

THE COMMUNITY PARSHA SHEET



TAL Torah
Action
Life



**ROSH HASHANA
EDITION**

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

IMAGINE THIS!

"Imagination" is a term that evokes inspiration. It recalls images of children immersed in play and echoes Einstein's assertion that it holds greater significance than knowledge. While the word finds its way into various contexts, it generally points toward two main concepts.

First, to refer to creativity— saying that someone has a great imagination or no imagination at all.

Second, to refer to mental imagery of some kind — either picturing something in your head, like how your childhood bedroom looked, or hearing a song in your head to try to recall lyrics.

As Rosh Hashanah is here let's embark on an important imaginary journey together.

You are making your way to the holiest site in the world – the Holy of Holies (Kodesh Kodashim), the sacred and innermost sanctum of the Holy Temple, in Jerusalem. As you embark on your journey your heart beats with a mixture of reverence and anticipation. The path you tread is one of history and spirituality, paved by generations before you who sought to connect with the divine in this hallowed space.

Setting out on foot, you navigate the bustling streets of Jerusalem, where the echoes of ancient prayers seem to reverberate through the stones. As you approach the Temple Mount, a sense of awe envelops you, knowing that you are stepping onto ground that has been sanctified for millennia. The sun's warm

embrace accompanies you, casting a golden glow on the majestic walls and gates that guard the holiest site in Judaism.

Passing through the Shaar Nikanor, the beautiful and ornate gate that leads to the Temple Mount, you find yourself entering the outer courtyard known as the Azara. To your left stands the imposing sight of the Mizbeach, the massive bronze altar upon which sacrifices were offered to G-d. Its fiery history and symbolic significance remind you of the deep connection between the physical and the divine.

As you continue, your eyes are drawn to the intricate architecture that surrounds you. The white marble stones, meticulously crafted, tell stories of devotion and craftsmanship. You catch glimpses of fellow pilgrims, each immersed in their own spiritual journey, and the atmosphere is charged with a shared sense of purpose.

Your path then takes you deeper into the heart of the Azara, where you encounter the stunning expanse of the Courtyard of the Israelites. Here, the ritual baths and various chambers stand as reminders of the meticulous preparations that the priests underwent before performing their sacred duties.

Eventually, you find yourself facing the imposing entrance to the Kodesh, the Holy section of the Temple. Though you are still a distance away from the Kodesh Kodashim (Holy of Holies), itself, the gravity of the place is palpable. The Kodesh Kodashim is the innermost chamber of the Temple, a place of unparalleled sanctity where the Aron (Ark of the Covenant) with the Ten Commandments rests. Accessible only to the Kohen Gadol (High Priest) and only on Yom Kippur, this space is the

These divrei torah are
in memory of:

מיכאל בן שמעון, מאיר בן יוסף הכהן
מינדל בת אברהם, מזל בת משה
מאיר הכהן, יצחק בן יוסף

29TH ELUL 5783

**Times for Rosh Hashana at
the TAL Centre**

FRIDAY 15TH SEPTEMBER

Rosh Hashanah Starts at: 19:01

SHABBAT 16TH SEPTEMBER

Rosh Hashanah - light candles at: 20:00

SUNDAY 17TH SEPTEMBER

Rosh Hashanah ends at 19:58

Join our weekly TAL Shabbat Minyan.
At 8.45am, Followed by hot delicious Kiddush



DVAR TORAH
Imagine This!
By Rabbi Jonathan Tawil



DVAR TORAH
Rosh Hashanah
By Rabbi David Baadani



DVAR TORAH
Rosh Hashanah Halochos
By Rabbi Joseph Pearlman



DVAR TORAH
The Lesson of the Shirah
Rabbi Benjamin Stone



DVAR TORAH
The wall, the rope and the window
By Rabbi Mashiach Kelaty



DVAR TORAH
Rosh Hashanah
By Rabbi Raphy Garson



DVAR TORAH
The Shofar and the Honey
By Rabbi Shmuel Kimche



HALACHOT
By Rabbi Eli Mansour



OUR CHAHAMIM
Rabbi Shneur Zalman

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THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 11 YEARS!

spiritual epicentre of the Jewish faith.

