough. Instead of answering Hashem's call of "Kum" - Get up and call out to the people of Ninveh, Yona responds conversely. Yona begins to flee from God, from his destiny, from himself. He believes that through his resistance he will prove God wrong. God sends him eastward (to Nineveh along the Euphrates) and he flees westward (via Yaffo to Tarshish). Hashem told him - "get up" - "call", as expressions of movement toward his mission, but Yona responds with multiple forms of "Yerida" descending to Yaffo, to the bottom of the ship, and ultimately into slumber.

Hashem sends many messengers to encourage Yona to alter his perception and return to his surroundings, his reality and

his mission. When the powers of nature - the wind, the sea and their stormy activity - fail to arouse Yona from isolation, God sends Yona the captain of the ship to wake Yona from his slumber and return him to his destined path. "Why are you sleeping? GET UP and CALL to your God" (1:6). Yona's lack of response underscores his flight, his attempt to flee from his calling.

At the last moment, Yona woke from his deep slumber, finally listening to the voice inside, ensuring that the captain and all crew were saved.

We read Yona just before Neilah (the closing of the gates) to hint that we are coming up to the final attempt to awaken ourselves to change and better ourselves in order to ensure a good judgement.

Yom Kippur is a time to ponder and reflect on the meaning of our existence, of what happened in the past and what lies ahead. After a day of introspection, and for once not being interrupted, having time solely for G-d, we are able to reflect and recommit ourselves to the Almighty.

During the five prayers of Yom Kippur, children, youth, parents and grandparents will be united spiritually, prayers will speak for themselves and the day's influence will reach all; weak and strong, clever and poor, educated and uneducated.

The regrets and hopes of our people are heavily externalized in our prayers as our thoughts are directed towards G-d.

When we beseech G-d for forgiveness, we say that it is not for our sake, rather it is LeMaancha - for Your sake Hashem.

We pray to the Almighty on this special day to take into account the courage and sacrifice of millions of Jews worldwide who demonstrate every day for the sake of Judaism and G-d their dedication. We ask G-d to take into account the brave parents who fight a difficult war to keep faithful, and instil in their children the desire to continue their just and righteous path to ensure they remain Jewish.

We simply we ask Hashem, - "Laasot Retzoncha Belebav Shalem" that we are able to perform your will with a content and fulfilled heart.

Dear brothers and sisters! AWAKEN - pray hard, with sensitivity, with tears in your eyes, with feelings of submission and force of inner strength and hope with deep faith.

Hashem wants to hear our prayers, give us forgiveness and fill our souls with life. Amen.

## Please Pray For Refuah Shelaima of:

Yona bat Esther

Shira Ilana bat Susan Shoshana Farha

Tova bat Sara Blima

Mordechai Ben Musha Yeta

Aharon ben Leah

Pinchas ben Tamar

Rivkah bat Sarah





RABBI ASAF PORTAL  
A MESSAGE IN HEBREW

## הצב"י אסף פורטל ס"ט

### "והחתן עמד בפתח מחיך..."

החגים הנפלאים שלנו צבעוניים הם. זוהרים בססגוניותם. סעודת ליל ראש השנה על שלל סימניה הטובים: תפוח בדבש - לשנה טובה ומתוקה. גרגירי הרימון האדמדמים - לריבוי זכויות ומצוות. ראש הדג - שנהיה לראש.

וחג הסוכות - כמה צבעוני הוא. לאכול בסוכה המקורה בירק וענפי עצים, מקושטת בשרשראות נייר צבעוניות, ובתמונות ססגוניות. והססגוניות של חג שמחת תורה, על שיריו וריקודיו, ההקפות המרוממות עם ספרי התורה ודגלי הילדים.

וכן הלאה. נרות החנוכה, הלביות והסופגניות ומאכלי הגבינה, שמחת פורים עם קריאת המגילה והכאת המן, התחפושות המקוריות ומשלוחי המנות, ההכנות והקניות לקראת חג הפסח, ניקיון הבית והכשרתו, וליל הסדר המרומם. ניחוח המצות, הקערה וארבע הכוסות, קריאת ההגדה ומתנות האפיקומן. חג השבועות - ליל שימורים של אמירת תיקון ולימוד תורה, בית הכנסת המקושט וקריאת עשרת הדיברות.

