



# Ohr Yerushalayim News

ה'תשע"ד – 8th October 2014 - Volume 7 - Issue 13

## T NEWS ... LATEST NEWS ... LATES

### מזל טוב

Mazel Tov to Dr and Mrs Shawn Sacks on the birth of a baby daughter.

We wish Mazel Tov to our Chassanim this year. **חתן תורה** is the Rov, **חתן בראשית** is Moshe Wacks and **חתן כל הנערים** is Moishe Weiss

Mazel Tov to Mr Ashy Rubin on his Aufruf which takes place on Shabbos Bereishis. The Kehilla is invited to a Kiddush after Davenning in the Shul hall. The wedding takes place on Tuesday 21st October.

### Remember Eruv Tavshilin

A reminder to make an Eruv Tavshilin on Erev Succos and once again before Shmini Atzeres.

### Book Your Hoshanos

The Hoshanos list will be available on the notice wall for those wishing to order via the Shul.

### Simchas Beis HaShoeiva

The Shul will be holding a Simchas Beis Hashoeivo on Motzei Shabbos Chol HaMoed from 9.00pm onwards in the Rov's Succa, 48 Waterpark Road. All are invited to attend.

### Welcome Back Bochorim

We welcome the Bochorim returning for Bein Hazmanim. We invite you to use the facilities of the Shul which is open from early morning to late at night.

## T NEWS ... LATEST NEWS ... LATES

### A Fresh Start

Rabbi Yochanan Zweig (Torah.org)

You shall take for yourselves on the first day..." (23:40)

The Tur records a custom among Ashkenazim to fast on the eve of Rosh Hashana. As the source for this custom, he cites a Midrash which questions why the Torah identifies the time for taking the lulav as "the first day" - "bayom harishon"; should the day not be identified as the fifteenth of the month? The Midrash concludes that the first day of Sukkos is "rishon l'cheshbon avonos" - "the first day for the accounting of our sins" and therefore Sukkos is identified as "yom harishon".

The Midrash offers the following parable: There was once a city that owed the king a large sum of money in taxes. As a result of the residents' failure to pay, the king marched against the city with an armed garrison. Prior to reaching the city, a delegation consisting of the elders of the community was sent to appease the king.

After meeting with the delegation the king discharged one-third of the debt, but still continued to advance. Fearing for their safety, the city sent a second delegation comprised of common-folk to meet with the king.

They succeeded in convincing him to discharge another one-third of the debt. However, the king continued to advance towards the city. Finally, all of the residents of the city emerged from their homes to beseech the king, who had already reached the city gates, to deal with them kindly.

## Yom Tov Timetable

<b>Erev Succos</b>	<b>Remember Eruv Tavshilin</b>
Shacharis	6.45am / 7.20am
Mincha & Kabbolas Yom Tov	6.14pm
Nacht	7.12pm
<b>1st Day Succos</b>	
Shacharis	9.00am
Mincha followed by a Shiur by Rabbi Y Goldblatt	6.10pm
Maariv	7.16pm
Candle Lighting	Not before 7.16pm
<b>2nd Day Succos</b>	
Shacharis	9.00am
Mincha & Kabbolas Shabbos	6.09pm
Candle Lighting	No later than 6.09pm
<b>Shabbos Chol HaMoed</b>	
Seder Halimud	8.40am
Shacharis	9.00am
Mincha followed by a Shiur by Rabbi M Steinberg	6.00pm
Maariv & Motzei Shabbos	7.11pm
<b>Chol HaMoed</b>	
Sunday, Monday, Tuesday Shacharis	7.00am / 8.30am / 9.30am
Mincha & Maariv	6.05pm
Late Maariv	10.00pm
<b>HoShana Raba</b>	
Shacharis	6.50am / 8.30am
Mincha & Kabbolas Yom Tov	5.58pm
<b>Shmini Atzeres</b>	<b>Remember Eruv Tavshilin</b>
Shacharis	9.00am
Yizkor	10.30am approximately
Mincha followed by a Shiur by R' Yaakov Book	5.55pm
Maariv	7.00pm
Candle Lighting	Not before 7.00pm
<b>Simchas Torah</b>	
Shacharis	8.30am
Mincha & Kabbolas Shabbos	5.53pm
Candle Lighting	5.53pm
<b>Shabbos Bereishis</b>	<b>Shabbos Mevorchin</b>
Seder HaLimud	8.40am
Shacharis	9.00am
Mincha followed by a Shiur by Rabbi B Dome	5.45pm
Maariv & Motzei Shabbos	6.56pm
Sunday Shacharis	7.15am / 8.20am
Monday/Thursday Shacharis	6.45am / 7.10am
Tuesday/Wednesday	6.45am / 7.20am
Friday <b>ראש חודש</b>	6.30am / 7.00am
Mincha & Maariv / Late Maariv	5.45pm / 8.00pm

