



Ohr Yerushalayim News

סכות תשע"ט – האזינו – 22nd September 2018 - Volume 11 - Issue 12

News This Week

מזל טוב

Mazel Tov to Rabbi & Mrs Braunold on the occasion of Aviva's engagement to Jonathan Levy from Hendon.
Mazel Tov to Eli Kaufmann on his engagement to Yaeli Simon from Edgware.

Mazel Tov to Mr & Mrs Shmuli Simon on the occasion of Toli becoming Bar Mitzvah on **א' דסוכות**. The Kehilla is invited to join Toli and his family for a **שמחת בית השואבה**, on Wednesday night, from 9pm, in the new Succah, at Stenecourt, for chulent, dessert and dancing!

Mazel Tov to the Chassanim: The Rov (**חתן תורה**), Rabbi Shaya Klyne (**חתן בראשית**) and Vidi Horwich (**חתן כל הנערים**).

Kiddush This Shabbos

There will be a Kiddush this Shabbos sponsored by Laurence Ross on the occasion of his 70th birthday. The Rov, Trustees and Committee wish to take this opportunity to wish him Mazel Tov and thank him for all his efforts for the third Minyan in the morning.

Simchas Beis Hashoeivo

Men, women and children are invited to the annual Simchas Beis Hashoeivo being held on Motzei Yom Tov from 9.00pm in the Rov's Succa, 48 Waterpark Road.

Hoshanos

Those who wish to order Hoshanos can do so by adding their name to the list on the notice wall.

Hoshano Rabo

We are pleased to host a community wide event organised by PBM on Leil Hoshano Rabo, full details are on the notice wall

Simchas Torah Luncheon

As Boruch HaShem the Kehilla has grown, this year we will be holding a catered buffet lunch in place of the formal sit down luncheon. We look forward to welcoming ALL members old and new.

Embrace Spirituality

Rabbi Pinchas Winston (Torah.org)

You grew fat—thick and covered with fat. As a result, they abandoned G-d Who made them, and mocked the Rock of their redemption. (Devarim 32:15)

COMPLACENCY IS SPIRITUALLY dangerous! We were warned about it back in Parashas VaEschanan, and we are reminded of it here once again, in this week's parsha. We want the good, but we have a difficult time balancing it out with our spiritual responsibilities. As the Talmud says, "Few people eat from two tables." Materialism and spirituality USUALLY, to a large degree, come at the cost of one another.

It's simple. Just watch the way someone prays to G-d when he is financially hurting, and someone else who is financially comfortable. The distraught person pours their heart out to G-d, but the complacent one tends to use prayer as a way to just "check in" three times a day. In this world every blessing seems to also come with a curse, and vice-versa. Wealth is great, but it can lead to spiritual corruption. Health is wonderful, but it can make a person forget to thank G-d for

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

Rain on the first night of Succos

In the unlikely event of rain on the first night of Succos, the following procedure should be adhered to:

- 1) If one estimates that the rain will stop within an hour or two, one should wait before making Kiddush
- 2) If one has waited (or one has guests) and the rain has not stopped then before being allowed to eat indoors, one should make Kiddush with Shechyanu but no Leiyshuv, wash and eat at least a Keyasis (preferably two) in the Succa, before completing one's meal indoors.
- 3) If the rain stops before Bircas HaMazon one should return to the Succa and eat two Kezeisim of bread before Benching there.

We pray that **בס"ד** the above Halochos should not be required!

it. Family and friends greatly enhance the quality of a person's life, but can also take a person away from other important matters, or result in additional burdens.

The Talmud says that Torah comes out of the mouths of the poor. Every form of suffering tends to increase spiritual sensitivity, not necessarily in everyone, but in a lot of people. It is easier to sympathize with others, or empathize with them. It's very hard to relate to other people's problems if they have never been yours as well.