בתוך אותה קשת מועדים נפלאה, אחד הוא הבולט והנישא על פני כולם. זהו חג ללא סעודות, ללא זמירות ושירה. חג ללא צבעים, בוחק בלובנו. אכן, מנהג ישראל ללכת בו בבגדי לבן, והכוונה כמוכן ליום הכיפורים.

כי מיוחד הוא יום זה, ניסה ונשגב מכל ימים. גם יהודים שאינם מקפידים על שמירת המצוות בכל ימות השנה, ואינם נמנים על באי בית הכנסת - ביום הכיפורים פוקדים את בית הכנסת בצום ובתפילה. והם מתקבלים בשמחה ובמאור פנים. בפתח תפילות היום הקדוש מכריז החזן: "על דעת המקום ועל דעת הקהל, אנו מתירים להתפלל עם העבריינים." אבל יש כאלו, שמושג היום הגדול והקדוש הזה התעוות אצלם. חושבים הם, שניתן לעשות בכל ימות השנה ככל שיעלה על הדעת, וביום הכיפורים באים לבית הכנסת לכעין חנינה כללית, "שמיטת חובות"

לאילו נספר מעשה:

מעשה בנערה שהגיעה לפרקה והכירה בחור. לא היה לו מקצוע, לא היו לו חסכונות, אף לא דירה. אבל הנערה לא נרתעה. היא קנתה את הדירה, היא ריהטה אותה, ואף נתנה לו זכות חתימה בחסכונותיה. את בגדי חתונתו קנתה מכספה - ואכן נראה הדור ומקסים בעומדו תחת החופה. מובן שהיא זו ששילמה עבור החתונה המפוארת והתזמורת הנפלאה והמובחרת. לאחר החתונה נסעו לדירתם החדשה, ולמחרת בבוקר ירד למכולת להביא כמה מצרכי מזון - ונעלם.

עברו שעה ושעתיים ולא חזר. הלילה ירד והיא בודדה בדירתה. חששה אולי אירע לו משהו. אולי נחטף, אולי איבד את הזיכרון. פנתה למשטרה, נערכו חיפושים, אך לשוא. עבר שבוע, עברו שבועיים, אי אפשר היה להסתיר את הסוד. אוי לאותה בושא, אוי לאותה כלומה. עברו חודש וחודשיים, לא היה ממנו אות חיים. לא מכתב, לא צלצול טלפון, רק הבנק דיווח על משיכות כספים מן החשבון... כך עברה שנה של בדידות ומצוקה. שנה של רגשות קוטביים, בין כעס ועלבון לבין חרדה ודאגה. בליל יום השנה לנישואין האומללים ישבה לה נוגה, דפדפה באלבום והגירה דמעה, ולפתע נשמעה נקישת בדלת. קמה לפתוח - וסומרה למקומה: החתן ניצב בפתח, לבוש באותם בגדים - כמה נאה הוא בבגדי כלולותיו, מחייך חיוך קורן ומצודד, ובידו זר פרחים. נכנס לדירה כשפיו ממלמל אלף סליחות - והיא המומה. נקרת בין חרון וכעס לבין אהבתה ותקוותיה. האם תורה לו את הדרך החוצה, האם תדרוש ממנו הסבר, או תבליג ותסלח, תמתח קו על העבר ותניח לו לפתוח דף חדש?

"את חיוורת" אמר לה. "בואי, שבי, למה את שותקת, את ניראת מתוחה..."

מה הייתם עושים? כיצד הייתם מגיבים? היא מכל מקום החליטה להבליג. ישבה מולו והאירה לו פנים. לא שאלה שאלות. לא פתחה בתוכחות. הדחיקה את התהיות, ונתלתה בבקשת הסליחה. בבוקר יום המחרת ירד למכולת להביא כמה מצרכי מזון.

ולא שב.

