



# Ohr Yerushalayim News

ראש השנה תשע"ד - 25th September 2014 - Volume 7 - Issue 12

## LATEST NEWS ... LATEST NEWS ... LATEST NEWS

### Remember Eruv Tavshilin

A reminder to make an Eruv Tavshilin on Erev Rosh HaShana (Wednesday)

### Shabbos Shuva Drosha

The Rov will be giving his Shabbos Shuva Drosha after Davenning on Shabbos Parshas Haazinu.

### Burial Board

Anyone wishing to join the Shul Burial Scheme can do so by speaking to Avi Stern on 07813 326423 or email [office@ohryerushalayim.org.uk](mailto:office@ohryerushalayim.org.uk)

### A Final Note For The Year

The editor would like to take this opportunity to wish the Kehilla a **טובה וחתימה טובה** and ask **מחילה** for any offence caused by, or for omissions from the newsletter during the past year.

## LATEST NEWS ... LATEST NEWS ... LATEST NEWS

### The Ever-Present

Rabbi Label Lam (Torah.org)

Rosh HaShana is the birthday of humanity. It coincides with the creation of man. The blowing of the Shofar may well be a reenactment of the blowing of the "breath of life" into the nostrils of the first man, endowing him and his descendants with a G-dly soul. It is the reception of that and development of that deeply seeded greatness that we quest for each year at this time. What does it mean to have a Divine Soul embedded within our beings?

The Gesher HaChaim lists a number of major differences between a human being and an animal. Amongst the items spoken about there is man's unique ability to perceive past, present, and future, and to see himself as a creature of history.

At a Bris in Jerusalem a great Rabbi stood up to speak and wish well to the grandfather, an accomplished Talmud scholar, on the occasion of the Bris of his first grand-child, "Mazel Tov" he said, "today you are a human being!" Everyone was stunned. Maybe there is some hidden insult implied here. Until now he wasn't human?

Then he went on to explain that in the animal kingdom it is common to find creatures that have an instinct to protect its young cub, kitten, fledgling you name it.

However, only by humans does a grandparent demonstrate love and care for his or her grandchild and grandchildren have fealty for grandparents. This is symptomatic of real soulfulness, to see one's self in a grander historical or familial context. The greater one's spiritual development the broader is his grasp of the importance of the historical relevance of his life, and its mission.

In the liturgy of Rosh HaShana. We say over and over again, "HASHEM Melech, HASHEM Malach, HASHEM Yimloch, l'olam va'ed". HASHEM

is King, HASHEM, was King, and HASHEM will be King forever! While we are reciting this, I am thinking from my lowly place that HASHEM is the King in the past, present, and future! That's all! Now it dawns on me something more and beyond all - more.

What we are saying is "to HASHEM, Who is the King, there is no time." Time is a created illusion. The animal lives in the second and for the second. The animal soul has no sense of history or destiny, only brute survival. The G-dly Soul, however, is rooted in a sublimely

## The Week Ahead

### ערב ראש השנה

### Remember Eruv Tavshilin

Selichos 6.00am  
Mincha & Kabbolas Yom Tov 6.48pm

### יום א' דראש השנה

Shacharis 8.30am  
תקיעת שופר  
Mincha followed by a Shiur 6.40pm  
by Rabbi B Katz  
Maariv 7.50pm  
Candle Lighting Not before 7.50pm

### יום ב' דראש השנה

Shacharis 8.30am  
תקיעת שופר  
Mincha & Kabbolas Shabbos 6.43pm  
Candle Lighting No later than 6.43pm

### שבת פרשת האזנו

### שבת שובה

Seder HaLimud 8.40am  
Shacharis 9.00am  
Mincha 1st Minyan 1.30pm  
Mincha 2nd Minyan 6.35pm  
followed by a Shiur  
Maariv & Motzei Shabbos 7.45pm

### צום גדליה

Taanis Starts 5.21am  
Selichos 6.30am / 7.30am  
Mincha & Maariv 6.25pm  
Taanis Ends 7.36pm

### עשרת ימי תשובה

Monday / Thursday 6.00am / 6.30am  
Tuesday / Wednesday 6.00am / 6.40am  
Mincha & Maariv 6.35pm  
Late Maariv 10.00pm

### ערב יום כפור

Selichos 6.20am / 7.00am  
Mincha 3.00pm

transcendent source.

