



Ohr Yerushalayim News

19th August 2026 - Volume 19 - Issue 12 - האזינו - יום כפור תשפ"ז

News This Week

Kiddush

There will be a Kiddush following Davening sponsored by Yoel Smus in honour of the recent Yahrtzeit of his mother, ימימה בת אברהם

שבת שובה דרשה

The Rov will be giving a Droshe following שחרית on שבת and R' Shaya will give a Droshe following the second Mincha

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Shabbos, 8th Tishrei - Zev Ritvo for his mother

Thurs, 13th Tishrei - David Wolfson for his mother

Title What You Do Is Important

Rabbi J Rubinstein

A young Rabbi learning in a Kollel in Jerusalem, received an invitation to a wedding, but he did not recognise any of the names on the invitation. He went to the wedding, and did not know a single person who was there. But the bride saw him, called him over, and explained why he had been invited.

Some time earlier, she had been working as a librarian, and he had been doing some research in the library. One day he brought his sandwiches with him, and after eating them, recited "Benching". She overheard him and went to him and asked a question. She was no longer religious, but her father had been religious and she remembered him saying "Benching". However, in the third blessing of "Benching" he had said the words שלא נבוש (That we should not be ashamed) ולא נכלם (And should not be embarrassed), but he had never said another phrase, ולא נכשל (and we should not stumble), which she had heard the young man recite, where did he get it from? He took a note of her address, and a few weeks later sent her a small Siddur which had the words שלא נבוש (and we shall not stumble) in the text of "Benching", which he underlined.

He did not know that she was, at that time, dating a non-Jewish man, and could not make up her mind whether to go ahead with becoming engaged to him or not. She resolved (pressed by the young man,) that by a certain day she would decide. On that very day, the Siddur arrived with the words meaning "And we should not stumble" underlined. She took that as a sign, and broke off the relationship. Sometime later she met a young Jewish man and now they were getting married. Of course, the young Rabbi knew absolutely nothing about all this, but the bride remembered what had happened, and sent him an invitation. (Story retold by Mr. Avi Shulman in his book "Candlelight")

That was an instance in which somebody did a Mitzvah, he could easily have not done, and actually discovered the extraordinary consequences of his action. In reality, Hashem monitors every action we take; and every Mitzva we do, has enormous consequences. But Hashem usually conceals from us the chain of cause and effect regarding our Mitzvos. On Yom Kippur, when hopefully we pause for reflection about our lives, we should remember, in the eyes of Hashem, each one of us is important, and what we do is of immense significance. In the words of Rav Aharon Kotler (Sefer Mishnas Rav Aharon Page 151) "A person is obliged to contemplate and recognise



the great importance of his existence, and the power of the deeds which can come from that recognition. This is a great cause of improving our deeds, more than anything else"

I would suggest, we can borrow the words of the captain of the ship in which the prophet Jonah travelled, and which we read about on Yom Kippur. In the middle of a storm, Jonah remained asleep, and the captain said to him מה לך נרדם?!" "What are you doing asleep?!" We live in stormy times, on the international scene, particularly where Israel is concerned, who can say what will happen next? On a personal level, we all know of people who have unexpectedly become seriously unwell. And all kinds of other problems which are beyond our control. To tell ourselves, "Whatever I do, will make no difference," is just an easy get out. Perhaps we cannot say as Jonah did, כי בשלי הסער, "הגדול הזה" "This whole storm is because of me" (Jonah Chap.1:12). But we are not entitled "To go to sleep", our actions do affect the course of the storm. On this Yom Kippur, we must resolve to upgrade our fulfilment of the Torah. We do believe that תשובה תפילה וצדקה ותשובה תפילה וצדקה "And repentance and prayer and charity avert

Davening Times

פרשת האזינו

Mincha & Kabbolas Shabbos	7.02pm
Candle Lighting	No later than 7.02pm
Shacharis	7.25am / 9.15am
Mincha followed by Shabbos	1.30pm / 6.55pm

