



Ohr Yerushalayim News

יום כיפור תשע"ה – 4th October 2014 - Volume 7 - Issue 12

T NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel Tov to Mr & Mrs Yoni Gatoff on the birth of a son.

Simchas Torah Lunch

There will be a luncheon in Shul on Simchas Torah following Davening. Anyone who wishes to attend and has not yet confirmed should text 07779 681354 or email office@ohryerushalayim.org.uk with details of how many adults and children will be attending.

T NEWS ... LATEST NEWS ... LATEST

I Want To Come Home, But I Don't Know If Dad Will Let Me In

Rabbi Yissocher Frand (Torah.org)

I would like to share a thought about Yom Kippur. As Rav Dovid Kronglass used to say, this is the most important week of the year. We have a tremendous task in front of us and that is the work of repenting. We should always bear in mind one very important fact: how desperately the Ribono shel Olam wants us back.

Every day in Shmone Esrei, we recite a blessing about Teshuva. The blessing begins with the words "Bring us back, our Father, to Your Torah, and bring us near, our King, to Your service, and influence us to return in perfect repentance before You." The blessing ends with the words "Blessed are You, Hashem, WHO DESIRES REPENTANCE (haRotzeh b'Tshuva)."

We recite these words so many times during the year that perhaps they lose their impact. However, haRotzeh b'Tshuva does not merely mean that the Almighty will accept our repentance. It means He WANTS our repentance. His desire for us to come back is so enormous that as long as we make even a minimal effort, He will be waiting there to take us back.

I recently read a short story from a Gentile author. The story is fictional but I believe it is very powerful and has a beautiful message that is directly related to the idea I just mentioned. The story encapsulates what it means when we say the Ribono shel Olam is a Rotzeh b'Tshuva.

In the story, there was a boy who finished high school and, as is quite typical of youth that age, he told his parents he wanted to discover and see the world. His father told him, "No, I want you to start college." The boy would not accept his father's advice: "I need to spread my wings a little and see what the rest of the world is like. I want to travel and see the rest of America."

The father told his son "If you leave, do not bother ever coming back. You can start college now or you can leave this house and keep on going because you will never be welcome in my house again." The boy decided to leave anyway.

He left his home in Maryland and began hitchhiking across America. He picked grapes in California and he did odd jobs here and odd jobs there just to keep himself going. As is often the case, after some time, the boy became home sick. He missed his parents. He missed home. He missed having a permanent roof over his head. He missed knowing where his next meal would come from. He started hitchhiking back to

the east coast, which was his point of departure.

He got as far as Iowa, sat down on a curb somewhere and wrote a letter home: Dear Mom, I'm tired. I'm hungry. I'm lonely. I want to come home. But I don't know if Dad will let me home. Mom, you know the train track crosses our farm and near the farm is an apple tree. If Dad will let me in, I want you to tie a white towel around a branch of that tree. I will get on the train and I will look for the apple tree and check to see if there is a white towel wrapped around one of its branches. If dad still feels the same way he did the day I left when he told me not to ever come home again, I understand that there will be no white towel there and I will know that I can't come home.

The boy made it back to the east coast, near Maryland, boarded a passenger train, and started heading towards home. As the train approached the farm, he became terribly nervous. Would there be a towel there or would there not be a towel? As the train came closer and closer, he turned to the fellow sitting next to him on the train and said, "I want you to do me a favor. We are going to pass a farm with an apple tree right near the tracks. I am going to close my eyes. Just tell me if there is a white towel wrapped around a branch on that tree. I am too nervous to look myself." He was so scared that the towel would not be there, he was afraid to even look directly at the tree!

He sat on the train with his eyes tightly shut and the train passed the farm and passed the tree. The boy said to the man sitting next to him, "What happened?" He said, "Son, there is a white towel around every branch on that tree." This said, in effect, that the father could not wait for the son to come home.

