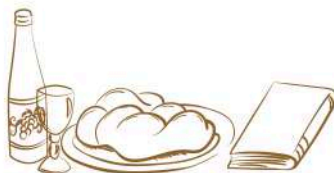


# THE COMMUNITY PARSHA SHEET



**YOM KIPPUR EDITION**

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## 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 of 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.

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

### YOM KIPPUR TIMINGS:

FRIDAY 11TH OCTOBER

SHABBAT & YOM KIPPUR BEGINS: 6:00pm

KABBALAT SHABBAT, LECHA KELI & KOL NIDREI: 6:05pm

SHABBAT 12TH OCTOBER

SHACHARIT & MUSAF: 8:30am

MINCHA: 4:00pm | NEILA: 5:45pm

ARVIT AND TERMINATION OF SHABBAT & YOM KIPPUR: 7:03pm



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The Important Rope  
By Rabbi Jonathan Tawil

**DVAR TORAH**  
Yom Kippur  
By Rabbi David Baadani

**DVAR TORAH**  
Yom Kippur  
By Rabbi Danny Fisher

**DVAR TORAH**  
Tehillim for our Times  
By Rabbi Benji Stone

**KIDS ZONE**  
Comic and Quiz

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

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 Malkenu – our 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.



**RABBI DAVID BAADANI**  
*Director - TAL Chazanut Program*

**YOM KIPPUR**

At the end of Yom Kippur, we hear the Shofar. The question arises: there is a mitzvah to blow the Shofar on Rosh Hashanah, but why do we?

The Tur (Rabbi Yaakov ben Asher, Ba'al HaTurim, 1270–1340) says that the reason as to why we blow the Shofar at the end of Yom Kippur is because this is a Zecher (commemoration) of the fact that in the Jubilee year, the Yovel, when it was observed, on Yom Kippur, the slaves were freed, and the fields were returned to their original owner. The Jubilee year officially began with the blowing of the Shofar. Since we no longer observe Yovel today, and because we are not allowed to play musical instruments on Yom Kippur (as it is like Shabbat), the Zecher for the Shofar of Yom Kippur, which signified the Yovel, is the Shofar we blow after Ne'ilah at the end of the day.

However, an obvious question arises: the Shofar was only blown on the Yom Kippur of Yovel, which occurred every 50 years. Why, then, do we make a Zecher for Yovel on every Yom Kippur?

The Maharal, in a deep and beautiful explanation, clarifies that the Tur does not mean that the blowing of the Shofar is merely a commemoration of what was done during Yovel. Instead, the meaning of the Shofar on Yom Kippur carries a similar significance to what it symbolized during Yovel.

What did the Shofar sound represent when it was blown on Yovel? It symbolized that the slave was free, that servitude was lifted, and that a person could return to their true home. The Maharal explains that this is the beautiful and encouraging message of Yom Kippur as well. Our sins enslave us, block us, and act as a weight that prevents us from moving

forward in life, whether it is the distance they create between us and Hashem, or the resentments and anger that exist between us.

As we conclude Yom Kippur, the Shofar blast serves not only as a commemoration of the past but as a powerful reminder in the present. Just as the Shofar heralded freedom and return in the Jubilee year, so too does it signify our own spiritual liberation. The weight of sin is lifted, and we are given the opportunity to begin anew, to return to our truest selves and our connection with Hashem. As we transition from the awe of Yom Kippur to the joy of Sukkot, we are welcomed into the embrace of Hashem’s presence, symbolized by the Sukkah. There, enveloped by the divine protection of the Ananei HaKavod (Clouds of Glory), we find peace, freedom, and a renewed sense of home.



## RABBI DANNY FISHER

### Director - TAL Boys After School Programs

#### YOM KIPPUR

The Nesivos Sholom asks, why is Yom Kippur called so. There are many names that it could be known as, Selicha, Mechilah, why specifically Yom Kippur and what therefore does the word "Kapporoh" "atoning" suggest?

There are different expressions, which describe atoning, and forgiveness for ones aveiros, "Kapporoh", "Selicha" "Mechilah". During the weekday Shemoneh esrei we say "לנו מחל לנו" when davening for forgiveness, why is it that this expression "selichah" and "Mechilah" are used with no mention of "Kapporoh"?

The Nesivos Sholom quotes the Chidah which explains the damage one causes

when doing aveiros. There is damage done on two levels, to ones Neshomoh and one's physical body, both, which will need rectifying. When one has regret and cries for his corrupt ways, that rectifies the damage done to his body, which is described as "Mechilah" and "Selichah". However in order to push away the inner tumah which comes because of our aveiros, we need the light of the Shechinah to achieve this.

