



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Parashat VAYELECH

Year 23

by Dayan Abraham David

In Vayelech we are given the last mitzva of the Torah '*Ve ata Kitvu lachem et Hashirah Hazot Velameda et bene Yisrael*' which, according to the Rambam, is a mitzva for every Jew to write a Sefer Torah for himself. But what is noteworthy is that it follows the pasuk '*Ve Anochi haster asteer panai bayom hahu al Kol Harah asher Asa*', which is referring to the darkest hours of our exile, when it would seem we had been abandoned by G-d. Even then, says the Chafetz Chaim, the Torah has the power to bring us light, to protect and save us. As the Gemara says in Sota, '*Vi Ner mitzvah ve Torah Or, ma Or megin l'olam af Torah megina l'olam*', as day light protects us and banishes darkness so the Torah protects us and banishes darkness. But Shirat Haazinu is also a witness to G-d's involvement in our lives and our inheritance in the Holy Land as the pasuk says '*Lamaan tehiyev li Hashirah Hazot La-ed Bibne Yisrael*'; '*Ki Abieinu il Haadama Asher Nishbati La abotav Zavat halav udvash*'. The Torah projects the spiritual dangers a good living in the Blessed Land might cause to our people – '*Ve achal ve sava ve dashen vupana il Elokim Acherim*' - And you will eat and drink and spoil yourselves and turn to and follow the **mistakes** of other nations as

the Targum Onklus explains. People who live well and in comfort indulging in their material pleasures, forget their roots and spiritual inheritance, seek out diversion and even crude idolatry and devil worship dressed up in the garb of mysticism etc. for excitement from their boredom. The Torah warns us that only trouble and bad punishment will follow with destruction. And our only hope will be the Torah with its warnings and message to us to show us the cause of our troubles; our forgetting G-d and His laws. It is the Torah which will help us turn to Him for salvation and help us correct our mistakes. G-d has promised that the Torah will never be forgotten from the Jewish People there might be lapses but it will always be there to remind us and reawaken us as we witness in our days.

The Midrash Tanchuma in Nitzavim explains the secret of why the Jewish People have survived in spite of all the punishments metered out to them whereas many greater nations have been destroyed completely and are only historical relics. For when the other nations are punished for their misdeeds they do not recognise the cause for it and turn their back on G-d who is bringing it upon them to correct their ways, so they just deteriorate until there is no hope and they are wiped out. But the Jewish People when punishment and chastisement is brought upon them turn to G-d and recognise the cause of their troubles. This Shirah in the Torah gives witness

for this realisation as it says 'Ve anta Hashirah Hazot Lefanav laed Ki lo Tishachach Mipi Zaro' for it will never be forgotten from His seed. We have become an introspective people through the Torah and its teachings, seeking out the faults in ourselves for correction and this has been the secret of our survival. We know as we approach Rosh Hashanah and Yom Kippur our future for the year to come depends on ourselves and our relationship to G-d who sits as King to judge us. May we all be inscribed in the Book of Life.

YOM KIPPUR

As we approach Yom Kippur we need to prepare ourselves; for this is our last chance to secure our future for the coming year: '*Hakol Nidonim be Rosh Hashana ve gazar din shelahem nechtam biyom HaKippurim*': We are all judged on Rosh Hashana and the judgement is completed and sealed on Yom Kippur. This judgement will affect our life, our health, our parnassah, our spiritual needs, our children and all those we are responsible for. In fact it will affect the world, since whatever happens to the world depends on us, as we are '*Mamlechet Cohamin ve goy Kadosh*', we represent the spiritual service of the world as Cohanim. There is so much to do with so little time. But Yom Kippur is also a great opportunity for we are given much direction and help from Hashem. There are two essential necessities and keys to achieve success and beracha in this judgement; '*Teshuvah*' with *viduiy* and the thirteen attributes of mercy we say 26 times on Yom Kippur.

The Rambam Paskins the Halacha that Yom HaKippurim only atones for those who do repentance, '*Yom HaKippurim Mechaper le Shavim*'. What is repentance? '*Teshuvah*'; coming back before G-d as we were before we sinned. Our '*Teshuvah*' is completed with the five '*Viduiyim*' we say on Yom Kippur. After recognising our sins and abandoning them we regret and feel shame for having done them. We must also accept never to do them again and ask G-d to be witness to our sincerity '*Ad she yaidu alav yodeah taalumot*', As the Lechem Mishne explains the words of the Rambam. This acceptance is quite frightening; even more than taking the Heavens and Earth as witness, for there is no place in the world without G-d. All this we say in the '*Viduiy ana Hashem*'. But the good news is that on this day we receive more help from G-d to feel His closeness to us, to feel spiritual yearnings for Him and the Torah. David Hamelech said: "Hashem uri ve yishi;" "That G-d is my light, he awakens me as daylight does with the sound of the Shofar on Rosh Hashanah," '*Yishi*'; He is my salvation, refers to Yom Kippur when Hashem reaches out to cleanse us; all he asks of us is the effort; "Immerse into My Mikve by keeping the Laws of Yom Kippur with the five '*Inuyim*' and your effort to do '*Teshuvah*' and I will save you." Hence it is most important to look into the '*Viduiy* of Yom Kippur, before that Holy Day and think about what needs to be corrected and repented for and make up your mind to do it; '*Ki*

karov hadavar be fichah vu bil'vavachah la asot oto'. So that we should be considered as '*Shavim*', those who repent. Do not desist from trying because you think it is too difficult and that you will not be able to keep it up, G-d wants your effort and he will give you the help to continue. We say '*Avinu Malkenu HaChazerenu le Teshuvah Shelema*'. Our Father, our King, bring us back to complete '*Teshuvah*'. You begin and He will complete it. For Yom Kippur to atone we must believe in it. As the Rambam (in Sheggagot 3:10) says: Not Yom Kippur nor sin offerings can atone unless those who repent believe in their power of atonement.