הפעם לא עירבה עוד את המשטרה. אף לא סיפרה להוריה על הביקור. הסכינה עם בדידותה. בהגיע יום השנה השני לנישואין, אף לא פתחה את האלבום. אבל הפעמון צלצל. ובפתח, מי אם לא, החתן דן. לבוש במיטב בגדיו, צרור פרחים בידי, בעיניו חיוך קורן ושפתיו ממלמלות מילות התנצלות...

מה הייתם עושים? מצטדדים, ומניחים לו להיכנס? או טורקים בפניו את הדלת?

כמדומני שהנמשל מובן מאליו. אבל קשה להתאפק מלצטט את הדו שיח הקצר שהתנהל שם, ליד הדלת הפתוחה למחצה, בין הגברת לבחור שבחדר המדרגות. "מה אתה רוצה?" שאלה בקול קר כקרח.

"הבאתי לך פרחים" אמר. "ואני מאוד מבקש שתכניסי כספים לחשבון הבנק, משום שמשכתי משם את כל היתרה ויש לי הוצאות רבות, את מבינה..."

הן כדאי להיזכר מה היה ביום הכיפורים הראשון של עם ישראל, מה אירע ביום הכיפורים שלאחר חג מתן תורה. הבה נרענן את הזיכרון: התורה ניתנה בחג השבועות, ומשה עלה למרום לקבל את הלוחות. 40 יום שהה במרום, וביום הארבעים- שעה לפני דתו- איבדו את העשתונות ועשו את העגל. נגזרה עליהם כליה.

עלה משה רבינו בראש חודש אלול ושהה שם ארבעים יום נוספים, ויירד ביום הכיפורים, וכל אותם ימים היו ישראל שרויים בתשובה ותפילה על חטאם- ויירד משה רבינו בעשור לחודש (יום הכיפורים) והיו ישראל שרויים בתפילה ותענית. ובו ביום נאמר לו למשה: "סלחתי כדברך", וקבעו הקדוש ברוך הוא יום סליחה ומחילה לדורות. שנאמר: "כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאותיכם לפני ה' תטהרו"

אמור מעתה: אמת, שיום הכיפורים ההוא היה היום התרצות, יום פיוס, יום סליחה ומחילה, אבל בעיקרו, היה זה יום נתינת הלוחות לעם ישראל. יום בו נמסרו להם כל המצוות. וזהו אופיו האמיתי של יום הכיפורים: יום של התחלה מחודשת. יום של קבלת עול מצוות, אותן מצוות שהזנחנו עד כה. "ביום חתונתו" אומרת הגמרא, זה מתן תורה. פירש רש"י: יום הכיפורים, שניתנו בו לוחות אחרונות!

אם כך נבוא- תיפתח הדלת לרווחה. נזמן להכנס, מבלי שנישאל שאלות מביכות. היכן היינו עד כה...

גמר חתימה טובה לכל בית ישראל



RABBI DOV LEVY

## HALACHOT OF YOM KIPPUR

Is it good to smell the spices passed around in the Bet Hakenesset on Yom Kippur?

Making a beracha on spices is mainly encouraged in order to fulfil the obligation

of saying 100 blessings per day. Since we don't eat and the *amida* prayers have fewer blessings than the weekday, we are short of berachot towards this total. However there are authorities who consider enjoying spices inappropriate being that Yom Kippur is a day of affliction.

**How about Tabaco?**

Smelling Tabaco is permitted (but possibly inappropriate) but tasting or chewing is forbidden. You should not say a beracha before smelling it as the smell does not naturally come from the solid substance. When smelling liquids be careful not to rub them on your skin as this constitutes *sicha*.

**I smelled spices earlier on should I make another beracha later?**

Your beracha earlier on covers the spices now, unless you had no intention of smelling later. It's always best to find herbs to smell which have varying berachot (*Asei, Isbei, Minei*) so as to avoid this problem and gain extra berachot.

**What do I need for Havdala of Yom Kippur?**

You need wine and a flame ignited from a candle which burned over Yom Kippur. Therefore you should light a yahrtzeit candle before Yom Kippur from which you should light your *Havdallah* candle. *Besamim* are not used.



