



Ohr Yerushalayim News

סוכות תש"פ – האזינו – 12th October 2019 - Volume 12 - Issue 12

News This Week

מזל טוב

Mazel Tov to the Chassanim: The Rov, Adam Bookman and Donny Wilks.

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 Kiddush & Luncheon

There will be Kiddush available in the marquee after Shacharis. We will once again be holding a catered 3 course buffet lunch following davening. We look forward to welcoming members old and new.

Probably The Best Simcha In The World

Joseph Rosenhead

I'm sure many of you are familiar with the advertising tagline used by the beer manufacturer, 'Carlsberg': "Carlsberg don't do [insert here], but if they did they would probably be the best [insert here] in the world".

Over the years, they have produced adverts depicting the best imaginable supermarket, barber shop and pub football team, to name but a few. However, one advert they haven't yet made, as far as I'm aware, is: "Carlsberg don't do simchas, but if they did they would probably be the best simchas in the world". I can just imagine what this would look like: It would be a simcha that started and finished on time. There would be headphones on each table for guests to wear that automatically translated the droshas into the required language for each person. There would be a plethora of food to choose from. Also, there would of course be an open bar, but with only one specific choice of drink available (naturally). However, perhaps the reason why this advert hasn't been made is because this particular tagline-or something similar to this- has already been used, in the fifth perek of Maseches Sukkos.

The Mishnah (51a) says: "Whoever did not see the 'Simchas Beis Hashoeiva' never saw simcha in his days". Perhaps unsurprisingly in light of such a categorical statement, there is a debate as to what exactly was the cause of this simcha that it should justify the title, 'the best simcha in the world'? Rashi (50a) and the Bartenura learn that the simcha experienced at this time was a direct result of the water-drawing ceremony itself. Whereas, the Rambam (Hilchos Lulav 8:12) argues that the unique simcha experienced was in fact an expression of simchas yom tov; for Hashem says specifically on Sukkos, "Usmachtem lifnei Hashem" (Vayikra 23:40). I would also like to suggest my own explanation as to why this occasion evoked such a unique sense of joy.

For the past few years, I have had the z'chus of learning an evening seder with my father-in-law (having your father-in-law as a chavrusa is

not actually as daunting as you might think). A few weeks ago, we came across a fascinating Aruch Laner (Makkos 10a). He quotes the Yalkut Shimoni in Parshas Emor: "Why did Hashem command Klal Yisroel to sit in a sukkah after Yom Kippur? So that if it was decreed on Yom Kippur that they were deserving of exile, Hashem would consider [their entering into the sukkah] as though they had been exiled". The Aruch Laner asks two questions on this Midrash: Surely Yom Kippur is the day when our sins are forgiven, therefore how can it be that we would still warrant being sent to galus even after Yom Kippur? Furthermore, if our sins are not actually forgiven, then why is galus the only punishment that is still applicable after Yom Kippur? The Aruch Laner bases his answer to these questions on the Midrash in the gemoro Yerushalmi Makkos (2:6), which we are of course all familiar with following the Rov Shlit"a's Shabbos Shuva drosho. The Midrash says, 'What punishment should be given to those who sin?' The response given by 'Nevuah' is that they are deserving of death. However, Hashem's response is that they should do teshuva to atone for their aveiros.

The Aruch Laner understands this gemoro Yerushalmi as follows: According to 'Nevuah', a person is deserving of death for any aveirah -regardless of its severity- for when one does an aveirah one essentially "kills" their own 'tzelem Elokim', consequently the punishment for murder is death. Whereas, Hashem maintains that eventhough 'al pi din' one should be punished with death, one can nevertheless still do teshuva. Yet, the Aruch Laner notes that regular people are only ever capable of doing teshuvah out of fear (See Rambam- Hilchos Teshuva 10:1) and the gemoro in Yoma (86b) says repenting out of fear only converts one's intentional sins into accidental sins (Yoma 86b). Therefore, even though Hashem says one can do teshuva, for most people, this amounts to downgrading one's intentional sins to the status of accidental sins.

Hence, with this interpretation of the Midrash in the Yerushalmi, the questions on the Yalkut Shimoni are subsequently resolved. On Yom Kippur, Hashem gives a person the opportunity to do teshuva for their aveiros, rather than receive the punishment of death for killing their 'tzelem Elokim' as a result of these aveiros. However, in general, teshuva only helps to downgrade these 'killings' from intentional to accidental. Meaning, after Yom Kippur one is specifically considered as someone who 'killed' accidentally. The way to atone for such an aveirah is through being exiled to an ir miklot. Hence, similarly the way for us to do teshuva for accidentally killing our 'tzelem Elokim' is through being exiled to the sukkah.