This, I'havdil (distinguishing between a trivial story and a weighty spiritual lesson), is a parable of what it means "HE DESIRES REPENTANCE". The Ribono shel Olam wants us back, passionately. Just like any father who may have had disagreements with his son, at the end of the day, "as a father has mercy on his children," how much more so in the case of the

The Week Ahead

ערב יום כיפור	
Selichos	6.20am / 7.00am
Mincha	3.00pm
Candle Lighting	6.26pm
זכה & תפילת זכה & Kabbolas Yom Tov	6.26pm
כל נדרי	6.55pm
יום כיפור	
Shacharis	9.00am
Yizkor	12.15pm approximately
Mincha	4.30pm
Motzei Shabbos & Yom Tov	7.28pm
Sunday Shacharis	7.10am / 8.15am
Monday Shacharis	6.45am / 7.10am
Tuesday / Wednesday Shacharis	6.45am / 7.20am
Mincha & Maariv	6.20pm
Late Maariv	10.00pm

Mercy of our Father in Heaven, which knows no bounds. He certainly wants us back as much as any flesh and blood father would ever want his son back.

May we all merit to do a complete repentance and be sealed for a long good life of shalom, a year of redemption and salvation, and peace upon Israel.

True Friendship

Shlomo Katz (Torah.org)

R' Klonimus Kalman Halevi Epstein z"l writes: Teshuvah requires dedicating our hearts to loving our fellow Jews. Each person must focus on the ways in which each other person serves the Creator better than he, and never on the other person's faults. We must distance the troublemaker [i.e., yetzer hara] whose desire is to make divisions among us. Particularly in our times, this is the primary aim of the yetzer hara, and we must fight it with all of our capabilities. This is especially necessary during the High Holidays, when we are judged by Heaven and need mercy. Teshuvah requires being united with the common goal of serving Hashem. This is hinted at by the Gemara (Rosh Hashanah 18a) which teaches that each person is judged individually, but all are "looked upon as one," i.e., the degree to which we are one is looked at by Heaven. (Ma'or Va'shemesh [Yerushalayim 5746] II p.229)

R' Menachem Simcha Katz shlita writes: The words of the Ma'or Va'shemesh find support in the midrash Pirkei D'Rabbi Eliezer which says that, on Yom Kippur, the Jewish People are like angels. "Just as peace reigns among the angels, so peace reigns among the Jewish People. We must understand, however, that loving all Jews does not mean being apathetic about the existence of sinners among us. Rather, The Chassam Sofer explains, we must pray for sinners to repent. Loving Hashem means loving all Jews, but we do not love them at Hashem's "expense." And, loving another Jew means wanting the best for him, and the best thing for a person is teshuvah. Thus, much of our High Holidays prayers ask that all of mankind come to recognize and accept Hashem. (Simcha L'ish p.409-410)

On the Importance of Appeasing Those We Have Hurt

Our Sages teach that one cannot achieve atonement unless he appeases those against whom he has sinned. Some say that one cannot achieve atonement even for his sins against G-d unless he has properly atoned for his sins against man, and received forgiveness. (Kaf Hachaim 606:3)

Why? Because atoning for only some sins is like immersing only part of one's body in a mikveh. Obviously, one does not attain purity by doing so. (Mussar Hamishnah)

R' Avraham Halevi Horowitz z"l (16th century; father of the Shelah Hakadosh) observes:

The obligation to ask forgiveness from those we have offended does not mean doing what is commonly done, i.e., that shortly before Kol Nidrei, one approaches his friends and asks their forgiveness. Inevitably, the friend responds, "You didn't do anything for which I have to forgive you." Then, these two friends forgive each other, something that was not necessary at all, since they were always dear to each other and would never wish each other harm.

In contrast, R' Horowitz continues, enemies tend not to ask forgiveness from each other. Rather, each one says, "If he were interested in peace, he would come to me." A wise man, however, would recognize that the true sign of strength is humility, and he would take the initiative to appease his enemy, even if his enemy is in the wrong. (Emek Berachah)

R' Shlomo Zalman Auerbach z"l writes: Requesting general forgiveness for all sins that one has committed against another is effective only for minor offenses. [If one committed a more serious offense, he must specify it when he requests forgiveness.] (Quoted in Halichot Shlomo: Moadim p.44)

If one who has sinned against you does not come to you to seek forgiveness, you should make yourself available to him so that he might ask forgiveness. (Mateh Ephraim)

Because Yom Kippur does not atone until one appeases his neighbor, one should be certain to recite the following prayer (part of Tefilah

Zakkah) which is printed in many machzorim:

"I extend complete forgiveness to everyone who has sinned against me, whether physically or financially, or who has gossiped about me or even slandered me; so, too, anyone who has injured me, whether physically or financially, and for any sins between man and his neighbor--except for money that I wish to claim and that I can recover in accordance with halachah, and except for someone who sins against me and says, 'I will sin against him and he will forgive me'--except for these, I grant complete forgiveness, and may no person be punished on my account.

