



Ohr Yerushalayim News

יום כפור תש"פ - 5th October 2019 - Volume 12 - Issue 11

News This Week

מזל טוב

Mazel Tov to Chizky and Avital Salomon on the engagement of Ayala to Avrohom Kahan, son of Harold & Judy.

שבת שובה דרשה

The Rov will be giving a Shabbos Shuva דרשה following on שחרית following Shabbos and R' Shaya will give a דרשה following the second Minyan for מנחה.

Last Chance Before Yom Kippur For Donations

A last chance for final donations to the Rov's Yom Tov collection for local families. All donations to the Rov will be gratefully welcomed (cash, vouchers or bank transfer). The Rov gives a Brocho to all who have already donated and requests all others to respond to this important appeal for Yom Tov top-ups for very local families.

Shul Burial Board

The Rov strongly encourages all Shul members who are not yet a member of a Burial Scheme to join the Shul scheme. For full details of the Shul Burial Board please be in touch with Avi Stern on 07813 326423.

Thank You

Thank you to Eliezer and Sara Issler for all their hard work ensuring that the children of the Kehilla were provided for on Rosh Hashono

Farewell Speech

Avi Schwartz

Let me ask you a question: Let's say you are responsible to deliver the key note address at Moshe's seudas preida. Your most trusted friend, leader and servant of Hashem, Moshe, is about to die and you want to give him the best goodbye speech ever recorded. What would you tell him? I don't know about you, but if it was me, I would firstly thank him for his decades long service in being the ultimate Kiddush Hashem. Further, I would praise him to the hilts and really ensure that he departed the physical world on an apex. After all, he was arguably the greatest Jew and leader we've ever had!! So what does Hashem actually say to Moshe? Well it says exactly just that in this week's parsha.

Vayomer Hashem al-Moshe, 'and G-d said to Moshe', hincha shochev im-avotecha, 'you are about to die, you are going to sleep with your forefathers and I just want to give you a little preview of what's going to happen to these people'. V'kam ham hazeh, 'this nation is going to get up', v'zanah acharei elohei nechar-haaretz 'you know, your whole life's work, Moshe? Everything you tried to do, you tried to build up this nation teaching them the importance of serving G-d, set them up in safety in this land that they are going to go to. It's all going to go to fail, everything is going to come catastrophically tumbling down after you die and when this nation is going to finally enter its land, they are going to go into the land, v'zanah acharei elohei nechar-haaretz, 'They are going to stray after the local gods of the land', asher hu ba-shamah bekirbo, 'they are going to utterly leave me behind', hefer et-briti, 'they are going to completely desecrate my covenant with them', asher karati ito, 'that I have forged with them'.

And if that was it, it would be bad enough. But it's not! Hashem continues down this dark, depressing and dangerous path telling Moshe that there's no way He's going to take them from the Jews lying down. Bad enough that Moshe's life work, the essence of corporeal being, is going to be uprooted and burnt to the ground, but even more Hashem tells

Moshe that He's going to get angry. Really, really angry.

Surely this "pep talk" from the Almighty is literally the last thing on earth that Moshe wants to hear. Moshe knows he's dying, so why doesn't Hashem just let him go to the hereafter in peace, tranquillity and serenity. What does Hashem hope to accomplish?

If Hashem tells this to Moshe, by definition it must be that there's something Moshe can still do about it. All the praise, congratulations and pats on the back can wait until the next world where Moshe and Hashem will have an infinite amount of time to reflect on Moshe's life. Therefore, Hashem is telling Moshe that his job is not yet done.

Hashem finishes with word v'ata, 'and now', which any English teacher will tell you is a fantastic transition from point A to point B. Point A is the problem that Hashem has just outlined to Moshe, whilst point B, which is upcoming, is sure to be its' solution. And it is. Shirat Haazinu which comes next is Moshe final plea to his flock. There is just something ultimately poetic about the way Moshe characterises Jewish history just so they will be able to counter the nightmare scenario Hashem previously outlined to Moshe. Moshe had done a lot for the Jews over the years. And yet he was not destined to slowly fade from the limelight and ease his transition to Olam Haemes. He was counted on to act, advocate and

The Week Ahead

שבת פרשת וילך

Mincha	6.24pm
Candle Lighting	No later than 6.24
Shacharis	9.15am
סוף זמן ק"ש	10.07am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.15pm
Rov's Shiur	Following
Motzei Shabbos	7.26pm

עשרת ימי תשובה

Sun Selichos	6.00am / 7.40am
Mon Selichos	6.00am / 6.30am / 7.45am
Mincha & Maariv	6.15pm
Late Maariv	8.00pm