This Yalkut Shimoni presents a whole different perspective on the Yom Tov of Sukkos. The avodah of Sukkos is to atone for killing the 'tzelem Elokim'. Yet, perhaps in addition to sitting in the sukkah, there is in fact another way one can achieve this kaparah over the course of Sukkos.

In Bava Metzia 59a it says: "Anyone who humiliates someone else in public, it is as though he has spilled blood". The Maharal (Nesivos Olam- Nesiv Ahavas Reya: 1) asks on this gemoro, why is there this fundamental link between murder and embarrassing someone? He answers that just like when someone is killed their 'tzelem Elokim' is destroyed (Bereishis 9:6), so too when one is humiliated their 'tzelem Elokim' is destroyed. The Maharal maintains that recognising a person's innate value is the definition of recognising the 'tzelem Elokim'. Through shaming someone this consequently shows that a person does not acknowledge the intrinsic value of someone else; he has killed their 'tzelem Elokim'.

Yet, what is the opposite of disregarding another person's self-worth? It is showing appreciation for another person. Therefore, I would suggest the way one atones for their apathy towards their own 'tzelem Elokim' (in doing aveiros), is through demonstrating one's enjoyment in being in the company of other people. The sense of achdus created from enthusiastically participating in communal activities, provides unequivocal proof that one appreciates another person; that one appreciates the 'tzelem Elokim' within every person.

Hence, perhaps this is what the mishna means by: "Whoever did not see the 'Simchas Beis Hashoeva' never saw simcha in his days". The overwhelming simcha of this occasion was due to having the opportunity to complete the kaparah of Yom Kippur. The means to achieving this was specifically through attending the water-drawing ceremony. For this was the opportunity for people to come together en masse after Yom Kippur and in celebrating together, actively express one's appreciation for the 'tzelem Elokim' within every person. Indeed, this idea is perhaps supported by the gemoro's description of the 'simchas beis Hashoeva' celebrations (53a). One song that was universally sung by those dancing at the 'simchas beis hashoeva' was, "Happy is he who did not sin; and he who sinned should repent and Hashem will forgive him". Why was a song about 'teshuva' sung at this occasion? Perhaps this was because through this communal celebration, klal yisroel as a whole finally completed their teshuva from Yom Kippur. So when we, as regular people, come together to celebrate our 'simchas beis hashoeva', let's have in mind that through our communal singing and dancing we are not merely commemorating the simcha experienced at the 'simchas beis hashoeva' in the times of the Beis Hamikdash. Rather, we are actively performing the fundamental component of this celebration. For it is specifically through celebrating together, that we can ultimately complete our kaparah from Yom Kippur for the aveiros committed over the past year. Which is indeed, the best simcha one can have in the world; as it says in Maseches Taanis (30b), there is no happier day for the Jewish people than Yom Kippur, for this is a day of 'selicha' and 'mechila'.

Turning Things Around

Jake Lewis

I will hide my face from them and see what their end will be. For they are a generation of reversals...

The Be'er Mayim Chaim says that the pasuk does not seem to provide us with any clues concerning the meaning of the "reversals." Rashi suggests that the pasuk criticizes us for reversing Hashem's gracious attitude towards His people to one of anger.

Another approach takes note of the fact that almost all personality characteristics and traits – even those commonly assumed to be "bad" – can be put to good use. Passion, which so often attaches itself to improper objects, can and should be utilized in the performance of mitzvos with zeal and alacrity. Our pasuk decries our reversal of midos, in using passion for transgressions rather than mitzvos, and laziness in the performance of our Torah obligations.

We might also explain our pasuk as speaking favorably about Klal Yisrael! In Habakuk it's written, "In wrath, remember/ mention to be merciful." The Maharsha explains this to mean that even when He speaks of Divine anger and retribution, He manages to invoke the concept of compassion, even if only to state that He will not be employing it.

The significance of this is as follows. Hashem's uttered dibbur packs a powerful punch. It is not easily changed, even if people have done teshuvah. As a hedge against the repentance that Hashem looks for, He formulates His gloomy forecasts with words that are broad enough to be adapted to a different meaning, should the need arise. In wrath, He mentions being merciful, so that people can reverse the original intent through their teshuvah. "Where it was said to them, lo ami / You are not My people," it will be said to them, "Children of the living G-d/ kel." "Lo" is the word with the greatest punch in the first phrase – you are NOT my people. The two letters of lo are literally reversed through teshuvah, and become kel, G-d.

So it is with Hashem's gezeros. He phrases His powerful dibbur in such a way that their impact can be turned around in a different direction. It is important to know, however, that this reversal takes place primarily within Man's heart. Tzadikim react to tragedy and retribution by refusing to accept it as evil. They resolve in their hearts that whatever comes from

Hashem must be good and only good. In effect, they reverse din and turn it into rachamim.