"And just as I forgive everyone, so may You grant me favor in every person's eyes so that he will grant me complete forgiveness."

"Forgiveness is with You so that You will be feared." (Tehilim 130:4)

R' Avraham Zvi Kluger shlita (Bet Shemesh, Israel) explains: If there were no forgiveness for sins, there would be no fear of G-d, and man would not refrain from sinning. Man would reason, "I have already sinned, so my soul is permanently stained; why not do as I please?" However, now that we know that G-d loves us and forgives our sins, we have fear of G-d and take care not to offend Him.

R' Kluger writes further: Ezra Ha'sofer gathered the generation that built the Second Temple and addressed them on Rosh Hashanah. He rebuked them for their sins, and they became heartbroken. "Don't cry!" he told them, "Today is a holy day; go eat and drink." (See Nechemiah ch.8.) Even so, despite Ezra's seemingly soft approach, the next chapter of Nechemiah relates that, a few weeks later, the Jewish People did gather for public prayer and repentance. Why did Ezra "go easy" on them at the first gathering? Because, R' Kluger explains, a broken heart can be effective only when it is preceded by a feeling of closeness to Hashem--an awareness of Hashem's love for the penitent despite his sins. (Yichud Ha'hitbodedut p.39)

To Eat or Not To Eat

Rabbi Yosef Yitzchok Chalomish

The פסוק in פרשת אמור writes the מצוה to fast on יום כיפור using the following words:

שֶׁבֶת שִׁבְתוֹן הוּא לָכֶם וְעַנְיֵיתֶם אֶת נַפְשֵׁיכֶם בְּתַשְׁעָה לַחֹדֶשׁ בְּעָרֵב מְעָרֵב עַד עָרֵב תִּשְׁבְּתוּ שִׁבְתְּכֶם

The גמרא in ברכות דף ה עמוד ב learns from here the מצוה to eat on יום כיפור - that by eating on יום כיפור and fasting on יום כיפור it is as if he has fasted on both days.

The פסוק on תר"ד אורה היים סימן ערוך שולחן ערוך asks why did the פסוק not write the מצוה to eat on יום כיפור openly - ואכלתם ביום המ'?

The פסוק answers that if the פסוק would have written 'ואכלתם ביום המ' the reward would have been for doing a מצוה of eating which is not as much as the reward for doing a מצוה of fasting.

הרב מאיר אריק זצ"ל in his ספר מנהגת פתים uses the following הידוש of the מצוה (מצוה שני - אות טו) מנהגת הינוך for an alternative answer to the question of the מצוה.

The מנהגת הינוך says that although in other areas of the תורה the amount of food for the laws related to eating is a כזית, since here the תורה uses the עינוי (lit. affliction) for the מצוה of eating, and the quantity of food to refrain from for fasting is the quantity of food the size of a date ככותבת, this מצוה to eat on יום כיפור will require eating food the size of a date כותבת.

הרב מאיר אריק זצ"ל explains that the תורה chose to use the word עינוי for the מצוה of eating instead of writing 'ואכלתם ביום המ' in order to tell us this irregularity that the amount of food to be eaten in order to fulfill this מצוה is not a כזית as in other areas of the תורה, but rather is ככותבת the size of a date.

The שדה שמד points out that since the פסוק asks why did the פסוק not write the מצוה to eat on יום כיפור openly, and does not answer that it is in order to tell us this irregularity that the amount for this מצוה is ככותבת the size of a date, we see that the פסוק disagrees with the מנהגת הינוך and is of the opinion that this מצוה is like other מצוות in that the amount of food to be eaten is a כזית.