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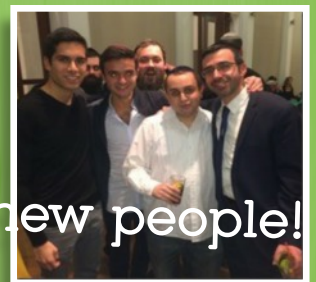


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## THE POWER OF OUR SPEECH

'Sticks and stones may break my bones but words will never hurt me' is a well-known English idiom. But what is Judaism's perspective on this?

I think it's remarkable that arguably the holiest day of the Jewish calendar begins with the *Kol Nidrei* service – a declaration annulling any forgotten vows one may have made during the course of the year.

Granted, a broken vow is a serious and grave issue not to be sneezed at. The Torah (Bemidbar 30:3) teaches "When a person vows a vow, he shall not break his word; according to all that proceeds out of his mouth he shall do". An entire Talmudic tractate, *Masechet Nedarim*, is devoted to the laws pertaining to keeping one's promises and undertakings. But *Yom Kippur* is the day that will atone for all sins. The most heinous sins of man against G-d are forgiven on *Yom Kippur* – surely we ought to begin the day with more severe matters?

It has been argued that the reason goes back to the times of the Spanish Inquisition when Jews were confronted with the choice: convert or be expelled. There were many who chose to stay loyal and committed to their religion and faced the consequences of their decision. But there were others, abusively referred to as *Marranos*, who whilst outwardly behaved as devout Christians, inwardly, deep down in their hearts remained loyal to their faith. Once a year, on the eve of *Yom Kippur*, they would gather together in their hideout synagogues and before beginning the services would implore G-d to forgive them for any

statements or declarations they had uttered over the course of the year which were contrary to Jewish doctrine. It thereby became accepted practice amongst all congregations to begin the day with *Kol Nidrei*.

The problem with this explanation is that *Kol Nidrei* predates the Spanish Inquisition by hundreds of years. Although the exact origins of this prayer are unknown, there is evidence that it was in existence during the Geonic period (circa 550-1050). There must be a deeper reason to the solemnity and gravity Jewish tradition has lent to this prayer. In Temple times there were different degrees of ritual impurity. The more severe an impurity was, the greater the restrictions

WHEN A PERSON  
CORRUPTS HIS  
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NEGATES HIS  
ESSENCE AS A  
HUMAN BEING.

were. The most severe of ritual impurities was commonly known as the impurity of a corpse. In Rabbinic literature the impurity of a dead body is referred to as an '*avi avot ha'tumah*' – literally a 'grandfather of impurity' – the source of all impurities and the most restrictive. There was only one other form of impurity that in stringency equated that of a dead body – the leper. One who slandered and spoke derogatorily of others would be inflicted with *tsara'at*, a whitish discoloration of the skin, and would be subjected to exactly the same laws as a dead corpse. Hence the leper would have to dwell outside the camp, because just as a dead body would make impure anyone under the same roof as it, so would a leper too.

This indicates a powerful message. Human beings are similar to animals but there is one huge difference – the ability for humans to communicate through speech. *The faculty of speech is what differentiates man from the Animal Kingdom*. When a person corrupts his speech and uses it for the wrong purposes *he negates his essence as a human being*. He may still be an animal, but as a human being he is dead. Hence the similarities in the impurity of a dead body and a leper. As humans, they are both dead. As *David Hamelech* (34:12-13) put it: 'who is man who desires life? Guard your tongue from evil and your lips from speaking deceit'. Words are powerful. Words can be used to spread hatred or foster love. As *Shlomo Hamelech* put it in Proverbs (18:21) 'Life and death are in the hands of the tongue'. (According to what we have explained, not just the life and death of others are in the hands of the tongue but even our own life and death are in the hands of the tongue.) With words we can build worlds. We would probably be speechless if we knew the power of speech.