On Rosh HaShana, which is called Yom Zikaron” a Day of Remembering, we are choosing to connect to the Memory of the Universe, where nothing and no one is lost or forgotten. From that perspective, there is no future or past. Everything is alive and real in the ever present. HASHEM is King of everything, all history and destiny, and at once.

Animals are, in that sense, forgetful. Their entire psychology and consciousness is anchored in separated segments of the instinctual present. That’s not life, as we speak of wishing to be written into the Book of Life on Rosh HaShana.

“Real Life” is a world of remembrance, a meaningful connectedness of the dots of time. Every second, is wedded to whole a minute, an hour to a day, a week to a year, a decade to a century and a millennium. That historical snapshot is viewed by HASHEM Who rules over all time. We want to contribute valuable golden threads to the tapestry of HASHEM’s grand plan, from the beginning of creation until the end of times.

From that lofty place the Shofar calls us to broaden our vision, as our G- dly Souls are awakened. Simultaneously it calls for us to reconcile

the seconds of our lives, which is essentially an invitation to Teshuvah.

The phrase says, “Yesterday is history. Tomorrow is a mystery. Today is a gift. That’s why it’s called the present.” Sure we are meant to cherish the present but not as a beast licks the bowl. There are 86, 400 seconds in a day and each one is a ray of eternity to be lived with an eye of awareness open, for something more life affirming than the present: The Ever- Present.

### Free at Last!

Shlomo Katz (Torah.org)

Rosh Hashanah, the first day of the new year, is, this year, the first day of the shemittah / sabbatical year for the land of Eretz Yisrael. R’ Chaim Yeshayahu Hadari shlita observes that the Rosh Hashanah prayers take on a special meaning during the shemittah. He explains:

R’ Yosef Albo z”l explains that the three themes of the Rosh Hashanah mussaf prayer--Malchuyot / Kingship, Zichronot / Remembrances and Shofarot--parallel the three fundamental beliefs of Judaism. These are (according to R’ Albo): The existence of Hashem, His interest in man’s affairs (including that He rewards and punishes), and the Divine nature of Torah. Malchuyot speaks of the existence of Hashem; in it we pray that all of mankind come to recognize Him. Zichronot speaks of Hashem’s remembering our deeds and knowing our secrets, a

## עלינו לשבח

### A summary of the points discussed in the Tefilloh Chaburah

#### Origins

According to our tradition, this prayer was composed in part by Joshua when he conquered Eretz Yisroel. The Sefer Charedim says he composed it when the walls of Jericho came down; Sefer Hayom says that he said it seven times forwards and backwards before the walls of Jericho came down. Joshua’s name (Hoshea) is hinted in the letters (reversed) shown in bold below:

**ע**ל**ינו**  
**ש**ל**א**  
**ו**א**נ**ח**נו**  
**ה**ו**א** א**ל**ק**ינו**

The tefillo first appeared in our prayers as part of the malchiyus section of the Mussaf of Rosh Hashono (composed by the Amora, Rav) and only later appeared as the prayer to be said on leaving shul. The idea of being said on leaving shul is contained in the minhag of some communities not to say Oleynu after mincha when mincha and maariv are davenned together. This also explains why most communities do not say it after shacharis when there is mussaf and do not say it after mussaf on Yom Kippur.

#### Halocho

The Mishna Beruro (132) says that the prayer “should be said with fear and dread because all the host of heaven hear it and Hakodosh Boruch Hu and the whole פמליא של מעלה stand and answer “Happy is the people with whom it is like this ...”.

