

# M.A. WEEKLY, VAYELECH Shabbat SHUVA

5 Tishrei 5782, September 11, 2021



## SHABBAT TIMES

Friday Night: Minha-Arbit - Shir Hashirim - 6:15p @ TENT HAMPSTEAD

**CANDLE LIGHTING 6:56PM**

SHABBAT MORNING 9:00AM @ TENT HAMPSTEAD

Minha - Seuda Shlishit, Arbit : 6:30PM @ TENT HAMPSTEAD

**HAVDALLA 7:59 PM**

Sunday Morning Shahrit – 8:00AM @ TENT HAMPSTEAD

## KIPPOUR SCHEDULE @ HAMPSTEAD

We would like to thank everyone (over 100 people) who joined us for Rosh Hashana Services.

Please find the following Yom Kippour schedule:

Wednesday September 15th / Mercredi le 15 Septembre.

**Selichot Erev Yom Kippour : 6:30AM** followed by Shachrit and Hatara in Tent / suivi par Shahrit & Hatara à la Tente.

**Mincha Gedola** - A Determiner / To determine.

**Candle lighting 6:47pm Allumage des Bougies**

Fast begins at **6:47pm** Commencement du Jeûne

**Kal Nidrey: 6:45 PM**

LE JEUDI 16 Septembre, 2021 / THURSDAY SEPTEMBER 16th, 2021

Shachrit: **8:30AM**, Followed by Mousaf & Mincha / Suivi par Moussaf & Mincha

**Neila: 6:15 PM**

**Shofar 7:50 PM Fast ends at 7:50pm, Fin du Jeune.**

### Bon anniversaire à

Saadia Israel (*Hébreu*)

David Hasson (*Laique*)

Isaac Darwiche (*Laique*)

### Congratulations / Félicitations

45iem anniversaire mariage,  
Mino Emile & Lily Sayegh

### Hazkara :

**Isaac Guindi Z'L** père de Edmond, Victor & Daniel Guindi  
**Soly Cohen Z'L ben Camelia**, époux de Racheline Cohen

**Isaac Battat Z'L**, époux de Yvette Battat

**Isaac Tobianah Z'L**, père de Jacques Tobianah

**Moshé Saad Z'L**, père de Albert Saad

## Kapparot Halakha

Avant le jour du pardon, il est de coutume d'accomplir une expiation symbolique de nos fautes et celles de nos proches, à l'aide d'un poulet que nous faisons tourner autour de la tête en récitant un texte approprié

Par le mérite de la Tsédaka (don) que nous effectuons, nous rachetons nos fautes et demandons à D.ieu d'expier ainsi nos péchés.

Le plus grand kabbaliste de tous les temps, le « Ari Zal », recommandait toujours de réaliser les Kapparot afin qu'ils contribuent à une bonne année, pleine de réussite matérielle et spirituelle ainsi qu'une bonne santé.

Aujourd'hui, la coutume est d'effectuer cette expiation des Kapparot par une Tsédaka : de l'argent qu'on remet aux pauvres (Choul'han 'Aroukh 605).

## Thoughts on YOM KIPPOUR (Mayer Sasson - Published in S&P Bulletin)

**VAYELECH – YOM KIPPUR**, Turn white like snow

"Go please and argue, G-d will say, if your sins will be scarlet they shall turn white like snow. If they will be red... they will be like wool. (Yeshaya 1, 18)

On this verse in Yeshaya the holy Mekubal Rabbi M.A. of Pano ob'm said: This verse is surprising. When a person has a claim against his friend, it is clear that he will invite him to court to have him charged by law; but here G-d, Master of the Universe says to Israel: "Go please" a soft tone of request. Even more surprising is the fact that G-d says to Israel; "Come argue" for "if your sins will be scarlet" I will purify you from these sins until "they shall turn white like snow".

We therefore must understand: If G-d wants to clean away Israel's sins, why does He say "Please go argue"? What benefit will there be from arguing with Israel?

Rabbi M.A. of Pano says: It says in the gemara that a person is judged by the majority. If he has more credits than sins, the minority of his sins is not considered and he is considered righteous and comes out innocent in the judgment.

However, sometimes prosecution is aroused on Israel if they have a minority of mitzvahs and a majority of sins and the prosecuting angels demand from G-d that he punish Israel.

