



## The Neurology of Time

*On Rosh Hashanah it is inscribed, and on Yom Kippur it is sealed: how many shall pass on, and how many shall be born; who shall live, and who shall die ... who shall rest, and who shall wander ... who shall be impoverished, and who shall be enriched; who shall fall and who shall rise ...*

*From the Musaf prayer for Rosh Hashanah*

"It's all in the head" is a fairly accurate description of every person's reality. If you stub your toe, the event has significance to you only because it has been detected by your brain; if you cry out in pain, it is only because your brain has so chosen to so react to the experience. Everything you sense, know and feel relates to the universe between your ears; any action you take is first conceived, considered and executed inside the head.

And whatever occurs within the head has a profound effect upon the external person: an injury to the brain, G-d forbid, or the alteration of its chemical constitution, will affect the function and behavior of the body, even if there is no discernible change in the external organ or limb. Neurologists have even learned to evoke certain external responses, or improve the function of a certain faculty, by stimulating the corresponding area of the brain.

What is true of the human being is also true of another of G-d's creations: time. Time, too, has a body and a brain, a persona and a mind.

We are accustomed to regarding time as a string of segments: second follows second, hour follows hour, Monday follows Sunday. Special days—Shabbat, Rosh Hashanah, Passover—each have their place in the sequence of days and months portrayed by our calendar, preceded and followed by the "ordinary" days that separate them. This, however, is a most perfunctory perception of time, just as a description of the human body in purely physical terms—hair, skin, bone, blood, flesh, sinew and brain tissue classified solely by their spatial juxtaposition to each other—is a most superficial vision of man.

Time is a complex organism whose various organs and faculties interact with each other, each fulfilling its individual function and imparting its effect upon the whole. G-d created the whole of time—every age, millennium, century, year and second of it—as a single, multifaceted body. It is only that we, finite and temporal creatures that we are, encounter its "limbs," "organs" and "cells" one at a time, regarding the past as passed because we have passed through it, and the future as yet to be because we have yet to experience it.

Just as time, as a whole, constitutes a integral organism, so it is with the various time-bodies—the day, the week, the month, the year, etc.—designed by the Creator of time as distinct components of the universal time-body. Each of these has its own "head," a neurological center which generates, processes and controls the stimuli and experiences of its "body."

So if we learn to be sensitive to the structure of time, we can transcend the "sequential" timeline of our lives. If, upon entering the "head" of a particular time-body, we imbue it with a certain quality and stimulate its potential in a certain way, we can profoundly affect the days and experiences of that entire time-body, whether they lie in our "future" or our "past."

### Forty-Eight Hours

The two days of Rosh Hashanah, the "Head of the Year," are forty-eight hours that embody an entire year.

On Rosh Hashanah we recommit ourselves to our mission in life, reiterating Adam's crowning of G-d as king of the universe—a commitment that becomes the foundation for our service of G-d throughout the year. Rosh Hashanah also commences the "Ten Days of Teshuvah" which culminate in Yom Kippur, days for soul-searching and undertaking new initiatives; resolutions made on these "neurological" days of the year are far more effective—having stimulated the brain, the body readily follows suit. On Rosh Hashanah we also pray for life, health and sustenance for the year to come, for this, the head of the year, is the day on which the deeds of man are weighed and his sustenance for the year allotted by the supernal Judge and Provider.

It's all in the head. On Rosh Hashanah we enter into the mind of the year; our every thought, word and deed on this day resonates throughout its entire body.

*(Based on the teachings of the Lubavitcher Rebbe Courtesy of MeaningfulLife.com from [www.chabad.org](http://www.chabad.org))*

## Today!

Our Parashah opens: "You are standing today, all of you, before Hashem, your Elokim." R' Yissachar Shlomo Teichtal z"l Hy"d (1885-1945; rabbi of, and Rosh Yeshiva in, Pieštany, Czechoslovakia) writes: I was lying in bed last night thinking about this verse in connection with the Midrash that comments on the verse (Shmot 3:14), "I Shall Be As I Shall Be." Says the Midrash: "'I Shall Be' for the individual, and 'I Shall Be' for the many." This teaches, R' Teichtal explains (based on the writings of the Maharal of Prague z"l), that Hashem relates differently to the individual than He does to the nation as a whole. Every individual has Bechirah / free choice, and Hashem relates to each individual based on the choices he makes. In contrast, the nation as a whole has no free choice. Rather, Hashem will reign over us no matter what.

R' Teichtal continues: The word "today" connotes eternity, as Midrash Tanchuma comments on the verse (Devarim 26:16), "Today, Hashem, your Elokim, commands you ..." — "The commandments should be new in your eyes as if they were given today." In other words, the Torah was not given once; it is given over-and-over again, for all eternity. Our verse therefore means, "For all eternity, you are standing before Hashem." Why is that so? Because I am speaking to "all of you." (Mishneh Sachir Al Ha'Torah)

(by Rabbi Shlomo Katz from Project Genesis at [www.torah.org](http://www.torah.org))



Thank you to **Mr. Adam Block** for sponsoring the flowers on Rosh Hashanah in memory of his maternal grandmother, **Malkah bas Berel**, a"h, whose Yahrzeit is 5 Tishrei.

Sponsorship for two flower displays on the Bima during Yom Kippur is available at \$225. Consider sponsoring the flowers in honor or in memory of someone. Please contact the Allan Genut at [agenut@gmail.com](mailto:agenut@gmail.com) or 410-486-8435 to make arrangements.

Please join or renew your membership in

**The Shul at the Lubavitch Center.**

Also **Yomim Naraim seating reservations** are included on the membership form (for both members and non-members).

These forms and information are available on the shul website at <http://www.chabadshul.org>



### DAVENING AND SHIURIM SCHEDULE

#### Friday, 9/19 — 26 Elul

Selichot & Shacharit — 6:30 a.m.

Shabbat Candles — 6:49 p.m.

Minchah / Ma'ariv — 6:50 p.m.

#### Shabbat, 9/20 — 27 Elul

Shacharit 9:00 a.m.

Sof Z'man Kriat Shema — 9:54 a.m.

Minchah — 6:35 p.m.

Shkiah — 7:07 p.m.

Ma'ariv — 7:49 p.m.

#### Sunday, 9/21 — 28 Elul

Selichot & Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 6:50 p.m.

#### Monday — Erev Rosh Hashanah, 9/22 — 29 Elul

Shacharit, Selichot & Hatoras Nedarim — 6:00 a.m.

Yom Tov Candles — 6:44 p.m.

Minchah / Ma'ariv — 6:45 p.m.

#### Tuesday — Rosh Hashanah, 9/23 — 1 Tishrei

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:55 a.m.

Shofar — After 11:00 a.m.

Minchah and Tashlich — 5:45 p.m.

Yom Tov Candles — 7:42

Ma'ariv — 7:42 p.m.

#### Wednesday — Rosh Hashanah, 9/24 — 2 Tishrei

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:55 a.m.

Shofar — After 11:00 a.m.

Minchah — 6:40 p.m.

Ma'ariv — 7:42 p.m.

#### Thursday — Tzom Gedalia, 9/25 — 3 Tishrei

Fast begins — 5:33 a.m.

Shacharit — 6:25 a.m.

Minchah / Ma'ariv — 6:35 p.m.

Fast ends — 7:26 p.m.

#### Friday, 9/26 — 4 Tishrei

Shacharit — 7:00 a.m.

Shabbat Candles — 6:38 p.m.

Minchah / Ma'ariv — 6:40 p.m.