#### Content

The first part of the prayer describes the greatness of Hashem and of the people of Israel who worship Him compared to the false idols worshipped by the nations of the world. The second part is a prayer to remove idols and false gods and that all mankind should worship Hashem.

#### Thoughts and concepts

In the beginning Hashem is described as the אדון הכל, the Lord of all and also the יוצר the former of creation. The expression יוצר בראשית reminds us of the role of Hashem in continuously re-creating the world. This is compared by Rav Dessler z”l to a cine film where a succession of still pictures are shown rapidly one after the other to give the impression of continuity. Our world is the same. It is not continuous but a series of re-creative steps by Hashem.

The words עלינו לשבח אדון הכל, לתת גדלה ליוצר בראשית, שלא נעשנו כגוי הארצות are translated by some as “It is our duty to praise the Lord of all, to ascribe greatness to the Former of creation because he has not set us like the nations of the world.”

This fits in well with the theme that the prayer reflects like the Shma that we now acknowledge Hashem and we look forward to the day when the nations of the world will also acknowledge Him. This would also fit well with the positioning of the prayer in malchiyus section of the Mussaf of Rosh Hashono.

The phrases ואפס זולתו and הוא אלקינו אין עוד reminds us of the view of both Rav Chaim M’Volozhin and the Baal HaTanya that ממש – אין עוד מלבדו there is nothing at all other than Hashem. Everything owes its existence to Him.

Some communities have the custom for the Chazzan to say the words והוא אלקינו and to be answered by the community shouting out the words אין עוד.

The words והוא אלקינו, ומחפלים אל אל לא יושיע, and the words והוא אלקינו, ומחפלים אל אל לא יושיע, were sometimes left out in siddurim or placed in brackets. It seems that they were part of the original prayer but were objected to by the censors who saw them as a criticism of their religion. The custom now is to say the words.

The second paragraph starts with the words על כן נקוה. The initial letters spell עכנ.

Achan pillaged an ingot of gold, a quantity of silver, and a costly garment, from Jericho and was sentenced to death by stoning. First Achan confessed his guilt. The first stage of stoning is where the guilty person is pushed off the roof of a two story building. These are hinted at in the text,

**ת**ש**ב**ע **כ**ל **ל**ש**ו**ן  
**א**ל**ק**ינו י**כ**ר**ע**ו ו**י**פ**לו** **ל**פ**י**נ**ך** **ה**

על כן נקוה starts with the letter ayin and ends with the letter dalet just like the first paragraph of oleynu and like the letters that are shown large in the first line of the sh’ma. The idea is that the recitation of עלינו לשבח and על כן נקוה both represent our witness to Hashem’s kingship.

על כן נקוה לך ה' אלקינו The hope expressed is a hope for Hashem rather than a hope to Hashem.

תפארת עזך According to one way of thinking תפארת represents Hashem demonstrating His great power in a very practical way. We hope for this demonstration of His power. Another interpretation sees תפארת as referring to the Temple which we yearn for.

**ל**ה**ע**ביר **ג**ל**ו**ל**ים** מ**ן** ה**א**ר**ץ**  
**ו**ה**א**ל**י**ל**ים** כ**רו**ת י**כ**ר**ת**ו**ן**

There are two words here for forms of non-permitted worship גלולים and אלילים. These are actions to favourably affect the signs of the zodiac (forbidden but it works) and completely pointless service like worshipping the dust of the feet. The commentaries differ on which word holds which meaning – but we pray for the removal of both.

**ל**ת**ק**ו **ע**ו**ל**ם **ב**מ**ל**כ**ו**ת **ש**ק**י**

The world He created is to be perfected under the kingship of Hashem. שקי is the name associated with Hashem in creation.