For this G-d has a wonderful idea which is: "Go please and argue, G-d will say...". Rabbi M.A. of Pano explains: We have learned a clear halacha: How do we know that if two people came to be judged and one is dressed in rags and the other is dressed in stately clothing costing a hundred, that the wealthy man is told "Dress like him (the pauper) or dress him like you"? Because it says "You should distance yourself from lies". The halacha is ruled that the wealthy man is told to dress like the pauper or have the pauper dress like him so that the pauper should not feel like holding back his arguments upon seeing the wealthy man dressed stately while he is dressed in rags.

We know that the Children of Israel are judged before G-d in two manners. In the first manner G-d is the Judge over Israel for all their deeds, good or bad. In the second way G-d is the Contestant who comes to bring charges against the Children of Israel in a judgment before the Heavenly Court, the Sanhedrin in Heaven – and their role is to hear G-d's claims against Israel.

We know that G-d's clothing is as if white, compared to Israel, if they have sinned, whose clothing is red like scarlet, alluding to sins.

Therefore, when G-d wants Israel to come out innocent in the judgment according to the Torah, he says to them, "Go please and argue", in other words, I will not be a Judge over you; please go with a request to the Heavenly Court and we will argue before them about your sins. Now, according to the halacha, the Heavenly Court must, as if, say to G-d, after seeing Him dressed in white like snow and Israel dressed in scarlet clothes: Either You put on clothes like Israel (red) or clothe Israel with white clothing like You.

And since it is unheard of G-d should wear red clothing that alludes to sins, He will have to remove Israel's red clothing and clothe them in clothing that is white as snow and thereby He will purify them from their sins.

And that is what G-d says to Israel: "Go please and argue, G-d will say, if your sins will be scarlet they shall turn white like snow." Since G-d wants Israel to come out innocent in the Judgment, He says to them, "Go please and argue" – Come let us go to the Heavenly Court for them to hear My claims against Israel and then I will have to whiten their sins because the two litigants must wear the same clothing, and they will therefore come out innocent in the Judgment.

**PERASHAT HASHAVOUA** is from the archives By/Par : **Rabbi YL Cohen**, *He is a Lebanese Jewish Rabbi living in Australia*

## **PERASHAT VAYELECH**

This was the last day of Moshe's life. He was 120 years old and would die without entering the beloved Promised Land. He revealed that Yehoshua had been chosen as his successor who would lead the people successfully to the Promised Land. In the presence of the entire assembly, Moshe urged Yehoshua to be strong and courageous and to place his trust in Hashem. Moshe then committed the Law to writing and delivered it to the Kohanim/Priests and the Elders. When a king is appointed over Israel, he would be charged with reading it publicly on Succot during the Shemittah/Sabbatical year when the Israelites assembled at the Sanctuary. The Book of the Law, written by Moshe, was to be placed by the Levites at the side of the Aron Hakkodesh to bear witness against Israel if they were ever to deviate from its teachings. Then Moshe was told to assemble the people to teach them the passages of the song of 'Ha'azinu' which will be a reminder of the consequences of turning against Hashem. In this last call, Hashem gave Moshe the last of the 613 Commandments of the Torah: to transcribe the laws that he has so patiently taught. Debarim Midrash Rabba 9:4 tells us that Moshe wrote 13 Torah scrolls. Twelve of them he distributed to the Tribes (one for each Tribe) and the 13th he gave to the Levites to place it on the side of the Aron Hakkodesh. The writing of a Sefer Torah first fulfilled by Moshe was then to become a mitzvah on all Jews for all generations. However, this was not the sole purpose of transcribing the Torah as the Divine intent is very clear: "So now, write this song for yourselves, and teach it to the Children of Israel, place it in their mouth.." (Debarim/Deuteronomy 31:19) The commandment of the transmission of the Torah is of twofold nature: it involved on the one hand, the technical transcription into writing in some form of scroll or tablet. But that is not sufficient as we are told further 'lammedah/ teach it' and 'simah befihem/ put it in their mouths'. The Torah should not be written and filed away but it should be written, read and heard. It should be transmitted and taught orally from father to son, from teacher to student and from generation to generation. By doing that, the Torah becomes not a dead book but a living word. This is a very important concept in Judaism. Knowing about Judaism is not enough. We should accept that the Torah is not only of the past, but by teaching it to our children, it becomes the most important and vital part of the present and of the future.

