



Ohr Yerushalayim News

28th September 2024 - Volume 17 - Issue 10 - נצבים-וילך - כ"ה אלול תשפ"ד

News This Week

מזל טוב

Mazel Tov to Peter and Ann Nissen on the recent birth of a grandson to Daniel and Aviva Nissen

Kiddush

There is a Kiddush following davening this week, part sponsored by Jodie Pereira in honour of the upcoming Yahrtzeit of her father and part sponsored anonymously

Chaim Aruchim

We wish Chaim Aruchim to Vicky Krebs on the Yahrtzeit of her father on Tuesday, 28th Elul

Kolel L'Dayonus Event

On Sunday morning we are hosting in conjunction with Kolel L'Dayonus a learning event on Halochos relevant to the Yomim Noroim from 9.45 - 11.30.

Timetable

The emailed timetables missed a 3rd Minyan Selichos Sun 29th and Tzom Gedalia - 8.30am. The 1.30 Mincha resumes from this Shabbos

Lost Property

Property left in Shul will be disposed of every Rosh Chodesh

Two Prayers As We Approach Rosh Hashonoh

Rabbi J Rubinstein

A wonderful story is told by Mr. Avi Shulman, of a teacher who unexpectedly asked his students, "Which prayer do you find most meaningful?" Most of them gave the answers one might expect. Either Shema, or Shemona Esrei, or Oleinu, and so on. But one student replied, the prayer many say with the המיטה, before going to sleep; קריאת שמע על המיטה, "Master Of The Universe, I forgive anybody who has angered me or annoyed me or sinned against me (in any way)." Upon reflection that is a very thought provoking answer. Some people harbour, in their thoughts and emotions, seething resentments and enmities, which prevent them having any tranquillity in their lives. What a wonderful thing it would be, if they could bring themselves at night to say, and mean it when they say, the words; I forgive. They would bring themselves an inner peace, (and they would probably sleep better,) quite apart from removing the possibility they will deliberately harm others.

The Parshah tells us of punishments which will befall people who say שלום to the desires if my heart" The Seforno says, this means they pay lip service to the warnings in the Parshah, so that they can join in the celebrations and blessings of people whom follow the rules of the Torah, but at the same time they plan to indulge every forbidden desire of their hearts. This is like the proverbial person who likes to celebrate Purim, but does not keep the fast of Esther the day before. A similar idea would be, someone who likes going to Shul and mixing sociably with people there, but in his heart, has all kinds of feelings of envy and even hatred towards many of them. This is also a kind of outer adherence to the Torah, but a private indulgence in thoughts and sometimes deeds, which are forbidden by the Torah. As we approach Rosh Hashonoh, it would be a good idea to search our hearts and remove any feelings of resentment or jealousy which we have towards family members, or friends, or other acquaintances. Even if we have some justification for our dislikes, we should try and say with real sincerity, the words of the above-mentioned prayer, "I forgive". It may be difficult to do, but in the words of the Parshah, ובלבך לעשותו, "it is within your mouth and your heart to do it", It is within our capacity to do it. That would unquestionably, be an excellent preparation for Rosh Hashonoh.

Urgent 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 י"ט expenses. All donations are gratefully accepted with a ברכה שנה טובה ומתוקה for a

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 85.

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

It is impossible to complete a Dvar Torah for the last Shabbos of the year without mentioning the hostages in Gaza, and other people who are suffering in Israel. The prayer which comes to mind, is the one we say at the beginning of Selichos, כדלים וכרשים דפקנו דלתיך, דלתיך דפקנו רחום וחנן נא אל תשיבנו ריקם, "Like poor and needy people we knock on Your door; on Your door we knock, please do not send us away empty handed from before You". I do not believe that anyone in their right mind could say, "I know the solution to what is happening in the Middle East, if they would only follow my advice there would definitely be a quick and successful conclusion to the situation". On the contrary, we must pray in a spirit of humility, like supplicants at the door entreating Hashem to bring about a speedy and good resolution, as only He can. May our prayers for people in Israel, and all our prayers, be answered in the best possible way.

