



# Ohr Yerushalayim News

26th September 2015 - Volume 8 - Issue 12 פרשת האזינו - סכות תשע"ו

## News This Week

### Simchas Torah Lunch

A last reminder that anyone wishing to attend the Simchas Torah lunch should book their place by latest Motzei Shabbos (Haazinu) by texting 07813326423.

### טוב מזל To Our Chassanim

Mazel Tov to our Chassanim; Chassan Torah is the Rov שליט"א, the Chassan Bereishis is Dr. Zev Davis and the Chasan Kol Haneorim is Mr Ashy Rubin.

### Timetable Changes

Please note second Mincha on Shabbos is at 6.38 and Motzei Shabbos 7.48 NOT a stated on the timetable. First Mincha on Shabbos is 1.30 from this week (except Shabbos Chol Hamoed when there is only one Minyan).

### 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 Yom Tov (Tues night) 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.

## Extending the Awe

Rabbi Pinchas Winston (Torah.org)

Remember the days of old, understand the many generations that have passed. Ask your father, and he will tell you; your elders, and they will say it to you. (Devarim 32:7)

Rosh Hashanah and Yom Kippur are now behind us, b"H. Succos, b"H, is ahead of us. Our judgments were written on Rosh Hashanah and sealed on Yom Kippur. Though we have until Shemini Atzeres to impact our judgment, how many people really try to? The Ten Days of Repentance are also called the "Days of Awe" because they are, and awe is crucial for teshuvah. The moment Yom Kippur is over, so is the awe, and therefore, so is the teshuvah.

Or is it?

It is interesting how people think that anti-Semitism is baseless hatred of the Jewish people. The problem with anti-Semitism, they will tell you, is not the hatred, but the wanton hatred. If a Jew gives you a good reason to hate him, these people explain, then it is not called anti-Semitism, per se.

What a dangerous definition of anti-Semitism, and a false one at that. A simple example makes the point.

There are people in this world that we like, and people in the world that we don't like. When someone we like does something we don't like, we are often forgiving. Sometimes we even take up their defense and

try to find a justifiable reason for their unjustifiable behavior. It's amazing how forgiving we can be when it comes to people we care about.

Yet, if someone we don't like does something that is only questionably wrong, we have the opposite reaction. Not only might we condemn them for their not-so-despicable act, we might even use it as the basis of a little character assassination. It is amazing how unforgiving we can be when it comes to people who rub us the wrong way.

When this inconsistency is brought to our attention, more often than not we'll rationalize the different approaches. It takes a courageously honest person to acknowledge his bias and take responsibility for it. That is not the case with most people in the world, however, and certainly not regarding their approach to the Jewish people.

Consequently, we are watching a scary phenomenon take place before our very eyes. This is something that has been discernible since 1990 and the first Persian Gulf War, but it has since surpassed even my own expectations. It is the ascent of the Muslim people in the Western world and the descent of the Jewish people.

It is absolutely mind boggling how much the Western world has embraced the Muslim world. As racist as some may say this sounds, it is not racist at all. I do not say it out of dislike of the Moslem world, though they do of me. I mean it from a purely pragmatic point of view.

I do not know the actual percentage of practicing Muslims in the world, but I do know that it is high. The thing about Islam is that it is usually at odds with the Western way of life. Another thing about Islam is that it does not yield to ways of life contrary to their own, even when guests in a foreign nation. Compromise is not part of the Muslim mentality.

Furthermore, and again, just letting the facts speak for themselves, the Muslims do not contribute that much to any society other than their own, if that. How can they when they believe that any society other than their own is heretical and in need of either conversion or elimination? That's what the Koran says, and that is what its adherents believe.

Yet, as far as the Western world seems to be concerned these days, the Muslims can do no wrong. If they do, it either downplayed or overlooked altogether. There are dozens of reasons to boycott Arab products today, but not one country that suggests it (not that there are lot of products to boycott). If the world does not yet belong to the Muslims, at this rate, it will very soon.

World Jewry, in contradistinction, can do no right—even when they do. In "foreign" countries the Jews are lawful, and even Orthodox Jews do their best to adapt to the laws of their host countries. They are certainly big contributors to the advancement of the Western world, especially the Israelis. There are dozens of reason not to boycott Israeli products but countries are lining up to exactly that (when it is convenient for them).