As you stand in the presence of the outer chamber, you're reminded that even getting this close to the Kodesh Kodashim is a privilege that few have experienced throughout history. The air seems to hum with the echoes of ancient rituals, prayers, and sacrifices, all carried across time to touch your soul.

You might assume that this imaginative journey has faded into history. However, that assumption would be incorrect.

Every year on Rosh Hashanah we are commanded by G-d to blow the shofar. The blowing of the shofar holds multiple layers of significance, each carrying profound symbolism. Firstly, it recalls the ram offered in place of Yitzchak, highlighting Avraham's unwavering devotion to G-d. on Rosh Hashanah we want to tap into Zechut Avot – the merit of our forefathers. Furthermore, it signifies the acknowledgment and acceptance of G-d as our King.

Thirdly, its curved shape serves as a reminder of the humility inherent in our relationship with the Divine. There is one more significant point to the

shofar that will forever change your Rosh Hashanah.

The Gemara (Rosh Hashanah 26a) discusses why the Kohen Gadol (high priest), does not wear his golden vestments when entering the Holy of Holies to perform the service on Yom Kippur. The Gemara provides an explanation: a prosecutor, symbolized by the golden vestments, cannot simultaneously take on the role of an advocate. This concept stems from the fact that due to the Jewish people's past sin of worshiping the Golden Calf, the High Priest refrains from entering the Holy of Holies wearing golden garments. Such attire would evoke memories of that sin.

The Gemara specifies that this restriction only applies within the Holy of Holies. Outside of this sacred space, even within the temple, the Kohen can wear his golden vestments without issue.

A challenge is raised by the Gemara: We are aware that a shofar cannot be made from a cow's horn, as it reminds us of the Golden Calf incident. This prohibition follows the same principle that a prosecutor cannot become an advocate. However, we do blow the shofar outside the Holy of Holies.

Therefore, it seems contradictory that using a cow's horn as a shofar should be forbidden, since it will be blown outside the Holy of Holies where there shouldn't be an issue.

The Gemara responds with a profound insight: Since the shofar is sounded in order to evoke G-d's remembrance, it is considered as if it were sounded inside the Holy of Holies. The shofar possesses such immense power that when you hear its sound on Rosh Hashanah, you should mentally transport yourself to the Holy of Holies. Envision yourself having made the journey to Jerusalem surrounded by G-d's Presence, because at that moment you are in the Holy of Holies. This demonstrates the incredible impact and significance of the shofar's call on this occasion.

So, as you listen to the shofar's sound this Rosh Hashanah, take a moment to reflect on your surroundings. Imagine yourself within the Holy of Holies, in the presence of G-d. At that moment, acknowledge G-d as your King, embrace His sovereignty, humble your inner being, and recognize His pervasive presence in the world.

Tizku Leshanim Rabot Tovot VeNeimot.

Wishing you all Gmar Vechatima Tova



RABBI DAVID BAADANI
Director - TAL Chazanut Program

ROSH HASHANAH

אֶרֶץ אֲשֶׁר... עֵינֵי ה' אֵלֶיךָ בְּהַמְרֵשִׁית הַשָּׁנָה
וְעַד אַחֲרִית שָׁנָה

It is a land on which your G-d always keeps an eye on, from year's beginning to year's end.

Rabbi Shneur Zalman of Liadi (Baal Ha'Tanya' 1745 - 1812) asks, we need to understand why the Torah said from the beginning of the year to the end of 1st year and did not say a land on which the L-rd your G-d are keeps an eye on always, forever?

Says Ba'al Ha'Tanya' that on every Rosh Hashanah at sunset when the previous year leaves and the new year enters, the light of G-d that kept the world alive for the entire past

year returns the heavens, to its source and root. And each and every year on Rosh Hashanah (at the time of blowing the shofar) a new light that has never been in the world comes down onto us. Bringing into the world new revelations, new energies from the Creator of the world. Therefore, a person should prepare themselves for the new year, not to come with the same tools of the past year because they belong to the past, to the 'old' light.

The Creator of the world sits on a throne of judgment on Rosh Hashanah. The one and only one who really knows you, who can really 'judge' you and says. Let's see together how we can create a new year, a year with new opportunities, with new lights and new energies.