For a person who does not believe in G-d or the Afterlife, it's no big deal. They don't care what other people are going through so long as they don't have to go through it themselves. As far as they are concerned life is random, and it just happened to pick them to succeed. Luck of the draw, and they have no one to thank for their success.

If you believe in G-d and eternal reward, then SPIRITUAL SENSITIVITY should be the most value commodity in the universe. It's a reliable mentor. It's an honorable companion. It's the truest friend a person can ever know, or need. It not only helps a person to DO the right thing, but it helps them to figure it out when it is not so clear what it is. It's a beacon by which to steer through the spiritual storm of life, and the sturdy ship on which to survive it.

Since spiritual sensitivity is so crucial to remaining connected to G-d and acting G-dly, it is the mortal enemy of Amalek. This is why Amalek cut off the Bris Milah of the Jews he killed in battle, and then threw it Heavenward. It wasn't just the Jew he wanted to kill. It was that which he brought to the world and "imposed" upon mankind, CONSCIENCE being the most reviled of all.

This makes the battle for life the battle for spiritual sensitivity. When you hit your chest on Yom Kippur during Viduy, the Confessional Prayer, you were actually saying, "Sorry G-d for not being spiritually sensitive enough to avoid that sin, and that sin, and that sin, etc. Thanks to Yom Kippur, I AM spiritually sensitive enough to know it was a grave mistake, and I hope to fix that in the upcoming year, b"H." This is why Succos comes on the heels of Yom Kippur. So much fun after such a serious day of teshuvah and kaparah? Who doesn't enjoy going out into the succah for a week and waving the Four Species in shul each day? Who doesn't look forward to all the dancing on Simchas Torah?

Well, you certainly SHOULD look forward to it . . . if you're spiritually

sensitive, and want to remain that way the rest of the year. Let's face it, living in the succah for a week and eating out there is a BIG inconvenience. It's much easier to seat and serve everyone in the house, and I LOVE my bed. Most people do.

It's interesting that people willingly take on the same inconveniences when they go camping. When asked why they love it so much, they often talk about being reconnected to Nature, etc. But though they may not recognize it as a spiritual experience, or want to call it that, in the end, that is what they are having. They're connecting to G-d, on some sublime level, even the Atheist who loves the "Great Outdoors." During Succos, I don't stop loving my dining room table, I just start loving G-d more. I don't stop enjoying my own bed. I just start enjoying being out there with G-d more. It started in Elul, kicked into gear during Rosh Hashanah, and reached a climax during Yom Kippur, and the entire journey has been one of increased sensitivity. It was bolstered by the constant shofar blowing. Succos is the time to ENJOY all that built-up and enhanced spiritual sensitivity.

One of the rearrangements of the word "Amalek" is Ayin-Mem-Lamed, and Kuf. "Kof" is Hebrew for "monkey," and the two parts translate as, "Work of the Monkey." Because, for all their "humanness," monkeys are still animals living as animals do. Amalek says, for all our animalness, let's live like one, which is easy to do if you are spiritually desensitized.

What a curse! There are a lot of things in life that we enjoy, but which secretly kill us. There is a reason why it takes discipline to eat properly, and to exercise regularly. It's just so much more fun to eat what you want and be a couch potato. Until that is it brings a person to death's door.

And that's what Amalek does, SPIRITUALLY. He feeds you what tastes good, gives you strong drink to wash it down, and helps you make merry. He doesn't tell you that he is secretly killing you spiritually. You need Yom Kippur for that, or the final Day of Judgment.

"This is the Blessing," which is the name of the last parsha of the Torah. What is the blessing? Spiritual sensitivity, because with it, you can

become personally fulfilled and a partner with G-d in the perfection of Creation as well as your own.

Have a "Hug" Samayach by embracing spirituality.

What next? Ready for Change?

Dr Zev Davis

Yom Kippur has been and gone. What happens next?

Well, obviously that will largely depend on what we achieved up to and including Yom Kippur.

On Yom Kippur we showed Hashem and ourselves, individually and as a Tzibur, what we can achieve.

