



Ohr Yerushalayim News

ח' תשרי תשפ"ד - האזינו - 23rd September 2023 - Volume 16 - Issue 12

News This Week

מזל טוב

Mazel Tov to Nati and Sharon Sebbag on the birth of a granddaughter to Eli and Rivka Sebbag

Mazel Tov to Ben Addleman and his parents, Andrew and Angela, on the occasion of his Bar Mitzvah in Shrubberies Shul this Shabbos. The Kehillah is invited to a Kiddush after davening in the Hilton Suite

Mazel Tov to Eli and Suri Treuhaft on Avrumie's engagement to Jade Suissa

Chaim Aruchim

We regret to inform of the Petira of Mrs Yemima Smus, mother of Yoel Smus, on 1st day Yom Tov in Israel. Yoel is sitting Shiva at 5 Stanley Road until Sunday morning, Friday - Selichos 7am, Mincha 2pm, Motzei Shabbos Maariv 8.10pm, Sunday Selichos 8am

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

Shabbos, 8th Tishrei - Zev Ritvo for his mother

Shabbos, 8th Tishrei - Tony Levinson for his mother

Thurs, 13th Tishrei - David Wolfson for his mother

שבת שובה דרשה

The Rov will be giving a שבת שובה דרשה following שחרית and R' Shaya will give a דרשה titled Understanding Shiurim following מנחה.

Burial Board

The Rov strongly encourages all Shul members who are not yet a member of a Burial Scheme to join the scheme. For full details of the Shul Burial Board please be in touch with Avi Stern on 07813 326423.

Ner Lamaor

We would like to thank those who have already committed to sponsor a month. There are still dedications available. Please speak to either Chizky Salomon or Avi Stern for more information and to discuss payment options.

The Music Of Torah

Rabbi J Rubinstein

There is a problem, which I find we constantly encounter, where תשובה - Repentance, is concerned. It is, where realistically, does one start? Perhaps a suggestion for an answer, can be found in the very title "Shabbos Shuvoh". The Shabbos between Rosh Hashonoh and Yom Kippur is known as Shabbos Shuvoh, because the Haphtorah begins with the words Shuvoh Yisroel - "Repent O' Israel. However, there is a strong connection between every Shabbos and תשובה - Repentance.

The Medrash says, when the first man Adam met his son Cain, after Cain had sinned, he asked him, "What became of your judgement?"

He replied "I repented, and a compromise was made about my punishment" Adam exclaimed, "This is the power of תשובה, and I did not know it". Immediately he arose and said וְגו' מְזוֹר שִׁיר "A song to be sung for the Shabbos day etc." (Psalm 92). Why did he sing about Shabbos when he discovered the power

Important Appeal From The Rov

תשובה תפילה וצדקה מעבירין את רוע הגזרה

With the approach of the ימים נוראים I request from each and every member who is able to support my annual collection for funds to help those of our Kehilla who require a "top up" for ט"ו expenses.

All donations are gratefully accepted with a ברכה for a שנה טובה ומתוקה.

Donations can be made in either of the following

1. Directly to myself (in Shul or at home) either cash, cheque or voucher payable to ZY Gemach (charity no. 1153306)

2. By bank transfer to

A/c Name : ZY Gemach Sort Code: 77-19-09 A/c No. 2935 0768

Reference: RHC

Thank you in advance for your generous response to this Mitzva.

The Rov thanks all the very generous members for their donations and reminds those who, as yet, have not responded that there's still time to donate to this extremely important and worthy cause.

of תשובה? Clearly, it is because Shabbos is the ideal day to do תשובה. We are freed from our weekday preoccupations, and can concentrate on improving ourselves and doing תשובה.