When confronted these countries have one "reason" (usually incorrect or exaggerated) or another for the double standard. They justify, or rather, rationalize, their tough stance against the Jews and their loving embrace of the Muslims. They do not, of course, acknowledge any preexisting hatred of Jews that is driving their criticism. They deny being anti-Semites because, as they say, they have "reasons" to dislike Jews,

and there more of them each day.

What's a Jew to do? How is he supposed to deal with the situation?

Historically, there have been a couple of approaches to such situations. There is the, "if you can't beat 'em, join 'em," approach, but this only tends to make anti-Semites out of Jews themselves. Such Jews think that since they are Jewish their own anti-Semitic views can't be called "anti-Semitism." They are gravely wrong.

Next, there is the "write your senator" approach. The thinking here is that there are still plenty of decent gentiles in the world who are not afraid to stand up on behalf of Jewish causes. Even if this is true however the means by which to fight such causes are disappearing, or have disappeared altogether. Writing your "senator" today may be more like pouring water into a bottomless pit.

Another is the, "see no evil, hear no evil" approach. These people respond to the current world situation today simply by looking the "other way," as if pretending a problem does not exist makes it go away, at least for them. For a while there might be an illusion that seems to support this approach, but history has shown just how reckless it really is.

The last approach is based upon a verse from this week's parshah:

Remember the days of old, understand the many generations that have passed. Ask your father, and he will tell you; your elders, and they will say it to you. (Devarim 32:7)

This verse says that it's all about historical patterns. They don't replace prophecy but they can provide insight into the current direction of history, and what should be done about it. History is one of our greatest sources of information because it is not random, but Divinely regulated. It is also one of the most underrated and ignored because it is not as exciting and distracting as the Present. This is why we suffer the same disasters over and over again.

There are many lessons to learn from history, and Jewish history in particular. One of the most important ones has to do with the rise of

those elements of society that are contrary to the Jewish people. History shows that when such elements are on the upswing, for whatever the reason, it is a warning to the Jewish people of impending danger.

For example, in Mordechai's and Esther's time, Haman's rise to power, though it had nothing to do with the Jews, was a warning to the Jews of Persia nevertheless and that they should consider a course of action. Adolf Hitler's ysv'z rise to power in the 1930s, though it also had nothing to do with the Jews in the beginning, was a warning to European Jewry about their future, and that they should take action.

Today the Muslim world is rising to world prominence. What is it saying to us?

That part of the equation, thank G-d, has yet to be "inked in." It is, however, "penciled in" as current events are telling us.

Mordechai, in his time, only knew he could change the decree that Haman's rise to power signaled because Eliyahu told him that it had yet to be "sealed" with blood. When it reaches that point it is already too late, even with fasting and prayer, as we witnessed at the time of the Holocaust. The question is, what is the status of the Divine decree right now? How do we even know if such a decree is behind the events of today?

The answer to that question is answered with another question: Is the situation today logical? Does it make sense given how history should be going?

The answer is, no, and we're not the only ones saying this. There are many non-Jews who are questioning the wisdom of the open-arm approach to the Arab world. There are many gentile politicians who reject Obama's nuclear deal with Iran, and see incredible danger where he sees peace initiative. And, there are some in Washington, still friends of Israel, who cannot understand the logic of the current President's unsupportive approach to the Jewish state.

This is just one of the important issues in need of discussion and understanding. There are several others that could fill pages, many of which are taking place beyond the public eye. The bottom line: When everything is viewed as part of a larger picture, history looks weird. The fact that aspects of everyday life have yet to change doesn't change that.

People were having their morning lattes and reading the business section at their favorite downtown New York cafes, as they were used to doing every morning, just moments before commercial jets slammed into the side of the buildings that until that time had towered over them. If history has proven anything at all, it is how quickly and surprisingly it can turn from normal to surreal.

If you have to see a "Haman" become second in command before you realize the preferred status quo has changed, it is already too late. If you have to hear air raid sirens before you realize that the world is at war, it is definitely too late. If you have to read that Iran has made good on its threat to eliminate Israel before you accept the danger of giving in to Iranian demands, then you are part of the problem, not its solution.