**ו**כ**ל** **ב**נ**י** **ב**ש**ר** י**ק**ר**א**ו **ב**ש**מ**ך  
**ל**ה**פ**נ**ו**ת **א**ל**י**ך **כ**ל **ר**ש**ע**י **א**ר**ץ**  
**י**כ**י**רו ו**י**ד**ע**ו **כ**ל **י**ו**ש**ב**י** **ת**ב**ל**

Here we have three groups – the רשעי ארץ בני בשר, the יושבי תבל, and the יושבי יושבי. One view sees these as tzaddikim, the reshaim and the beinonim. Another sees the יושבי תבל as people living on this world only for their own enjoyment.

Another view sees the רשעי ארץ as violent evildoers and יושבי תבל as people who see this world only as a place to enjoy themselves. Both groups will realise that the purpose of existence is to subdue themselves by action – bend the knee תכרע כל ברך and by word תשבע כל לשון. Normally there are three things that go together: thought speech and action. The element of thought is missing here and may be included in action.

ולעולמי עד תמלך בכבוד כי מלכות שלך היא

Earthly kingship depends on an outside factor, Hashem’s permission and is not everlasting. But we know that Hashem’s Kingship is independent and everlasting. The possuk brought to prove this is ימלך לעלם ועד which appears only to teach the everlasting element and not the independent element. But we can only be sure of the eternity of His מלכות because it is not dependent on any other factor.

In previous times Oleynu ended here. The possuk ונאמר והיה ה' ונאמר was only added later. The versions that add the first line of sh’ma, have borrowed the text block from mussaf on Rosh Hashono where this is the last of the verses from the Torah.

prerequisite to reward and punishment. Shofarot speaks of the giving of the Torah amidst the sounds of shofarot. By acknowledging these fundamental tenets, we crown G-d as our King on Rosh Hashanah. (Sefer Ha'ikarim I:4)

R' Hadari continues: The Zohar teaches that man can have only one master. For this reason, slaves are exempt from the mitzvah of Kri'at Shema. They cannot acknowledge G-d as their true Master since they are subjugated to another master. R' Yehuda Aryeh Leib Alter writes that this is the idea behind the shemittah as well. Originally, the Jewish People were slaves in Egypt, while Eretz Yisrael was occupied by the Canaanite nations. Hashem arranged for the Jewish People to be liberated from Egypt and to then liberate the Land. When shemittah comes, we are liberated from the Land, and the Land is liberated from us. When both the Jewish People and Eretz Yisrael are free of any other master, both can crown G-d as our sole Master, our King. (Shabbat U'mo'ed Ba'shevi'it pp.358-363)

### Shofar

R' Yosef Shalom Elyashiv z"l writes: In addition to the shofar-blowing on Rosh Hashanah, there are other occasions when the Torah commands that the shofar be blown. We read (Bemidbar 10:9-10): "When you go to wage war in your Land against an enemy who oppresses you, you shall sound short blasts (teruah) of the trumpets, and you shall be recalled before Hashem, your Elokim, and you shall be saved from your foes. And, on a day of your gladness, and on your festivals, and on your new moons, you shall sound (tekiah) the trumpets over your olah-offerings and over your feast shelamim-offerings; and they shall be a remembrance for you before your Elokim; I am Hashem, your Elokim." Both of these occasions--war and festivals--call for shofar-blowing, but there is a difference between them, R' Elyashiv notes. On the festivals, the Torah calls for long tekiah blasts, a sound of joy. [This mitzvah is performed only in the Bet Hamikdash, as the verse says, "over your olah-offerings and over your feast shelamim-offerings."] At a time of war, the Torah calls for a plaintive tekiah sound, short bursts like crying. The teruah, R' Elyashiv explains, is a cry for mercy.

