



Ohr Yerushalayim News

9th September 2023 - Volume 16 - Issue 10 - נצבים וילך - כ"ג אלול תשפ"ג

News This Week

מזל טוב

Mazel Tov to Stephen and Penina Wieder on the occasion of the Bar Mitzvah of their grandson, Eli Possenheimer, this Shabbos

Chaim Aruchim

Chaim Aruchim to Fabian Borocin on the recent Petira of his father, Leon Borocin, in France.

We wish Chaim Aruchim to Vicky Krebs for the Yahrtzeit of her father this Thursday, 28th Elul

Yom Tov Seats

As in previous years, to ensure that everyone is allocated with a specific seat it would be appreciated if you confirm whether or not you or any of your family will be davening with us over ראש השנה and יום כפור/ס'. This should be done via the Shul website - <https://ohryerushalayim.org.uk/yomim-noraim-seat-request-5784/> - by no later than Wednesday 13th September.

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.

Rosh HaShana Children Activities

There will be space in the hall for young children, accompanied by a responsible adult, to relax on both days of Rosh Hashono after the first Shofar blowing (approx 11:15) until the end of Shul (approx 1:30). There will be books and limited amount of toys, so parents are asked to bring their own toys for their kids to play with.

To Life!

Rabbi Mordechai Kamenetzky (Torah.org)

Many difficult choices face us daily. Some are seemingly insignificant, and some are critical. Those choices require deep and careful analysis and we hope against hope that we make the correct decision. There is one choice, however, that any fool can make. It is the choice of life. Yet the Torah commands us this week that when faced with the choice of life or death it is incumbent upon us to choose life. "See – I have placed before you today the life and the good, and the death and the evil... and you shall choose life, so that you will live – you and your offspring." Deuteronomy 30:15-19

The Torah is filled with 613 Mitzvos. Each and every one of them is imparted to us with a sense of urgency. We are commanded to observe the minor laws with the same fervor as the major ones. Yet the Torah is not content with its charge to keep individual commandments. It culls all the laws under the title of "life" and then commissions us with an additional Mitzvah – "choose life." Isn't the objective of this command another angle in which we are again prodded to observe all that has already been commanded? Why does the Torah repeat its original charges as one summary command? Why aren't the original 613 sufficient?

It is fascinating to note that in the entire Torah there is no overt reference to Olam Haboh – the world to come. To scoffers, it holds another opportunity to dismiss one of the greatest tenets of Jewish Faith. There are only veiled allusions to our raison d'être the world of eternity. Why?

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 entire Oral Law, Mishnah, Talmud, etc., is replete with the concept of the world to come. The Sages in Pirkei Avos, explain that, "this world is just a corridor for the world to come. One must prepare himself in the hallway before entering the palace." If this great world was offered orally, why is it not openly discussed in the text of the Torah? I once heard that the Torah, unlike other religious documents, is telling us, "I am not only promising to deliver a reward in a place you can't understand. If you fulfill my commandments, I promise reward in this very world!" Hashem guarantees reward in this world. The world to come will be beyond our comprehension but this world will hold more than enough gratification when we act in accordance with his will.

Reb Ahron Kotler of blessed memory, epitomized a life steeped in Torah study. After escaping the ravages of World War II, he established the Kollel (fellowship program) of Beth Medrash Govoah, at Lakewood, New Jersey. It is there that married scholars studied Torah day and night and received a small stipend. After two years of Kollel study one aspiring prodigy had a lucrative business opportunity in which he was guaranteed a very substantial living. He approached Reb Ahron. "Rebbe, is it true that if a businessman supports a Torah scholar in a contractual arrangement, then he shares the reward of the world to come with his partner? Reb Ahron answered in the affirmative, explaining the concept of Yissachar-Zevulun partnership. (Zevulun was a merchant and his brother, Yissachar, was a sage. They entered a business arrangement to share equally both financial and spiritual rewards.) "If that is the case," the student continued "I'd like to enter into an arrangement with

