



Ohr Yerushalayim News

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News This Week

A Message From The Rov & Rebbetzen

The Rov and Rebbetzen wish all members of the Kehillah a healthy year followed with Nachas and Simchos.

תקיעת שופר

As in previous years there will be a second Shofar Blowing following davening on second day Rosh Hashono at approximately 1.20pm.

Children Activities

There will be space in the hall for children up to year 6, accompanied by a parent, to relax on 1st day Rosh Hashono (Shabbos) from 11am and 2nd day 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.

Chaim Aruchim

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

1st day Rosh Hashono - Yoel Smus for his mother
Fri, 7th Tishrei - Yosef Yitzchok Chalomish for his father and Jodie Pereira for her father

Lost Property

A reminder that personal property left on the Shul premises will be disposed of every Rosh Chodesh

Thank You

A big thanks to the ladies who kindly gave of their time and effort to polish the Sifrei Torah silver.

A Final Note For The Year

The editor would like to take this opportunity to wish the Kehilla וחתומה טובה and ask מחילה for any offence caused by, or for omissions from the newsletter during the past year.

A Personal And Individual Approach To Rosh Hashanah

Rabbi J Rubinstein

There is a well known saying sometimes attributed to Abraham Lincoln, "You can fool some of the people all the time and all of the people some of the time, but you cannot fool all the people all the time". However, whoever said it, he wrongly omitted to add, "But you cannot fool Hashem any of the time". In fact, this idea helps us understand one of the most scathing rebukes delivered by the prophet Isaiah to the Jewish people, which is to be found in Chapter twenty-nine of the book of Isaiah. He says there, בפיו ובשפתיו, "Because this nation has drawn close; with their mouths and lips they honour me, but their hearts are far from me, and their fear of me, is (like) human commands obeyed by habit" This means their observance of the commandments had become habitual, because they were instructed to fulfil them, but not because they really felt their greatness and wanted to do them, their observance was completely superficial. A warning of terrible punishments then follows. We have to ensure that this critique, given so many years ago, does

אלול תשפ"ז

Urgent appeal from the Rov

תשובה תפילה וצדקה מעבירין את רוע הגזרה

With the approach of the ימים נוראים I remind and request each and every member or Mispalel, who is able, to support the annual collection for funds to help those of our Kehilla who require a "top up" for Yom Tov expenses.

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

Donations can be made in any of the following

1. Directly to the Rov (in Shul or at home) either cash, cheque or voucher payable to "The Beis" (charity no. 1175468)
2. By bank transfer to A/c Name : The Beis Sort Code: 53-81-36 A/c No. 86290711 Reference: RHC 87.

Please note and use new charity name and reference. Thank you for your generous response
תזכו למצוות ולמעשים טובים ולשנה טובה ומתוקה

Davening Times

ערב ראש השנה

Selichos	6.00am / 7.15am
Candle Lighting	No later than 7.19pm
Mincha & Kabbolas Yom Tov	7.19pm

יום א' ראש השנה

Shacharis	8.30am
Mincha followed by Shiur by R' Motti Black	7.10pm

ליל ב' ראש השנה

Maariv	8.22pm
Candle Lighting	Not before 8.22pm

יום ב' ראש השנה

Shacharis	8.30am
תקיעת שופר	Approximately 11.00am
2nd תקיעת שופר	Approximately 1.20pm
Mincha followed by a Shiur by Rabbi Nissen Wilson	7.10pm
Maariv & Motzei Yom Tov	8.20pm

צום גדליה

Ta'anis Starts	4.52am
Selichos	6.00am / 6.30am / 7.45am
Mincha & Maariv	7.00pm
Ta'anis Ends	8.11pm

עשרת ימי תשובה

Tues / Wed / Fri	6.00am / 6.40am / 7.45am
Thurs	6.00am / 6.30am / 7.45am
Mincha & Maariv	7.05pm
Late Maariv	10.00pm

not apply to us, including our observance of Rosh Hashanah and Yom Kippur. It is easy to feel, we have been here before, and we have done it many times in the past. We go to Shul and keep all the laws of the Yomtov, but life remains "Business as usual". How do we prevent it becoming, מצות אנשים מלמד – "Like human commands obeyed by habit?"

Rav Benzion Levy of Jerusalem once said to me, the solution is, to add something new to your observance which is your own initiative and by your own effort. I would explain this with a teaching of Rav Chaim Volozhin on Pirkei Ovos (1:13). He says, if a servant is instructed by his master to climb a ladder, he is not expected to jump immediately to the top of the ladder, he must first step up one rung, but if he refuses to do even that, then he is disobeying his master. Hashem wants us to climb high-spiritually speaking. But we cannot immediately jump high up the spiritual ladder. We must realistically and honestly assess where we are, and then take one step up. and we hope that this will lead us to progress further. This is a very individual and personal matter, but it is absolutely the way to prevent our Judaism becoming something we do out of habit, and to make our Rosh Hashanah and Yom Kippur meaningful.

After writing this, it occurred to me that this could be part of the meaning of the prayer we say from Rosh Hashanah until Yom Kippur, אבינו מלכנו החזירנו בתשובה שלמה לפניך – "Our Father our King help us return in complete repentance to You" We pray that He should help us find the step forward, which is relevant to us. May this prayer, and all our prayers be answered in the best possible way.

Potential, Potential, Portential Rabbi Label Lam (Torah.org)

We begin this year with a silent Shofar, and it can be more thunderous than the sounds we are used to hearing. It's that KOL D'MAMA DAKA – The small thin voice from within, that many of us are so terrified to hear it, that we defer to the ever-intensifying chatter of the world just to drown it out. It has an uncomfortable message for us but the truth is, it's really the greatest compliment in the universe. It's saying, "We are way more and much better than we think we are!"

