



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Ha'azinu & Shabbat Shuva by Dayan Abraham David

Moshe Rabbenu compares the words of the Torah to heavy rainfall and to dew drops. "Yarof Kamatar Likchi Tizal Katal Emrati" - May my teaching drop like the rain, may my utterance I flow like dew. There are words in the Torah which seem to fall heavily and press down upon us. These are like the heavy rainfall which penetrates the earth and waters the roots and dormant seeds to bring them life. Words which might seem harsh and demanding, but penetrate our being, to set alight the sparks of our soul. But the Torah is also like dew which drops gently and pleasantly upon us cleansing and refreshing, our spiritual parts. Rosh Hashanah and Yom Kippur are like the heavy rainfall, even though they seem to fall hard upon us, they awaken the sparks of spirituality in us so we can grow and develop spiritually. Then comes Succoth which is like the dew, pleasant and

refreshing that we may enjoy our closeness to G-d. Yom Kippur is the time for Teshuvah since on this day Moshe Rabbenu brought to the Bnei Yisrael the second set of Luchot HaBerit and G-d's acceptance of their repentance for the Golden Calf. Today we do not have a Cohen Gadol and the service of the Temple to atone for us. We only have our prayers and repentance, as the Rambam says Etzumo She! Hayom Mechaper Le Shavim .. the Holiness of the Day (Yom Kippur) atones for those who repent. For the day to help we must bring, ourselves to be called Shavim by repentance for at least one transgression. The Gemarah at the end of Taanit, tells us one of the happiest days of the year was Yom Kippur when the Bnot Yisrael went out to the vineyards to meet prospective matches. It says they all dressed in borrowed clothes so as not to embarrass the poor who did not have fine clothes. The beautiful ones would say 'take me for my beauty, as a wife should be beautiful'. Those from

good ancestry and family would say 'take me for my pedigree, that you may have good children'. And those who had neither attributes would say 'take me for the sake of heaven but beautify me with gold. The Sefat Emet explains this as an allegory to Yom Kippur when we must unite by caring for each others honour and dignity i.e. the idea of borrowed clothes so as not to shame the poor. Then there are three types of people, those who are beautiful in Mitzvot and deeds. Those who have Zechut Avot and meritorious forefathers. Those who have neither but there is a way for them too, Le Shem Shamayim, they throw themselves at the mercy of G-d their maker and beg 'take me and do what needs to be done to make me beautiful and good'. But most important of all, we must come together united.

GEMS

The Rambam in Hilchot Teshuva (Chapter 2–7) says we are all obliged to do Teshuva and make confession on Yom Kippur since it is the ultimate day for forgiveness when G-d is closest to us for this.

We say the 'viduy' five times on Yom Kippur besides that on Mincha Erev Yom Kippur, but there seems to be a misconception about the 'viduy' we say on Yom Kippur. We begin to think about what we need to correct when we say the 'viduy'. When we say the words of

the '*viduy HaGadol*' in all its detail we try to check list the sins being mentioned to what we need to correct and do Teshubah for. In fact it should not be like that as the Rambam explains in the first chapter of Teshubah. '*Kol mitzvot sheba Torah ben ase ben lo taase ben bezadon ben beshaggah ke sheyase Teshubah vayashub micheto chayav lehitvadot lefne Ha'El baruch hu..... veduy ze hu mitzvat ase.*' All mitzvot he transgresses whether a positive mitzvah or negative one, with knowledge or unwittingly when he does Teshubah and repents his sin, he is obliged to make a confession with words and this confession is a positive command which is really the completion not the check list. What do we say in this confession? '*Ana Hashem (we speak directly to G-d), 'Chatati avitii pashati,*' I have sinned unwittingly, with knowledge and rebelliously before You and I have done so and so (detail the sin) but I regret it and am ashamed of what I have done and I will never do it again. The Rambam does not bring the actual Teshubah as a positive command but the '*viduy*', the confession but in order to be able to say this confession sincerely which includes regretting the sin and accepting never to do it again, one must have done Teshubah, repentance first. Why is so much importance placed on the '*viduy*', which is actually a completion of the Teshuba.

