



Ohr Yerushalayim News

בראשית תשע"ח - סכות - 4th October 2017 - Volume 10 - Issue 12

News This Week

מזל טוב

Mazel Tov to our Chassanim: Chassan Torah - The Rov, Chassan Bereishis - Bernard Levey and Chassan Kol HaNeorim - Shlomo Katz.

Mazel Tov to Mr & Mrs Meir Possenheimer and Mr & Mrs Stephen Wieder on the birth of a granddaughter to Mr & Mrs Yoni Possenheimer.

Mazel Tov to Mr & Mrs Menashe Cooper on the birth of a daughter

עירוב תבשילין

A reminder to make an Eruv Tavshilin on Erev Yom Tov and Erev Shmini Atzeres

שמחת בית השואבה

Men, women and children are invited to the annual **בית השואבה שמחת** being held on Motzei Shabbos Chol HaMoed from 9.00pm in the Rov's Succa, 48 Waterpark Road.

Hoshanos

Those who wish to order Hoshanos can do so by adding their name to the list on the notice wall.

הושענא רבא

We are pleased to host a community wide event organised by PBM together with Haderech, learning the whole of Mesechas Succah together.

Maariv is at 8.00pm, Divrei Pesicha from the Rov at 8.20pm, learning from 8.35pm.

Closing words from Rabbi Y Chazan will be at 9.50pm followed by Siyum and refreshments.

To register and choose your Amud/im go to www.pbmuk.org. There will also be Maariv at the end of the program.

שמחת תורה

The Shul will be having a luncheon on Simchas Torah, at 1.00pm following davening, to which the whole Kehillah is invited. Please confirm your attendance by sending a text/whatsapp to 07779 681 354 or speak directly to either Avi Stern or Oshi Wilks no later than Sunday Chol Hamoed

Shabbat UK

Shabbat UK will iyH take place on Shabbos Parsahs Lech Lecho. We require 2/3 volunteers to help with the Shul programme, please speak to Oshi Wilks if you could spare a little time immediately after Yom Tov to assist with this.

After Six Comes Seven

Rabbi Yisroel Ciner (Torah.org)

We are presently in the midst of the month of Tishray, the seventh month. We find that six mundane units are followed by a holy seventh. The six days of the week are followed by Shabbos. Each six-year cycle is followed by the Shmittah year (no work is performed on the fields). And the first six months are followed by Tishray, the month that is illuminated by so many holidays.

In order to understand the connection and transition from Yom Kippur, the Day of Atonement, to Succos, the holiday of the Clouds of Glory, we must have an historical perspective.

On the fifteenth day of Nissan, Bnei Yisroel {the Children of Israel} had their exodus from the oppressive slavery of Mitzrayim {Egypt}. The travel through the wilderness was accompanied by the 'Annanei Hakavod' the Clouds of Glory that led the way while also casting their protective shield over the nation.

Forty-nine days later, on the sixth day of Sivan, Bnei Yisroel stood by the foot of Har {Mount} Sinai as the heavens opened up and all heard the word of Hashem. Moshe then ascended the mountain to remain there for forty days in order to be taught the entire Torah and to then bring down the Luchos {Tablets upon which the Ten Commandments were written}.

Bnei Yisroel miscalculated, thought that Moshe was dead, and sinned by making the Golden Calf. Moshe descended on the seventeenth day of Tammuz, saw the Golden Calf, and broke the Luchos. As a result of that, the 'Annanei Hakavod' were withdrawn.

Moshe ascended the mountain again to plead forgiveness on behalf of Bnei Yisroel. On Yom Kippur, the tenth of Tishray, Moshe descended carrying Hashem's message of "Salachti—I have forgiven." On the next day Moshe gathered Bnei Yisroel to command them to bring sacrifices, which were then brought on the twelfth and thirteenth of Tishray. On the fourteenth, the materials that Moshe had collected were brought to the artisans who would be constructing the Mishkan {Tabernacle} and on the fifteenth the actual construction began.

On that day, the Annanei Hakavod returned and served as a Succah—the loving protection that Hashem gave to His children. We reenact that display of love and intimacy by moving out of our houses into the Succah each year on the fifteenth day of Tishray.