But we need to prove our ongoing sincerity, by making real changes.

Of course we all want to change for the better, but how can we try to make sure that our good intentions work out in practice?

And how do we go about it, and where can we get some ideas?

Everyone is different and no doubt many people will already have worked out their own plans, for those of us who haven't, here is a suggestion of a simple starting point: תשובה, תפילה, וצדקה

These three words encapsulate our efforts and aims during the Days of Awe.

Perhaps we can also use them for some ideas of how we can make a real change and show Hashem that we mean what we have been saying.

1. Teshuva - Perhaps this is first in the list as it underpins everything else, for it dictates that we appreciate the need to return to Hashem and that one of the ways we will do this is by making some real positive changes.

We might also include in Teshuva an improvement in our Torah learning, such as an increase in the time spent, perhaps a new Shiur, or [dare we say] less schmoozing during our seder limud.

2. Tefilla - A positive change in the context of Tefilla will mean something different for every person.

It could mean davening more slowly to ensure we say every word clearly, and to help us have more kavona [as mandated by Shulchon Oruch 51.8]. [Are we just trying to get it over and done with, or do we really mean it?]



Guest Speakers

We welcome the following guest speakers over Yom Tov:

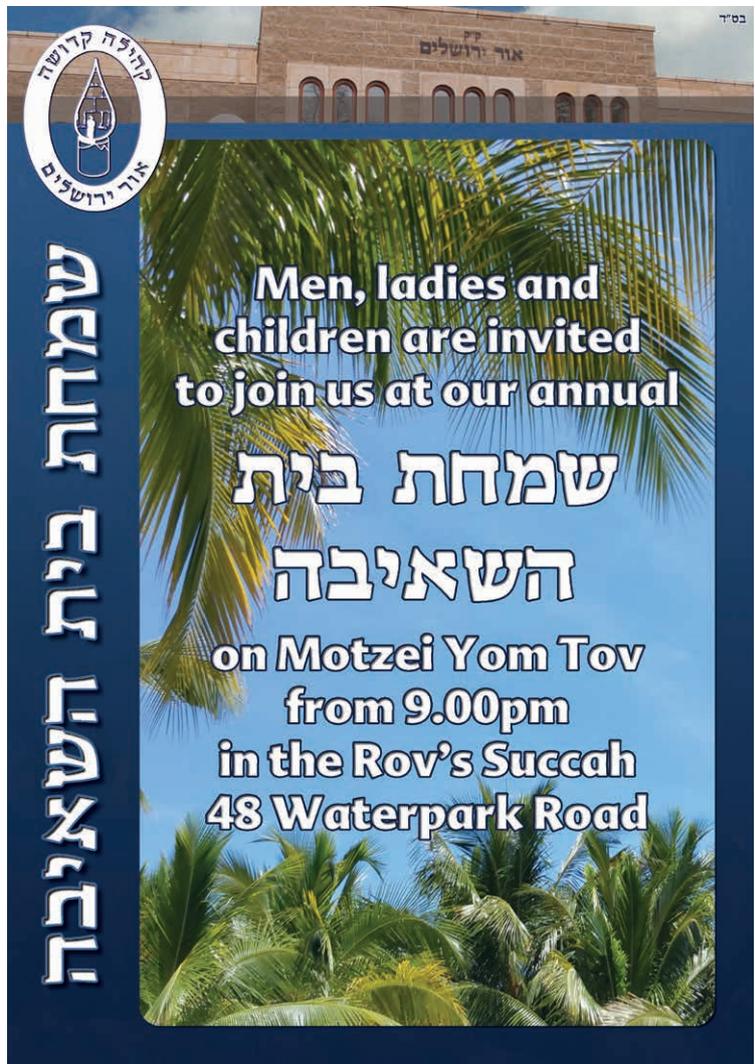
יום א סכות
R' S Morheim

יום ב סכות
Rabbi Z Reznick

שבת חול המועד
Rabbi M Stamler

שמיני עצרת
R' A Richman

שמחת תורה
Rabbi S Angel



Men, ladies and children are invited to join us at our annual שמחת בית השאיבה

on Motzei Yom Tov from 9.00pm in the Rov's Succah 48 Waterpark Road

Or it might mean coming earlier so we have more time for our davening.