Imagine taking out a cloth to polish your precious candlesticks that are slightly tarnished. After some time rubbing, you realise that they not getting any cleaner. So you rub harder and more ferociously. Mysteriously though, the harder you rub the dirtier the candlesticks become. Something is wrong.

You look at the cloth and see some splotches of black oil – someone has used your special cloth reserved for polishing your candlesticks to change the oil of his car! However pure and wholesome our thoughts and feelings are on *Yom Kippur*, they have to be verbally expressed through our mouths. If the mouth is dirty and mucky and full of grime, then our deepest and heartfelt thoughts that emanate through our mouths will similarly become dirty.

So we begin the day by first making sure our speech is pure and correct. We first restore our essence as humans by making sure our faculty of speech is clean and unsullied. Then we are ready to begin praying and making the most of this precious day.

Perhaps the Jewish idiom should read: 'sticks and stones can break my bones but words can break my soul'.

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## OUR CHACHAMIM THE BABA SALI

A young Israeli soldier who was injured in battle arrived at Rav Yisroel's home in Netivot in a wheelchair. He told Rav Yisroel his story: "I was injured by a bullet in my back during the Yom Kippur War. Although I underwent a series of operations, I am still a cripple and can't stand up. One of my legs is so bad that the doctors want to amputate

it. A friend suggested that I visit the Rav, who is supposed to work wonders with his prayers. At first I refused. But in my despair, I decided to give it a try."

"Do you put on tefillin every day?" Rav Yisroel asked.

"No."

"Do you keep Shabbat?"

"No."

"If such is the case," Rav Yisroel replied, "you should be thankful that only one leg is in such a serious condition. We believe that Hashem gives us healthy limbs so that we may serve Him. Those who don't keep the mitzvos should regard their healthy limbs as gifts."

At that, the young man burst into tears.

Rav Yisroel looked him the eye and asked, "If I bless you that you will be able to stand, will you begin to observe the mitzvos?"

"Yes," the young man eagerly replied.

thousands of them." He said that as they neared the Israeli lines, the "soldiers" began disappearing. The Israeli soldier reported that he was by himself when the Egyptian commander and his men surrendered to him. He was totally unaware of the "thousands of soldiers" the Egyptian soldiers saw with him, since he himself did not see them. Psalm 91:10-11 promises that "No evil shall befall you, nor shall any plague come near your dwelling, For He shall give his angels charge over you, to keep you in all your ways."

Gershon Salomon joined the IDF, he led a company in the Golan Heights. In 1958, in a battle with the Syrian Army, Mr. Salomon was injured accidentally when, in the heat and confusion of battle, he was run over by a tank. Syrian soldiers are trained to shoot "again" any wounded Israeli soldiers. When they were about to shoot "again" Mr. Salomon, they all suddenly ran away. Later these Syrians soldiers reported to UN officers that they had seen thousands of angels around this IDF officer and had, therefore, fled. It was at this time that Mr. Salomon heard the voice of G-d speaking to him that He was not yet finished with him. Gershon Salomon understood this as a divine call to consecrate himself to the work of the Temple Mount.

Yisrael, a cab driver who was drafted to fight in the 6-Day War as part of the paratroop unit assigned with conquering the Straits of Tiran, told the following upon his return:

"The Israeli soldiers didn't have to parachute out of the Nord airplanes which took them to the Tiran Straits. They landed like spoiled tourists in the airport, because the Egyptian regiment which was on guard there fled

"Then give me your hand, and may you have a refua sheleima (full recovery)."

After the young man kissed Rav Yisroel's hand, Rebbetzin Abuchatzzeira told him to try and stand up. To his surprise, he was able to stand up immediately, and even take a number of steps without assistance.

Startled by the remarkable change in his situation, the young man ran out of the house in search of a telephone. The nearest telephone was in Yeshivas Hanegev, a few feet away from Rav Yisroel's home.

The young man raced over to the yeshiva, and called his family to tell them about the miracle. The yeshiva students, who overheard the conversation, were stunned. Taking him by the hand, they broke out into a fervent dance.