(Based on Sefer Meorei Sheorim)

I would add to this, the parable which is given, of the king whose favourite musician used to play music the king loved. One day the musician committed a crime, for which the punishment was the death penalty. The king said let him be spared, so that he can go on

Davening Times

Mincha & Kabbolas Shabbos	6.53pm
Candle Lighting	No later than 6.53pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.58am
Mincha	1.30pm / 6.45pm
Motzei Shabbos	7.55pm
ערב יום כפור	
Selichos	6.50am / 8.00am / 9.15am
Mincha	3.00pm
ליל יום כפור	
Kabbolas Yom Tov - תפלת זכה	6.48pm
Candle Lighting	No later than 6.48pm
יום כפור	
Shacharis	9.00am
Yizkor	Approximately 12.15pm
Mincha	4.50pm
Maariv & Motzei Yom Tov	7.50pm
Tues	6.40am / 7.05am / 7.55am
Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	6.35pm
Late Maariv	10.00pm

playing this beautiful music. Some time later, the musician decided to stop playing music. Immediately, the king ordered that he be put to death. The musician had forgotten, it was his music that was protecting him from punishment. An early commentator on Ethics Of The Fathers, called Rav Yosef Yavetz says, study of the Torah is like the music in the parable. Hashem loves it, and because of it, he spares us from punishments we might otherwise deserve.

This is the meaning of the passage in the Talmud Yerushalmi (Chagiga 1) which says, in connection with the destruction of the Temple, Hashem was prepared to overlook the sins of idolatry, immorality, and murder, but not of discontinuing study of the Torah. This means the study of the Torah was like a shield against implementation of punishments they otherwise deserved.

What greater incentive could we have, to increase our study of the Torah at this time of the year? Perhaps this could be an answer to our initial question, where does one start doing תשובה? What better day could there be to increase the time we spend studying Judaism, than Shabbos? And which better Shabbos could there be, to begin doing this than Shabbos Shuva?

May we all be inspired to do תשובה, and perhaps a good route would be, to start increasing our study of the Torah this very Shabbos. Through this, may we, our families, and all of Israel, merit a - גמר חתימה טובה - To be sealed in the Book of Judgement for a good year. Amen.

Humble Beginnings

Rabbi Mordechai Kamenetzky (Torah.org)

This week, Moshe composes the song of Ha'azinu. It is a hauntingly prophetic piece replete with predictions and admonitions. It extols the virtues of Israel and forewarns them of a perilous future, if they disobey the Torah. He finishes the song, standing side by side with his disciple Yehoshua, as he prepares to transfer the mantle of leadership. Deuteronomy 32:34: "Moshe came and spoke all the words of this song in the ears of the people, he and Hoshea the son of Nun."

Moshe equates his own stature with that of his student in order to show the world his high regard for the future leader to whom he had entrusted his people. Yet there is something strange. Yehoshua is not referred to by the regal name that Moshe had long since given him; rather he is called Hoshea. Before the hazardous mission of the spies forty years prior, Moshe added the Hebrew letter yud to Hoshea's name. The yud represented the name of Hashem and served to protect Hoshea from the malicious intent of the slanderous spies. From that day on, Hoshea is always referred to as Yehoshua.

Why then at the height of Yehoshua's career, on the day he is to take over the reign of power, does the Torah refer to him as Hoshea? Is the Torah surreptitiously diminishing his stature? Isn't that exactly what the Torah would like to avoid?

On April 12, 1945, Vice-President Harry S. Truman was summoned to the White House. He was shown to the sitting room of the First Lady, Eleanor Roosevelt. Gently, she told him that President Roosevelt was dead.

After a few moments of stunned silence, Mr. Truman composed himself and asked, "Is there anything I can do for you, Mrs. Roosevelt?"

The First Lady shook her head. "Is there anything we can do for you? For you are the one who is in trouble now."

Perhaps Yehoshua's crowning moment was also meant to be quite sobering. He was made to realize that the force behind his greatness would no longer be with him. The man who had crowned him with the glory of G-d's name was joining the Creator, leaving Yehoshua alone and diminished. He was now just, Hoshea.

It was now up to Yehoshua to remember from whence his greatness came. Often we bask in the spotlight of greatness and expect to glow when the radiance is turned off.

Unfortunately, we are not made of phosphorous. The time comes when our light must shine from within our own selves. Sure enough from that moment on, Hoshea shines as Yehoshua. Given the task we will shine too.

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.