Shuva Droshe	
Ma'ariv & Motzei Shabbos	8.04pm

ערב יום כפור

Selichos	6.50am / 8.00am / 9.15am
Mincha	3.00pm

ליל יום כפור

Candle Lighting	No later than 6.57pm
Kabbolas Yom Tov & תפילת זכה	6.57pm
כל נדרי	7.20pm

יום כפור

Shacharis	9.00am
Yizkor	Approximately 12.15pm
Mincha	5.00pm
Maariv & Motzei Yom Kippur	7.59pm
Tuesday	6.40am / 7.15am / 7.55am
Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	6.50pm
Late Maariv	10.00pm

the evil decree" The actions of each one of us, do make a difference. May we succeed in averting any evil decrees, and may we and all Israel be inscribed ליום טובים ולשלום—"For a good life and for peace".

Unstoppable Force

Rabbi Mordechai Kamenetzky (Torah.org)

The final song of Moshe's life is read this week. Appropriate as a prelude to Yom Kippur, it talks about the great potential that the Jewish nation has within its very essence. Moshe tells us to "Remember the days of yore, understand the years of generation after generation. Ask your father, and he will relate it to you, and your elders, and they will tell you" (Deuteronomy 32:7-8). He reminds us of the glory days, when Hashem asked us to be His chosen people, accepting the yoke of Torah observance. But Moshe does not stop there. Using our tremendous capacity as a role of responsibility, he warns us of the calamitous effect if we waste or misuse our talents. Despite the harrowing foreshadowing of disaster, however, the verses of misfortune contain a message of hope as well. Moshe once again warns us of Hashem's potential wrath; yet a blessing lies within his curse, defining the very essence of the physiological indestructibility of the Jewish nation.

In predicting calamitous repercussions of sin, Moshe speaks for Hashem and declares, "I shall accumulate evils against them. My arrows I shall use up against them." What does that mean?

Rashi explains the verse according to a Talmudic explanation in Tractate Sotah. "My arrows will come to an end, but they themselves will not come to an end."

The question is obvious. Is G-d's quiver limited? Can the L-rd ever be bereft of ammunition? How is it possible that the Heavenly arsenal, equipped with more power than an atomic armory, will spend its ammunition without achieving total annihilation?

Reb Yosef Friedenson, editor of Dos Yiddishe Vort, tells the story of how he and a group of friends were in a smithy shop in the iniquitous labor camp in the town of Starachowice. The camp was notorious, and though the overseer of the factory in which they worked, a man named Pape, treated them kindly, one mistake meant that a German guard would treat them as saboteurs and shoot them dead.

Assigned to the Herman Goering works one Shmini Atzeres, they were not told what their job was for that day. And so, to fulfill their holiday spirit, they broke out in a traditional song, Ain Adir kaHashem, Ain Baruch k'ben Amram.

Pape was shocked. Despite the torture the humiliation, and the endless poison-tipped arrows of the Holocaust, these people were singing!

"Why are you Jews singing?" he asked incredulously. "Do you have it so good that you can sing?"

The group explained the words of the song to Pape, going through each stanza, including those that read, "there are no wise men like the scholars of the Torah, and there is no redeemer like Hashem." Pape was astonished. "After all the torture that you have been through, do you really still believe this?" Immediately, one of the younger members of the group, not a particularly religious lad, jumped up with an emphatic, "Yes!" And then each member of the troupe shouted their endorsement as well. "Of course! Surely! Without doubt!" One by one, each of those in the work-force-turned-choir exclaimed his unyielding approval.

Pape soon understood that he was dealing with an indestructible people. He gesticulated wildly with both arms and declared, "I don't know how the Führer will ever get rid of you!" With that, he walked away and let them continue their relentless commitment to their unshakeable, indestructible faith.