Recently, President Obama spoke out against those who have been warning about impending disaster by the year 2016. He doesn't like that people are predicting very negative events to occur by that time. His vision of the future is cheery, chalk full of optimism because of the course he has charted for the American nation. As far as he is concerned, he is a hero who is only partially appreciated now but who will, in the future, be appreciated by all.

This is not the way Michael Oren sees it, as he explains in his new book, "Ally, etc." As he points out, President Obama does not look at the world and history the same way most logical people do. We can add to this that the President has no clue how what he does impacts Creation from G-d's point of view because, if he believes in G-d, it is not the Jewish one.

If a Jew chooses to ignore the patterns of history, then he need only sit tight and see how things play out. He may not learn from history, but he will learn to regret his approach. If he does learn from Jewish history,



then he need to take note of the direction it is going and prepare for what may be coming next.

We may lack prophets to confirm anything things these days, but we do not lack Divine Providence to assist us in making educated guesses. To this end I have initiated a new project called, "Project One-Fifth."

Teshuvah should be another ongoing by-product. No one wants to be the little boy who cried wolf, but does anyone want to be the one who didn't? Without question Jewish history is in a downturn. We may not want to hear it, but we can't afford not to. None of us needs any more "excitement" on a daily basis than we already we have. You like what you do, and I like what I do. Improvement might be too much to ask for at this time, but we certainly pray that the situation won't get any worse.

Historically, though, that is not the way it has usually worked. That is not been the pattern in the past. No one knows what will happen next, but what we do know is that we have to keep doing teshuvah, serious teshuvah, like we just did during the ten days from Rosh Hashanah through Yom Kippur. Last year the ten days of teshuvah apparently wasn't enough. The situation today is awesome, but not in a positive way. As history shows, and the Talmud teaches, teshuvah can transform that into awesome in a positive manner:

Rebi Eliezer said: "If the Jewish people repent, they will be redeemed. If not, they will not be redeemed."

Rebi Yehoshua said to him, "If the Jewish people repent they will be redeemed, but if not, they will not be redeemed? [Impossible!] Rather," [Rebi Yehoshua countered,] "The Holy One, Blessed is He, will set up a king over them, whose decrees will be as difficult as those of Haman, causing the Jewish people to repent, and in this manner [G-d] will bring them back to the right path." (Sanhedrin 97b)

## The Light is Yours

Shlomo Katz (Torah.org)

Chazal say that the song contained in this parashah contains allusions to the past, the present, and the future (of this world), and the World-to-Come. Our Sages divided it into six parts (plus the concluding verses read by the seventh person). The first letter of each of the six aliyot spell "heh-zayin-yud-vav-lamed-kaf" (see last paragraph below).

R' Yitzchak Karo z"l explains that the reason the midrash divides up the aliyot of this parashah, whereas it does not do so for any other parashah, is that this parashah contains alternating curses and blessings. If the gabbai or reader stopped in a place that the person receiving the aliyah didn't approve of, a fight would ensue.

Alternatively, each one of the six sections is an allusion to a different aspect of G-d's relationship with man. For example, the first section describes G-d's kindness to mankind in general, the second describes His kindness to Yisrael in particular during their sojourn in the desert, the third part describes G-d's kindness to the Jewish People in their role as inhabitants of Eretz Yisrael, etc.

Also, R' Karo explains, this parashah ordinarily (though not this year) is read during the period of judgment. Thus, the midrash attempts to "brighten" our week with the allusion contained in the initials listed above: "Ha'z'iv lach" / "The light is yours." (Toldot Yitzchak)

"And He will atone for 'admat' / His Land and His people.

"Moshe came and he spoke all the words of this Song . . . He said to them, 'Apply your hearts to the words that I testify against you today, with which you are to instruct your children, to be careful to perform all the words of this Torah.'" (32:43-46)

Why, immediately after completing the Song of Ha'azinu, did Moshe warn Bnei Yisrael once again to be careful to perform all of the words of the Torah? R' Eliyahu Hakohen Ha'Itamari z"l explains:

The word "admat" / "His Land" has the same Hebrew letters as "dalet amot" / four cubits. Thus, the verse, "He will atone for His Land and His people," alludes to the Gemara's statement (Ketubot 111a) that when one walks four cubits in Eretz Yisrael, all of his sins are forgiven. The Gemara there likewise states that if one is buried in Eretz Yisrael, it is as if he is buried under the altar (a good thing).