On Yom Kippur there is intense kedushah which goes into the inner essence of a person and pushes away the tumah from within. The words "Selichah" and "Mechilah" are only applicable for external tumah, however in order to wipe away the internal tumah we need Hashem to purify us and that is through "Kapporoh". An intense cleansing, which is done by Hashem which cleans out our Neshomoh.

We see this in the expressions used, "כי ביום הזה יכפר עליכם לטהר אתכם". This is the strength of Yom Kippur, to purify the internal damages caused by our aveiros, and that is what the word "Kapporoh" suggests. A more intense and thorough cleansing that can only be achieved through the koach of Yom Kippur itself and results in us being metaheer-completely purified.

We can understand what Rebbe Akiva says אֲשֶׁרֵיכֶם יִשְׁרָאֵל לִפְנֵי מִי אַתֶּם מְטַהְרִין וְמִי מְטַהֵר אֶתְכֶם? "אביכם שבשמיים" we need the help of Hashem to achieve a full teharoh.

It is specifically on Yom Kippur when we require and daven for a full cleansing and Kapporoh, compared to the rest of the year when we only require forgiveness.

May we all be zoche to a gmar chasimah tovah and a meaningful and easy fast.



## RABBI BENJI STONE, TAL Chavruta Program

### Tehillim for Our Times; Chapter 3 - מְזִמּוֹר לְדוֹד בְּבִרְחוֹ מִפְּנֵי אֲבָשָׁלוֹם בְּנוֹ

#### SLEEP EASY

וְאַתָּה ד' מִגֹּן בְּעֵדֵי כְבוֹדִי וּגְמִירִים רִאשִׁי:

You, G-d are a shield for me; My glory and the One who lifts up my head (Tehillim, 3;4)

King David reflects upon the rebellion of his own son, Avshalom, who seeks to kill him. Many believe the king's end is near – a divine punishment for alleged "sins" he had committed in the past. His position is desperate but nevertheless he declares his confidence in his survival;

"I will not be scared of the myriads of those who surround me" (ibid 3;7).

What is the key to King David's peace of mind?

It is his belief that G-d is his "shield" (3;4). King David resorts to first principles of bitachon (trust in G-d). All he needs to do is pray sincerely and G-d will answer him "from His holy mountain" (3;5). King David is completely unaffected by the imminent danger he faces. He goes to sleep and wakes up in perfect tranquillity because he has the unshakeable conviction that "G-d will support" him (3;6).

Night time is generally considered a

period when one should be at peace but in fact it might equally be a time when one is struck by a multitude of worries over his or her current and future life situation.

This is a point alluded to elsewhere in Tehillim where King David, addressing his comments to G-d, declares the importance of

"relating your kindness in the morning and your faith at nighttime" 92;3).

Why is Hashem's kindness associated with the day whereas his "faith" is associated with the night?

During the daytime when we are fully awake and immersed in constructive activity we can more readily discern G-ds kindness even amongst the struggles we face. After a little focused contemplation we are able to declare Hashem's "kindness" even as we handle our problems and challenges. At night however when we lie quietly, trying to rest our minds, we cease to analyse our affairs with any real perspective. At that point our life situation might seem unrealistically bleak and we can only comfort ourselves with a simple "faith" in Hashem.

King David had gone into hiding to flee

Avshalom and his entourage. Avshalom's advisors came up with conflicting plans as to how to confront the King. One advisor, Achitofel, recommended approaching the King with twelve thousand men at night and attacking him whilst he slept. Another advisor, Chushi Haerchi, argued that King David would likely not sleep at all and instead recommended that Avshalom wait until most of the nation were present and then take the battle to his father in full view of the people. Avshalom decided to opt for the plan of Chushi Haerchi, waiting for the daylight and the opportunity for a public battle.

As it turned out King David did sleep that night. It was clear therefore that had Achitofel's plan been followed the king would certainly not have made it to the morning.

The Malbim tells us that King David alludes to this remarkable escape in the phrase

"I laid down and slept. I woke up because Hashem supported me" (3;6)

King David reflects upon the fact that he was in mortal danger by choosing to sleep that night. He was completely at the mercy of his enemies and incapable

of doing anything to contribute to his defence. Nevertheless, Hashem orchestrated matters so that he should survive the night and fight on. It is surely an incredible comfort to a person to know that when all else fails,

they have a divine protector in the heavens who has the final say on how matters should progress. So next time you find yourself lying awake worrying about the future, perhaps plant this thought in your mind.

As you lie there, and as the world at large takes to slumber, Hakadosh Baruch Hu is not sleeping. In fact at that very moment he may be weaving the events which are going to bring you great success, prosperity and simcha.