On Rosh Hashanah, we make both sounds: tekiah, because it is a festival, and teruah, because we need mercy. [The shevarim is only an alternate form of teruah.] On the one hand, Rosh Hashanah is a festival, as we read (Tehilim 81:4), "Blow the shofar on the new moon, when [the moon] is hidden on the day of the festival." The Gemara (Rosh Hashanah 8a) explains: "On what holiday is the moon hidden? On Rosh Hashanah [which falls at the beginning of the month]." But, Rosh Hashanah is different from other festivals. Other festivals commemorate events in the distant past: the Exodus (Pesach), the Giving of the Torah (Shavuot), and the Clouds of Glory (Sukkot). Rosh Hashanah does not commemorate a historical event; it is about what is happening on each and every Rosh Hashanah. It is the day on which we are judged, when everything hangs in the balance. Therefore, in addition to the festive tekiah, we blow a teruah, a cry for mercy.

R' Elyashiv continues: Through the sound of the shofar, we can, and should, fulfill an additional mitzvah. Rambam z"l writes: "There is an affirmative mitzvah of the Torah to sound a teruah whenever trouble befalls the congregation. . . This is one of the ways of teshuvah." Rambam does not mean only when there is an active aggressor attacking the Jewish People, R' Elyashiv writes. Rather, any time we are aware of threats there is a mitzvah to cry out through the sound of the teruah. This mitzvah can be fulfilled simultaneously with the shofar-blowing of Rosh Hashanah. (Kitvei Ha'GRYSh: Yamim Noraim-Sukkot p.147)

**"Listen, heavens, and I will speak; and may the earth hear the words of my mouth." (32:1)**

R' Moshe Alshich z"l (1505-1585) writes: The prophet Yeshayah said (Yeshayah 1:2), "Hear, heavens, and listen, earth, for Hashem has

spoken." The midrash comments on the fact that Moshe Rabbeinu mentioned the heavens first and the earth second, while Yeshayah reversed them. Moshe, who had gone "higher" into the heavens than any other person, mentioned the heavens first, while Yeshayah, who was closer to the earth, mentioned the earth first. However, R' Alshich notes, there are other differences between the two verses. He explains:

When Moshe Rabbeinu rebuked Bnei Yisrael and warned them of the consequences of sinning, he wanted to inform them of the power that a tzaddik has to intervene with G-d and annul harsh decrees. Even the legions of angels in the heavens are subservient to the righteous. Thus we find, for example, that angels accompanied and served Yaakov Avinu. In contrast, no one, not even a tzaddik, can control another human being, for humans have bechirah / free will.

In this light, R' Alshich continues: When Moshe Rabbeinu addressed the heavens, he could command them, "Listen!" Moreover, he could use the Hebrew root "dbr" (speak), which represents a relatively harsh form of address. Finally, he could say, "I," for a tzaddik decrees and all of creation obeys. In contrast, when Moshe spoke to the earth, i.e., to humans who have free will, he could not command their attention; he could only request, "May the earth listen." And he said, "The words of my mouth," for our Sages say that Hashem spoke through Moshe's voice, so-to-speak. Moshe did not ask that humans listen to him; only to Hashem.

Yeshayah did not have the same confidence as Moshe Rabbeinu. Therefore he made no demands in his own name. He said only: "Earth and heavens! Pay attention because Hashem has spoken." (Torat Moshe)

### Perfecting the Balance

Rabbi Pinchas Winston (Torah.org)