Noted scientist Isaac Asimov compiled a book of 3,000 interesting facts about the universe, history, and science. In it he deals with a longstanding question: "What would happen if an irresistible force met an immovable body?" Asimov explains that the question is ludicrous. He simply explains a physical fact. "In a universe where one of the above conditions exists, by definition the other cannot exist."

And so the Torah tells us something about the promise that Hashem made to His people. They are an immovable object. Hashem's unremitting commitment for his children has declared Judaism impregnable. And so the physical arrows He may send to chastise

them cannot forever continue. They must eventually expire. As long as we understand the immovable body of the Rock of our faith, we are assured that there no longer exists an irresistible force to budge our eternity.

Reversing the Chain Reaction

Rabbi Naftali Reich (Torah.org)

They are among the most stirring words in the Torah. In vermilion verse, Moses calls upon heaven and earth to bear witness to the poetic image he is about to conjure of Hashem's awesome majesty and His special relationship with the Jewish people. The Song of Moses, which we read in this week's portion, is a stunning paean characterized by sharp rebuke but also glorious hope.

Towards the beginning of his Song, Moses inserts an enigmatic cue for the Jewish people. "As I call out the Name of Hashem, declare the greatness of our Lord!" These are very puzzling lines. Since the entire Song is a declaration of Hashem's greatness, what exactly was he asking the people to contribute? Furthermore, why does Moses calling out Hashem's Name trigger the Jewish declaration of Hashem's greatness?

Let look for a moment into the first portion of the Torah, which we will be reading in just a few weeks. After the serpent subverts Adam and Eve and causes them to be expelled from the Garden of Eden, Hashem curses him, "And you shall eat dust all the days of your life."

The commentators wonder: How severe can this curse be if it assures the serpent of a plentiful supply of food at all times? This exactly is the essence of the curse. the commentators explain. Man, who must struggle for his sustenance, is always calling out to the Creator for help and support, and as a result, man's very needs provide him with the transcendent rewards of a relationship with Him. The serpent, however, was given everything he would ever need and cast aside, without any prospect of enjoying a spiritual relationship with Hashem. This is what Moses was saying to the Jewish people. When they hear him call out the Name of Hashem, when they realize how immensely privileged they are in that they can always call out to Hashem, that they can raise themselves up spiritually by connecting with Him, then they should declare Hashem's greatness. For surely this precious gift, the opportunity for mortal man to bond with the divine, is one of the greatest kindnesses that He has ever bestowed upon his people.

A king was very displeased with the behavior of one of his sons. Despite being warned many times, the young prince persisted in his profligate ways, and presently, the king could no longer tolerate the situation. With a heavy heart, he banished the prince to a distant province and decreed that he live the rest of his life as a commoner, without any of the privileges of royalty.

On the day the prince was to leave the palace, the king came into his room and handed him a tiny sealed box.

"Take this, my son," he said. "Although you are banished from the palace, this box may help you in times of most dire need."

Years passed. The prince managed to survive without the protective cocoon of privilege, but not with exceedingly great difficulty. In the hardest of times, however, he knew in the back of his mind that when all else failed he could break open the sealed box and use the riches it contained.

One time, he was in such a desperate situation that he had no choice but to open the box. He fully expected to find it filled with diamonds, but to his surprise, it contained a piece of paper folded over many times.

With trembling hands, he unfolded the paper and read it. Then he burst into tears. It was a letter from the king allowing the banished prince to enter the palace and present any request directly to the king. This letter, the prince realized, was a more precious gift than a boxful of the finest jewels.

In our own lives, when we stand before Hashem and pour out our hearts in prayer, it is important for us to realize that the very act of prayer is its own reward, that the relationship we form with Hashem through intense spiritual communication is far more important than many of the things for which we pray. Hopefully, during this season of hope and prayer, Hashem will grant us all long life, health, prosperity and joy. But it important to remember than even before all these blessings are delivered to our doorsteps, we have already been immeasurably enriched through the very act of prayer.