

Rosh Hashanah

5782/2021



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רוזה מרים בת מאיר

REFUAH SHELEMA

Perla Nahon Bat Simcha

CELEBRATION

Celebration of the birth of Kayla Esme Benattar

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MONDAY 6TH SEPTEMBER

Erev Rosh Hashanah

Mincha, and Arbit 6.55pm

Rosh Hashanah Commences 7:21pm

TUESDAY 7TH SEPTEMBER

Rosh Hashanah I

Shacharit (Baruch She'amar) 8.15am

Shofar 10.30am

Mincha Followed by Tashlich 6.30pm

Arvit 8.00pm

Rosh Hashana Day 2 commences
8.22pm (light candles after this time)

WEDNESDAY 8TH SEPTEMBER

Rosh Hashanah II

Shacharit (Baruch She'amar) 8.15am

Shofar 10.30am

Mincha 7.00pm

Arvit 8.19pm

Yom Tov terminates 8.19pm

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Rosh HASHANAH

6 > 9 SEPTEMBER 2021 5782



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WISHING YOU AND THE FAMILY
A WONDERFUL YEAR AHEAD



Shanah Tova
Umetuka

WHY DO WE DIP THE APPLE IN HONEY?

Dipping apples in honey is not mentioned in Gemara.

The earliest source for dipping apple in honey is from the Abudraham as quoted by the Rema (OC 583:1).

Moadim L'Simcha brings a number of reasons.

1. The Maharil says that Yitzchak smelled an apple orchard when he commented on the beautiful smell as Yaakov came in to him to receive the Berachot. The Vilna Gaon in the Biur HaGra says that this happened on Rosh Hashanah.

2. The Ben Ish Chai says that apples give three pleasures Smell, Appearance and Taste which correspond to three Berachot we'd like to receive for the next year Bini (Children and Nachat from Children), Chayai (Life/Health) and Mezoni (Wealth).

3. Apples are eaten after strong wine in order not to be harmed by the strength of the wine.

Zohar - wine symbolizes Din or judgment.

Therefore since Rosh Hashanah is a time of Din we eat apples in order to sweeten the judgment.

4. On Rosh Hashanah we want Hashem to remember the ashes of Akeidat Yitzchak. The ashes that accumulated on the Mizbeiach from all the Korbanot are called Tapuach or apple.

5. «Tapuach» has the same numerical value/Gematria as «Pru V'Rivu» and «Dvash» has the same Gematria as «Isha».

Rosh Hashanah is a special time for barren women to be remembered by Hashem and blessed with children.

From all the TAL TEAM
Wishing you and the family

A WONDERFUL YEAR AHEAD
SHANAH TOVA UMETUKA

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הלכות HALACHOT

LAWS PERTAINING TO ROSH HASHANAH SEDER.

1. We say Shehecheyanu on both nights of Kidush and at the candle lighting.
2. On the second night, the custom is to bring a new fruit to the table and have it in mind when making Shehecheyanu.
3. We follow this Seder on both nights of Rosh Hashanah.
4. It's preferable that each individual says the entire Seder.
5. If one of the items above is missing, or if one does not like eating the item, do not view this as a bad omen, rather state the prayer without eating the article.
6. We do not eat nuts (Egoz – numerical value/Gematria of Chet – sin). Nor do we eat sour foods.
7. We don't eat spicy or sour foods.
8. It is important not to get angry on this night.
9. On each evening try to learn together with your spouse and children. It is especially beneficial to learn Mishna Rosh Hashanah.
10. The table should be laid before the husband returns from synagogue.

להצלחת הרב שאול יונתן הכהן
טוויל וכל משפחתו שכל כך דואג
להצלחת עם ישראל.
לשנה טובה תיכתבו ותחתמו
לאלתר לחיים טובים ושלוש!

פסוקי ברכה THE PSUKIM

We sit around the table, and some have the custom to recite the following Pesukim which imply blessing and abundance.

It is good to recite Patach Eliyahu as brought in the Sidurim, before saying these Pesukim.