A short while later, the young man returned to Rav Yisroel's house with many of the yeshiva students, and a special seuda (party) was held in honor of the miracle.

before the Israeli trips were visible on the horizon. After landing, I was sent with another reserves soldier, an electrician, to patrol the area. When we had distanced ourselves two kilometers, an Egyptian half track appeared before us filled with soldiers and mounted with machine guns on every side. We had only light weapons with a few bullets that couldn't stop the half track for a second. We couldn't turn back, so we stood there in despair, waited for the first shot, and for lack of a better idea, aimed our guns at them.

But the shots didn't come.

The half track came to a halt, and we decided to cautiously approach it. We found 18 armed soldiers inside sitting with guns in hand, with a petrified look on their faces. They looked at us with great fear as though begging for mercy. I shouted 'Hands up!' As we were marching them and I had returned to a state of calm, I asked the Egyptian sergeant next to me, 'Tell me, why didn't you shoot at us?' He answered, 'I don't know. My arms froze – they became paralyzed. My whole body was paralyzed, and I don't know why.'

It turned out that these soldiers didn't know that the Straits of Tiran were already in Israeli hands; why didn't they eliminate us? I don't have an answer. How can one say that G-d didn't help us."

### Haaretz Newspaper's Bottom Line

Following his blow-by-blow analysis, the military correspondent for the secular Haaretz Newspaper summed up the 6-Day War with the admission: "Even a non-religious person must admit this war was fought with help from heaven."



## MIRACLES OF THE YOM KIPPUR WAR

Reports of supernatural and angelic interventions on Israel's behalf came from both the Israelis and the Arabs. The prophet Zechariah had foretold that in the end times, God will defend Israel and send His angels to fight for and with His people. Zechariah 12:8 "In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the House of David shall be as God, as the angel of the Lord before them."

A story is told of a small Jewish community, Pekiin under siege by Arabs who were determined to wipe them out. However, they encountered huge strange beings with flaming swords, and they ran away in great fear, as the astonished village rabbi watched them.

An Israeli military historian recorded that during the 1973 Yom Kippur war, an Israeli soldier in the Sinai took captive an Egyptian column and led them to where the Israeli troops were. The Egyptian commander was asked why he and his men gave themselves up to the lone Israeli soldier. He responded with surprise; "One soldier? There were

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for their continuous support and tremendous contributions***

Dear Rabbi,



I understand that Rosh Hashana is the day of judgment, and Yom Kippur is the day of repentance and forgiveness. Shouldn't Yom Kippur be first? Wouldn't we be better off doing Teshuva (repentance) before Rosh Hashana, and go into Rosh Hashana to be judged, already having been forgiven?

On Yom Kippur, Hashem showers the world with forgiveness. But just like a shower, if you want the cleansing effect, you have to get into the water!

'Getting into' Yom Kippur, however, is easier said than done. We earthlings relate to things that are tangible, i.e., french fries and phone bills. Spiritual matters - Mitzvot, Olam Haba (the world to come), repentance, etc. - are harder for us to get excited about.

Therefore, we have Rosh Hashana first. On Rosh Hashana all our physical needs are determined - Will we live or will we die? Will we have money for the phone bill? Once we begin thinking about these issues, asking Hashem for a year of health and wealth, we can then hopefully go one step further, asking Hashem to enlighten us, forgive us, and to help us towards Teshuvah (returning to the way of Torah).





RABBI  
MORDECHAI  
FHIMA

## THE AVODAH OF THE TWO GOATS

We had a very special guest last week in our shul, Rabbi Gabriel Sasson, who recently in Brooklyn lost seven members of his family. He addressed us on the subject of emunah and he pointed out the difference between someone whose life is a spiritual one and one whose main focus is on material life. He himself felt a tremendous closeness to Hashem through his tragedy. I feel that on Yom Kippur a certain portion of the mussaf symbolises this concept of the contrast between one who lives a spiritual life and one who lives a more materialistic life.

### The Avodah of the Two Goats

One of the most remarkable elements of Yom Kippur when the Bet Hamikdash stood was the ritual of "the two goats." The first goat was sacrificed in the Bet Hamikdash; the second was taken to a cliff and thrown off, dying unceremoniously before it even reached the bottom.