Moved by this display, the king discharged the remaining one-third of the debt. Similarly, the Jewish people amass a large number of sins throughout the year. On the eve of Rosh Hashana the men of distinction fast and Hashem absolves the nation of one-third of their sins. During the "aseres y'mei teshuva" - "ten days of repentance", another one-third of the sins are absolved. The entire nation fasts on Yom Kippur, absolving them of their remaining transgressions. With the onset of Sukkos a new account of sins for the year begins.

Why is Sukkos, rather than the day immediately following Yom Kippur identified as the "first day for the new accounting"? Furthermore, Sukkos appears to play no part in Bnei Yisroel's atonement. Why does the Midrash use this parable to extol the virtue of Sukkos?

The Beis Yoseif asks why the fast on the eve of Rosh Hashana appears to have the same efficacy as the fast of Yom Kippur, the holiest day of the year, each one discharging one-third of the sins.

The Bach notes that there are three chapters concerning aspects of Sukkos recorded in the Torah, sitting in the Sukkah, bringing the festive offerings and finally, taking the four species. Why does the Torah specifically choose the four species to relate the message that Sukkos is the "first day for the new accounting"?

In English common law a person who defaulted on a debt was subject to incarceration. However, in the modern era almost every civilized society has bankruptcy laws which allow a person to discharge debts that he is unable to repay by declaring bankruptcy, protecting him from his creditors. What is the logic behind the institution of bankruptcy? Why would society allow a person to sidestep accountability for his actions?

A person who is mired in debt, unable to extricate himself from his predicament, eventually ceases to be a productive member of society and becomes a liability. By allowing this person to discharge his debt either partially or completely, we are enabling him to stand on his own two feet, once again contributing as a productive member of society. Great care must be taken however, to ensure that this institution is not abused. The potential danger of a person using bankruptcy as a crutch to protect him from his own negligence and irresponsible behavior always exists.

It is a mistake to think that Hashem forgives us only because of His great benevolence. What we must realize is that His absolution is not a crutch upon which we can continuously rely, to discharge our irresponsible behavior. Rather, we are given a respite so that we can become, once again, functioning members of society, earning our keep, unburdened by our great number of transgressions. If we fail to view atonement in this manner, instead of being a tool which allows us to become responsible for our actions, it will have the opposite effect. Atonement becomes a crutch which breeds irresponsibility.

If a person is responsible for at least a portion of his debts, the danger of bankruptcy being used to encourage irresponsible behavior is smaller than if the entire debt were discharged. Therefore, although Yom Kippur discharges the same amount of sin as Rosh Hashana eve, there exists a great difference between the two absolutions.

After Rosh Hashana a person is still responsible for a portion of his sins. On Yom Kippur, when complete absolution occurs, the danger of misusing atonement is greater, and only a day such as Yom Kippur can afford such a service to the Jewish people.

For atonement to be complete it must be accompanied by a commitment to begin paying our debts and accepting responsibility for our actions. Sukkos is the time when new responsibilities are placed upon us and therefore serves as the litmus test for the veracity of our commitment. Consequently, Sukkos is identified as "the first day for the accounting of our sins".

The Ran cites the Yerushalmi which disqualifies a dried-out lulav based upon the verse "lo hameisim yehallelu kah" - "the dead cannot praise Hashem". The lulav is a symbol of freshness and vitality, reflecting the new lease on life that we have gained following Yom Kippur. We

therefore use the lulav as the tool to praise Hashem for His beneficence. The Torah most appropriately delivers the message concerning the beginning of a new accounting in the chapter of the four species which symbolize this concept

## Hey Hey Hey

Adam Bookman

On Shabbos Parshas Bereishis we will learn

אֵלֶּה תּוֹלְדוֹת \*הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת ה' אֵץ קִים אֶרֶץ וְשָׁמַיִם:

Unavoidable here is the 'heh zeirah' – small (or 'young') heh.