וְלֵךְ, מִצָּא חֵן בְּעֵינֵי ה' 12 פעמים

וַיִּזְרַע יִצְחָק בְּאֶרֶץ הַחַיִּים, וַיִּמְצָא בְּשָׂנָה הַהוּא
מֵאֵהָ שְׁעָרִים וַיְבָרְכֵהוּ, ה' 12 פעמים

כִּי עָמַךְ מְקוֹר חַיִּים בְּאֶרֶץ נִרְאָה אֹר 10 פעמים

אֹר וְרַע לְצִדִּיק וּלְיֹשֵׁרִי-לֵב שְׂמִיחָה 17 פעמים

וְאִמְרָתָם כֹּה לְחֵי וְאִתָּה שְׁלוֹם וּבֵיתְךָ שְׁלוֹם
וְכָל אֲשֶׁר לְךָ שְׁלוֹם 10 פעמים

לשנה טובה
תיכתבו ותיחתמו
לאלתר לחיים
טובים ולשלוש

ROSH HASHANAH SEDER

There are various customs with regards to the Seder of Rosh Hashanah. Some recite the below after Kidush before Hamotsi. The main Sephardi custom is to recite after chanting Kiddush, washing, and Hamotsi:

APPLE AND HONEY תפוח בדבש

Sweet New Year

Dip an apple in honey. - Some have the custom of using an apple cooked with sugar – and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתחדש עלינו שנה טובה ומתוקה בדבש

May it be Your will, Lord our G-d and the G-d of our fathers, that You renew for us a year good and sweet like honey.



BEETS / SPINACH סלקא

Related to the word סלק - to depart.

Take a beet and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שישתלקו אויבינו ושונאינו וכל מבקשי רעתנו

May it be Your will, Lord our G-d and the G-d of our fathers that our enemies, haters and those who wish evil upon us shall depart.



RAM'S HEAD ראש כבש

May We Always Be At The Top

Take a pomegranate and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שנהיה לראש ולא לזנב

May it be Your will, Lord our G-d and the G-d of our fathers, that we be a head and not a tail.



ותזכר לנו עקדתו ואילו של יצחק אבינו בן אברהם אבינו עליהם השלום

...And You shall remember for us the binding and the ram of our forefather Isaac, the son of our forefather Abraham, peace be onto them.

Some have the alternative custom to take the head of a fish

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שנהיה לראש ולא לזנב

May it be Your will, Lord our G-d and the G-d of our fathers, that we be a head and not a tail.

GOURD / PUMPKIN קרא

Related to the word קרע - to rip apart, and also קרא - to announce.

Take a gourd and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתקרע רוע מזר דיננו, ויקרא לפניך זכיותינו

May it be Your will, Lord our G-d and the G-d of our fathers, that the evil of our verdicts be ripped, and that our merits are announced before you.



POMEGRANATE רימון

A Year Full of Mitzvot

Take a pomegranate and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שנהיה מלאים מצות פרימון

May it be Your will, Lord our G-d and the G-d of our fathers, that we be filled with Mitzvot like a pomegranate [is filled with seeds].



DATES תמרים

Related to the word תם—to end.

Take a date and recite:

ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ

Blessed are You, Lord our G-d, King of the universe, who creates the fruit of the tree.

After eating the date, take another one and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שיתמו, אויבינו ושונאינו וכל מבקשי רעתנו

May it be Your will, Lord our G-d and the G-d of our fathers, that there come an end to our enemies, haters and those who wish evil upon us.



SMALL BEANS רוביא - לוביא

Related to the words, רב - many, and לב - heart.

{The following blessing over vegetables is only recited if one has not yet recited Hamotsi

ברוך אתה ה' אלהינו מלך העולם בורא פרי האדמה

Blessed are You, Lord our G-d, King of the universe, who creates the fruit of the earth.}



Take some Lubiya (kidney/black eyed) beans and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שיכרבו זכיותינו ותלבבנו

May it be Your will, Lord our G-d and the G-d of our fathers, that our merits shall increase and that You hearten us.

LEEK כרתי

Related to the word כרת—to cut.

Take a leek and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שיכרתו אויבינו ושונאינו וכל מבקשי רעתנו

May it be Your will, Lord our G-d and the G-d of our fathers that our enemies, haters, and those who wish evil upon us shall be cut down.



On Rosh Hashanah, everything we do is imbued with extreme significance. We stand in judgment before the Heavenly Court while each of our actions, words, and thoughts are scrutinized. To assist our efforts in carrying Divine mercy, we employ various customs transmitted by our ancient tradition. Among them is the regimen of the Simanim, literally signs or omens. These are the foods that we bring to the table at the beginning of the evening meal as auspicious indications of a propitious year to come.

By taking the Simanim at the beginning of the meal we set the tone for the entire meal, realising that this is a holy time, in which we must make extra effort to envelop the Festive table with Kedusha/sanctity and words of Prayer and Torah.

Moreover the Simanim remind us that our every activity on Rosh Hashanah is charged with meaning. If the foods we eat are so consequential, then certainly our conduct is critical. Accordingly, the Mishneh Berurah reminds us to spend these awesome days with a pleasant comportment in a mood of sublime joy. No less than abstaining from sour foods, any trace of anger or annoyance should be diligently avoided. Thus we will be insured a favourable judgment for a pleasant and sweet new year.