**Haphtarah:** (Hosea 14:2-10, Joel 2:11-27 and Micah 7:18-20 Shubah Yisrael)

The Shabbat that falls during the Ten Days of Repentance (i.e. between the New Year and Yom Kippur) is called Shabbat Shubah after the 1st word of our Haphtarah. It is related to this time of the year as it is a call for repentance.

### **Halachah Corner:**

A female or male child who is younger than 9 years does not need to fast on Yom Kippur. (*Yalkut Yosef Part 5 Page 92*)

**Quiz of the last week:** What eternal witnesses are used to testify against Israel when the people sin?

**Answer:** Heaven and Earth

**Quiz of the week:** According to Rashi, what is the meaning of hayyom/today in the 2nd verse of our Perashah?

### **Jewish Joke:**

A visitor came to Israel and saw the Western Wall. Not being too versed in religious aspects, he inquired of another tourist about the significance of the wall. The other tourist explained, "This is a sacred wall. If you pray to it, G-d may hear you."

The visitor walked close to the wall and started to pray.

"Dear L-rd," he said, "bring sunshine and warmth to this beautiful land."

A commanding voice answered, "I will, My son."

The visitor said, "Bring prosperity to this land." "I will, My son."

"Let Jews and Arabs live together in peace, dear L-rd." The voice answered, "You're talking to a wall."

**HALAKHAT HASHAVOUA** is from the archives *By/Par : Emil-Benyamin Khadoury z'L (2010)*

*Posted WEEK OF SEPTEMBER 26th 2006*

### **YOM KIPPUR**

Yom Kippur is a day designed to bring Jews closer to G-D and encourages return to him through the process of Teshuba(repentance).During the time of Beit Hamikdash(TheTemple)the service of Yom Kippur was focused around the Kohen Gadol,today each individual focuses on his personal Avodah(service to G-D) ,it is a day of numerous prayers,most revolve around the central theme of Teshuba.Jews everywhere find a connection to Judaism through Yom Kippur,This holy day bring more Jews to Synagogue than any other day.

The laws of Yom Kippur include all of the work restriction found on Shabbat,in addition there are 5 Innu-im(afflictions),which a person not allowed to do,these are :Eating or Drinking.Washing one's body,Annointing one's body,Wearing leather shoes,and Marital relations.the most famous restriction is ,of course,fasting.which help us to surpass our physical natures and focus completely on the spiritual through our prayers.One should fear the judgment of G-D,whose verdict is eternal.

May we all emerge from Yom Kippur with a complete Teshuba and merit a year filled with good health,and happiness.

*Va-alekem Tabo Birkat Hatob, Emil(Benyamin) Khadoury*

**Au lendemain de Roch Hachana, la Paracha de Vayélèkh**, nous guide encore un nouveau pas en avant vers la fin du livre de Dévarim et le départ physique de Moché de ce monde. Toutefois, une loi importante doit encore être enseignée aux Bné Israël : celle de la lecture publique de la Torah, durant les jours de Souccot à l'issue de l'année de la Chémitta, du repos des terres. Cette lecture prend une résonnance particulière cette année 5782 où nous nous apprêtons à entamer une année de « Chémitta ». A l'époque du Beth Hamikdash, tout le peuple devait se réunir dans le parvis du Temple, autour du Roi, pour écouter la lecture publique de la Torah faite par ce dernier. Tout le peuple devait être réuni : hommes, femmes, enfants et y compris les esclaves ; nul ne devait manquer à l'appel. La solennité de cette cérémonie permettait notamment d'affermir la foi dans la Torah de l'ensemble du peuple (Rambam). Le traité 'Haguiga du Talmud s'ouvre précisément sur l'énumération des personnes autorisées à se rendre à Jérusalem, sur le parvis du Temple, lors des fêtes de pèlerinage. Certaines personnes, malades, souffrant d'infirmités ou d'autres troubles, étaient ainsi dispensées de faire le déplacement.