In order to benefit from this the new light we should approach Rosh

Hashanah with new tools, with different and better thoughts and good choices. Let's come with a desire to create a new, better, more blessed and stronger year.

May next year be a year in which we can develop a more inner meaning within ourselves so that we can fulfill our strengths and abilities.

May the coming year be a שָׁנָה שְׁלֵמָה 'תְּפִיל' אִשָּׁה פְּרִי בְטָנָה. A year in which no woman should experience a miscarriage. Also on a spiritual level, a year that all dreams, passions that and desires that we have inside of us, will be fulfilled and come true.

A year of true תְּשׁוּבָה, of returning to our inner selves, to our inner source. A return to the place where there are no concealments, only a revelation of the true desire to do the will of our Father in heaven as He truly wills.



RABBI JOSEPH PEARLMAN

Author of Pninei Yoseph & Pearls of Light

REASONS TO COVER THE SHOFAR BEFORE BLOWING

What is the source of the custom (mentioned in Ba'er Hatev, end of 593) to cover the shofar when reciting the blessing before blowing? One would think that the chafetz shel mitzvah (the object with which the mitzvah is performed) should be open in one's hand, for two reasons: both because of our love of the mitzvot, and because of the principle of over la'asiyatan that the blessing for an action should be recited as close as possible to the performance of the act itself (the lechem mishneh,

the two loaves of bread for the Shabbat meal, are covered for two special reasons, in memory of the manna and to prevent their embarrassment at being performed after the wine of kiddush, but they nevertheless are held in our hands.) Thus, when one recites a blessing over food, the item to be eaten must be held ready and open in one's right hand.

Sdeh Chemed initially cites a view that the reason is not known, but could be "al pi sod" (i.e. has kabbalistic connotations) He then quotes from Chavaltzelet which advances the suggestion that it follows Bereshit Rabbah. The

midrash states that when Avraham was building the altar at the time of the Akeidah, he hid Yitzchak so that he should not become unfit to be a sacrifice (by stones thrown at him by protestors, which would cause him to be flawed). This Midrash is derived from Vayera which states "And Avraham built there," thus excluding Yitzchak, who was hidden away. The shofar represents the ram of the Akeidah. Hence, to recall the zeal of Avraham, we also cover the Shofar. It would seem, however, that it is preferable that the shofar should nevertheless be held in one's hands, inside the cover, when reciting the blessing.



RABBI BENJAMIN STONE

Rabbi For Mens Wednesday Night Chavruta Program

THE LESSON OF THE SHIRAH

Sometimes a question is so strong, it is almost unanswerable.

"And it shall be when (the Jewish people) encounter many evils and tribulations and this shirah (song) will testify before them as a witness - because it will not be forgotten from their offspring". (Devarim; 31:21)

This verse teaches us that when troubles befall klal yisrael (G-d forbid), our first point of reference should be the shirah in this week's parasha which serves to remind us of why those troubles have occurred and that, at some point, redemption will kick in.

Now the question is as follows; in three thousand years of our troubled existence, has any communal leader or saintly individual ever quoted the shirah in times of suffering?

Even if our leaders might have, on occasion, referred to the shirah, it is clear that the shirah is not considered

the "go to" document in difficult times, as prescribed in this verse.

How could that be?

If we look a little at the content of the shirah the answer to this question begins to reveal itself. At the outset the shirah tells us the exact point at which everything starts to go wrong. After being meticulously cared for in the desert and then lavishly provided for in Eretz Yisroel:

"Yeshurun became fat and kicked," (32:15) meaning that the Jewish people over indulged in material pleasures and rebelled.

According to the Sforno it was not simply the uninitiated, simple Jew who was enticed by material success. The term "Yeshurun" refers to those who were the shield bearers of the Torah, those capable of learning to a high standard. Their immersion in luxury and their hedonistic leanings served to dull their intellectual sensitivities, weakening their ability to grasp the subtleties of fine halachic argument.

To return to our question; although the Torah, at face value, does instruct us to refer to the shirah when we meet

troubled times, that is not its precise intention.