May this year be a year of blessing, health, success, peace and happiness for you, your family, Am Yisrael and the entire world.

Rabbi Jonathan Tawil
Director & Founder TAL

לשנה טובה תיכתבו
ותיחתמו לאלתר לחיים
טובים ולשלום

OTHER MINHAGIM

Others perform the Seder with the following order: Apple Honey, Leek, Spinach, Date, Pumpkin, Fish/Ram Head

Others have the custom to say:

גזר CARROT יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתגזור עלינו מזרות טובות
שומשום SESAME יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, ששפחה ונרבה בשמשמון



WRITE YOUR BOOK!

Rabbi Jonathan Tawil
Founder & Director TAL

A recent survey by the National Centre for Social Research found that for the first time, more than half of people in the UK (53%) described themselves as having “no religion”.

Among those aged between 18 and 25, the proportion was higher at 71%.

This greatly contrasted with 75% of people aged 75 and over who said they were religious.

Wow, the trend is harsh...the youth seem to be offloading religion whilst the elders are hanging on. Is that really the case?

Rosh Hashanah (the new Jewish Year) is upon us. A time for change, awakening, inspiration and rebuilding our relationship with G-d.

What's interesting to note is the way we relate to this day. Rosh Hashanah is literally translated as the head of the year. Why do we not call this exceptional day Shana Chadasha (New Year)? What's special about the head?

The Shulchan Aruch (583:2) writes that on Rosh Hashanah we eat the head of a lamb to symbolise that “we should be as a head and not as a tail, and to remember the ram at the Akedat (binding of) Yitzchak.”

The Chayei Adam mentions the custom to use fish in its stead and to say that “we should multiply like fish and that no evil eye be upon us”.

What is interesting is the double language used. Wouldn't it have been enough to say we wish to be at the head? Why do we need to add the words and not the tail?

Furthermore in Parshat Ki Tavo (28:13) the Torah relates that G-d will place us at the head, and not at the tail.

Rabbi Yonatan Eibeshitz Ztz”l explains with the

famous words in Pirkei Avot 4:15 which state that we should strive to be the tail of a lion and not the head of a fox.

R Eibeshitz explains that here too we are asking G-d that He make us the head. But not the head of foxes or even lions, the head of heads!

What do I mean by the head of heads?

Let me explain with a fascinating story.

As a young man Rabbi Yaakov Galinsky Ztz”l found himself in an ever changing world through the rise in power of communism and the Nazis, leading to the Second World War. Times were tough and many of the Yeshivot escaped Poland and headed for Vilna, Lithuania. They thought they could seek refuge there, but were soon traumatised as the Russian tanks rolled through the towns. They were chased and eventually “caught” (for no reason) and sent off to Siberia to a harsh labour camp.

As they arrived they were greeted by one of the commanders who stood them up in the freezing cold and informed them that they were there to stay. In fact he told them they would be there for 25 years!

Amongst the group of Jews, Poles and Lithuanians was the previous Minister of Education of Lithuania- an elderly eighty year old man who had been through much to get to where he was; now broke down crying.

Understanding their situation Rabbi Galinsky made a quick calculation as to how old he would be when they left twenty five years later. But alas his calculation soon broke down as he was shouted at by the commander. “You see those gates, no one leaves there alive!” said the commander.

I once heard Rabbi Galinsky personally relate his predicament.

“What could I do? How should I pray to G-d to

save me?

Almighty G-d, I implore you to let me have the strength to survive and if that's too much, please at least let me have a Jewish burial.

If someone would have approached me and told me at that time not to worry, calming my fears by saying “One day you will leave this place and go to Israel where you will set up a Torah Academy, including a Yeshiva and range of Kolelim.

You will be blessed with a large family and merit to see your children, grandchildren and great grandchildren in health, living a rich Jewish life.

And that when you will be invited to travel outside of Israel it would be hard for your to arrange as you will be attending so many family engagements, weddings, Bar Mitzvah's” I would have said Rachok Miyeshuati Divrei Shaagati – literally meaning man asks for a lot and receives a little.

I learned with my own flesh that the explanation is the exact opposite.

All I asked for was the simple strength to survive and if that was too much then at least a Jewish burial. And G-d in turn blessed me with the abundance that I have experienced!”

Therefore my friends when it comes to Rosh Hashanah we ask G-d please let us be the head.

But the head of what?

Not the peak of what our understanding is. What we think is the head, is really just the tail. Therefore we beseech the Almighty to bless us to be the head in His understanding, rather than what we perceive to be the head, yet is really the tail.

A message to generation Z.

It's not all as it seems. There is much more depth to what you think is the peak.

