



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Parashat DEVARIM

Year 23

by Dayan Abraham David

Éle Hadevarim Asher Diber Moshe', these were the words that Moshe spoke, even though Moshe gave over the whole Torah, but these words were the very special words he spoke just before his death. These were words of reproach which had a great effect on Am Yisrael. Our great Tanaim in the Yalkut look into reasons why even in their generation 'Tochahah' reproach given was not effective. Rebe Tarfon said: "In my generation there is no one who can give reproach, Rebe Eleazar ben Azaria said: "There are none who know how to accept reproach, Rebe Akiva there are none who know how to give reproach. Rebe Tarfon is referring to a generation who could not dare to give reproach because of their own faults which could be pointed back at them. Rebe Akiva is referring to the art of giving reproach in such a way that it would be accepted. Rebe Eleazar points out to the importance of a person learning to accept reproach, to look upon it as a lifeline given to him to save himself. We know we have a 'Mitzvah of Hocheach Tocheah Amitecha' to give our brothers reproach. For sure if a Jew sees another about to sin he must do all he can to stop him, of course in a nice way, but when that is not possible then with stronger reproach regardless of

the above considerations mentioned. It is an obligation brought down in Shulchan Aruch to give reproach to stop a person from sinning and if necessary even in public. But for those transgressions of the past which we need to take care of and repent for then the reproach must be more subtle and done with great care and consideration in the most effective way. Here Moshe Rabenu mentions the failings of Am Yisrael not explicitly but with 'Remez' mentioning the names of places they erred in and just references to other failings so as not to embarrass them just so they be reminded but not to be publicised as Rashi mentions: 'Mepene Kavodam Shel Yisrael'.

Our Rabbis teach us the way forward in how to be successful in giving reproach we learn from the way Moshe Rabenu did it. The reproach Moshe gave here was after the conquering of the Land of Sichon and Og, as Rashi notes that only after they received something of an inheritance i.e. these lands they now conquered, Moshe gave them reproach so that they should not say what has he done for us, that he keeps warning and telling us off. The Chofetz Chaim, before he reproached someone would do him a favour or give him a gift so he should feel it would be out of love and caring. The Sifrei tells us that Moshe only gave reproach just before he passed away, for four reasons:

(1) So that it would be his only chance and he would do it properly once and

not in small instalments, as would a person who would have more time and chances. Such a person would be repeating himself and make the recipient feel he is always at me, he must hate me. So when we do give reproach, give it clearly and in one time and not keep repeating it in instalments, bit by bit.

(2) At the last opportunity so that the other recipient is not embarrassed when he sees him later, i.e. he should do it in a way so that when they part the recipient will not feel embarrassed to meet him later.

(3) So that the recipient does not bear him a grudge, i.e. just before he passes away hence he will not hold a grudge against him. It should be made clear to the recipient that it is out of love and caring so he should not bear a grudge.

(4) There should not be any festering arguments while doing it, give it in a way that is not argumentative, for it would be the nature of the recipient to argue back and defend himself by attacking back, the person giving the reproach. One must avoid such answering back and getting into a quarrel about it since its effect will be lost.

Moshe continues when speaking about appointing the Judges with explicit reproach about the Bnei Yisrael being 'Tarchanim', troublesome, 'Masachem', burdensome, 'Ve Ribchem', quarrelsome, unlike the previous reproach which was only subtly indicated; 'Be Remez', why?

Those transgressions and wrong doing they had done with deeds would be recognized easily and would be enough with 'Remez' just indication. But underlying character faults would need clearer and more explicit description to be recognized and corrected. 'Tarchanim', troublesome as Rashi explains, we do not like to lose, to give up even when we are wrong, even after being proven to us.

When one of the sides in a Din Torah sees the case going against him he delays the process with excuses that he has more proof to bring more witnesses, he needs to add on Dayanim. We do suffer this fault now as then: 'Masachem', burdensome, difficult to carry Rashi explains 'Apikorsim' a fault of criticizing their Rabbis and leaders with suspicious and unjustified theories, maybe to make it easier for them not to follow their teachings. The so called 'Jewish Media' loves this. 'Ribchem' quarrelsome, we love to be argumentative and quarrelsome e.g. if someone would put something on the table before us in the Beth Hamidrash and encroach on our space, even though it would not be too much trouble for us to move it away, we would begin an argument: "Why did you put it here, take it away?" This would really foul the atmosphere of such a Holy place. Our Torah is here to correct us and bring peace and harmony among us so that we should welcome the Mashiach and the rebuilding of our Beth Hamikdash very, very, soon.

TORAH GEMS

The Talmud tells us 'Al Kamtza vu bar Kamtza nechrav yerushalayim', Jerusalem was destroyed because of the hatred as with the story of Kamtza and Bar Kamtza. The story goes a man had a friend called Kamtza and someone he hated called Bar Kamtza. When his messenger by mistake invited Bar Kamtza to his party, he shamed him and threw him out. We may ask why name Kamtza at all, it really was because of the hatred between the host and Bar Kamtza. It would seem from this that Kamtza was somewhat to blame as well. Maybe there is an added lesson here that Kamtza being a good friend and not

having been invited, it should have worried him and he should have tried to find out why he had not been invited and then the mistake might have been corrected in time. But he waited as we sometimes do in silence to bear a grudge for not having been invited when there could have been a good explanation for it.