Closeness, distance and then an even greater closeness. We don't commemorate those first Annanei Hakavod—they didn't last. It is the Annanei Hakavod that followed the repentance that are commemorated yearly. Closeness, distance and then an even greater closeness. This is a pattern that is repeated not only on a national level but also on an individual one.

One of the most moving stories I've ever heard is told in Hasidic Tales of the Holocaust about a young girl named Ida. In 1944, she, her family and the rest of her Czechoslovakian town were sent to Auschwitz. The arrival platform was the last time she saw her family as only she and a sister passed the selection. She was given the job of sorting the clothes of the gassed according to size and quality to ready them for usage by German civilians.

One night, a strange noise was heard under the three-tiered bunk bed where Ida slept along with thirty-five other girls. The other eleven had to turn in order to enable Ida to get out and see what was causing

this noise. Under the bed, curled up into a frightened ball, she found a little girl who had escaped the children's Aktion by hiding in the latrine and had later hid herself in the barracks.

The girl's name was Estherke and she had big blue frightened eyes and beautiful blond curls. Ida immediately fell in love with Estherke as her life took on renewed purpose and meaning—saving the life of Estherke. Her meager bread rations were split in half and somehow managed to sustain them both.

When her camp was going to be evacuated Ida knew that Estherke would never pass the selection. She worked out a plan where Estherke, bundled in a blanket, was thrown over the electrified fence into the waiting arms of a male inmate in the adjacent men's camp. Later that afternoon the package was sent again into the awaiting arms of Ida now in her new camp.

In January 1945, when the camp was again evacuated, Ida had Estherke on her back in a knapsack as she began the infamous death march. Through winds and snow Ida marched on with her precious cargo until they arrived in Bergen Belsen.

After months of horror, in April 1945, Ida, her sister, Estherke and the rest of those who had somehow managed to survive were liberated by the British. All wanted to return to their hometowns to see who might still be alive. For the first time since that fateful night in Auschwitz, Ida had to part from Estherke. They agreed to meet back in Prague in two weeks time no matter what the outcome of their searches would be and each went their way.

The two weeks passed, Ida returned to Prague but Estherke failed to return. Months of intensive search yielded nothing. Estherke seemed to have vanished.

Ida met and married a survivor and moved to America. Her sister outmaneuvered the British blockade and made her life in Israel.

In the early 1950's, Ida went to Israel to visit her sister. On a very hot day she fainted in the street and was brought to a hospital by two young soldiers. A friendship developed and they visited her each day.

As Ida was being discharged, she asked them how she could repay their kindness. One of them told her that he was getting married the next day and he'd want her to be at the wedding.

And so, with a gentle breeze blowing off the mountains of Jerusalem, Ida found herself among other guests trying to find a familiar face. "The bride is coming," someone near her said. Ida moved forward to get a glimpse of the girl that had been described so lovingly. The door opened and she watched in amazement as her beloved Estherke walked in. And so, under the bright stars shining over the Holy City, Ida stepped forward and escorted her Estherke to the chupah {bridal canopy}. Closeness, distance and then an even greater closeness. The odyssey of Ida and Estherke. The odyssey of the Annanei Hakavod returning after the forgiveness of Yom Kippur. The odyssey that every soul takes as it departs from the heavenly sphere to enter the earthly realm, only to later return bearing the fruits of its earthly journey.

There is another group of ordinary six that is followed by a holy seventh. The world will exist for six thousand years and then, after the transformation that the Moshiach will have brought toward the end of those six thousand, it will be rebuilt for the holy seventh.

May this be a year of blessing and redemption, where the world will leave its present state of distance and confusion to begin the era of ultimate closeness.

Bullish Outlook

Rabbi Eliyahu Hoffmann (Torah.org)

Sukkos is a unique Yom Tov in so many ways, one of which is its *karbanos* (ritual offerings). While the number of rams and sheep sacrificed on each of Sukkos' seven days remained constant (2 rams, 14 sheep), the bulls were offered in varying quantities. Specifically, 13 bulls were sacrificed on day one, 12 on the second day, 11 on the third day, and so on. Over seven days, 70 bulls were sacrificed.