This is the easy come easy go generation where what are thought of as Super Computers – the heads of the computer world – are a few years later already

considered obsolete. Where fun and action are quick to arrive, yet don't seem to leave a lasting impression. What are your desires for the next year? Rosh Hashanah is the first page in a blank book of hundreds of pages. Write a good one!

What shall we ask for? Better gaming powers, technological advances that will enable us to text, video call, drive unmanned vehicles, get to the moon and back?

What we think is the head – the top of our list of asks, could actually be the tail.

So we ask G-d – You realise what is at the top – please put us there!

Judaism has so much to offer, boasting a rich legacy of dialogue and thought provoking debate to cultivate both wisdom and compassion. There is a reason why so many people in the previous generations died for their belief!

Religion is dying? Not with us. We have been crushed in the past, yet we have now risen and cultivated barren land, returning to the promised land of our forefathers – Israel. We have rebuilt the Torah learning centres that were destroyed by the evil Nazis. And we will continue to learn from the book of a Living G-d that Was, Is and always Will Be.

Judaism is alive and well, thriving, offering life, teaching love, kindness, free will and true happiness. Judaism has an enormous wealth of wisdom and experience to offer this troubled world, and we as Jews ought to be proud to speak about it with enthusiasm and dignity.

As the New Year arrives remember the book is called opportunity and Rosh Hashanah is the first chapter in the book. Grab it, embrace it and create your Jewish future. ■ **HAG SAMEAH**





THE SOUND OF IMPERFECTION

Rabbi Mendel Kalmenson

Rabbi and Executive Director of Chabad Belgravia.

Rosh Hashanah is referred to in the Torah as "the day of [shofar] blowing." The

sounding of the shofar, the ram's horn, plays center stage.

What can we learn from the shofar?

On Rosh Hashanah we use the shofar to produce a sequence of three sounds. This sequence is repeated many times during the course of the days' prayers:

One, long and uninterrupted, is the tekiah. The next one – the teruah – is made up of short spurts of interrupted sounds, while the third, like the first, is continuous—a tekiah again.

The first and third sounds represent perfection, as they continue unhindered, and even grow in power with time. It is the second one that sings a different song.

The song of imperfection, of obstacles, challenges, and inconsistencies.

Of short spurts of energy because that's all that can be mustered.

It tells the painful story of struggle, of many attempts, of an equal amount of failures, of shortness of breath.

It speaks of losses, setbacks, separations, as well as sudden ends; all of which wrench at the heart like the desperate cry of a child.

But it also tells the story of unbeatable determination, of triumphs (small but many), of the strength to move forward, and of beginnings, all of which inspire hope and faith in the hearts of those who listen carefully, unable to help being moved.

According to the mystics, the first sound, pure and unadulterated, reflects the perfect beginning of time in Eden, before there was sin.

The second sound, the teruah, is the mournful tune

of exile, sung by us—the Jews of Diaspora. It cries of interrupted and inconsistent service of G d. Of love, awe, and faith that stop short as often as they suddenly ring forth.

It is the mouthpiece for those who know too much pain, leaving them with no energy – or worse, no willpower – to blow on. They are hindered by the trials of life, from without and within.

They have lost their breath.

The perfect world reflected in the sound of the tekiah isn't lost forever – Moshiach is on his way. The third sound, which gains in momentum and concludes with a powerful finale, is even more perfect than the first. It prophesies of Messianic times and the return to Paradise.

"And on that day [of Redemption] a tekiah will be sounded from a great shofar" — Isaiah 27:13.

The teruah will expire, never to return.

Yet the psalmist says, "Ashrei ha'am yod'ei teruah," which translates as "Fortunate is the nation who knows how to blow a teruah."

Perhaps a deeper reading is: "Fortunate is the nation that knows – i.e., fully appreciates – the unique sound of teruah!"

Amid the darkness and hardship, let the teruah be heard!

Let us maximize this once-in-a-world-time opportunity.

Wishing us all a year of tekiah, with the arrival of Moshiach. ■



CARAMEL APPLE & PEACH GALETTE

By Tanya Ohana from Garlic & Ganache

GALETTE

1. 1 packet of short crust pastry, thawed
2. 2 Bramley (or any cooking) apples, thinly sliced
3. 2 peaches, thinly sliced
4. juice of 1/2 a lemon
5. 2 tbsp soft brown sugar
6. 1 tsp ground cinnamon
7. 1/4 tsp ground nutmeg
8. 1 tbsp apricot jam, melted
9. Preheat oven to 180°C/350°F.
10. Roll out pastry onto baking paper into a circle shape. Roll to desired thickness - but not too thick as crust will be too soft then.
11. Combine all ingredients, apart from jam, in a bowl and assemble in centre of circle take care not to include too much liquid as will lead to a 'soggy bottom' (a big @britishbakeoff no no). Fold in the pasty around filling (see pic) don't worry about being perfect, the great thing about galettes is that you don't have to be precise to have an awesome rustic dessert.
12. Brush jam (or egg wash) on exposed crust for a glaze.
13. Bake for around 30 mins until crust is golden and filling is bubbling.
14. Leave to cool before adding caramel.