Davening Times

Mincha & Kabbolas Shabbos	6.40pm
Candle Lighting	6.51pm - 7.05pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ט	9.48am
Mincha	2.00pm / 6.00pm / 7.26pm
Ovos uBonim	5.00pm
Motzei Shabbos	8.31pm
Selichos Sun	6.00am / 7.30am / 8.30am
Selichos Mon / Thurs	6.00am / 6.45am / 7.45am
Selichos Tues / Wed	6.00am / 6.55am / 7.45am
Selichos Fri ערב ראש השנה	6.00am / 7.15am
Mincha & Maariv	7.20pm
Late Maariv	10.00pm

a Kollel member. You see, Rebbe, I have a wonderful opportunity to make quite a bit of money and this way I'll still be guaranteed the world to come." Reb Ahron was stunned. "How can you leave learning?" The student responded meekly. "But won't I still enjoy the world to come?" "Of course!" exclaimed the Rosh Yeshiva, "but if you leave learning, how will you enjoy this world?"

Reb Ahron understood this week's Torah's message to its fullest extent. Observance of Mitzvos is not just a life of extended ritual observance. It is life itself. The Torah has laid a path that if followed precisely will guarantee years of happiness. It will guarantee the ability to overcome perceived suffering. It will guarantee a certain sense of fulfillment way beyond any material gain. The Torah declares, "if you choose a life of Torah, you are not only selecting a set of rituals. You are choosing much more than Tefillin, Mezuzah and Shofar. You are choosing a sum total greater than all of its parts. You are choosing life!"

Can the Sun Just Not Rise?

Rabbi Yisroel Ciner (Torah.org)

This week we read Parshas Nitzavim, quickly followed by the holiday of Rosh Hashana two days later. In our parsha, on the last day of his life, Moshe gathers together all of Bnei Yisroel for a final initiation into the bris (covenant) with Hashem. He warns to be very vigilant with idol worship and describes the destruction Hashem will send upon Eretz Yisroel if we don't follow the way of Hashem.

"Ha'e'dosi va'chem ha'yome es hashamayim v'es ha'aretz {I bring the heavens and earth as witnesses today} ha'chaim v'ha'mavess nasati l'fanecha ha'b'racha v'ha'k'lala {I have placed before you (the choice of) life and death, blessing and curse}u'va'charta ba'chaim {you should choose life} l'ma'an tich'ye atah v'zar'e'cha {in order that you and your children will live} [30:19]."

What testimony is being brought by the heavens and earth?

Rashi explains that, in the future, when evil will befall us, the heavens and earth will testify that we had been warned.

Rashi then quotes the Sifri which offers an additional explanation. Hashem is calling upon Bnei Yisroel: "Look at the heavens that I created to serve you, have they deviated from their prescribed path? Has the sun ever missed a day and not risen from the east to illuminate the world? Look at the earth that I created to serve you, has it ever deviated from its prescribed pattern? Have wheat seeds ever produced barley? If they who don't receive reward or punishment haven't deviated from their ordained paths, you Bnei Yisroel, who do receive reward for obeying and do get punished for transgressing, certainly should adhere to your ordained path."

The Be'er Yosef is troubled by this Sifri. How can Hashem compare the roles of heaven and earth to that of man? The state and purpose of the heavens and earth has remained the same from the time of creation until today. They are supposed to be doing the same exact things day in and day out. Man's obligations, on the other hand, are constantly changing from moment to moment depending on the situations in which he finds himself. Furthermore, based on this constant change of circumstances, there have been people through the generations who have claimed that since the world has changed, the Torah as we have it is no longer applicable...

He explains in the following way. Chaza"l reveal that the first word of the Torah — B'reishis (In the beginning)— alludes to the very purpose of creation. The world was created for the sake of the Torah that is called 'reishis' and for the sake of Yisroel who are also called 'reishis'. Yisroel, through the instructions of the Torah, would fulfill the purpose of creation. The Torah was the blueprint through which the world was created. Every detail of the world was created in the precise way that it was, in order to create the proper environment in which the Torah would be fulfilled.