Sem Girls Shiur Summary

This past Sunday a group of ex-sem girls from our kehilla, got together to

Davening Times

Mincha & Kabbolas Shabbos	6.00pm
זמן שבת & Candle Lighting	6.11pm - 6.25pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	10.07am
Ovos uBonim	5.00pm
Mincha	1.30pm / 6.36pm
Rov's Shiur	Following Mincha
Motzei Shabbos	7.41pm
Sun	6.00am / 7.30am / 8.30am
Mon	6.00am / 6.45am / 7.45am
Tues	6.00am / 6.55am / 7.45am
ערב ראה השנה בער	6.00am / 7.15am
Mincha & Maariv / Late Maariv	6.35pm / 10.00pm

listen to a pre-Rosh Hashona shiur from Rabbi Klyne – the launch of our exciting new programme for ex-sem girls. This was kindly hosted by Family Steinhaus.

Rabbi Klyne started by asking the following questions about Rosh Hashona: 1-Why is there no specific place in the Rosh Hashono tefillos for personal requests, wouldn't this make more sense than talking about Kevod Shemayim?

2-If everything is decided on Rosh Hashona what is the point of davening the rest of the year?

R' Klyne then gave the following moshol as a way of answering these questions.

A manager of a big architectural firm is looking for a new employee. Yehuda, the first person to arrive for an interview, describes how he would really benefit from joining the firm as he needs the money to support his family, pay the bills, buy a second car etc. The second interviewee, Yaakov, tells the manager that he has always dreamed of working within an architectural firm and, after looking into many companies, he has decided that this company has the best customer satisfaction, provides a high quality service and most importantly the company's ethos completely aligns with his own.

It is obvious that the manager will choose the second interviewee, Yaakov, over the first one. This is because it is clear that he is passionate about the company and the work that it does and the manager is confident that he will be a loyal and enthusiastic member of the team.

Throughout his first year working at the firm, Yaakov realises that it is going to be a big challenge for him to be on time for work as he only has one car which the family uses to get to school at the same time. He goes to the manager, who is happy to provide him with a work car to accommodate his needs. As other similar problems arise, the manager is glad to be of assistance and ensure that Yaakov's needs are met as he is a valued member of the firm.

As we approach Rosh Hashona, we are preparing to 'attend' an interview with Hakodosh Boruch Hu Himself. The focus of the interview will be to determine whether we want to be a part of His 'company' or not.

How much do we buy into the ethos of the company? Are we passionate about it? Is it the most important thing in the world to us? This is what will determine the coming year.

Rosh Hashono is our opportunity to show Hashem how much we want to live in a world where everyone knows that He is in control. How important to us it is that the world recognises that the Torah is emes. How painful it is for us that His Shechina is hidden and doesn't have a 'home' in this world. Therefore, the theme of the davening is not our personal requests, but rather an expression of our longing for Hashem to reveal His glory and bring us to an existence where the whole world will know Him.

Once we have been accepted into Hashem's 'company', it follows that in order for us to show up and give it our all, we need things like health, money, good relationships, good friends etc and this is what we ask for throughout the year on a day-to-day basis as the need arises.

Thank you so much Rabbi Klyne for giving us this amazing and practical insight into Rosh Hashona!!

May we all have a Kesiva Vechasima Tova!

Mitzvas Bikurim Part 2

Michael Black

We discussed last week that Bikurim were brought from barley, that barley was ready to harvest and eat by the second day of Pesach and yet Bikurim were only brought to the Beis Hamikdash from Shavuos onwards. We asked whether they separated the Bikurim and then waited seven weeks to bring them to the Beis Hamikdash.

The Mishna in Bikurim 3,1 tells us the procedure for declaring Bikurim. One would enter one's field, spot the first fruit to ripen, tie a reed around it and announce הרי אלו בכורים. Rashi in last week's Sidra 26,2 quotes this Mishna. Fruit and grain were designated as Bikurim while still attached to the ground, before the harvest.

In contrast, Terumah could not be separated until after the harvest and not until after the produce was processed, Mishna Maasros 1,5 to 1,8. Usually, Bikurim were taken well before Terumah. The Mishna in Terumos 3,6 brings a Posuk in Mishpotim 22,28 which tells us that it is forbidden to change this order. The Mishna tells us however, that if one delayed designating Bikurim until after Terumah, the Bikurim would be valid, albeit one would have transgressed the Isur in Mishpotim 22, 28, מלא אתך ודמער לא תאחר.

Separating Challah is done even later. Only after the grain is made into flour, the flour and water are mixed and one makes a dough, does one take Challah.

So it would appear that before Pesach, when the barley began to ripen, while still attached to the ground, Bikurim were declared, then the barley was harvested and the Bikurim were set aside until Shavuos. Terumah was

taken after the harvest and after the grain was processed. Challah was taken after the grain was made into flour and after a dough was made.