Chazal, our Sages of blessed memory, offer a fascinating insight into the "diminishing bulls." There are, according to the Talmud (Sukkah 55b), seventy nations of the world. The seventy bulls correspond to

those seventy nations, and it was in the merit of these bulls that the nations flourished and succeeded. Regarding this, the Midrash (Yalkut Shimoni, Bamidbar 684) quotes the verse (Tehillim/Psalms 109:4), "In place of my love – they hated me." "Rabbi Yehuda said: How foolish the nations are! They have lost, yet they know not what they have lost. When the Holy Temple stood, the Altar [with its seventy bulls] would bring them forgiveness. Now – who will bring them forgiveness? (Sukkah *ibid.*)"

Seemingly, the seventy bulls were a gesture of (largely unappreciated) generosity offered by the Jews on behalf of the nations. Yet Chazal (see Rashi, Bamidbar 29:18) also note that although the quantity of sheep (symbolizing the Jews) remained constant, the bulls were offered in diminishing quantities, which is a sign of weakness and vulnerability. How can we reconcile these two seemingly opposite ideas?

Perhaps both concepts are necessary: We wish the nations much success and prosperity. At the same time, we are concerned that their success and prosperity not "go to their heads," leading them to arrogance, pride, and irreverence, which can often be the precursor to anti-semitism. Therefore, we "weaken their resolve" by offering the bulls in diminishing quantities. Now that we have no Temple, the unparalleled prosperity of earlier days is no longer with us, nor them. On the other hand, nothing is left now to weaken their resolve and their natural inclination to hate the Jew for being different. (Need more be said?)

If we dig a little deeper, we may wonder why it is that Sukkos, among all the Yamim Tovim, was chosen to offer this token sacrifice on behalf of the nations?

Rav Aaron Kotler zt"l (Mishnas Rav Aaron vol.3 p.61) writes that he heard the following story from the holy Chafetz Chaim zt"l: In the times of the Gaon of Vilna, there was a famous convert, known as the Ger Tzedek (righteous convert) of Vilna. He came from an aristocratic family, and risked his life to become a Jew. He lived as a Jew in hiding for many years. By chance, however, he was recognized, and was taken prisoner and subjected to brutal torture in an effort to have him renounce his Judaism. But it was all for nought; the Ger Tzedek of Vilna had become a pious and committed Jew, and no amount of torture could change that. He was sentenced to death. Before putting him to death, his detainers had second thoughts about the brutal torture to which they had subjected him. They asked for his forgiveness. Otherwise, they feared, he would take his revenge in the World to Come.

"Let me tell you something," he told them. "It is written (Tehillim/Psalms 117:1-2), 'Praise Hashem all the nations – praise Him, all the states! For His kindness has overwhelmed us!' This seems contradictory: Why should the nations praise Hashem, if His kindness has overwhelmed us [i.e. the Jews]? (See Pesachim 118b which poses this question.) The answer, however, is simple. Right now, as things stand, it is impossible for me to forgive you for the barbaric and inhumane treatment you have given me. Yet worry not. Because after you kill me, my Jewish soul will ascend on High, and I will be so overwhelmed by the Almighty's kindness and love, that it will no longer be possible for me to bear a grudge against you. To the contrary, for every beating you gave me, I will experience infinite bliss and light in the World to Come!"

Rav Kotler explains: Sukkos is a period of extreme joy in the Jewish calendar. We sinned, we were judged, we were forgiven, and we've been given an invitation into the Almighty's private tent. In many ways, it must not have been easy for the Jews to offer sacrifices on behalf of the nations. These are the same nations that have persecuted, victimized, and exploited our nation for millennia. And now we are to beseech Hashem and offer sacrifices on their behalf? So Hashem says: First come into My tent. Sleep in My shelter. Let us rejoice together. And then, once you have come to feel My great love for you, you will be able to wholeheartedly do what needs to be done on their behalf, offering love in the place of hatred.