ערב יום כפור

Selichos	6.20am / 7.00am / 7.45am
Mincha	3.00pm
Kabbolas Yom Tov & Tephillas Zakah	6.14pm
Candle Lighting	No later than 6.14pm
Kol Nidrei	6.34pm

יום כפור

Shacharis	9.00am
Yizkor	Approximately 12.15pm
Mincha	4.15pm
Maariv & Motzei Yom Tov	7.16pm

Thurs	6.40am / 7.05am / 7.55am
Mincha & Maariv	6.15pm
Late Maariv	8.00pm
Fri	6.45am / 7.20am / 8.00am

warn the Jewish people with his very last breath, and what an amazing lesson for all of us. If Moshe was able to muster the strength after all his years of leading the Jewish people, how much more so are we able to muster our strength at this time of year and try to ensure a g'mar chasimah v'chasimah tovah for ourselves, our families, our communities and the entire Jewish people. May 5780 be a year of good health, success and happiness for all.

Use Your 'Lifeline': Phone A Friend Joseph Rosenhead

As you make your way home on Motzei Yom Kippur, there may be three questions at the forefront of your mind:

1. "Why did we blow the shofar at the end of neilah?"
2. "Why did we say 'Lshono Habo'oh B'Yerushalayim' after hearing the shofar?"
3. "Why did we wait until after Yom Kippur to say 'Kiddush levanah'?"

(Although, alternatively the three questions may simply be: "What should I eat?", "What should I drink?" and "What should I eat and drink after that?")

A number of reasons are given for blowing the shofar at the end of Yom Kippur. The Mishnah Berurah (Hilchos Yom Hakippurim 623:12) explains, the sound of the shofar signals the shechina's departure at the end of Yom Kippur, as it says in Tehillim: "Hashem ascends with a teruah" (47:6). Whereas, Tosafos (Shabbos 114b) maintains the shofar is blown to publicise that Motzei Yom Kippur should be celebrated with a festive meal, as befitting a Yom Tov. The midrash (Koheles Rabboh 9:7) says, at the end of Yom Kippur a bas kol proclaims: "Go eat your bread with joy and drink your wine with a good heart for Hashem has found your deeds to be favourable" (See S'mag- Mitzvah lo Sa'aseh 69). Tosafos also says, in some machzorim it is written that the blowing of the shofar at the end of neilah commemorates the blowing of the shofar on Yom Kippur of a yovel year. Although, Tosafos himself rejects this explanation, as he argues we should then only blow the shofar twice a century, not every year.

I would also like to offer my own explanation. Rav Yitzchak Hutner zt"l observes that the word 'rey'a'-friend, comes from the same root as, 'teruah'. The Targum Unkelos on the phrase, "It shall be a day of teruah for you" (Bamidbar 29:1), translates "yom teruah" as "yom yevava"-a day of broken up cries. Thus, the words 'teruah' and 'rey'a' share the connotation of breaking something up. Rav Hutner says this is why a friend is called a 'rey'a'; a friend's role is to 'break us up'. A friend should, when necessary, warn us against behaving incorrectly or tell us when we are behaving incorrectly. The sound of the shofar and a friend are both there to tell us: "Stop, you shouldn't do this. It is wrong".

Therefore, perhaps at the precise moment when the shechina is departing and we have reached the peak of our deveikus to Hashem with the fervent cry of "Hashem Hu hoElokim", the shofar is sounded to alleviate the 'separation anxiety' experienced at this time. As we contemplate how we can maintain the inspiration gained from Yom Kippur, the sound of the shofar symbolically reassures us by advising us to find a rey'a. Someone who can 'break us up', so we can remain connected to Hashem even when His presence is more distant from us than it is right now.

The Rambam (Hilchos Deos-6:1) also offers this same recommendation. He explains it is human nature to be influenced by the people around us. Therefore, to remain on the 'correct path' in life, one must endeavour to stay close to positive influences -"tzadikim"- and distant from negative influences -"rashoim". Interestingly, in describing the people one associates with, the Rambam uses both the term 'chaver' and 'rey'a'. What is the difference between these expressions?

Rabbi A. L. Scheinbaum shlit"a (Peninim al Hatorah) explains, the etymology of the word 'chaver', connotes a weaker relationship than 'rey'a'. He infers this from the words Rashi uses to explain the name for the chasidah bird. Rashi says: "Why is it called 'chasidah'? Because it deals kindly towards 'chavroseho' regarding food" (Vayikra- 11:19). Rabbi Scheinbaum suggests the term "chavroseho" specifically alludes to a natural chibur-connection, for although the chasidah bird performs chesed, this is ultimately only towards members of its own species. Chaverim are people who view things in the same manner. They are connected because they agree with each other and share common traits and interests. This type of friendship is built entirely on positive foundations and although it may well last, it is still not the ideal friendship.