This is a transcript of a daily one-minute video I posted this week as we begin to approach Rosh HaShana. One minute is not enough time to do justice to what is packed in there, so I thought it would be worthwhile to expand upon it a little bit.

Yes, we begin this new year on a Shabbos and the Halacha is that we do not blow the Shofar. However, that does not mean that the sound of the inner Shofar is not accessible. In the depth of the silence there is something called, "KOL D'MAMA DAKA – The small thin voice" (from within). Maybe some would call it the conscience and others the whisper of the G-dly Soul. There is profound truth and wisdom embedded in the heart of every person. King Solomon tells us, "Deep waters of council are in the heart in the heart of a man".

HASHEM "breathed the breath of life" into the nostrils of mankind making us G-dlike beings. It is no mistake that the "anniversary" of that sublime event is the 6th day of creation (Yom HaShishi), when man was made complete, crowning the creation with new and awesome potential. It's also no mistake that on that same day in the calendar we recreate the drama of that moment by blowing a Shofar. The KOL, that thin small voice is continuously messaging us, individually and collectively. It can only be perceived, though in silence. This may explain the psychological need for a lot of the nervous energy and constant chatter of the world, sound and fury signifying nothing.

I once heard from Rabbi Doctor Avraham Twersky at a Torah U'Mesorah convention on Shabbos that there is a psychological phenomenon that a person does not like to be locked into a "no exit" situation with someone that they do not like. I remember wondering that you don't need a degree in psychology for that. Then he continued explaining that this syndrome is amplified and intensified if the person that individual is trapped with is himself. OUCH!

It has become stylish to turn up the volume and fill in every moment of quietude with sounds and syllables to quell the uncomfortable silences. Just the opposite would be most curative. When one of my children or anybody else I am giving some amateur guidance to on the dating process comes back from a date, rather than asking, "How were the conversations?", I will ask them to recall, "How were the

silences?" Were they very comfortable or painfully awkward?

As it turns out, this message of the KOL SHOFAR on Rosh HaShana and the KOL D'MAMA DAKA are the same. HASHEM and we are revisiting the original intent of the creation. Everything is being measured by its POTENTIAL. The good news is that we have enormous potential and the rough news is that we all have enormous potential. When a teacher writes in the comment box of the report card in coded language, "Chaim has potential", we know what that means. By definition potential is not yet actualized.

When my beloved grandmother was exiting this world, I was sitting by her bed and taking notes. She was partly out of this world and yet, still here saying profound things, "Potential, potential, potential" and then "Diabolical, diabolical, diabolical!" Years later I heard that the Arizal says that what shocks and knocks a person out of this world is that they are shown a picture of who they could have become. That small thin voice within is whispering, "We are way more and much better than we think we are." POTENTIAL – POTENTIAL – POTENTIAL!

The Healer Is On-Call

Rabbi Yochanan Zweig (Torah.org)

After the sin of Bas Sheva, Nossan the prophet approached David, rebuking him for his transgression. David responded "chatasi laHashem" – "I have sinned to Hashem". Shaul too, when rebuked by the prophet Shmuel, replied "chatasi ki avarti es pi Hashem" – "I have sinned, violating Hashem's word". Although there appears to be no difference between the contrition of Shaul and that of David, the answer lies in Shaul's subsequent words, "ki yareisi es ha'am va'eshma b'kolam" – "for I was fearful of the nation, bowing to their demands".⁸ Whereas David simply stated "I have sinned", Shaul attempted to offer a reason for why he acted in the way that he did, claiming that it was due to the pressure of the people. By attempting to offer an excuse, Shaul was abrogating his responsibility for the transgression. The most important element of Teshuva is accepting complete responsibility for our actions and not attempting to shift the blame. David was therefore offered a reprieve, having repented completely, while Shaul was not, for his penitence was lacking.

Focusing upon past experiences and connecting them to present behaviors often leads to the abrogation of responsibility. The Torah wants us to focus only upon our actions when doing Teshuva, since we are expected to take complete responsibility for the transgressions we have perpetrated. Any attempt during the Teshuva process to identify the behavior as a manifestation of a past experience is, in actuality, an attempt to mitigate blame for our actions. Therefore, the Rambam includes the principle of free choice in the Laws of Teshuva, for it is the ability to choose right from wrong that holds us completely accountable for our choices. Having proclivities or propensities from past experiences does not affect our ability to choose the right course of action. Past experiences or personality traits only make it a greater challenge to do the right thing; a person does not have the right to say that he acts the way he does because that is who he is. Unless a person meets the Halachic criteria that renders him legally incompetent to make decisions, he must hold himself completely accountable for all his decisions.

Psychological analysis can be beneficial when used to determine a person's challenges and the way in which he should address them. But, when used to deflect responsibility, it is harmful, for the behavior becomes entrenched within the person and creates excuses for his actions.

The Talmud teaches that there are two forms of "refu'ah" – "healing", the healing of sickness and the healing that follows Teshuva, as is stated in the verse "veshav verafa lo" – "and he will repent and he will be healed". It is generally understood that this form of healing addresses the healing for the damage to our souls which is caused by the sins that we perform. However, this healing can also be understood as the healing that Hashem affords us after Teshuva, to remove those underlying forces which created our propensity to act in a sinful manner.

During the ten days of repentance, Hashem, who is our Healer, is closer to us and waiting for us to call upon Him. Therefore, during this time it is easier to remove the underlying causes of our malevolent behavior. Hashem will remove these causes, as long as we take complete responsibility for our actions.