While there may be those who decry the aggression and militancy

of our nation, the truth is obvious and self-evident. We are a peace loving nation. All we ask for – all we have ever asked for – is to be allowed exist as Jews, and serve Hashem in peace. In these difficult times, we beseech the Almighty that the moment may come that we may once again offer sacrifices on behalf of ourselves, and on behalf of the nations of the world; that we be so overwhelmed by His kindness, love, and goodness, that the bitterness and resentment in our hearts will cease to be recognizable. Ba'agalah u-vi'zeman kariv – may it come speedily, in our days.

Jewish Citizenship

Rabbi Naftali Reich (Torah.org)

Citizen has always been a title of honor not easily attained. In the city-states of ancient Greece and especially in the Roman Empire, citizenship was a highly prized distinction. It was a recognition of social and economic status and a guarantee of special rights and privileges. But what does citizenship signify in Jewish society?

Let us take a look at the Torah's presentation of the mitzvah of sukkah. After the uplifting experience of the High Holidays, we are enjoined to build an impermanent booth and make that our primary place of residence for an entire week. "You shall dwell in booths for seven days," the Torah tells us, "every citizen of Israel."

This is an unusual choice of words. The Torah always directs itself to "all the people of Israel." Yet here, the Torah seems to limit the injunction to people of status and privilege. We know, however, that this is not so, that the mitzvah of sukkah is universal, regardless of class and social status.

The commentators explain that the Torah is being as inclusive here as everywhere. The use of the term citizen, however, is meant to teach us an important lesson. Jewish citizenship does not derive from an accumulation of worldly possessions, high social status or political power. Quite the contrary. It derives from a deep faith in the benevolent guidance of the Creator, from a focus on spirituality rather than materialism.

Where does this supremely Jewish attitude manifest itself? In the sukkah. When the harvest is in and the weather grows cold, the entire world withdraws to the warmth and security of home and hearth, but not the Jewish people. We leave the comfort of our homes and celebrate the festival of joy in our makeshift booths to show that we are in Hashem's hands. If we have faith, we are secure anywhere, and we if we don't, we are secure nowhere. Those who enter the sukkah are the true citizens of Israel.

A traveler from a distant land paid a visit to a great sage. Many people stood on line for the privilege of spending a few brief moments with the sage, and it was fully an hour before he was allowed to enter.

The sage sat at the head of a rough-hewn table, which groaned under the weight of his holy books; the furnishings of the room were threadbare.

The sage lifted his kindly, wise eyes, greeted the traveler warmly and invited him to sit down. The chair groaned angrily under the traveler's bulk, but fortunately, it did not collapse.

"If you would forgive me," said the traveler, "I would like to ask a personal question." "Go right ahead," said the sage. "You are so famous and celebrated. People come to ask you advice and blessing from all over the world. Why isn't there any decent furniture in this room?" "A very good question," said the sage. "But let me respond with a question of my own. Where is your own furniture?" "Back home, of course." "But why isn't it here with you?" "Because I am a traveler. I am only passing through this place." "Ah, that is indeed the answer. And it is also my answer to your question. I too am only a traveler. I too am only passing through this world. In the few years I will spend here, I have no need for fine furniture."

In our own lives, we are inevitably absorbed by material pursuits. We have to earn a living to put food on the table, to provide health care for our families, to pay the mortgage and tuition. We need to replace the old car, and the children need braces. But once a year, we should step back and put it all in perspective. When we enter the sukkah, we face the true reality of our existence, that the kindness of Hashem protects and sustains us and not the walls we build around ourselves.

When we accept this knowledge into our hearts and respond with the transcendent joy of the festival, that is when we are granted our citizenship papers.

Just Desserts

Rabbi Mordechai Kamenetzky (Torah.org)

The Talmud in Tractate Avodah Zarah talks about the future. It details for us a scenario that will occur after the final redemption, when the G-d of the Jews and His Torah are known and accepted by all of mankind. The entire world will see the great reward meted to the small nation that endured an incessant exile while following the Torah scrupulously. Then the idol-worshippers from other nations will line up before G-d and complain, "what about us?" Had we been given the Torah we, too, would surely have kept it! Why are you only rewarding the Jewish people?" The Talmud tells us that G-d makes a deal. "All right," He tells them. "I'll give you one easy mitzvah. If you observe it correctly, fine. However, if you do not, then your complaints are meaningless.