Rashi quotes the Posuk in Yeshaya (26:4)

בְּטַחוּ בַּה' עַד־כִּי בִּיהַ' ה' צוֹר עוֹלָמִים

To communicate the idea of Hashem creating the world, the Posuk need not have contained the word ה "בי" and could have read כִּי ה' צוֹר עוֹלָמִים

Furthermore, the word Oilamim is in the plural, hence further explanation is needed.

Hashem created the world with י and ה respectively, namely 'י' was used to create Oilam Shel Kedusha (the number 10 being prevalent in areas of Kedusha – e.g. Minyan, Asseres HaDibros), and the 'ה' was used to create Oilam Hazeh.

It is noteworthy, and surely un-coincidental, that this letter is characteristically present in several instances of what may be termed the pinnacle of the human experience, exemplifying the ה's centrality in things this-worldly

1) Bris

Firstly, the sole element of physical perfecting that Hashem requests us to undertake is that of Bris - it was at this point in his life that Avrom assumes a Heh and becomes Avrohom:

אָנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם:

ה. וְ אִיִּקְרָא עוֹד אֶת שְׁמִי אַבְרָם

וְהָיָה שְׁמִי אַבְרָהָם כִּי אָב הַמּוֹן גּוֹיִם נִתְּתִי :

(Bereishis 17:4-5)

2 ) Malchus

If we turn our attentions to another peak of human experience, sovereignty, it is to be noted that amongst the shevotim the letter ה does not appear with the exception of Yehuda, the Sheivet of Malchus.

Indeed his name contains two heh's. (Interestingly, the Zohar points out that Yehuda's name is the 4 letter Shem HaShem with an extra Daled, in reference to the first of the Kings from this Sheivet – Dovid.)

The astute amongst you will note that Yosef also, temporarily, assumes a ה as seen in Thursday's Shir Shel Yom (Tehilim 81):

בְּיַהֲסוֹף שְׁמוֹ בְּצִאתוֹ עַל אֶרֶץ מִצְרַיִם שָׁפֹת אִיִּדְעֹתִי אֶשְׁמַע | עֲדוֹת

though this is hardly contradictory as of course Yosef himself was kingship material.

3) Leidah

The other pinnacle of human experience is childbirth. שרי is unable to conceive (per the Kli Yokor only the female state can conceive hence, invoking Hebrew Grammar 101, a komots heh is added) and her name is changed to שרה

וַיֹּאמֶר אֱלֹקִים אֶל אַבְרָהָם שְׂרִי אֶשְׁתְּךָ לֹא תִקְרָא אֶת שְׁמִי שְׂרִי כִּי שָׂרָה שְׁמִי

וַיִּבְרַכְתִּי אֹתָהּ וְגַם נִתְּתִי מִמֶּנָּה לְךָ בֵּן וּבְרַכְתִּיהָ וְהָיְתָה לְגוֹיִם מְלֹכֵי עַמִּים מִמֶּנָּה יְהִי

(17:15-16)

In this connection it is interesting to note that of the four wives of Yaakov:

לאה

רחל

בלהה

זלפה

Rochel was the only one whose name contained no ה, and it was she who experienced delay in her child bearing. Of further significance is that when Rochel introduces a surrogate into her marriage, perhaps conscious of this fact, she chooses Bilhoh – with two ה's, as if, she was

making doubly sure.

(\* This spelling of תולדות only appears one other time in Tenach.

Other spellings include:

אלה תולדת נח

(6:9 בראשית)

ואלה תולדת ישמאיל

(ibid 25:12)

אלה תולדות יעקב

(ibid 37:2)

The other instance of the full spelling, ie with 2\* "ו", is.....where?

And can you suggest a reason?

### Moving Fast Into The Garden Rabbi Yochanan Zweig (Torah.org)

The Midrash relates that bringing together the "arba'ah minim" - four species on Succos, represents the notion that all of Bnei Yisroel are one and should be viewed as such regardless of their level of commitment to Judaism.

The "esrog" - citron has both a taste and a fragrance, thus representing those amongst Bnei Yisroel who possess Torah knowledge and good deeds.