This was the message: even those supposed to be friends were not true friends and hatred was rife. We should now correct this and spread love and understanding 'Ahavat Chinam' instead of 'Sinat Chinam'.

STORIES OF TZADDIKIM

Rabbi Mordechai Eliyahu would have people come to his office in the mornings for berachot, advice, Halachot questions etc. He gave of his time even when he was not chief Rabbi because he had Ahavat Yisreal . One morning a young man without a kippa and with a dog on a lead was among others waiting to speak to the Rabbi. It was not long before someone commented 'you don't intend to take this unclean animal in to the Rabbi's office do you?' The young man answered 'why not?' Right away other people began to argue with the young man leading to a commotion. Understandably the young man got fed up and was about to leave when the door of the Rabbi's office opened and the Rabbi himself appeared 'what is all this commotion about?' so the people explained how the young man planned to bring an unclean animal in to his office. To the surprise of the people, the Rabbi invited the young man into his office. The young man with his dog followed the Rabbi inside, after some time the dog exited the office followed by the young man and the Rabbi with a smile on his face. The people were not aware that the young man had come to discuss his plans to marry a

non-Jew, the Rabbi managed to convince him to give up his plans to marry her which explained the smile on the Rabbi's face. The Rabbi was willing to forgo his Kavod to help even those so far away from Torah and Mitzvot. He was like Aharon Hakohen whose Yarseit we commemorated on Rosh Chodesh Av. Mourned by 'Kol bet Yisrael' for he made peace between man and God as well as between man and man. Shalom ben Yisreal ve' Avihem Shebashamayim and ben adam le chavero.

Shabbat Shalom

HALACHOT

Tisha B'Av 2018

- 1) Every adult, even a pregnant or feeding mother, is obliged to fast, and even if it is pushed off by Shabbat to Sunday, as it is this year. The exception being someone who is ill and too weak to fast even if it is not a life threatening illness.
- 2) A feeding mother should start the fast but if she feels she does not have enough milk for the baby and he does not take a bottle, may break the fast. A woman who has give birth upto 30 days is considered a sick person and does not have to fast.
- 3) For those who are permitted to break their fast do not have to eat or drink in small quantities as they are required to on Yom Kippur, but they should not indulge.
- 4) We are not permitted to wash ourselves even in cold water, and not even to dip our hands into cold water. But washing which is necessary after the toilet etc, we may but only up to the joint at the end of the fingers. Women who cook and prepare food may wash the vessels and vegetables she needs even though her hands get wet since in is not for pleasure.

5) We may only wear plastic or rubber shoes, not leather, even if only the top or sole is made of leather. There are some Poskim who object to wearing shoes with thick soles even when the shoes are not made of leather.

6) One may not rub cream or oils on any part of his body, but if there is a medical necessity one may do so.

7) We sit on a low stool until midday, we do not go for walks even after midday so we should not come to fun and frivolity.

8) Normal subjects of Torah are avoided. We only study those subjects concerning the destruction and mourning. We make Birkat Halevanah after the Taanit.

9) This year, since the fast is on Motsei Shabbat, there are no restrictions to eating Seuda Mafseket which would be Seuda Shlisheet. We must stop eating or drinking before sunset at 9:04pm. But we do not change our clothes or shoes until Shabbat goes out at 10:11pm. If we do any *malachah* after nightfall before Arbit, we must first recite Baruch Hamavdil ben Kodesh L'Chol before. We say Boreh Meoreh Haesh on a candle after Kaddish Titkabal in the Arbit. But Havdalah on a cup of wine we make on Motzei HaTaanit, Sunday night without Besamim or Ner.

SHABBAT TIMES

Shabbat commences	8:51 pm
Shabbat terminates	10:12pm
Mincha Erev Shabbat for the summer	7:15 pm
Followed by Kabbalat Shabbat Shacharit	8:30 am
Mincha on Shabbat (there will be no Seuda Shlishit / Hamafseket in the synagogue	6:30 pm
Taanit Begins	9:04 pm
Shabbat terminates	10:11 pm
Arbit & Tisha B'Ab Kinot	10:30 pm
Sunday Shacharit Tisha B'Ab	8:00 am
Midday	1:06 pm
Special Shiur on Tisha B'Ab	7:15 pm
Mincha	8:20 pm
Followed by Arbit	
Fast Terminates	9:57 pm
Shacharit Weekdays	6:50 am
Mincha followed by Arbit	
Arbit for the summer	7:30 pm

**DO NOT LIGHT YOUR SHABBAT
CANDLES BEFORE PLAG HAMINCHA
WHICH IS 7:25 PM**

**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*