For another person it might mean greater attention to not speaking during davening.

3. Tzedoka - charity. This could mean increasing what we give, but also greeting more kindly anybody who comes to merit us with giving a charitable donation.

Or putting ourselves out to do some charitable acts for our community. It could of course be that we need to improve in the area of "charity begins at home".

These are just a few starter suggestions based on תשובה, תפילה, וצדקה. There are of course many possible areas where we can try and improve ourselves and make a change for the better, which is what Hashem wants from us.

We just need to choose something do-able, and then get on and do it, thus proving to Hashem that when we said on Yom Kippur we really want to change for the better, that we really meant it and will be achieving it through the coming year.

Then we will be worthy of Hashem's brochois.

May we all merit a truly blessed year.

The Eternal People

Rabbi Ben Tzion Shafier (Torah.org)

"Remember the days of old; study the years of generation after generation; ask you father and he will relate it to you, your elders and they will tell you." — Devarim 32:7

As one of his final addresses to the Jewish nation, Moshe Rabbeinu gave this counsel for the generations:

Rashi explains that the words "understand the years of generation after generation" as a criticism against the Jewish people. "If you had paid attention to history, you would see that HASHEM has the power to care for you and that He will bring you to the days of Moshiach and the World to Come."

Rashi seems to be saying that by studying Jewish history, a person will come to a powerful faith in HASHEM.

The problem with this Rashi is that just the opposite seems to be true.

A study of Jewish history shows an oppressed people chased from exile to expulsion, from tyranny to oppression. From the destruction of the second Bais HaMikdash until now, the Jewish people have lived through every imaginable horror inflicted on man.

We have lived through the Crusades, the Spanish Inquisition, blood libels, pogroms, persecutions, mass murders and the Holocaust. Throughout the annals of mankind, everything changes: beliefs, culture, language, dress, and modes of government. It seems that there is only one constant, one immutable law of nature. Everyone hates the Jews.

This being the case, how can Rashi tell us that studying these events will strengthen our emunah? Quite the contrary, they seem to be a great challenge to our faith.

The answer to this question is based on seeing the big picture and the reasons behind what happens.

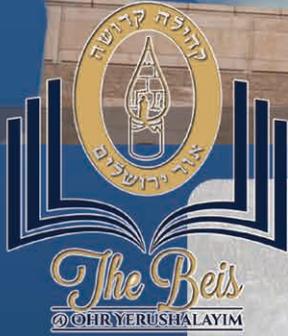
When you look out the window of a plane, you experience a change of perspective. As the plane taxis to the runway, the world is in normal relief. Houses are the size they always are. Cars are just as they should be. However, as you take flight, a perspective shift begins. The normally large apartment buildings begin to shrink. Highways start to look like ribbons winding around in patterns, and entire blocks of houses appear like models set in orderly patterns.

At 35,000 feet, you see the world in a wholly different manner. Patterns emerge. Neighborhoods can be identified. Cities can be seen for their true size and scope, and your entire viewpoint changes.

This is a powerful moshol to life. While we live life on ground level, we only understand it at 35,000 feet. In the thick and thin of our daily routine, it becomes impossible to see the larger patterns. At 35,000 feet, we begin to understand the bigger picture. A historical perspective allows us to see the rhyme and reason behind things.

This seems to be the answer to this Rashi.