A few verses earlier, Moshe is instructed to "Write for yourself the shirah and teach it to the children of Israel; make them fluent in it...so that it can be a witness".

The shirah is to be the mini-blueprint of the future which every Jew needs to carry with them into exile. The shirah is the letter of advice a mother places in a locket and gives to the child she might not see again and is to be the mantra of our survival in galut. It is a song which every man, woman and child is supposed to know so well that when difficult times set in, it will not be necessary to positively consult the shirah; at that point the shirah will in fact "testify itself". (Devarim 31:21)

It is too late to look to the shirah once we begin to experience trials and distress. We need to be proactive. When times are good we need to check that the lesson of the shirah is absorbed into our bones; that whilst we may enjoy the pleasures of this world, we must not allow those pleasures to divert our focus away from our avodat Hashem.



RABBI MASHIACH KELATY

Rabbi of Stanmore Sephardi Kehillah

THE WALL, THE ROPE AND THE WINDOW

Why does Rosh HaShanah precede Yom Kippur? Logically, it would seem to make more sense-and certainly be to our advantage-for the day of Mercy, when we are forgiven for our sins to precede the day in which we are judged for those sins.

Rav Shimon Schwab (1908-1995) answers this question. To appreciate the answer, we must first analyse the second chapter of Yehoshua. The first city that was conquered by Yehoshua after entering the land of Israel was Jericho. Yehoshua sent out spies to reconnoiter the land. The spies stayed in the home of Rachav the Zonah. There are commentaries who identify Rachav as an innkeeper, basing the word Zonah on the word Mazon (food). However, as the Gemarah implies, the simple reading of the pesukim is that Rachav was a woman of ill repute-the normal meaning of the word Zonah comes from the word Zenus-(immorality).

Rachav provided the spies with the information that they wanted to hear. "I know that Hashem has given you the Land, and that your terror has fallen upon us, and that all the inhabitants of the Land have melted because of you..."

The Talmud asks [Zevachim 116a], "How did Rachav know that the whole country was in mortal fear of the Jews?" The Gemara is making an inference from Rachav's statement that "neither did there remain any more spirit in any man". Rachav was testifying to the loss of spirit and initiative based on personal professional knowledge. She had served as a harlot since she was ten years old. This was her profession throughout the forty years when the Jews were wandering in the wilderness. During this period, there was not a prince or ruler in the area who did not come by and use her services.

At this point of time, at the age of fifty, Rachav repented and actually converted to Judaism. She confessed to G-d that during her years of sin, she made use of three devices to secretly bring customers into and out of her residence: The rope, the window, and

the wall. Therefore, she now used these same three items to help the spies escape from her dwelling and from being noticed by the Canaanites, thereby saving their lives. She asked that she be forgiven for her inappropriate use of these devices by virtue of the fact that she now risked her life and used them for a laudatory reason. This is the simple reading of the Gemara in Zevachim.

Rav Schwab asks, what does it mean that she used the rope, the window, and the wall for people to sin? She ran a house of ill repute for forty years. Everyone must have known exactly what was going on in that house. There was no reason to have a secret entrance by way of the window and rope. After 40 years, who were these princes and kings trying to fool? What were they trying to hide by climbing up the wall and entering through the window? Everyone knew Rachav the harlot and the nature of her business!

Rav Schwab interprets the Gemara differently. The Gemara is teaching us one of the secrets of Teshuva. What finally inspired Rachav to repent? It was the realization that after 40 years in business, there were still people who were embarrassed to walk through her front door! There were still people who would be so ashamed that they would only enter by way of the rope, the wall, and the window. After all these years, there were still people who had a modicum of dignity and embarrassment that at least prevented them from committing this sin in a blatant fashion. Despite the fact that the times and the society were immersed in immorality, there were still individuals who at least had a sense of guilt, some remnant intuition of possessing a "Tzelem Elokim". Teshuvah can only begin under such circumstances. Teshuvah cannot occur if I give up on myself. If I believe that I am totally worthless, then I cannot begin to think about repentance.

However, when I realize that somewhere deep down inside, there is still the dignity of man, there is still something holy, then I can use that feeling and begin the trek down the road to repentance. This is what Rachav meant when she referred to the rope, the window, and the wall.