These statements can lead a person to become complacent. "Why

observe the mitzvot? I will live as I see fit, and the mitzvah of living in Eretz Yisrael will guarantee my atonement." No! says Moshe Rabbeinu. True, "He will atone for His Land and His people." Nevertheless, "Apply your hearts to the words that I testify against you today," "Instruct your children" regarding them, and, "Be careful to perform all the words of this Torah." Why? Because, says the next verse, "Through this matter shall you prolong your days on the Land to which you cross the Jordan to possess it." If you sin, you will be expelled from the Land and will not attain the atonement you took for granted. (Semuchin L'ad)

## Sukkot

Iyov was complaining about his suffering, but when he saw that the third wall of a sukkah need be only one tefach / handsbreadth wide, he immediately felt better. (Midrash Pli'ah)

R' Zvi Elimelech Shapira z"l explains: We read in Tehilim (39:6), "Behold like hand breadths You made my days." This teaches that the dimensions of the sukkah (which are measured in tefachim / hand breadths) allude to the types of activities that man engages in during his life. How so?

Man's activities can be divided into three categories: tov / that which is good for him; mo'il / that which is helpful to him; and arev / that which is desirable to him. Man may engage in the first two categories as much as he wants, writes R' Zvi Elimelech, but the third category should be used only as necessary.

This is alluded to by the minimum design criteria for a sukkah: two complete walls, and a third wall which is a tefach wide--hinting that man may engage in a full measure of activities which are tov and mo'il, but he should only engage in a small measure of those activities which are arev.

In order to successfully limit his participation in the third category of activities, man must realize that his life in this world is fleeting. This is alluded to by the sukkah, which must be at least 7 tefachim wide by 10 tefachim high (approximately 28 inches by 40 inches). After Yom Kippur, when man has repented, he moves into the flimsy sukkah to demonstrate his awareness that during the seventy (7x10) years of his life, he should not feel at home in this world, but rather like a traveler passing through.

When Iyov learned this lesson, it made his suffering easier to bear. Once one recognizes that this life is only a way station, he does not expect it to always be comfortable or pleasant. (Bnei Yissaschar: Ma'amarei Tishrei 10:19)

Why is it sufficient for a sukkah to have only three walls? After all, the sukkah commemorates the Clouds of Glory which surrounded Bnei Yisrael in the desert, and they made four walls!

One answer is that we need an opening to leave the "Clouds of Glory" in order to earn a living. The generation of the Exodus did not have that need.

When Iyov lost all of his wealth, he was upset with himself. Why had he bothered? Why had he not devoted his whole life to learning Torah instead? But when he saw that the sukkah has only three walls, he realized that Hashem intends for some people to leave the bet midrash and work. This made him feel better. (Binat Nevonim)

R' David Tevele z"l writes: The holiday of Sukkot is connected with the Final Redemption [see the haftarah of the first day and Avodah Zarah 3a], when the first sin of Adam will be corrected. That sin came about through the lashon hara that the snake spoke to Chava. Therefore, the word "sukkah" is made up of letters formed by four different parts of the mouth, reflecting its connection to proper speech. (Derashot Nachalat David No. 10)

## The Etrog of the (Post-) Shemittah Year

Rambam writes (Hil. Shemittah Ve'yovel 8:11), "If one buys a lulav from an am ha'aretz during the shemittah [in Eretz Yisrael], the seller should give the buyer an etrog as a gift. If he does not give it to him, the buyer should pay for the lulav and etrog as a unit [in order not to buy the etrog outright]." (An "am ha'aretz" in this context means a person who is not meticulous in his observance of the agricultural laws.)