The deeds of the [Mighty] Rock are perfect, for all His ways are just . . . (Devarim 32:4) One of my favorite books of Tanach is Koheles, or Ecclesiastes. I know that others feel just the opposite, finding the work somewhat morbid. For them it's as if the author, Shlomo HaMelech, saps all the excitement out of life by finding just about everything that people find fun futile. Ironically, it is the megillah that we read on Shabbos Chol HaMoed Succos, the holiday that we call "Zman Simchasaynu," the "Time of Our Joy." A mismatch? Our rabbis did not think so. Quite the contrary, they chose Koheles for that Shabbos because the wisest man on earth wrote it to define the Jewish idea of joy, and no, it is not death and dying. To understand what he meant is to tap into the true source of joy. One phrase that constantly appears throughout Koheles, aside from, "this too is vanity," is "under the sun." When he refers to activities that he investigated for their intrinsic meaning he spoke about doing them, or that they are done, "under the sun," that is, in this world and for the sake of their physical value alone. Since the sun is what allows physical life to exist it represents the physical element of life. Koheles also uses this expression to distinguish what is done "under the sun" from what is done "above the sun," meaning for spiritual reasons. The point is that it is not always only a matter of what you are doing, but also "why" you are doing it. Sometimes a secular activity for a spiritual purpose can transform it from an activity that is "under the sun" to one that is "above the sun." Likewise, oftentimes a spiritual activity performed for "secular" reasons, such as learning Torah to gain the respect of others, can transform it from an activity that is usually "above the sun" to one that is "under the sun." The struggle throughout life is to walk with our feet on the ground but with our heads in the clouds, so-to-speak. We're not talking about living a "spaced-out" existence. We're talking about living in this world with an ongoing awareness of the World-to-Come, as the mishnah says:

This world is like a corridor before the World-to-Come. Rectify yourself in the corridor in order to be able to enter the Banquet Hall. (Pirkei Avos 4:16)

Both extremes are easier to do. The vast majority of the world's population walk with both their feet and the heads in the temporal world. It is hard not to, since it is so in our faces, coming at us in every way and from every angle. The next world is exactly that, the next world, meaning there is very little, if any at all, trace of it in the here-and-now. This makes our belief in it more a function of emunah—faith—than of empirical evidence. Others go to the other extreme. Disinterested in the trappings of the material world, or out of fear of it, they avoid it as much as possible. Even that which can enhance their G-dly experience is off bounds if it is also a way to achieve just the opposite. As the expression goes, "Better safe than sorry," even when safe means, metaphorically-speaking, watching the baby go out with the bathwater. Of the two approaches to life it is certainly the less dangerous one. Those who belong to this camp, if they err, live with out something that might have improved the spiritual quality of their lives. However, those belonging to the first camp, if they err, can either partially or completely destroy the spiritual fabric of their existence and end up doing a lot of time in Gihennom. Nevertheless, even the "better safe than sorry" group does lose out if they end up rejecting the material world out-of-hand. As the Talmud states, not only are we expected to taste and enjoy all that is permissible to eat, but even the taste of those foods which are forbidden to Jews can be enjoyed through some other kind of food from the kosher side of the fence. True, the main pleasure of life will come in the World-to-Come, but no one can deny that this world was created to give pleasure as well. A balance is necessary. It was easier for Avraham to lean towards unbridled chesed—kindness, and Yitzchak to lean towards unbridled gevurah—strict justice. G-d therefore did not begin the Jewish nation until Ya'akov was born, whose trait is Tifferes, a harmonic beauty born from striking the perfect balance between the two extremes. How much chesed and how much gevurah to exhibit may vary from situation to situation, but it is the balance between the two opposites in any given situation that reveals the true greatness of a person and that which he does. In the way of such Divine balance is the yetzer hara:

The Holy One, Blessed is He, said to the Jewish people: "I created the yetzer hara, and I created Torah as its spice. If you involve yourselves in Torah then you will not fall prey to it, as it says, 'If you improve, [you will be forgiven]' (Bereishis 4:7). If you don't involve yourselves with Torah then you will fall prey to it, as it says, '[If you don't improve] then transgression crouches at your door' (Bereishis 4:7). Not only this, but it will expend every energy to induce you to transgress, as it says, 'To you is its desire' (Bereishis 4:7), but if you choose to, you can rule over it, as it says, 'And you can control it' (Bereishis 4:7)." (Kiddushin 30b)

The yetzer hara is so difficult that even its Creator called it "evil," as it says, "The inclination of the heart of man is evil from his youth" (Bereishis 8:21). Rav Shimon, the son of Levi said: "Every day the yetzer of a man strengthens itself seeking to kill him . . ." (Kiddushin 30b)