The Mishneh states "Don't be wicked in your own eyes" [Avot 2:13] This is why Rosh HaShanah must precede Yom

Kippur. 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. If we would start the Ten Days of Repentance merely with confession -merely with a recitation of all the sins that we committed, we would overwhelm ourselves with our worthlessness, and we would not be in a position to repent.

On Rosh HaShanah, we never say the words "Al Chet" (upon the sins...) or "Ashamnu" (we are guilty). Leave the sins out of it, for the meanwhile. On this day, a person must think about who he is, his vast potential, and his goal in life. From such a perspective, repentance may flow forward.

The Baal Shem Tov (1698-1760) suggests a beautiful Chassidische insight on this past week's portion: "If your dispersed shall be at the ends of Heaven, from there the L-rd your G-d will gather you and take you." [Devorim 30:4] The Baal Shem Tov comments that we would have expected the pasuk [verse] to read "If your dispersed shall be at the ends of the Earth." However, the pasuk says "...at the ends of the Heaven". The Baal Shem Tov teaches the same lesson that we mentioned above: The only time that a person can be gathered back to G-d, is if "Heavenliness" is still present within the person. If a person feels that he still has a Heavenly attachment - despite the fact that he may have sullied himself with the pleasures of the earth-then from there G-d can gather him back.

Rachav was a harlot for 40 years, but she eventually married Yehoshua bin Nun, the greatest man of his generation. It all began with her contemplation of the wall, the rope, and the window - with her recognition that man - for all of his shortcomings - still possesses holiness. That must be the beginning of the path to Teshuvah.

Please take a look at my video shiurim on Torah Anytime:

http://www.torahanytime.com/Rabbi/Mashiach_Kelaty/



RABBI RAPHY GARSON

Rabbi Of Ohr Yisroel Federation Synagogue, Elstree

ROSH HASHANAH

A few years ago, I saw a beautiful analogy by R' Sheller of New York. He tells the story of one he stood in front of the large desk with his heart pounding. Essentially there was nothing to say. A task was expected of him and it was not completed.

He was standing in his boss's office. For 5 days he had been asked to report to him about the project. Every day another excuse was offered and his patience had finally worn thin. D-Day arrived and there they were the boss on one side of the desk, his employee on the other.

He prepared for the worst. He knew he had not fulfilled the job commitment and that led to the frightening conclusion that he was about to lose his job. His boss waved his hand and pointed to the chair alongside the desk for me to sit.

However, his boss then walked around the desk to where he was sitting, and grabbed a chair to sit down beside him. "Do you know why I'm sitting here next to you?" he asked. "So that you know

we are on the same team. I'm not here to scold you. I hired you because I believed in your ability and skills. As your employer it's my duty to ensure your success."

Friends as we stand here today on Rosh Hashanah, the Day of Judgment, there is a palpable fear, like a trembling student standing in front of the principal or like an employee before his superior.

The central phrase that describes the 13 Attributes of Mercy that Jews recite to receive God's forgiveness is: "VAYAAVOR HASHEM AL PANAV VAYIKRA God passed before him (Moshe) and proclaimed..." implying that God Himself will call out the 13 attributes.

Rabbi Yochanan teaches us in the Talmud (Rosh Hashan 17b) that this verse teaches us shenitatef hakadosh baruch hu keshaliach tzibbur - Hashem appeared to Moshe wrapped in a tallit as if He was the chazzan leading the kehila in prayer.

Hashem was demonstrating that He is with us, on our team, advocating and leading us back to the fold. He sat on our side of the desk, as the Medrash says that on Rosh Hashanah Hashem

(figuratively) leaves His seat of strict judgment and moves over to His seat of mercy.

When R'Sheller received his boss's reassurance he was relieved. However the conversation was not finished. He was waiting to hear a detailed plan of action that would fix the previous lack of commitment. He was assured that it would be on his desk that afternoon.

Rabbi Yochanan writes that when Hashem introduced the 13 Attributes, He told Moshe yaasu lefanay keseder haze vani mochel lachem - Let the Jews perform the following service (of the thirteen attributes).. & I will forgive."