When we look at the heavens and earth, we must remember that they were created to enable us to serve Hashem. The fact that there has been no change in them is testimony that there has also been no change in the applicability of the Torah and in our ability to observe its teachings. The All-Knowing and Eternal G-d was well aware of all of the changes that the world would go through. The heavens and earth were summoned as testimony that the eternal Torah will always apply to us. As the days of Rosh Hashana approach, we must keep in mind the second half of the passuk we quoted above: "I have placed before you (the choice of) life and death, blessing and curse — you should choose life! [30:19]."

The Akeidas Yitzchak illustrates this with a penetrating parable.

A certain king had three sons whom he wanted to appoint to prominent positions. However, the law of that country dictated that before a person could be appointed to such a rank, he had to have proven his wisdom. The king therefore advised his sons to travel for a few years, gather wisdom and then he'd summon them to return.

The three brothers set off. As they drew near to a distant island, they discerned an incredibly beautiful and elaborate orchard. They decided to drop anchor and to investigate. At the entrance of the orchard sat three men. One was a very old man. The second was a person who suffered from terrible bodily afflictions. The third, the wisest of the three, had a pure and brilliant glow emanating from his face.

As they were entering, each of these three men turned to them and offered advice. The first one told them: "Know that you cannot remain in the orchard forever." The second one warned them: "You can eat what you want but you can't take anything with you." The third one advised them: "When you eat from the fruits, stay away from the bad fruits — only choose the good ones."

Upon entering the garden, they were mesmerized by the sight and scent of magnificent plants, trees and flowers. As they continued in further, they came across beautiful fountains and springs which comprised a very elaborate irrigation system. The wisdom that had gone into the planning of this orchard was quite evident. As they continued even further, they came to different mines of gold and precious gems.

At first, the three brothers stayed together, enjoying the fruits and the beauty of the orchard. After a few days they split up with each involving himself in his particular interest. One became totally involved in the delicious fruits that were available there, spending his days eating and drinking. Another decided to involve himself in what he considered to be a more worthwhile pursuit and spent his days gathering gold and gems.

The third brother was not interested in the path of the other two. He instead spent his time delving into the wonders of this orchard. The more he probed, the clearer it became to him that incredible wisdom had gone into the planning and planting of this orchard. He began to search for some sign of who had made this orchard. He came across some texts written by the designer which further testified to the genius of that individual. He spent his days gathering as much wisdom as he could. He'd taste the different fruits and admire the gems but his energy was devoted to acquiring an understanding of the designer through understanding what he'd built.

Time passed and the awaited message came from their father, the king — it was time to return home. They hurried to leave the orchard and to begin their return voyage.

The first brother had become so accustomed to the sweet pleasures of the orchard that he was unable to live without them. He never made it back to his father's country.

The second son tried to carry out the fortune he had amassed. The heavy work and sleepless nights from his obsession with riches had taken their toll. He looked like a broken man, not like a prince. To add insult to injury, as he had been warned before he entered, all of the wealth that he tried to take with him was confiscated.

The third brother left filled with excitement. This was the day he was longing for. He could now show his father all the wisdom that he had gained.

The two remaining brothers reached the palace. The guards recognized the third brother and gave him a princely welcome. The second brother was unrecognizable and was not allowed to enter. The king sat with his son, delighted in the wisdom he had gained, and prepared a seat for him amongst the leading officers of the kingdom.

The three sons represent mankind being sent to this world. Upon arrival one receives three warnings. Adom Harishon warns him: You were formed from earth and to earth you will return. Iyov {Job} admonishes: You were born naked and that's how you'll return. Moshe exhorts: Choose life...

In the Rosh Hashana prayers we say: Remember us for life, O King Who desires (us to have) life and inscribe us in the Book of Life, for Your sake, O Living G-d.

In order to honestly ask Hashem for life, we must first make the decision to choose life.

Good Shabbos and a k'siva v'chasima tova!