**Q**

1. On one historic Yom Kippur, the entire Jewish people ate and drank and were praised for it by Hashem; when did this occur?
2. For what kinds of sins does Yom Kippur not atone?
3. What should someone do if the person he wronged does not forgive him the first time?
4. Why is the vidui confession included during the mincha prayer the afternoon before Yom Kippur?
5. On Yom Kippur we refrain from: Working, eating, drinking, washing, anointing, family relations and wearing leather shoes. Which three of these prohibitions are more severe than the others?

**A**

1. When King Solomon built the Temple, Yom Kippur occurred during its seven Inauguration Days. The Sanhedrin decided that not only must the Inauguration Sacrifices for the Temple be offered but, moreover, the people must cook, eat, and drink on Yom Kippur or else the happiness of the Inauguration would be incomplete. (See Tractate Mo'ed Katan 9a.)
2. Sins committed against other people, including hurting someone's feelings. Yom Kippur does not atone for these sins until the perpetrator gains forgiveness from the victim himself. (Orach Chaim 606:1)
3. He should try at least two more times to gain forgiveness. (Orach Chaim 606:1)
4. Lest one choke while eating the pre-Yom Kippur meal and die without atonement, or lest one become intoxicated and unable to concentrate on the prayers at night. (Mishna Berura 607:1)
5. Eating, drinking, working. (Mishna Kritut 1:1)

# STEP INTO 5785 WITH TAL

## Sundays

11am-1pm | Girls  
**LEADERSHIP PROGRAM**  
By Rebbetzin Halberstadt

**BAT MITZVAH PROGRAM**  
By Tali Duvek

**BAR MITZVAH PROGRAM**  
By Rabbi Tawil

5:45pm | Boys  
**CHAZANUT PROGRAM**  
By Rabbi Baadani

6pm | Boys  
**AFTER SCHOOL PROGRAM**  
By Jacob Boyden

## Mondays

10am | Ladies  
**YOGA CLASS**  
By Talya Rose

11am | Ladies  
**CAFFEINE FOR THE SOUL**  
By Rebbetzin Halberstadt

1-2pm | Hasmo Boys  
**LUNCH & LEARN**  
By Jacob Boyden

7-10pm | Girls  
**6TH FORM PROGRAM**  
Chavrusa, Dinner & Shiur  
By Miri Klass

**19+ GIRLS PROGRAM**  
Chavrusa, Dinner & Shiur  
By Rebbetzin Halberstadt

## Tuesdays

12pm | UCL Boys  
**1-2-1 LUNCH & LEARN**  
By Rabbi Markovic

1-2pm | Hasmo Boys  
**LUNCH & LEARN**  
By Jacob Boyden

4:30-6pm | Boys Y12  
**AFTER SCHOOL PROGRAM**  
By Rabbi Fisher

8pm | Lads  
**CHAVRUTA NIGHT**  
By Jacob Boyden

8-10pm | YP  
**YOUNG PROFESSIONALS EVENING**  
By Rabbi Tawil and Raya Tawil

## Wednesdays

10am-12pm | Mothers  
**MOTHER & BABY PROGRAM**  
With Music

1-2pm | JFS Boys  
**LUNCH & LEARN**  
By Jacob Boyden

1-2pm | Immanuel Girls  
**LUNCH & LEARN**  
By Miri Klass

4:30-6pm | Boys Y9  
**AFTER SCHOOL PROGRAM**  
By Rabbi Fisher and Jacob Boyden

8pm | Lads  
**LADS CHAVRUTA PROGRAM** with Dinner  
By Rabbi Stone and Rabbi Tawil

## Thursdays

1-2pm | Immanuel Boys  
**LUNCH & LEARN**  
By Rabbi Tawil and Jacob Boyden

4:30-6pm | Hasmo Boys  
**AFTER SCHOOL PROGRAM**  
By Rabbi Fisher

6-7pm | Boys  
**KRAV MAGA**

8pm | Boys Y10  
**AFTER SCHOOL PROGRAM**  
By Jacob Boyden

## Fridays & Shabbat

**WEEKLY MINYAN**  
With Delicious Kiddush

**FRIDAY NIGHT DINNERS**  
Students, Young Professionals, Community

### Upcoming Events

**SIMCHAT TORAH AT TAL** (24th Oct)  
Mincha & Arvit  
Kiddush & Hakafot  
Cocktails | Free

**WINE & CHEESE UNDER THE STARS**  
TAL & Young in the Wood  
(20th Oct)  
Ages 21-35 | £15  
NW8 Location



## GET INVOLVED