The "lulav" - palm branch, which lacks fragrance but has a taste contained in the dates produced by the palm tree, depicts those Jews who possess Torah knowledge but lack good deeds.

The "hadas" - myrtle branch possesses a fragrance but lacks a taste, reflecting those Jews who practice good deeds but do not engage in the study of Torah.

The "aravah" - willow branch has neither a taste nor a fragrance, representing those amongst Bnei Yisroel who have no Torah knowledge and do not engage in good deeds.

We do not use the dates produced by the palm in the performance of the mitzva, rather the branch of the tree, which is tasteless. Therefore, why is the lulav branch considered to have a taste?

Citing the Maharil, the Ramah teaches that we should begin building a Succah as soon as Yom Kippur concludes, thereby moving immediately from the fulfillment of one mitzva to the fulfillment of another. Why must we move immediately to the mitzva of Succah rather than charity, Torah study, or any other mitzva?

The Talmud derives the laws pertaining to the construct of the Succah from the clouds which arose from the Garden of Eden. What is the connection between the Garden of Eden and the Succah?

The Talmud relates that when Bnei Yisroel received the Torah on Shavuot, they reached the level of Adam prior to the sin in the Garden of Eden. However, when they committed the sin of the Golden Calf, Bnei Yisroel returned to the level of Adam after he was banished from the Garden for having eaten from the Tree of Knowledge.

On Yom Kippur Bnei Yisroel received atonement for the sin of the Golden Calf, and they should have gone into Eretz Yisroel, built the Beis Hamikdash, and once again attained that special closeness with Hashem. However, instead they committed the sin of the spies which resulted in the death of that entire generation.

Succos represents the time period when, after having received atonement on Yom Kippur, we enter the Garden of Eden, i.e. the Succah. This is the reason why the construct and decor of the Succah, as well as the four species which we are commanded to take in it are made to resemble a garden. Immediately after Yom Kippur we are preoccupied with building the Succah, displaying our desire to attain this elevated level of closeness with Hashem by joining him in the Garden of Eden.

The Midrash teaches that one of the characteristics of the Garden of Eden was that the bark of the fruit trees tasted of the fruit.<sup>5</sup> Taking the branch of the palm tree to represent the taste of the dates is reflective of the notion that we are recreating our existence in the Garden of Eden.

### A kick in the Shins

As Succos approaches it seems appropriate to discuss our plans for Chol Hamoed.

By this I don't wish to enter a heated conversation over which theme park or nature reserve you're visiting, or what you're having inside your matzoh sandwiches (wait... What?) Rather, I wish to discuss the ever controversial topic of teffilin.

Whether you're wearing them with your head held high in OY or cowering in shame whilst in the backrooms of MH, you're always guaranteed to see both sides of the argument around you. Due to this lack of consensus people tend to not know what or why they do what they do respectively.

Reb Eliyohu KiTov brings a רבנו בח"י who offers a רמז suggesting that we should be donning our straps. He does this by suggesting that the mysterious ש on our של ראש, using its numerical value, is coming to teach us the amount of days we wear teffilin of the 365 days in a year.

Firstly lets minus 52 shabosos.  $365 - 52 = 313$

Next, using a chuz la'aretz calculation, lets minus 4 days Sukkos, 4 days Pesach and two days Shavuot.  $313 - 10 = 303$

And finally lets minus two days of rosh hashonoh and one day yom kippur.  $303 - 3 = 300$

Which takes us to the gematria of ש.

This calculation clearly assumes that we are wearing teffilin on Chol Hamoed.

The clever ones amongst us will now be grinning with delight as they realize that this entire 'shtikle' is flawed as it uses a solar year, whereas we use a lunar year

However the cleverer ones amongst us will be quoting the gemoroh in Yomah.

And the cleverest one will... nah.

Anyway, the gemoroh in Yomah says that the soton has control every day of the year except Yom Kippur, as **השטן** has the gematria 364.

So clearly we see that although we use the lunar calendar, the solar calendar still has a strong precedence.

This is not intended as a pesak halocho and as with all halachic queries should be addressed to a competent rabbinic authority.

**Deadline: The Year 6000** Rabbi Yisroel Ciner (Torah.org)

The Talmud [Avodah Zarah 9A] teaches that the world as we know it will exist for six thousand years. The time designated for the Moshiach is somewhere after the year 4,000 but before the year 6,000. Each thousand corresponds to a day of the week.