There is another Posuk re Bikurim. Bamidbor 18,13 tells us that Bikurim were given to the Cohanim. They became the property of the Cohen and only a Cohen was allowed to eat them. In this way, they were similar to Terumah. However, they were very different to Terumah in the way they were given to the Cohen. With Terumah, the owner chose an individual Cohen and gave the Terumah to him without any service in the Beis Hamikdash. Terumah was a gift to the Cohen but it was not a Korbon. Whereas with Bikurim, the owner took them to the Beis Hamikdash. He could not choose which Cohen to give them to. The service was performed as in Ki Sova 26,1 to 26,11 ואת אבי ארמי אבד etc. and thereby the Bikurim became similar to a Korbon, and were given to the group of Cohanim who were serving in the Beis Hamikdash that week, as it states in Mishna Bikurim 3,12 וחכמים אומרים והם מחלקים ביניהם כקדשי המקדש. [Further source Bamidbor 5,9 Rashi & Ramban]

May we all merit to learn Mishnayos Bikurim and bring Bikurim to the Beis Hamikdash שיבנה במהרה בימינו, אמן.

Nitzavim And Some Thoughts On Mussar Laurence Ross

It was Misaken that Parshas Nitzavim would be the Sedra before Rosh Hashana, the Day of Judgement for all of mankind. It has been said that this generation cannot take Mussar as we have suffered so much and we are suffering every day. There has never been such anti-semitism for generations. Every day we seem to hear of new Korbonos in Eretz Yisroel in the IDF or elsewhere. We look at their handsome faces and we want to cry. The world seems to hate us and there seems nothing can be done to convince them otherwise. There are also so many other problems in the Community, whether it is mental health issues, divorce, children going off the Derech, problems in paying bills etc.

Yet here we read the holy words of the Sedra, and every line is a Mussar Drosho! 'You are standing today all of you before the Lord your G-d...etc. From the highest...'the heads of your Tribes'..'to the lowest...'the hewers of wood and the water carriers'...as is shown there.

(My late brother Yisroel Tzvi z'l said that we are the hewers of wood and the water carriers).

When we hear these words, the words of curse and fearfulness, we bless ourselves in our hearts and are tempted to say 'Sholom Yihye Lee', it is all good for me, but that other guy should be really frightened (heard from Rav Osher Zelig Rubinstein zl).

We are told that we will 'return to the Lord your G-d and listen to His voice.' 'It is exceedingly near to you and in your heart to do it.'

After hearing the eternal and holy words of this short and holy Sedra, we come to the decision point: 'to choose between life and the good, and death and the evil'..... 'the Blessing and the Curse so that you will choose life and cleave to His voice.'

We are in the month of Elul. Rav Yisroel Salanter zl, the founder of the Mussar movement, in Ohr Yisroel letter 14, pointed out that in early generations, when the holy month of Elul was announced, everyone was gripped by fear. That fear drew people close to Divine service, each man according to his level. He then points out that, even in those days (about 140 years ago) the fear associated with Elul is virtually extinguished, Hashem yeracheim. Teshuva is a Divine gift from Hashem from the beginning of time. There is also a process of teshuva as explained by the Rambam in Hilchos Teshuva.

First we must have regret (charota) and then decide to leave sin (azivus cheit). So we need to accept that we have acted wrongly. But how can we concentrate on all of our aveiros or any of our aveiros when there is such suffering around us (and yes, suffering inside us)? Excessive concentration on any sins we may have done can also lead to depression and feelings of worthlessness. In my own little life, just about the only piece of Mussar that I see in the world around me is the plea to stop talking in shul. That is great, and it seems that it is all we can take on these days!

Can we listen to rebuke in this difficult world? 'It's never too late to repent and a person can still save his Olam Haba if he does sufficient Teshuvah' (from Rav Avigdor Miller zl). However, Rav Miller goes on to say: 'And therefore there's no question that if you hear on the other side of America that there's somebody who is capable of giving good Tochachah, strong rebuke, then take a plane and make sure you're there because it's an opportunity that could be a lifesaver forever and ever.' (tape 476, but note, that was in 1983!!). I have asked some local Talmidei Chachomim and they seem to admit that we cannot take Mussar just now. It is like we are going through the Chmielnicki massacres or the Spanish Inquisition. May our suffering stop soon!

'Hashem will return to rejoice over you for good, as He rejoiced over your forefathers, when you listen to the voice of Hashem your G-d, to observe His commandments and His decrees that are written in this Book of the Torah, when you return to Hashem your G-d' (Nitzavim 30: 9-10).