The Talmud tells us He will give them the mitzvah of Sukkah. G-d will then take out the sun in all its glory and the protection of the Sukkah will be no match for its rays. These idol-worshippers, predicts the Talmud, will kick the walls of the Sukkah and flee in disgust.

There are many mitzvos in the Torah. 613 to be exact. And there are quite a number of difficult ones. Some are conducive to despair and disheartenment without a broiling sun. Why, then, was the mitzvah of Sukkah chosen to be the cause celebre that differentiates our commitment to that of an idolator?

Rabbi Paysach Krohn, in his first book of the Magid Series tells the story of a Reb Avraham who was about to enter a restaurant one late spring afternoon. Upon entering, he noticed a familiar vagrant Jew, known to all as Berel the beggar, meandering outside.

Reb Berel, rumor had it, was a formidable Torah scholar back in the old country, but had his life shattered physically and emotionally by Nazi atrocities. He was a recluse, no one knew exactly where or how he lived: but he bothered no one, and not too many people bothered with him.

Reb Avraham asked the loner to join him for a meal. He was about to make a business trip up to Binghamton and figured that he might as well prepare for the trip with more than a hot meal – he would begin it with a good deed.

Reb Berel gladly accepted the offer; however, when it came time to order, he asked for nothing more than two baked apples and a hot tea. Reb Avraham's prodding could do nothing to increase the poor man's order. "All I need are two baked apples and a steaming tea," he insisted.

Reb Avraham's trip to Binghamton was uneventful until the rain and the darkness began to fall almost simultaneously. As if dancing in step, the darker it got, the heavier the deluge fell. All Reb Avraham remembered was the skidding that took him over the divider and into oncoming traffic on Route 17 in Harriman, New York. He came to shortly after two tow trucks had pulled his wrecked car from a ditch and lifted him to safety. Refusing hospitalization, he was driven to a nearby motel that was owned by the Friedmans, a Jewish couple who were readying the place for the summer migrations.

Mr. Friedman saw the battered Reb Avraham and quickly prepared a comfortable room for him. His wife quickly prepared a little something for him to eat. She brought it out to a shocked and bewildered Reb Avraham. On her serving tray were two baked apples and a glass of steaming tea.

When the Jews left Egypt, they had nothing to look at in the vast desert but faith. They built simple huts, almost in declaration: "Hashem we will do ours, we are sure You will do yours." And those simple huts, those Sukkos, protected them from the heat, the cold, the wind, and the unknown. Hashem tells the prophet Jeremiah to tell his folk, "I remember the kindness of your youth as you followed Me in an unsowed desert." (Jeremiah 2:2)

Perhaps when the final redemption arrives, it will again be the simple Sukkah that will stand as the protectorate and advocate of the People who stood for 2,000 years in the face of idolators, who invited the

Jews to join them... or die. So, when we enter the Sukkah this year, let us remember that it is only a small Sukkah stop on a long journey home. And when we arrive there, the Sukkah will be there once again to greet us as it was more than 3,300 years ago in the Sinai Desert. After all, it's nice to be served at the end of a 2,000-year-long journey with just desserts.

Somebody's a Nobody Rabbi Mordechai Kamenetzky (Torah.org)

One of the most joyous customs associated with the holiday of Sukkos is the celebration of Simchas Bais Hasho'evah. In the times of the Bais HaMikdash, a water libation accompanied the customary offerings. Simchas Bais Hasho'evah, literally, the Joy of the Water Drawing, was observed with a most ebullient celebration. It included a marvelously varied array of harps, lyres, cymbals, and trumpets, among other instruments. The greatest sages and most pious of rabbis performed acrobatics and antics that would have normally been below their dignity. In fact, the sages in Tractate Sukkah 51, note that, "one who has not seen the celebration of the Bais Hasho'evah has never seen true joy."

Rambam discusses this aspect of exuberance and adds that "one who in his insolence restrains himself from serving Hashem in a joyous manner is a sinner and fool." Yet the Rambam adds a caveat.

"But this joy was not performed by the ignorant ones and by anyone who wanted (to dance). Only the great sages of Israel, the heads of Yeshivos and the Sanhedrin, the pious, the elders and men of righteous action would dance, clap, and sing in the Bais HaMikdash on Sukkos. Everyone else, men and women would come to watch and listen" (Rambam Hilchos Lulav 8:14).