This is no game, and no mistake. What they sense is something quite profound – that din and rachamim are not opposites, not contradictory facets. Only one of those is "real." Chesed and rachamim are primary; din is a necessary outgrowth of the others. While we don't see them or usually experience them as the same – they do have quite different consequences – we can intellectually understand that there is chesed at the core of all din.

Some people, like tzadikim, do a much better job of understanding this than do others. When they do, they actually change the course of His conduct from din to rachamim! The reason for this is that din is restrictive. It limits the display of Divine goodness; it is a form of hester panim. When the tzadik discovers and asserts the presence of Hashem locked into the din, he changes its very nature. By making the presence of Hashem manifest, it no longer functions as din, and can morph into chesed.

Din is thus "sweetened" by chesed, and the person remains enveloped by Divine compassion.

Perek 32, posuk 20

Objectivity & Rationality on Yom Tov

Boruch Mordechai Michaels

(Adapted from a Shiur by Rav Dovi Fischer)

15:2 states: "This is my G-d I will build him a sanctuary."

The Gemora in Shulchan Aruch gives 2 explanations as to what this means:

1. I will make this world beautiful before G-d with Mitzvot. I.e: I will do all the Mitzvot in the most beautiful way I can.

a. עשה לפניו טובה נאה, ולולב נאה, ושופר נאה, ציצית נאה, lulav, shofer, tzizit etc..."

2. אבא שאול: I will emulate G-d. Just like he is merciful and compassionate so will I be merciful and compassionate.

Why do I need a second answer? Is אבא שאול arguing or just adding depth to the first answer?

Rav Sholom Eizen ztl was an expert in checking Arba Minim. People would travel to him to check if their Lulav or Etrog was מהודר (beautiful.) Once, a young man came with a beautiful, expensive Etrog. The Rav said to him: "It is definitely a beautiful Etrog, but purchase a cheaper Etrog and buy a present for your wife for Yom Tov."

Maybe what אבא שאול is trying to emphasize, is that doing Mitzvot objectively without thinking about the purpose & rationale underlying the Mitzvah can result in overlooking the reason as to why G-d has given us the Mitzvah in the first place. Rav Dovi Fischer suggests that when we spend too much time focused on the objectivity of a Mitzvah then we can sometimes miss the point.

The Gemora in Shulchan Aruch states:

תנו רבנן: חייב אדם לשמח בניו ובני ביתו ברגל, שנאמר ושמחת בחגך, במה משמחם - בין רבי יהודה אומר: אנשים בראוי להם, ונשים בראוי להם - בין, ונשים במאי? תני רב יוסף: בבבל - בבגדי צבעונין, בארץ ישראל - בבגדי פשתן מגוהצין. תניא, רבי יהודה בן בתירא אומר: בזמן שביית המקדש קיים - אין שמחה אלא בבשר, שנאמר וזבחת שלמים ואכלת שם ושמחת לפני ה' אלהיך. ועכשיו שאין בית המקדש קיים - אין שמחה אלא בין, שנאמר ויין ישמח לבב אנוש

The Gemora explains that a man is obligated to make his family enjoy Yom Tov. Fundamentally, every person enjoys something different about Yom Tov. The Gemora states that on Yom Tov men enjoy drinking wine, women enjoy wearing nice clothes and that in the times of the Beit Hamikdash eating meat was a fundamental part of the Chag.

The man in the above story wanted to do the Mitzvah of Etrog correctly. That was part of his Simchat Yom Tov. However, it wasn't necessarily part of his wife's Simchat Yom Tov.

This approach can be applied to all areas of Yiddishkeit. Rav Dovi Fischer quotes the phrase: Don't buy Frum at someone else's expense.

The Torah Reading for Shabbos Chol Hamoed is from קהלת. In the 3rd Perek, the Pesukim list different emotions and actions whilst emphasizing that each of them has their own time and place. Eg: עת להרוג ועת להפוא עת, לקרוץ ועת להבנות.

All the עת words are preceded by a lamed:להרוג. However, the words: "To eulogise and To Dance", are an exception to this rule; they do not have a lamed preceding them. Why is this?

The Gemora in Shulchan Aruch quotes a Gemora in יז א:

תנו רבנו: מבטלין תלמוד תורה להוצאת המת ולהכנסת כלה
 There are few occasions where it is suitable to stop learning Torah.
 להוצאת המת ולהכנסת כלה are two of these occasions.
 This portion of קהלה teaches us that there is a time for everything. A time to make war, a time to make peace, a time to love and a time to hate. There is a time to learn Torah. There is also a time to dance at a wedding and a time to mourn at funeral.