The second key factor the '*Yud gimmel midot*', the thirteen attributes of mercy we say as given to Moshe Rabenu when he beseeched, on behalf of the Jewish people, after the sin of the golden calf. When we say these in the congregation Hashem has promised they will never return without being answered. We need to say them with '*Kavanah*' understanding, and to believe in their effectiveness. These thirteen attributes of G-d's mercy show us the extent of G-d's love for us. We sin with the power and life Hashem gives us at the moment of sin, we throw His goodness back at him and he allows it just to give us the opportunity to do '*Teshuvah*' of our own free will later. We create destroyers with our bad actions and He holds them back from devouring us. We immerse ourselves in dirt and excrement through our iniquities and

Hashem, as a loving father, reaches into this to bring us out to cleanse us. We must appreciate the extent of His mercy when we say those words and believe in His promise that they will be effective. This is the other key to the successful atonement of Yom Kippur.

Shenichatem Le Chayim Tovim. Amen

STORIES OF TZADDIKIM

The Gemorah in Pesachim brings a story of a man called Tuvia who sinned with an '*Avera*' worthy of punishment came a single witness whose name was Zegud to give witness about Tuvia's sin. Rav Papa gave Zegud some lashes. Zegud questioned this: "How come Tuvia sinned and Zegud is whipped?" Rav Papa answered: "Zegud, you have done wrong for you are only a single witness and we need two witnesses to punish a transgressor, what you have managed to do is give Tuvia a bad name for the fact cannot be accepted, only with two witnesses. You have transgressed on the sin of '*lo telech ra-chel*', do not go tale bearing!" People mistakenly think that saying the truth is not '*lashon hara*' if you spread a bad rumour about someone, even if it is true it is '*lashon hara*', how much more so if it is not true or only a surmise. One more thought for our '*viduiy*' on Yom Kippur.

Shabbat Shalom

HALACHOT

1. A seriously ill person should consult a Rabbi beforehand regarding the fast.
2. An ill person even though not in a life-threatening situation, may swallow a pill which is tasteless but without water.
3. It is forbidden to suck a sweet or to chew gum even if it is sugarless. It is also forbidden to put food or drink into one's mouth even with the intention of spitting it out.
4. If a person made a beracha for food or drink by mistake, he is not allowed to taste even the smallest amount but should say '*Baruch Shem Kavod Malchuto LeOlam VaEd*'.
5. Yom Kippur is a time for Teshuvah for everyone, women are also obliged to say the Tefillot and Viduy of Yom Kippur. If she has young children and cannot attend the service she should say these at home.
6. Viduy is confession. We must make sure we understand what we are saying in the Viduy. We should add confession of our personal transgressions not mentioned in the text.
7. We say the '*Vaya'avov*' – the 13 Attributes of HaShem's Mercy 26 times (*Shem Havayah*) on Yom Kippur. It is essential to say them carefully with *Kavanah* (intention) to know what they signify.
8. Yom Kippur does not atone for sins committed against another human being until the forgiveness is asked for and given. The injured party should be forgiving. According to the Rambam he needs to go three times with 3 lots of people to do this if necessary. But if the person insulted was his Rabbi, he needs to go even 1,000 times until he gets forgiveness.

9. Someone who has shamed a Talmid Chacham or spoken bad about him in public needs to ask for forgiveness in public.

We have a regular Youth Minyan organised by Jason Ibrahim and Jordan Moses followed by a kiddush

If you wish to sponsor a Kiddush Please contact Nathaniel Bendayan 07825 871749 For Seuda Shlishit or to rent the Nancy Reuben Hall for a Simcha Please contact Yanky David 07725 408724

SHABBAT SHUVA TIMES

Shabbat commences	7:02 pm
Shabbat terminates	8:06 pm
Mincha Erev Shabbat	6:50 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 pm
Mincha on Shabbat	5:45 pm
Followed by Seuda Shlishit	
Special Shiur on Teshuva and Yom Kippur	
<i>Arbit and</i>	
Shabbat terminates	8:06 pm

Aseret Yemei Teshuva Selichot	5:45 am
Shacharit Sundays	7:00 am
Shacharit Weekdays	6:50 am
Mincha followed by Arbit	6:45 pm

Tues 15 th Sept – Erev Yom Kippur	
Selichot	5:45am
Followed by Shacharit & Hatarat Nedarim	
Mincha	2:00 pm (vidduy)
Fast commences	6:53 pm
Lecha Eli, Kol Nidre followed by Arvit	7:00pm

Wed 19 th Sept – Yom Kippur	
Shacharit	7:45 am
Mincha	3:45 pm
Followed by Neila and Arbit	
Fast ends	7:57pm Havdalla