# Guest Speakers

We are delighted to welcome the following speakers over Yom Tov

**1st Day Succos**  
**Rabbi E. Cohen שליט"א**

**2nd Day Succos**  
**Rabbi S. Rabinowitz שליט"א**

שבת חול המועד  
**Rabbi E.P. Levy שליט"א**

שמוני עשרת  
**Rabbi Y. Pearlman שליט"א**

שמונת תורה  
**Motti Black שליט"א**

Although Rambam states that this halachah applies during the shemittah year, it is more likely to apply today in the year after the shemittah. The reason for this is that the status of an etrog, i.e., whether it is considered to be produce of shemittah, is determined "batar lekitha" /by the date of its harvesting. For example, an etrog that grew in 5774 (the year before shemittah) but was harvested during the year 5775 is produce of shemittah, while an etrog that grew in 5775 (the shemittah) but is harvested during 5776 is not produce of shemittah. (This rule is unique to etrogim. The status of all other tree fruits is determined "batar chanatah" /by the date their buds appeared.

In Rambam's time (the 12th century) and place, most people probably obtained etrogim close to home; therefore, the etrog that was used during the shemittah was likely to have been harvested during shemittah. Today, however, especially in the United States and Western Europe, an etrog from Israel used during shemittah is almost certain to have been harvested before the shemittah to allow time for shipping. It is the etrog used after the shemittah--this year--that likely was harvested during the shemittah.

Why is it forbidden to purchase an etrog of shemittah outright from an am ha'aretz? Because money given in exchange for produce of shemittah is considered to have the sanctity of shemittah and is subject to many restrictions on how and when it is spent. In order not to place this "stumbling block" before the seller, it is preferable not to buy an etrog outright.

Note that paying for the etrog is not an issue if the etrog is not from Eretz Yisrael. Likewise, one may pay for an etrog received from an "Otzar Bet Din." The reason is that one who "purchases" shemittah produce from an Otzar Bet Din is not paying the market value of the fruit but is merely defraying the costs of production and transportation. Indeed, in order to dispel any appearance of marketing the etrogim, they are often sold in sealed containers sight-unseen.

Finally, note that an etrog from Eretz Yisrael must be treated with the sanctity of shemittah at all times, including after Sukkot.

## The Week Ahead

### פרשת האזינו

Mincha & Kabbolas Shabbos	6.46pm
Candle Lighting	No later than 6.46pm
Seder HaLimud	8.40am
Shacharis	9.00am
1st Mincha	1.30pm
2nd Mincha	6.38pm
Rov's Shiur	following
Motzei Shabbos	7.48pm

### Erev Succos

Shacharis	7.15am / 8.20am
Mincha & Kabbolas Yom Tov	6.41pm
Candle Lighting	6.41pm

### 1st Day Succos

Shacharis	9.00am
Mincha followed by a Shiur by Rabbi E. Cohen	6.40pm
Maariv	7.43pm
Candle Lighting	No earlier than 7.43pm

### 2nd Day Succos

Shacharis	9.00am
Mincha followed by a Shiur by Rabbi S. Rabinowitz	6.35pm
Maariv & Motzei Yom Tov	7.40pm

### Chol HaMoed

Shacharis	7.00am / 8.30am / 9.30am
Mincha & Maariv	6.35pm
Late Maariv	10.00pm

### Shabbos Chol HaMoed

Mincha & Kabbolas Shabbos	6.29pm
Candle Lighting	No later than 6.29pm
Seder Halimud	8.40am
Shacharis	9.00am
Mincha followed by a Shiur by Rabbi E.P. Levy	6.20pm
Maariv & Motzei Shabbos	7.30pm

### HoShana Raba

Shacharis	6.45am / 8.30am
Mincha & Kabbolas Yom Tov	6.24pm
Candle Lighting	6.24pm

### Shmini Atzeres

Shacharis	9.00am
Yizkor	Approximately 10.45am
Mincha followed by a Shiur by Rabbi Y. Pearlman	6.25pm
Maariv	7.26pm
Candle Lighting	No earlier than 7.26pm

### Simchas Torah

Shacharis	8.30am
Mincha followed by a Shiur by Motti Black	6.20pm
Maariv & Motzei Yom Tov	7.23pm

### Isru Chag

Shacharis	6.40am / 7.15am / 7.55am
Mincha & Maariv	6.15pm
Late Maariv	8.00pm