Rav Dov Fischer requests of Yeshiva students returning home during Bein Hazmanim to occasionally take their heads out of their Gemora and to spend quality time with family.

To conclude, what is the raison d'être behind our Yom Tov? Is it an opportunity to spend time with family? Is it a time to learn some Torah? Is it a time to relax and sleep? As the Gemora in פסחים implies, every person enjoys something different about Yom Tov. Be'Ezrat Hashem may we be able to enjoy our Yom Tov whilst being respectful of contrasting ways others take pleasure in it.

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 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.

Succos Q&A

Kids

1. How many extra bulls are brought on sukkos, and what do they represent?
2. What brocho do we say before we shake the arba minim?
3. What is the earliest time in the day one can shake the arba minim?
4. What are the guests we invite into our sukkahs called, and how many of them are there?
5. What megillah do we read on sukkos?

Adults

1. Why do we say the brocho on the lulav, al nitilas lulav not the other minim?
2. Why do we sit in sukkahs on sukkos?
3. Where do we learn to be happy on Shemini atzeres?
4. What is the maximum height of a sukkah?
5. What do the arba minim represent? however what does this have anything to do with sukkos?

we take all four to show a sign of the unity of the Jewish people. someone who has good deeds but does not learn and the arava has neither. On succos but does not have good deeds, the 'sods' had small but do not produce fruit it represents good midos, the lulav have no smell but produce fruit is like someone who likes Torah 5. The esrog being edible and has a nice smell, represents someone who learns and 4. 20 amos sameyach", The word "ach" comes to include Shemini Atzeres. 3. The posuk discussing the mitzvah of happiness on sukkos says, "vehayisa ach that we sat in in the desert. hacvod that protected us in the desert, R' Akiva says it is because of the ananei 2. This is a machlokes in the gemora, R' Eliezer holds that it is to remember the ananei however not on the toful. rest of the minim which are the toful. One always makes the brocho on the ikar this saying that as it is the most important, the tallest it counts as the ikar, rather than the 1. The gemora answers because lulav is the tallest of all them all. The Mecham qualifies

אדונים
1. 70. Jews are meant to be a light to the nations, in Judaism there are 70 nations of the world. 2. Al nitilas lulav 3. Alos, daybreak. 4. Uzhpizin, 7 5. Kohles

The Week Ahead

שבת פרשת האזינו

Mincha & Kabbolas Shabbos	6.07pm
Candle Lighting	No later than 6.07pm
Shacharis	9.15am
סוף זמן ק"ש	10.12am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	6.00pm
Rov's Shiur	Following
Motzei Shabbos	7.09pm

ערב סוכות

Shacharis	7.15am / 8.20am
Mincha & Kabbolas Yom Tov	6.03pm
Candle Lighting	6.03pm

יום א סוכות

Shacharis	9.15am
Mincha followed by a Shiur by Rabbi Noach Baddiel	5.55pm
Maariv	7.05pm
Candle Lighting	Not before 7.05pm

יום ב סוכות

Shacharis	9.15am
Mincha followed by a Shiur by Rabbi Y. A. Sofer	5.55pm
Maariv & Motzei Yom Tov	7.03pm

חול המועד

Wed - Thurs	7.10am / 8.30am / 9.30am
Mincha & Maariv	5.55pm
Late Maariv	8.00pm
Fri	7.10am / 8.30am / 9.30am

שבת חול המועד

Mincha & Kabbolas Shabbos	5.51pm
Candle Lighting	No later than 5.51pm
Shacharis	9.15am
סוף זמן ק"ש	10.18am
Mincha followed by a Shiur by Rabbi Jacob Rubinstein	5.45pm
Motzei Shabbos	6.54pm

הושענא רבה

Shacharis	7.05am / 8.30am
Mincha & Kabbolas Yom Tov	5.47pm
Candle Lighting	5.47pm

שמיני עצרת

Shacharis	9.15am
Mincha followed by a Shiur by Rabbi Shaya Klyne	5.40pm
Maariv	6.50pm
Candle Lighting	Not before 6.50pm

שמחת תורה

Shacharis	8.30am
Mincha followed by a Shiur by Rabbi Asher Richmond	5.40pm
Maariv & Motzei Yom Tov	6.48pm

אסרו חג

Shacharis	6.40am / 7.15am / 7.55am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	5.40pm
Late Maariv	8.00pm
Fri	6.45am / 7.20am / 8.00am



אור ירושלים קהילה קדושה

We are delighted to welcome our guest speakers over Yom Tov

סכות יום א
R' Noach Baddiel

סכות יום ב
R' Y. A. Sofer

שבת חול המועד
R' Jacob Rubinstein

שמיני עצרת
R' Shaya Klyne

שמחת תורה
R' Asher Richman

Guest Speakers

FEDERATION