

FROM THE PUBLISHER AND EDITOR



We know that on Yom Kippur we ask Hashem to forgive us for the sins we have committed towards Him. But for those sins we commit to our fellow men, we need to ask them personally for their forgiveness.

The Aseres Hadibros, The Ten Commandments, were written on two tablets – one comprised the laws between man and Hashem and the other between man and man. The writing engraved on each occupied the same space. The first five laws, those between man and Hashem, contain more words and therefore, presumably, were written smaller. Those between man and man were written larger. From a distance, the words that stood out clearer were those between man and man – the interpersonal laws. I am not saying these are more or less important, but perhaps they need to be larger in our minds as they are often more easily forgotten.

At this time of year we acknowledge more than ever Hashem as the King over everything. We work on ourselves to do teshuva to eliminate the core reasons we do the wrongs we do; analysing what it is that makes us greedy, envious, arrogant, lazy, rude, or whatever flaw we have so that we can be cleansed and born anew. We ask G-d for mercy and forgiveness and we do the same with our fellow Jews. As the verse in Mishlei (27:19) says, "As water reflects the face, so does one man's heart to another," meaning just as water reflects the exact image when we look into it, so too what is in our hearts; if we show hatred or disdain to others, they will show the same back to us. If we show love, appreciation, gratitude, etc., others will show us the same traits back - and then we're one step closer to the final redemption.

The issue of the magazine at this time of year always sees everyone working at double capacity (at least!). The JL team has excelled this year and I am very grateful to Robert, my wife Liz, and to Linda, Chandra, and Rizelle for their outstanding work, as well as to the many superb contributors who have helped create this special edition. Our loyal advertisers are the life-blood of the publication now and throughout the year and we thank them immensely for their continued support.

Thanks to you all.

Please look out for another special issue at the end of October – our 100th edition! Please feel free to send us any comments on what JL means to you and has meant over all this time.

In the meantime, enjoy this issue and ksiva v'chasima tova.

MARTYN SAMUELS, PUBLISHER



As much as we may normally try to avoid setting foot in a courtroom, there's one court date each year that we simply cannot avoid, the annual Day of Judgment for the entire world, and along with it for each of us, both individually and collectively, as well.

Like it or not, there's a case against us – and it's a capital one, meaning our very lives are hanging in the balance. As an attorney, I tend to view these things a bit differently, mulling over possible trial strategies: What's the weakest part of the case against us? Can anything be done to suppress whatever evidence exists? What are the chances of getting the case thrown out?

Unlike other courts, however, in the heavenly court it's actually within our power to prevent the prosecutor from even making his case against us – to place ourselves beyond his reach! What's the secret?

Understanding the prosecutor's mandate, where his authority and power come from. We have reliable insider information that the Judge in our case hates loshen horah, speech that is derogatory, slanderous, and embarrassing. Of all the many allegations being brought against us in the charging document which lays out the prosecution's case, what should concern us most – what can literally make or break the case against us – is what comes out of our own mouths. When we speak loshen horah down here, we awaken and empower the prosecutor in heaven to make his case against us. If we can just harness the power to control what comes out of our mouths and stop ourselves from speaking loshen horah, Hashem will overlook and even forgive everything else we've done, stopping the prosecutor in his tracks. Case closed.

May there be love, friendship, and peace between us and may each of us be written and sealed for good and for life. From everyone at JL, we wish you a happy and sweet new year.

Based on Sefer Shemiras HaLoshen

ROBERT SUSSMAN, EDITOR

ON THE COVER: ALTHOUGH WE COMMONLY REFER TO THE FIRST DAY OF THE SEVENTH MONTH IN THE HEBREW CALENDAR AS ROSH HASHANAH, AKA THE NEW YEAR, THAT PHRASE ACTUALLY DOES NOT APPEAR ANYWHERE IN THE ENTIRE CHUMASH (FIVE BOOKS OF MOSHE). INSTEAD, THE CHUMASH REFERS TO IT AS: YOM HATERUAH (A DAY OF SOUNDING), REFERRING TO THE SPECIAL MITZVAH OF THAT DAY: THE SOUNDING OF THE SHOFAR.



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