CARAMEL

1. 1/2 cup granulated sugar
2. 1 tbsp water
3. Cook ingredients in a saucepan over medium-low heat.
4. Stir constantly with a wooden spoon until sugar dissolves and mixture just begins to simmer.
5. Once mixture turns amber/deep orange, remove from heat.
6. Drizzle away over galette - be creative!
7. Best served warm
8. Enjoy!

♥ Tanya



QUESTIONS

1. Why do we blow the shofar during the month of Elul?
2. Where in the written Torah text does it tell us explicitly that the first day of Tisrei is Rosh Hashanah?
3. We eat apples dipped in honey to symbolize a sweet year. Why do we choose apples above other sweet fruits?
4. What two blessings do we say before sounding the shofar?
5. Which Book of Tanach does the beginning of the Tashlich prayer come from?

ANSWERS

1. After the sin of the golden calf, Moshe went up to Mount Sinai to receive the second set of Tablets on Rosh Chodesh Elul. On that day, the Jewish People sounded the shofar to remind themselves to stray no more after idol worship. Also, the sound of the shofar strikes awe into our hearts and inspires us to return to the ways of Torah. (Mishna Berura and Aruch Hashulchan Orach Chaim 581)
2. Nowhere. The Torah calls it "a day of shofar blowing." (This is one of many examples showing how our observance depends on the continuous oral tradition dating back to Mount Sinai). (Bamidbar 29:1)
3. Isaac blessed Jacob with the words: "The fragrance of my son is like the fragrance of a field which Hashem has blessed..." (Bereishis 27:27). The Talmud identifies this "field" as an apple orchard. (Ta'anis 29b, Biyur Hagra)
4. "Blessed are You... who has commanded us to hear the sound of the shofar," and the shehechyanu blessing. (Orach Chaim 581:2)
5. The Book of Micha (7:18-20).



THE REAL IMPACT

Rabbi Aharon Gabay

Rabbi of Kollel Ohr Hatorah, Jerusalem.



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 him 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. ■



Rabbi Yaakov David Wilovsky • “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 Izballin (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. ■



OUR FATHER, OUR KING.

Rabbi Avraham Citron

Walford Road Synagogue, Shaare Mazal Tov

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 aforementioned 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 Malkein, 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 HASHANAH THE ADDITION OF TEANU VETEATERU IN KADDISH

Rabbi Eli Mansour

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. ■



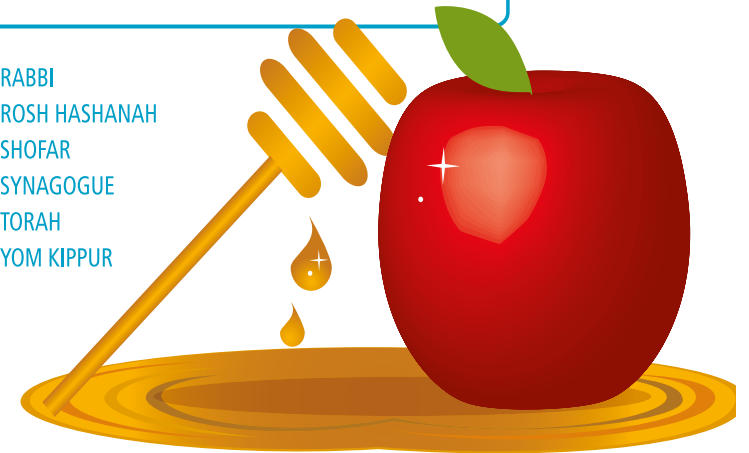
TO BE COMPLETED BEFORE YOM TOV

See how many words related to the Jewish High Holy Days you can find in this word search from the list at the bottom. Words can be backward, forward, up, down, or diagonal. Circle each word you find, then cross it off the list.