The inexplicable reality is that we the Jews have survived. After millennia of torture and oppression, this nation is still intact. Oddly enough, of all the ancient peoples, the only one that remains is the



The Beis @ Ohr Yerushalayim invite you to join the evening Chaburos starting a new מסכת on Wednesday כ"ד תשרי, 3rd October

בס"ד

	8.15pm	9.15pm
Sunday	Gemoro Shiur (מסכת מכות) Rabbi Zecharia Reznick Shiur Room 1	Iyun Shiur (מסכת ברכות - ביצד מברקין) Rabbi Dovid Eisenberg - 9.00pm Shiur Room 1
	Bekius Shiur (מסכת ברכות) Rabbi Shaya Klyne Shiur Room 2	Dirshu Mishna Berura Rabbi Shaya Klyne Shiur Room 2
Monday	Gemoro Shiur (מסכת ברכות) Rabbi Berel Cohen Shiur Room 1	Dirshu Mishna Berura Rabbi Shaya Klyne Shiur Room 2
	Bekius Shiur (מסכת ברכות) Rabbi Shaya Klyne Shiur Room 2	
Tuesday	Gemoro Shiur (מסכת מכות) Rabbi Zecharia Reznick Shiur Room 1	Dirshu Mishna Berura Rabbi Shaya Klyne Shiur Room 2
	Bekius Shiur (מסכת ברכות) Rabbi Shaya Klyne Shiur Room 2	
Wednesday	Gemoro Shiur (מסכת ברכות) Rabbi Berel Cohen Shiur Room 1	Dirshu Mishna Berura Rabbi Shaya Klyne Shiur Room 2
	Bekius Shiur (מסכת ברכות) Rabbi Shaya Klyne Shiur Room 2	
Thursday	Gemoro Shiur (מסכת ברכות) Rabbi Berel Cohen Shiur Room 1	Dirshu Mishna Berura Rabbi Shaya Klyne Shiur Room 2
	TCK (Torah, Cholent & Kugel) Guest Speaker Shiur Room 2	

Shiur Room 1 Entrance via foyer
Shiur Room 2 Entrance via side door

For more Information or to arrange a chavrusa please contact Rabbi Shaya Klyne on 07879 737 330 shayaklyne@gmail.com
 Binyomin Dunner on 07817 374 349 or Rafi Black on 07731 089 139

Jews.

Where is the Egyptian monarchy now? The Greek / Syrian dynasty? The powerful Roman Empire? All of these "great" nations had their moments. Their star shone bright for a time, but now they are gone, never to be heard from again. Of all the ancient peoples, we alone survive. The lone wolf amongst the 70 nations – always hated, hounded and oppressed – she alones survives while all the powerful enemies that loom over her are no more.

But even more than that, we now find ourselves back on our land. We occupy the very same cities described by the Navi'im. We have again settled the places where our forefathers walked. Never in the course of history has an indigenous people been exiled, remained intact generation after generation, and then reclaimed their homeland – a land they left almost twenty centuries earlier. It is so remarkable that it forces a person to stop and ask, "Is it possible?!"

The final piece in the puzzle is that we have kept our ways. We study the same Torah that echoed in the Batei Medrashim of ancient Rome. We keep the same mitzvahs with the same precision as did the Jews who lived during the first Bais Hamikdash. We wear the same tefillin with the same ten criteria as did the Jews who lived during the time of Dovid Ha'Melech. Rav Yonason Eibichitz defines this as a miracle even more stunning than the splitting of the Red Sea.

If one studies these phenomena, he will quickly recognize that they can't be. According to all the laws of nature, according to the natural proceeding of man, the Jewish nation shouldn't exist. We should have been wiped off the face of this planet long ago. Yet, we survived and we flourish. To this day, we adhere to our G-d, and now we find ourselves back in our homeland, as alive and as vibrant as ever.

The message is clear to anyone who wishes to see it. The Jewish people is an exalted and mighty nation. We are HASHEM's people. With a unique destiny and role to play amongst the nations, HASHEM shepherds us from country to country, from exile to exile, all the while keeping us separate and holy, maintaining us as His Chosen nation. Our very existence is the greatest proof of the Master Who watches over and protects us. It is incumbent upon us to study this phenomenon and understand its implications, thereby gaining strength in our emunah to truly trust in HASHEM and devote ourselves to His service. May HASHEM hastily usher in the Moshiach to bring us all back to our land to serve HASHEM fully.