This passage begs explanation. Why shouldn't everyone, even the most profane of men, sing and dance and make merry in celebration of the L-rd? Further what does the Rambam mean by not including "those who want to dance"?

Ultimately, anyone who ended up dancing, even the most pious of sages, obviously wanted to dance. What, then, does he Rambam mean when he said that this joy was not performed by anyone who wanted to dance? A classic story circulates in all Jewish humor anthologies.

Before the start of the Ne'eilah service, the holiest and final supplication of Yom Kippur, the rabbi rose from his seat and bolted toward the Holy Ark. He spread his hands toward heaven and cried out, "Ribbono Shel Olam, Master of the Universe, I am a total nothing before you! Please inscribe me in the book of life!"

All of a sudden the chazzan ran toward the Aron and joined the rabbi! "G-d Almighty," he shouted, "please forgive me, too, for I am truly a nothing before you!" There is an awed silence amongst the congregants.

The shammash then followed suit. He, too, ran up toward the ark and in tearful supplication pronounced, "I too am a nothing!"

Mouths around the congregation dropped open. The President of the synagogue's men's club, Ed Goldstein, a large man, was also caught up in the fervor of the moment. Suddenly, he, too, bolted from his seat in the back, and lumbered toward the front of the shul. With great eagerness he prostrated himself in front of the Ark and cried out at the top of his lungs. "Forgive me Oh L-rd he shouts, for I too am a nothing! Suddenly a shout from the back of the synagogue was directed toward Goldstein's hulk of a figure. It shouted with incredulity. "Harrumph! Look who thinks he's a nothing!"

Rambam teaches us that whoever runs to dance and sing and make himself crazy is not truly lowering himself before the Almighty. If someone inherently likes to cavort wildly, then he is not dancing for the sake of lowering himself before the Almighty, rather he is having a wonderful time. When King David liberated the Aron from the Phillistines, he danced in front of it as if he were a lowly slave. When confronted by his wife, Michal, for dancing like a servant, he retorted. "I would make myself even lower before Hashem."

When rejoicing during the festivities we must bear in mind our true reasons for enthusiasm — who we are, and why we dance. Because in order to be a nobody, you gotta be a somebody.

The Week Ahead

ליל א סכות

Mincha & Kabbolas Yom Tov	6.23pm
Candle Lighting	6.23pm
Nacht	7.21pm

ערוב תבשילין

יום א סכות

Shacharis	9.00am
Mincha followed by a Shiur by Rabbi Refoel Katz	6.20pm

ליל ב סכות

Maariv	7.24pm
Candle Lighting	Not before 7.24pm

סכות יום ב

Shacharis	9.00am
Mincha & Kabbolas Shabbos	6.18pm
Candle Lighting	No later than 6.18pm

שבת חול המועד

Shacharis	9.00am
Mincha followed by a Shiur by Rabbi Yosef Yitzchok	
Chalomish	6.10pm
Maariv & Motzei Shabbos	7.20pm

חול המועד

1st Shacharis	7.00am
2nd Shacharis	8.30am
3rd Shacharis	9.30am
Mincha & Maariv	6.15pm
Late Maariv	8.00pm

הושענא רבא

1st Shacharis	6.50am
2nd Shacharis	8.30am

ליל שמיני עצרת

Candle Lighting	6.06pm
Mincha & Kabbolas Yom Tov	6.06pm

ערוב תבשילין

שמיני עצרת

Shacharis	9.00am
Yizkor	Approximately 10.30am
Mincha followed by a Shiur by R' Asher Richman	6.05pm

ליל שמחת תורה

Candle Lighting	Not before 7.08pm
Maariv	7.08pm

שמחת תורה

Shacharis	8.30am
Mincha & Kabbolas Shabbos	6.01pm
Candle Lighting	No later than 6.01pm

שבת בראשית

Shacharis	9.00am
Mincha followed by Shiur	5.54pm
Maariv & Motzei Shabbos	7.04pm

Sun	7.15 / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.55pm
Late Maariv	8.00pm