The Rambam in the second chapter says '*Mahe Teshubah*', what is Teshubah? '*Hu she yazov haChote cheto.....*' A person who repents must leave his sin, not only physically but to take his mind away from it and any thoughts of doing it again. He must regret what he has done. '*Vayaid alav yodeah ta-allumot she lo yashuv leze hachet leolam;*' And G-d who sees all that is hidden and the future will give witness that he will never return to this

sin; He has to say in words all this in the 'viduy', confession.

The difficulty the Meforshim have with this is that, if it is necessary for G-d to give witness that he will never return to this sin, then this person has no more freedom of choice in this ever. His 'becherah' is affected. We can ask further, so why does the Rambam in the first Halacha not bring this as 'Teshubah Gemurah' but only brings the case where he is tested in the same place and situation he sinned and now resists. Both the Lechem and the Kesef Mishneh explain the words: 'Vayaid alav yodeah taalunot', differently from its simple explanation. They explain that He will be my witness that I will not do this again. Taking G-d as a witness on himself that he will never return to this sin again. This is a deterrent as Moshe Rabenu made the heavens and earth witnesses for the covenant, to remind them. For whenever we see 'Shamayim' or 'Ha'aretz' we will remember our acceptance of the covenant and be deterred. It is not enough for a person to accept not to return to the sin but he must accept Hashem as a witness to it. This is an awesome undertaking: to stand before Hashem and say 'You be my witness that I will not return to this sin for Hashem is everywhere and knows all our thoughts. This is what a person undertakes in the 'viduy ana Hashem', he is addressing G-d and saying he regrets the sin and undertakes before Him never to do it again. This may be why the Rambam gives such importance to the 'viduy' for he is making Hashem his witness. It becomes clear that the 'viduy' is really the completion of our Teshubah and not just a reminder. We should look at the 'viduy' in detail before Yom Kippur and prepare our Teshubah.

May we be 'Zoche' to a 'Teshubah Shelema, Amen.'

STORIES OF TZADDIKIM

Rabbi Mordecai Eliyahu z"l would go to say the Selichot before dawn in Ma'arat Hamachpela in Hebron once during the 'Asereth yemi teshuba'. There would gather a large number of people and Selichot would be said with feeling and emotions to the inspiring tunes of our tradition.

One year it seems the Sheikh in charge of the Machpelah listened in. After Tefillah he approached Rabbi Mordecai and told him: "you have very inspiring, similar to our tunes, you must have taken it from us?" The Rabbi answered him: "Just the opposite, if you have any inspiring tunes, you must have taken it from us, the tunes that inspire the soul have come from the Leviyim who sang in the Beth Hamikdash. They brought out those tunes of the soul and true music in the service of G-d. Yes in all the congregations of Klal Yisrael there are tunes which have originated from the Leviyim in the Holy Temple, for theirs was the music of the soul in service to G-d.

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 ones 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 teshubah 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. We stand up for Viduy. Even though an individual has finished saying the Viduy, he should not sit down until the Zibbur has done so.
7. We say the '*Vaya'avur*' – 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.

SHABBAT TIMES

Shabbat commences 6:35 pm
Shabbat terminates 7:39 pm

Mincha Erev Shabbat 6:20 pm
Followed by Kabbalat Shabbat

Shacharit 8:30 am

Mincha Shabbat followed by
seudat shlisheet 5:15 pm
Shiur on Yom Kippur 6:30 pm
Followed by Arvit

WEEKDAY TIMES

Sun 27th Sept Erev Yom Kippur
Selichot 6:45 am
Followed by Shacharit & Hatarat Nedarim

Mincha 2:00pm (Viduy)
Fast Starts 6:31 pm
Lecha Eli 6:40 pm
Followed by Kol Nidre and Arbit

Mon 28th Sept Yom Kippur
Shacharit 7:45 am
Mincha 3:30 pm
Followed by Neila and Arbit
Fast ends 7:34 pm
Havdala

**PLEASE FOLLOW ALL THE GUIDELINES
AND WARNINGS CONCERNING COVID-19**

PANDEMIC

**U'SHMARTEM MEOD
LE'NAFSHOTECHEM**

VEAHAVTA L'REACHA KAMOCHA