J	M	R	H	R	A	F	O	H	S	A	H
E	M	E	W	E	R	B	E	H	Y	H	U
R	O	S	H	H	A	S	H	A	N	A	H
U	U	Z	H	G	N	B	W	L	A	B	A
S	P	P	I	U	P	L	H	L	G	R	R
A	A	Q	P	L	C	U	A	A	O	A	O
L	U	E	K	I	P	P	A	H	G	H	T
E	B	G	H	J	K	L	I	C	U	A	R
M	S	R	A	E	P	M	A	B	E	M	E
A	R	L	O	T	H	Y	O	A	B	R	G
U	P	Y	S	P	N	E	W	Y	E	A	R
P	H	H	E	N	H	I	A	Y	A	R	R

ABRAHAM
CHALLAH
HEBREW
JERUSALEM
KIPPAH
NEW YEAR

RABBI
ROSH HASHANAH
SHOFAR
SYNAGOGUE
TORAH
YOM KIPPUR



HAPPY NEW YEAR



RECIPE

MAJESTIC AND MOIST NEW YEAR'S HONEY CAKE

MARCY GOLDMAN SEPTEMBER 2008
A TREASURY OF JEWISH HOLIDAY BAKING

INGREDIENTS

- 3 1/2 cups all-purpose flour
- 1 tablespoon baking powder
- 1 teaspoon baking soda
- 1/2 teaspoon salt
- 4 teaspoons ground cinnamon
- 1/2 teaspoon ground cloves
- 1/2 teaspoon ground allspice
- 1 cup vegetable oil
- 1 cup honey
- 1 1/2 cups granulated sugar
- 1/2 cup brown sugar
- 3 eggs
- 1 teaspoon vanilla extract
- 1 cup warm coffee or strong tea
- 1/2 cup fresh orange juice
- 1/4 cup rye or whisky (see Note)
- 1/2 cup slivered or sliced almonds (optional)

PREPARATION

I like this cake best baked in a 9-inch angel food cake pan, but you can also make it in a 10-inch tube or bundt cake pan, a 9-by-13-inch sheet pan, a 9-by-4 1/2-inch loaf pan, or three 8-by-4 1/2-inch loaf pans.



PREPARATION

1. Preheat the oven to 350°F. Lightly grease the pan(s). For tube and angel food pans, line the bottom with lightly greased parchment paper. For gift honey cakes, I use "cake collars" (available from Sweet Celebrations) designed to fit a specific loaf pan. These give the cakes an appealing, professional look.
2. In a large bowl, whisk together the flour, baking powder, baking soda, salt, and spices. Make a well in the center and add the oil, honey, sugars, eggs, vanilla, coffee, orange juice, and rye or whisky.
3. Using a strong wire whisk or an electric mixer on slow speed, combine the ingredients well to make a thick batter, making sure that no ingredients are stuck to the bottom of the bowl.
4. Spoon the batter into the prepared pan(s) and sprinkle the top of the cake(s) evenly with the almonds. Place the cake pan(s) on 2 baking sheets stacked together and bake until the cake springs back when you touch it gently in the center. For angel and tube cake pans, bake for 60 to 70 minutes; loaf cakes, 45 to 55 minutes. For sheet-style cakes, the baking time is 40 to 45 minutes. This is a liquidy batter and, depending on your oven, it may need extra time. Cake should spring back when gently pressed.
5. Let the cake stand for 15 minutes before removing it from the pan. Then invert it onto a wire rack to cool completely.

Note : If you prefer not to use the whiskey, replace it with orange juice or coffee

DVAR TORAH

THE TWO WORDS THAT MAKE US STOP AND THINK

Guest Writer

Another year has gone.

What have we achieved in that time?

Where are we at this stage?

What have we done over the last year?

Have we used our time appropriately?

The Gemoro in Brochos 55b teaches us that if someone hasn't seen his friend for twelve months, he should recite the Brocho of "Boruch mechayei hameisim".

The Maharsh there explains that during the twelve month period, we have passed a Rosh Hashono, and during that time we were judged whether we would live or die.

Therefore, after the Yom HaDin, we acknowledge the fact that a friend of ours has been judged and found worthy of life ... so we recite a Brocho to praise Hashem that his life was spared.

The Meforshim ask that surely it would be more appropriate to make the blessing of HaGomel, which implies that a life was spared, unlike the blessing of Mechayei meisim, which denotes a more drastic message, as if the man had been granted a new life.

A revival from death.

Really?

It must be that after Rosh Hashono we don't merely continue to live.

No. Our existence ceases at the end of the year and we actually need to plead for another year of life.

Thus the Sifrei Chaim are also open on the day of judgement, as even those that are alive need to be reinserted in the Book of Life.

Reb Yonoson Eibshitz further underscores this point by going one stage further.

In Zichronos we daven "zeh hayom techilas

ma'asecho'. This day is the first day of creation.

Wouldn't it be more correct to say 'this is the same day as Brias Ho'olom?

Similarly, after blowing the Shofar, we cry out 'Hayom haras olom' today is the first day of creation.