A true friend is not merely someone who is there to share in the positive experiences of another.

Rabbi Scheinbaum doesn't elaborate on how the term 'rey'a' actually implies a stronger relationship than 'chaver'. However, I would suggest this is implied from the fact the root of the word 'rey'a' is 'ra'- bad. The ideal friendship involves performing the negative / 'bad' elements of being a friend, as well as the positive ones. A rey'a is someone who truly cares for another's welfare. Whether this is through providing the emotional support for someone to overcome bad experiences, or as said above, through saying to someone: "You shouldn't do this. It is bad."

However, even between friends, a rebuke or warning must be given without anger for it to be effective. Indeed, Rabbeinu Yonah (Avos 2:9), highlights the significance of this precondition. He maintains that in order to attain the optimal "derech" for life-that of, "lev tov"- a person must be able to control their anger against someone else, so that they preserve the capacity to speak gently to them. Incidentally, I was thinking perhaps this point provides a deeper insight into the gemoro in Makkos I was recently learning with my father-in-law.

The gemoro (11a) questions the notion that the word 'daber' always means to speak firmly to someone, from the possuk in Malachi: "Then those who feared Hashem spoke to each other (Ish el rey'ehu)" (3:16). The gemoro maintains that here, the word 'daber' must mean to speak gently, rather than firmly. Why is this so? I would suggest that the gemoro's argument can be understood with Rashi's interpretation of this possuk. He says that in response to the blasphemous accusations made against Hashem (3:14-15), the "yirei Hashem" encouraged each other to not be swayed by these false claims. Hence, with Rabbeinu Yonah's statement in mind, it is very understandable that the gemoro says 'daber' in this context means to speak calmly (i.e. with a "lev tov") to one's "rey'a". For the only truly effective way to deter a re'ya against improper behaviour is to 'break them up' with gentle, rather than harsh words.

Motzei Yom Kippur is one such occasion, when we all merit to reach this "derech" of "lev tov". For as mentioned above, on Motzei Yom Kippur a bas kol proclaims: "Go... and drink your wine with a good heart for Hashem has found your deeds to be favourable". Therefore, the end of Yom Kippur is certainly the ideal occasion to hear the sound of the shofar for the purpose of appreciating the need to find a friend who can provide a constructive, "lev tov" rebuke. For by the end of Yom Kippur, we are all, "b'lev tov".

As for why we delay saying 'kiddush levana' until Motzei Yom Kippur, I would suggest this is because, after we have heard the sound of the shofar and internalised its message of the value of forming supportive friendships, we then promptly have the opportunity to put this advice into practice. We can strengthen and create friendships as we wish each other "Sholom Aleichem". In fact, in the source for saying "Sholom Aleichem" during 'Kiddush levanah' (Maseches Sofrim 20:2), the expression "lev tov" is used here as well: "One should say 'Shalom' to his friend and return home with a good heart". Therefore, Motzei Yom Kippur is certainly the ideal occasion to recite 'Kiddush levanah' with a "lev tov" for the purpose of forming these "lev tov" friendships. For by the end of Yom Kippur, we are all, "b'lev tov".

Finally, I would maintain that our request for: "Lshono Habo'oh B'Yerushalayim", is also triggered by this message of acquiring a friend who will rebuke us without anger. For in Megillas Eichah, it says of Yerushalayim: "All rey'eh have betrayed her, they have become her enemies" (1:2). The Yalkut Shimoni says, "rey'eh" refers to the malochim, Michael and Gavriel, who would always defend Klal Yisroel's actions. However, b'zman hachurban, even they could not suppress their anger against Klal Yisroel and took two torches to set fire to the Heichal. Hence, when we hear the shofar and acknowledge the importance of acquiring rey'os who can rebuke us without anger, this instinctively leads us to recalling the churban and yearning for the return of the Beis Hamikdash. For we recall the 'fire of anger' ignited by Yerushalayim's "rey'os" and the devastating consequences of this: The destruction of the Beis Hamikdash [NB. Rashi on Devarim- 32:22]. So, over the coming year let's all cherish our existing friendships and look to create new ones as well. Through this, may we be zoche to see the return of the Beis Hamikdash, when we will no longer have to merely commemorate the blowing of the shofar on Yom Kippur of a yovel year.