What message can we find in this avodah that we can relate to?

There are two opposite ways to live life. Either one can focus his life on serving Hashem, with the knowledge that this is what is truly important, or focus on materialistic desires of pleasure and honour.

If one chooses to ignore the opportunity of life to serve Hashem, he might feel freedom of doing as he pleases and that he is making the most from life, but in reality such a life is meaningless and empty, it is truly death, and the neshamah feels this, which is why such people are constantly pursuing new pleasures to fill their emptiness. Only being close to Hashem can please the neshamah, and once one has this true enjoyment, he needs few physical pleasures to be completely happy.

We see this very clearly from the Torah. Immediately after the concise description of the creation of millions of galaxies, the focus of the Torah is limited to Adam and Chava, and after Avraham Avinu, to his descendants who took upon themselves the purpose of creation, the service of Hashem. Only one who serves Hashem is truly important.

However the world at large has the exact opposite philosophy. They believe that what we can perceive with our physical senses is all there is. This worldview of focusing on superficiality affects us and makes us lose our appreciation of anything spiritual.

Maybe these two diametric worldviews are somehow reflected on Yom Kippur. The goat that becomes a sacrifice on the Mizbeach might symbolize dedication to serving Hashem. One who sets himself aside for Hashem merits serving and giving nachat ruach to Hashem in the holiest place. If so, maybe its partner, which finds its fate in a desolate cliff, alludes to someone who focused his life on materialism, so he ends up with the emptiness and spiritual death he lived with. The two goats looked identical. Every individual has the potential to be great. It all depends on one's focus in life.

The Se'ir la'azazel is described by the Torah as carrying away the sins of the people. The mefarshim wonder at this concept. The Rambam interprets it to mean that the people will be spurred by it to repent.

If the Se'ir la'azazel alludes to the mind set of materialism, this could explain the inspiration that can be derived from it. The fate of the two goats depicts how one who does not dedicate himself to serve Hashem only finds emptiness and desolation. The Gemara in effect said as much when it states that "A person does not sin unless a spirit of madness enters him", meaning that he does not feel how what he desires is beneath him, and will devalue him.

Those who witnessed its death might well have been spurred by the thought to turn instead to consider the other goat, the one sacrificed in dedication to Hashem. They might then be able to commit themselves to re-embrace the true meaning of life.

We may lack this avodah today, but we can certainly try to absorb this eternally timely thought just the same.

Based on the work of Rabbi Avi Shafran



1. The Gemora (Yuma 20a) brings that there is no Soton on Yom Kippur. This is seen in the gematria that ה"שט"ן = 364 meaning that he is in operation for 364 days in the year but not on Yom Kippur. Yet we see people sinning on Yom Kippur? It must mean that there is no new evil inclination for other things that a person has not previously been attracted to.
2. The Maharsha (to Yuma 2a) brings that Yuma in Aramaic means day expressing that Yom Kippur is a special day of the year. This new name highlights it being spiritually higher than the other festivals.
3. Even though eating and fasting are usually two opposites, however at times they can be complementary. This is when the eating is in order to assist better fasting. By doing so, it can be even considered as fasting itself!
4. The five afflictions on Tisha BeAv come as a sign of mourning. However, on Yom Kippur they come as an atonement as well as raising us to the levels of Angels.
5. This is because this day atones for the living as well as for the dead. (The dead are judged for the effects that they had on people during their lifetime that continues through the living people.) Perhaps another idea is that this day atones for people in different ways each person on their level.
6. Yom Kippur only atones for sins done between man and Hashem. However, the sins done between man and his fellow need a separate atonement. This is why people ask each other forgiveness before Yom Kippur so that on that day both these types of sins will have been forgiven.
7. This is to remind us of the Yovel year when the shofar would be blown on Yom Kippur and since we do not know which year is the yovel, we therefore do it each year. Another idea is as a sign of victory over the Soton who tries to make us sin and now we have achieved forgiveness for those sins. It also acts as a warning sign to remind us to not sin again in the coming year.

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