Notice the text of Rabbi Yochanan. He didn't write, "Let the Jews say the 13 attributes", but rather, "perform them..." Hashem wants us to emulate His ways, "Just like He is merciful, so too, you should be merciful."

The way to repair our relationship with the Almighty is to signal with our actions that although we have failed in the past, we are ready to get back to work. He wants our detailed plan of action that we are committed to fulfil on His desk, no later than Yom Kippur.



RABBI SHMUEL KIMCHE

Rabbi at Netzach Yisroel Schools & Director of UK Program at Reishit

THE SHOFAR AND THE HONEY

Rosh Hashana is a day we are all familiar with. We remember it well from our youth. Almost always, what we remember are the strange Mitzvot and customs, which then stuck out of the ordinary - but have managed somehow to become so "normal".

Dipping the Apple in the Honey, Wearing white, Blowing the Shofar, Simanim (usually including an unappealing head of some fish or animal...), kneeling, the age-old tradition of counting the number of pages of the Machzor still need to be said before the next break - the list goes on...

But what is this awesome day really all about. It seems to be happy - but serious... And of course we all know that it is exactly that: It is serious, but exciting. It is a day to reconnect. A day when we know that Hashem makes Himself "available" and "approachable" in order for us to find a way to connect...

So why these Customs? Why now? Why on a day that contains so much power? We know that Rosh Hashana is really the short-cut to getting a new lease on life - of turning over a new leaf... So why on this day such strange customs??? Let us look at a few:

Apple & Honey

The custom of dipping Apples in Honey - is older than my grandmother... Well actually a few thousand years

older. Why specifically apples, and why in honey?

The numerical value (gematria) of Devash/Honey is 306. This is the same numerical value as the word "Av Harachaman"/Merciful father.

The apple is mentioned a few times in Shir Hashirim - and it is a reference to the Jewish People. The Lover (Hashem) says to the Beloved (Klal Yisrael); "KeTapuach BeAtzei HaYa'ar" - you are likened to an apple among the other trees.

When we dip the apple into the honey - we are dipping The Jewish People into the Av HaRachaman/Our Merciful Father.

Very much part of everything that we are doing on Rosh Hashana. "You are our King, You are our Father".

...Continued on page 6

The Shofar

When we come into shul – everything is modern. Is manufactured within the last few decades, using modern technology. The Shofar resting on the Bimah – seems so shocking. Something unchanged – prepared in the same way – for the last 4000 years. Something touches us.

Naturally, it reminds us of self-sacrifice (Avraham's willingness to go through with the Binding of Yitzchak), and of course it reminds us that one day Mashiach will come and will show how Hashem has really been controlling events all along. (If we take a look in the Artscroll machzor just before the blowing of the shofar, we find all the events that it reminds us of...) But what is really touching us? What is really going on here?? What makes us feel what we feel?

This is not a minhag (custom). This is a mitzvah. This is the only reference in the Torah itself (of course our super-rich tradition has loads to say about it...) to Rosh Hashana. In some way – our blowing the shofar contains within it all the hidden messages of the day. Let us try to scratch some surfaces.

Rosh Hashana is Mankind's birthday. Man was created on the 1st of Tishrei 5774 years ago. Let's look back at what happened on that day: Hashem Looks around at the beautiful world He has created, and sees "that it is good"... but actually – it seems to be missing

something crucial. It seems to work like clockwork. The animals are all dancing in the circle of life. The water cycle has been perfected – and everything is ready and doing everything at Hashem's command.... But what is missing is a being who is able to choose to Serve Hashem. Everything is on autopilot – but Hashem says: where is the free-will? Where is the being who can choose to relate to Me?

"Let us make Man" (Gen 1:26). Us? In the plural? There is only One Hashem? Let US make Man: Hashem will provide the Neshama. The Earth will provide the body. Together.

Hashem blows His breath (neshimah) into Man – and that becomes Man's Neshama.

Mankind is created. With a Neshama. With choice. Man can choose to put the Neshama as the focus of life – or forget that it is Hashem's breath. Hashem now looks at His creation with 'satisfaction' and says that this is no longer "good", but rather "very good" – "Tov Me'od". Our Masters teach us that "Meod" is an anagram – has the same letters – as the word "adam". Only with Mankind, does the world become "Very good".