Surely we should say this in the past tense, today is the day when the world was created?

Clearly, Rosh Hashono every year is the day when everything is renewed and starts again.

The world and even our lives begin anew.

Allow me to use a simple analogy to illustrate why we need to plead sincerely for a new year.

If we have a car that has served us loyally; its dents and knocks show its years of service, but we bear with. They are badges of familiarity that we can live with.

However, when purchasing a new car, we will inspect it with a fine toothcomb, not wanting any scratches or impediments.

Because when we buy a new product, we want the best.

Similarly, on Rosh Hashono, HKBH is giving us a new life and we need to make sure we are completely fresh and clean.

May we all be zoicheh to be inscribed in the Sefer

Hachaim. ■



STORY

"What are you doing Avi?"

"I'm planting a seed."

"Sounds neat. Can I help?"

"Sure, Chaim. Hand me those apple seeds over there."

"They are really small, Avi."

"Right you are. G-d will make them grow into a big, strong apple tree."

"It seems amazing, doesn't it? A tiny, tiny little apple seed like this can grow into a big strong tree."

"G-d put a biological genetic program into this little seed. It knows what nutrients to take from the soil, water, and sunlight. It takes in those elements and uses them to build itself into a beautiful tree that bears fruit."

"What you are saying, Avi, is that contained in this little seed is the 'program' for the whole big tree."

"Exactly, Chaim."

"That's kind of like Rosh Hashanah, Avi."

"Do you mean the custom that we have to eat an apple dipped in honey on Rosh Hashanah, Chaim?"

"No, I mean that Rosh Hashanah is like the 'seed' from which the whole year sprouts."

"How poetic, Chaim."

"We see this reflected in the name of the holiday. It is called Rosh Hashanah, which means the head of the year. Its name should really be Reishit Hashanah or Rishon Hashanah (the first of the year). Why is it called Rosh Hashanah?"

"Good question Chaim."

"Rav Chaim Friedlander, zt"l answers this question by explaining that just like the head guides the whole body, so too the 'head' of the year, Rosh Hashanah, guides the whole year. Like the seed guides the tree which sprouts from it."

"If this day guides the whole year, Chaim, then

we must be especially careful how we behave on Rosh Hashanah."

"Correct you are, Avi. G-d will judge us, and decide our fate for the whole year, based upon how we behave this Rosh Hashanah."

"What a sobering thought. What type of behavior is G-d looking for?"

"He always wants us to be nice to each other and have peace. However, this is especially important on Rosh Hashanah. This is the day that we proclaim His rule over us, His chosen nation. What kind of a nation are we if we are fighting and arguing?"

"Not a very good one."

"Exactly. The most important thing on Rosh Hashanah is to be at peace. Do not get involved in squabbles about unimportant things. Even things that seem important, like your seat in shul, should not pull you into an argument."

"Chaim, those are real words of encouragement. Let us all plant the seeds of peace this year. Sow them on Rosh Hashanah, and watch them sprout into a beautiful, peaceful year for all of us."

"Amen."

"Lishanah tova tikasev vitikasev" (May you be written and inscribed for a good year).

"Amen." ■



SNIP LOOK AT OUR NEW PROGRAMS

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ROSH HASHANAH 5782

Rabbi Raphy Garson

Ohr Yisrael Synagogue Elstree - JRoots Educator

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 Abuchatzteira zsl. 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! ■.



MILITARY DAYS OF AWE

Rabbi Reuben Livingston

Senior Jewish Chaplain to HM Armed Forces and AJEX

There is a proud record of Jewish service in the British Armed Forces which stretches back over 360 years. During the First and Second World Wars over 120,000 Jews served and fought. A few hundred continue to take on varied roles in today's military, MoD and intelligence services - proud to be Jewish and British.

At the height of World War I, hundreds of thousands of Jewish soldiers in several armies, were making preparations for Yamim Noraim. Military chaplains arranged places for Tefilla and sent messages informing various units to grant permission from commanders to attend. Kosher food was arranged for the festive meals and meeting areas located away from the front line.

The chaplains also took care of the soldiers' spiritual needs by sourcing Shofarot, Talitot, and Siddurim (apart from Tefillin, Mezuzot and Sifrei Kodesh). These were provided through generous donations from the Jewish community. Rabbis also prepared sermons for the season and some of these survive.

Military chaplains often printed abridged versions of Siddurim incorporating High Holy Day tefillot (eg. 'The Prayer Book for Jewish Sailors and Soldiers', 1914/18 and 'Prayer Book for Jewish members of HM Armed Forces', 1940).