Ironically, it is not necessarily about being secular over being religious. There is a "secular" yetzer hara, the one that pushes a person after meaningless and often illicit pleasures. This one does not require much explanation because it has been showcased throughout history and is incredibly obvious today. Less known is a "religious" yetzer hara, the one that pushes a person to pursue morality to such an extreme that it becomes immoral. Religious extremism often begins with a true value but is pursued by extremists to the point that it interferes with higher levels of morality. The Talmud provides the following example of such an idea:

Now how does Rebi Yochanan interpret, "that your brother may live with you" (Vayikra 25:36)? He uses it for that which was taught regarding the case when two people are traveling on a journey [far from civilization], and only one has a canteen of water. If both drink

they will [both] die, but if one only drinks, he can reach civilization. Ben Patura taught: It is better that both should drink and die rather than that one should see his companion die. However, Rebi Akiva came and taught: "that your brother may live with you," which means that your life takes precedence over his life. (Bava Metzvia 62a)

What we have here is the clashing of two mitzvos, one of which says a person should love his fellow man like himself. Just as you want the water and to survive a little longer so does your fellow. Therefore, to love him like yourself would mean sharing the water with him fifty-fifty and extending his life a little longer. This is the opinion of Ben Patura. Rebi Akiva, who happens to be famous for, among other reasons, saying that this mitzvah to love's one fellow as himself is great principle of Torah, disagrees. This is because there is another mitzvah to maintain your own life, which means that the mitzvah to love one's fellow as himself is only applicable up until the point that it can kill you. There are some mitzvos for which a Jew has to die, but loving one's neighbor as himself is not one of them. If a person gives up his life for his fellow at a time that, from a Torah perspective, he shouldn't, he is guilty for having unnecessarily caused his own death, something for which he will have to answer on the Day of Judgment. Likewise, there is a mitzvah to point out the halachic mistakes of one's fellow Jew. In fact, says the Torah, if a person sees a "neighbor" committing a sin and fails to correct the person when he could, he himself is responsible for each time his friend commits the sin, as it says:

You shall surely rebuke your fellow, but you shall not bear a sin on his account. (Vayikra 19:17)

Yet, there is another side to this mitzvah that changes the obligation based upon the circumstance. Rashi explains:

But You shall not bear a sin on his account: I.e., [in the course of your rebuking your fellow,] do not embarrass him in public (Toras Kohanim 19:43; Arachin 16b). (Rashi)

Other examples include throwing bleach on people because they are not dressed modestly, or rocks at cars because the drivers are breaking Shabbos. Dressing modestly is hugely important to G-d, but so is not causing bodily harm to another person, especially if they are not yet sensitized to the importance of dressing in a Torah fashion. Likewise, keeping Shabbos maintains Creation and breaking it is like worshipping idols. Yet this does not allow one to endanger the life of another to improve Shabbos observance. Then there is the classic example of what the Talmud calls a "Chassid Shoteh," or a "crazy pious individual." That is someone, the Talmud says, who allows a person of the opposite gender to drown because saving them would involve bodily contact that in normal circumstances is strictly forbidden by the Torah.

Drowning may not only apply to water, but to any situation that might be dangerous for another person. Life is not simple and it is rarely black and white, because that is the way G-d wants it. He made it that way so that we have to think about what happens to us and how to respond to the challenges of life. The Torah presents all of the most important values of life, many of which can coexist seamlessly while some contradict others in certain situations. We become G-dly not when we simply apply them at all times and in all ways, but when we consider their applicability based upon the situation G-d has placed before us. Just as when we go to a poseik, a qualified rabbi who can tell us to do when the halachah seems to defy us, we expect him to make his decision after weighing all of the relevant details, likewise must we do the same with ourselves. When we make decisions in life, especially those that can affect others, we have to take the time to weigh all the necessary components of our decisions. We expect G-d to do that with our lives on Rosh Hashanah. He expects us to do that with our lives all year long.

That is the real teshuvah, and according to Koheles, the true source of meaning and joy in life.