On Rosh Hashana we blow back His Neshima to Him. Our blowing the shofar is blowing the Neshama. Displaying our neshama. Our Sound which has no words. **Our simple**

Sounds – coming from the depths of our Neshama: We want to reconnect!!! We wish we knew how!!!!

The last words of Sefer Tehillim – which many people have the custom to finish on Rosh Hashana reads: Kol HaNeshama TeHallel Kah, Hallelu Kah – "Every Living being will Praise Hashem". Our Rabbis [Bereishit Rabbah 14:11] teach us that this that "Bechol neshimah uneshimah" – with Every breath, we are thankful to Hashem.

The shofar is amazing. We can almost feel our neshama going from our lips – up to Hashem. We are crowning Him. Let me end off with a story that I heard from a friend:

A person is sentenced to death for treason. The town square is filled with people to watch, so is the King's decree. As the king comes, everyone starts shouting "long live the king!". Everyone gets so swept up in this fervor, that even the trembling accused is carried by the wild chanting. The king then comes to the 'accused' and see that he too is chanting "long live the king!". What kind of treason could this guy have committed over the course of the year? He is chanting "Long live the King!".

Our Aveirot become irrelevant. All we want is to connect to Hashem. And Hashem gave us the most wonderful "hotspot". The Shofar for our Neshama.



HALACHOT BY RABBI ELI MANSOUR

THE ADDITION OF TEANU VETEATERU IN KADDISH

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

Hacham Bension Abba Shaul (Israel, 1924-1998), in Ner Siyon (listen to

audio recording for precise citation), laments the fact that many people answer "Amen" to these blessings with greater emotion and enthusiasm than they express in the standard responses to Kaddish. He emphasizes that the "Teanu Veteateru" section is a later addition to Kaddish, and must not be treated with greater importance than Kaddish itself. We need to be careful not to confuse the primary responses of "Amen" with the secondary responses. And, our Sages teach that one who answers to Kaddish with all his concentration and feeling can annul even the harshest decrees.

Therefore, while it is certainly commendable to answer "Amen" to the

blessings in "Teanu Veteateru" with great fervor, we should invest that same amount of feeling and emotion into the standard responses to Kaddish.

Summary:

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



OUR CHAHAMIM

Rabbi Shneur Zalman – The Torat Chesed of Lublin

The gaon Rabbi Shneur Zalman Zatzal, the author of the book Torat Chesed, was among the greatest men of Torah in his generation. He was born in the town of Ladi (hence his family carried the name "Ladiner") and he frequented the Tzemach Tzedek, the Rebbe of Chabad. After his marriage, a fire broke out that destroyed everything his wealthy father-in-law owned. Rabbi Shneur Zalman was thus forced to accept a rabbinical position, becoming the Rav of Plotsk. When his reputation began to spread, he was appointed as

the Rav of Lublin. All the great men of Torah testified that never in his life did he forget anything he learned. Doctors were utterly amazed by his prodigious memory, saying that his brain capacity was twice the norm. He could, in fact, review 18 chapters of the Mishnah in 18 minutes. Many Halachic questions were put to him, the answers to which he assembled in his great work entitled Torat Chesed. In 5652 Rabbi Shneur Zalman left every honor behind in the exile when he went to live in Jerusalem, where he remained until his dying day. All the great men of Torah,

as well as all the people, respected him as a king. His holiness was legendary in the land, and miraculous stories are told of him. His life ended on Nissan 5, 5662, as his soul ascended to the celestial academy to bask in the hidden light reserved for the tzaddikim. On the day of his death (which occurred in the spring), the heavens erupted with lightening and thunder, and a torrential rain fell upon the earth. Rabbi Shneur Zalman is buried on the slopes of the Mount of Olives in Jerusalem. May the memory of the tzaddik be blessed.



1

What are the names of the sounds that the Shofar makes?

Tekiah, Teruah, and Shevarim

2

Why do we eat honey on Rosh Hashana?

We hope that Hashem will grant us a sweet new year.

3

What is it called when we throw our sins to the fish?

Tashlich

4

What are the 10 days between Rosh Hashana and Yom Kippur called?

The 10 days of repentance.



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