Upon the completion of the six thousand years, the world will enter a totally different stage of existence, corresponding to the Sabbath. As we stand in the year 5,761, less than a quarter of a 'day' remains. Just as the tempo on Friday increases as the Sabbath draws close, reaching a feverish pitch on the last quarter of the day, the events that have presently engulfed Israel represent the frenzied preparations needed for the world to ready itself for its ultimate state.

In order to obtain a clearer perspective on the recent events we must first gain a better understanding of the purpose of galus in general. Rav Dessler, in his classic Michtav Me'Eliyahu, explains in the following way.

The essence of galus is that the Shchinah is in exile--that holiness and spirituality seem to be subordinated. When we are exiled to a place where the truth is trampled upon, serving Hashem seems to be unimportant and inconsequential.

Those who insist on such 'archaic practices' are the objects of derision. The mission of Klal Yisroel is to remain strong in our belief and implementation of that belief and not be influenced and deterred by the contrary environment surrounding us.

Those who stand firm in their commitment to Torah, recognizing it as the sole purpose of creation and ticket to eternity, while viewing the 'success' of society as superficial and transient, have 'passed' the test of galus, have been elevated through it and in turn elevate the entire world.

The need for exile dates back to the very beginning of man's odyssey. Adom Harishon, before he sinned, was on the level of the Garden of Eden. He clearly saw spirituality as the only true reality and physicality as nothing more than a cloak attempting to obscure it. By sinning, he and the entire world were thrust into a state of concealment where physicality appears as reality. The odyssey of mankind, that became the lot of Klal Yisroel, is to first bring the world back to the state of Adom Harishon prior to his sin and then catapult it even higher to its ultimate perfection.

The deadline for this process is 6,000 years--the vehicle used is galus.

Each galus presented its own unique difficulties and challenges. However, the common thread is the opportunity and responsibility to see through the smoke screen of nature and the physical and to recognize the truth/reality.

The tikun first began on an individual basis with the Forefathers and then was transformed into a national task upon the seventy souls who descended to Mitzrayim.

Mitzrayim, our first galus, was an environment of intense spiritual involvement with the forces of impurity. Sorcery, demonism and contacting the dead were their means of subjugating nature to their whims and desires. Our not changing our names, language and mode of dress showed our rejection of that society and its norms.

The odyssey continued with receiving the Torah followed by the sin of the Golden Calf. The building of the First Beis Hamikdash and its destruction and subsequent Galus Bavel. The building of the Second Beis Hamikdash, Galus Yavan, its destruction and our present galus of Edom.

The sin which led to that destruction was baseless hatred with haughtiness at its root. You're not competing with me and you're not

trying to hurt me. Nevertheless, your very existence eats me up. This haughtiness leads to chutzpah--no embarrassment at all. Who are you to tell me what's right or wrong? Alternative lifestyles...

Whereas the galus of Mitzrayim at least had a connection to spirituality, the galus of Edom is all crass, sensual physicality. Technology allows seemingly complete mastery over nature, increasing the haughtiness with the sense of absolute control.

The final stage of this galus finds us returning to our land, yet the galus of the Shchinah is still being perpetrated, but this time by our own people. It's difficult to quote such a thing but the Vilna Gaon wrote that at the time before Moshiach, the control of Israel will be in the hands of descendants from the mixed multitude that joined up with us as we left Mitzrayim. Their motto will be "The strength of my hand has brought me this" and the name of Hashem will be conspicuously absent from their litany.

This will be the final testing stage before Moshiach. Those who fight against the Torah will haughtily lay claim to all successes. They will attempt to disseminate heresy and contempt for the spiritual. We returned to the land. We fought for it. We control it. Who's Hashem?

The test, Rav Dessler concludes, will be to see through the farce of "our strength" and focus our energies on seeing the clarity of Hashem's Hand through serving Him.

The odyssey continues. The rulers, with smug complacency, plan a secular revolution, attempting to tear down the remaining religious fibers which weave their way through society. The complacency is shattered.

The only way to bring peace is to be at peace with our mission in life. With that, the clarity of the Garden of Eden will again shine and the entire world will recognize His light.

As this Friday night's prayers state: Blessed are you Hashem, Who spreads the Succah of peace over us, over the entire nation of Israel and over Yerushalayim.