Britain has had an organised military chaplaincy and significant support from the

Jewish community since the 19th century. In Germany during the First World War, in contrast, military rabbis usually had to raise donations for their small budgets. Thus, we find many private editions of German prayer books - but a single standard British one from Chief Rabbi Hertz that was beautifully produced and widely distributed during both World Wars.

There were of course serving Jews who spent the High Holy Days and festivals in squalid prisoner of war camps. Some poignant testimonies about this appear in handwritten Machzorim and Siddurim produced from memory. But, sadly, fighting wars often disrupts organised prayer. The Yom Kippur War started with a surprise Arab attack on Shabbat Yom Kippur 6th October 1973 when Egyptian and Syrian military forces attacked knowing that the IDF would be observing Yom Kippur and their guard would temporarily be dropped. But, just as wartime created many challenges for observance of Judaism and for finding a minyan, so too the current conditions of training and service can throw up challenges for observance and prayer. But this has dramatically improved in recent years with a supportive view of religious observance being taken by the MoD. Kosher food is now produced and freely provided - as are many essential Jewish ritual items.

There are also military Shabbatonim which numbers of serving personnel and families attend at the Armed Forces Chaplaincy

Centre. We also hold services for Yamim Noraim and festivals.

Attending synagogue on active deployment - particularly over Yamim Noraim - can require creativity. While recently on tour in the Mediterranean, some members of our Armed Forces Jewish Community were able to go to shul in Crete and Haifa - and were warmly welcomed. We have often met Israeli personnel in synagogues and communities abroad having got to know them on joint exercise.

In Bereishit when the world was facing a cataclysm similar to world war, G-d tells Noah to build an Ark or Teivah. Significantly, Teivah not only means ark but 'word' as well. Noah and subsequent generations, are taught by this not merely to trust physical efforts - but primarily to place faith in the G-d of prayer; "Who hears the prayer of every mouth" (Amidah). We believe that Tefilla is the primary spiritual means of helping all of creation - far beyond our individual material capabilities.

The famous saying goes that there is, 'No atheist in the foxhole'. Soldiers, Sailors and Airmen know all too well that, despite their preparation and experience, ultimate success depends on the A-lmighty. That is why prayer services have been remarkably popular and meaningful in the Forces. This is especially so at Yamim Noraim where we continue the ancient tradition of pleading for life; and, in our case, meaning every word of it! ■



THE SANAIC AND MESSIANIC SHOFAR

Rabbi Bouch M. Boydilovsky

Rabbi of Young Israel of North Netanya

"All the inhabitants of the world, all the dwellers on this earth, when He lifts up a banner on the mountains, you will see it, and when He sounds the Shofar you shall hear." (Isaiah 18)

"On that day a great Shofar will be sounded, and those who are lost will come from the land of Assyria, and those who were banished, from the land of Egypt, and they will worship the Lord at the holy mountain in Jerusalem." (Isaiah 27)

"The lord will appear to them, His arrow will come out like lightning, and the Lord G-d will sound the Shofar, and will move in storm winds of the south." (Zechariah 9)

The above verses are the final three of ten verses which combine to explore the general theme of Shofar as an introduction to the blessing of "Shofaros", one of the climax points in the Mussaf prayer of Rosh HaShana. These three verses highlight the universal role that the Shofar plays. In the Jewish utopian vision, the sound of the Shofar reaches out to the international community announcing a global message. The sound extends beyond the halls of Synagogues and encompasses the entire world, from its largest capital cities to its smallest distant villages. Indeed, "all inhabitants of the world, and all the dwellers on this earth" from the elite of society, to the "lost and banished" will be inspired to look to Jerusalem and serve G-d in unity and peace. Yet although it may seem paradoxical, the eventual universal call of the Shofar is enabled by

an early intimate and exclusive one. Indeed, the first of these ten verses meditate on the Sinaic revelation to the Jewish nation. These verses are opened with the following liturgical description of the Sinaic experience:

"You revealed Yourself, our King, on Mount Sinai, to teach Your people Torah and the commandments, to have them hear the majesty of Your voice – Your sacred words amid flames of fire. In Thunder and lightning You revealed Yourself to them, and amid the sound of the Shofar You appeared."

The magnificent sound of the Shofar announcing an unprecedented era in the future of mankind is the same sound that accompanied our nation at Sinai into a separated destiny shaped by covenant.

To address the ideological aspirations of our generation in contemporary times, we must articulate Judaism's universal values whilst remaining committed to the Sinaic covenant. Judaism is whole when it successfully incorporates both Shofar callings, the Sanaic Shofar and the messianic Shofar.

I hope and pray that our lives this coming year will be inspired by the Shofar of Sinai and motivated by the Shofar of the future.

Finally, I would like to wish you and your families a happy, healthy and sweet new year. ■



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