



Ohr Yerushalayim News

ז"ת - סוכות תשפ"ו - 26th September 2026 - Volume 19 - Issue 13

News This Week

מזל טוב

Mazel Tov to David and Zara Newman on the birth of a grandson to Elchonon and Shaina Newman. The Sholom Zochor and Bris will take place in Maalot Dafna, Yerushalayim. Anyone local is welcome.

Mazel Tov to Shua and Freyda Chaya Dansky on the birth of a grandson to Motti and Sara Dansky

Mazel Tov to Noach and Shoshi Fletcher on Sari's wedding to Yair Aronstam in Yerushalayim on Wednesday following Yom Tov

שמחה בית השואבה

The Shul will be holding a שמחה בית השואבה both in the Rov's Succah Motzei Yom Tov and R' Shaya's Succah on Monday Chol Hamoed, details on the back page

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit:

Simchas Torah - Leah Lehmann for her mother

Thurs, 27th Tishrei - Yosef Chelms for his father

Fri, 28th Tishrei - Eunice Wolfson for her mother

Why Succos Follows Yom Kippur

Rabbi J Rubinstein

The challenge facing every Jewish person as he steps out of Shul after Yom Kippur, is beautifully expressed by the Mishna in Pirkei Ovos (3:22). It says; כל שחכמתו מרובה ממעשיו למה הוא דומה לאילן? "Everyone whose wisdom is more than his deeds, is like a tree whose branches are many but whose roots are few. The wind will come and uproot it and turn it upside down". אבל כל שמעשיו מרובין מחכמתו למה הוא דומה לאילן? "But a person whose deeds are more than his wisdom, he is like a tree with a few branches and many roots, which even all the winds in the world cannot move".

We hope, that on Yom Kippur we were uplifted, and our feelings of attachment to Judaism were strengthened. But now comes the test. Does that inspiration remain in the realm of understanding and appreciation alone, which the Mishna refers to as wisdom, or will it be translated in to actions and deeds? If we don't turn it in to deeds, it will be like the tree described in the Mishna which has few roots, and is soon blown over. Only when inspiration is quickly put in to practice, will it be like a tree which has good roots and can withstand any stormy winds.

We are told that the Sucah represents the Clouds of Glory which surrounded and protected the Jewish people in the desert. The Vilna Gaon explains why we have this reminder of the Clouds of Glory, particularly at this time of the year. He says, they were taken away when the people sinned with the Golden Calf, and then Moshe Rabeinu had to ascend Mt. Sinai to pray to Hashem to forgive the people. He did finally forgive them on Yom Kippur which is the 10th of the month of Tishrei. The next day Moshe Rabeinu descended from Mt. Sinai and told them to make the Sanctuary known as the Mishkan. During the following two days, the people donated the materials needed for the construction of the Mishkan. On the 14th

Tishrei the craftsmen counted and weighed the materials which had been donated, and on the 15th which is the first day of Succos they started building the Mishkan, and that is when the clouds of glory returned.

It is really worth noticing, that even when Hashem had forgiven the Jewish people, the clouds of glory did not return. (This is emphasized by Rav Matisyohu Salamon in his Sefer Matnas Chaim) It was only when they started doing the command of Hashem to build the Mishkan, that the clouds returned. In other words, on Succos we recall the return of the Clouds of Glory which occurred because the people did the wishes of Hashem. This is a great lesson which applies every year. We have to take the inspiration of Yom Kippur and start doing something because of it, so that it will not be lost. In

Davening Times

ליל א' סוכות

Mincha & Kabbolas Shabbos and 6.45pm

Yom Tov

Candle Lighting

No later than 6.45pm

יום א' סוכות

9.15am

Shacharis

6.40pm

Mincha followed by Shiur

ליל ב' סוכות

7.47pm

Ma'ariv

No earlier than 7.47pm

Candle Lighting

יום ב' סוכות

Shacharis

9.15am

Mincha followed by Shiur

6.40pm

Maariv & Motzei Yom Tov

7.44pm

חול המועד

Shacharis

7.00am / 8.30am / 9.30am

Mincha & Maariv

6.35pm

Late Maariv

8.00pm

הושענא רבה

Shacharis

6.45am / 8.30am

ליל שמיני עצרת

Mincha & Kabbolas Shabbos and 6.28pm

Yom Tov

Candle Lighting

No later than 6.28pm

שמיני עצרת

Shacharis

9.15am

Mincha followed by Shiur

6.20pm

ליל שמחת תורה

Maariv

7.30pm

Candle Lighting

Not before 7.30pm

שמחת תורה

Shacharis

8.30am

Mincha followed by Shiur

6.20pm

Maariv & Motzei Yom Tov

7.27pm

אסרו חג

Monday

6.45am / 7.10am / 8.00am

Tues / Wed / Fri

6.45am / 7.20am / 8.00am

Thurs

6.45am / 7.10am / 8.00am

the words of the prophet; וְנִשָּׂא לִבְבוֹנוֹ אֶל כַּפֵּימָא אֶל ל-אֲשֶׁר בְּשָׁמַיִם "Let us lift up (the feelings of) our hearts to (the deeds of) our hands, to Hashem who is in Heaven".

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.