The Unpopular Populous Alba H Jackson (Shortvort.com)

What are the differences between the Aravah that may be used in the Arba Minim and the Tzaftzafah (populous alba) that may not be used in the Arba Minim?

1. The Aravah's stem is red, whilst the Tzaftzafah's is white.
2. The Aravah's leaves are long and thin, whereas those of the Tzaftzafah are short and rounded.
3. The Aravah's leaves have smooth edges, while the Tzaftzafah's edges are serrated. (Gemara Succah 34a) What is the significance of these three distinguishing features? We are taught that the Arba Minim represent four types of Jew, with the Aravah (which has no taste or smell) alluding to a Jew who is devoid of anything spiritual – he has learnt no Torah and performed no Ma'asim Tovim (good deeds). Yet we know that every Jew has three characteristics without which it is questionable whether he really is a Jew: Bayshanim (a sense of shame), Rachmanim (merciful), Gomlei Chasadim (kindness).

Rav Tzvi Hirsch Ferber explains that these three qualities are hinted at in the three signs of a kosher Aravah:

1. An Aravah must have a red stem, which refers to the trait of a sense of shame, for when a Jew is rebuked his face goes red because he is embarrassed by his shortcomings.
2. The quality of mercy is hinted at by the smooth, gentle edge of the leaf; not serrated which would mean sharp and causing pain.
3. An Aravah must have long, thin leaves as opposed to the Tzaftzafah's short, round leaves. The latter catches all the water that falls on it, and it trickles down to its own stem. However, if rain falls on long thin leaves, it trickles off and falls onto other leaves, alluding to the attribute of kindness.

The Week Ahead

שבת פרשת האזינו

Mincha & Kabbolas Shabbos	6.55pm
Candle Lighting	No later than 6.55pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.57am
1st Mincha	1.32pm
2nd Mincha	6.45pm
Rov's Shiur	Following
Motzei Shabbos	7.57pm

ערב סכות

Shacharis	7.15am / 8.20am
Mincha & Kabbolas Yom Tov	6.50pm
Candle Lighting	6.50pm

יום א סכות

Shacharis	9.00am
Mincha followed by a Shiur by R' Sammy Morheim	6.45pm

ליל ב סכות

Maariv	7.52pm
Candle Lighting	Not before 7.52pm

יום ב סכות

Shacharis	9.00am
Mincha followed by a Shiur by Rabbi Z Reznick	6.45pm
Maariv & Motzei Yom Tov	7.49pm

חול המועד

Shacharis	7.15am / 8.30am / 9.30am
Mincha & Maariv	6.45pm
Late Maariv	10.00pm

שבת חול המועד

Mincha & Kabbolas Shabbos	6.38pm
Candle Lighting	6.38pm
Seder HaLimud	8.40am
Shacharis	9.00am
Mincha followed by a Shiur by Rabbi M Stamler	6.29pm
Maariv & Motzei Shabbos	7.39pm

הושענא רבה

Shacharis	7.00am / 8.30am
Mincha & Kabbolas Yom Tov	6.33pm
Candle Lighting	6.33pm

שמיני עצרת

Shacharis	9.00am
Mincha followed by a Shiur by R' A Richman	6.30pm

ליל שמחת תורה

Maariv	7.35pm
Candle Lighting	Not before 7.35pm

שמחת תורה

Shacharis	8.30am
Mincha followed by a Shiur by Rabbi S Angel	6.25pm
Maariv & Motzei Yom Tov	7.32pm

אסרו חג

Shacharis	6.40am / 7.15am / 7.55am
Thursday Shacharis	6.45am / 7.10am / 8.00am
Friday Shacharis	6.45am / 7.20am / 8.00am
Mincha & Maariv	6.25pm
Late Maariv	8.00pm