Toutefois, une attention particulière est accordée aux enfants, et l'âge à partir duquel leur présence était requise donne lieu à une discussion entre les Sages : dès lors qu'ils peuvent marcher en tenant la main à leurs parents pour les uns, dès lors qu'ils tiennent sur les épaules de leurs pères pour les autres. Toujours est-il que ces deux avis ne posent aucune condition de maturité intellectuelle, elles n'exigent pas que l'enfant soit conscient, ou tout au moins qu'il ait un début de conscience de la Mitsva qu'il accomplit et de son importance. En effet, en principe, du point de vue du 'Hinoukh (éducation), on justifie d'initier les enfants aux Mitsvot dès lors qu'ils sont en âge de comprendre les commandements afin de leur donner de bonnes habitudes, de mettre leur vie en cohérence avec ce qu'ils feront plus tard, et de préserver la pureté de leur Néchama. Néanmoins, ce qui se joue, ici, dans la présence des enfants au Temple, ne semble pas relever de la même logique ; ce qui compte, ce n'est pas la compréhension de l'enfant, mais sa présence physique dans ce lieu. Lorsque les Sages du Talmud ont exposé ce principe devant Rabbi Yéhochou'a, ils l'ont justifié comme le fait Rachi dans notre texte : « pour donner du mérite à ceux qui les amènent ». Il est donc méritoire pour les parents d'habituer les jeunes enfants aux paroles de Torah et à la sainteté dès leur plus jeune âge.

Lorsque Rabbi Yéhochou'a a entendu cette explication, il était si émerveillé qu'il l'a qualifiée de « pierre précieuse ». Et, de fait, il ne pouvait être insensible à un tel enseignement, lui qui avait été amené, bébé, dans les maisons d'étude par sa mère afin que son oreille s'habitue aux paroles de Torah. On comprend ainsi intuitivement que ce qui se joue dans la fréquentation du Temple, des lieux d'étude et de prière, ce n'est pas seulement une compréhension intellectuelle mais avant tout l'acquisition d'une sensibilité particulière à la sainteté. Il est vrai que les petits enfants qui se déplaçaient jusqu'au Temple ne comprenaient pas intellectuellement l'enjeu de cette présence, mais ils voyaient le Temple, assistaient aux célébrations et pouvaient être vus également par la Présence divine en ce lieu à cet instant. Ces visions réciproques conféraient à l'enfant un « supplément d'âme », un surcroît de Kédoucha, de sainteté.

La tradition juive souligne à de nombreuses reprises l'importance de la vision, et notamment qu'à travers cette faculté, l'homme touche à une dimension profonde de son être. En effet, ce que nous voyons n'est pas neutre d'un point de vue spirituel, cela peut augmenter notre sensibilité à la sainteté, mais aussi, Dieu préserve, la diminuer. Nos Sages nous mettent en garde : « Il est interdit de regarder un homme mauvais », mais : « Il est bon de regarder un juste ». Aussi, ce qui se joue dans le fait de surveiller son regard ne relève pas simplement de la pudeur, il s'agit davantage d'une impérieuse nécessité de préserver la pureté de sa Néchama. Lorsque l'on demandait à un grand Tsadik de notre génération comment il pouvait avoir une telle vision sur les hommes et les événements qui lui étaient soumis, il expliquait : « Celui qui surveille ses yeux peut voir des choses que les yeux ne voient pas ». Effectivement, notre tradition désigne bien souvent les prophètes ou ceux qui sont doués d'un esprit prophétique de « 'Hozé » (voyant), car leur capacité spirituelle est si pure et si développée qu'elle leur permet de saisir des événements et des réalités imperceptibles. Ce principe est un enseignement particulièrement approprié à notre époque qui se définit volontiers comme « civilisation de l'image », et notamment aux enfants qui sont exposés dès leur plus jeune âge à un flot infini d'images de toute sorte. Tout type de contenu est désormais accessible facilement, immédiatement, la publicité envahit l'espace public, l'information se vit en direct, images et vidéos à l'appui, et il faut une volonté particulièrement forte pour s'extraire de ce tourbillon et surveiller ses yeux. Pourtant, l'enjeu est de taille : il s'agit de préserver notre âme et notre sensibilité à la sainteté. Et, comme toujours, plus l'enjeu est difficile, plus le salaire et le mérite sont grands, et chaque victoire, fut-elle petite, compte et a un prix. Puisse Hachem nous donner le mérite de progresser dans ce domaine et nous donner la possibilité de voir et de faire voir à nos enfants de belles et grandes choses autour de nous, dans nos familles, nos communautés, et, bien sûr, de pouvoir contempler très prochainement le nouveau Temple ! Nous pourrions alors à nouveau y amener nos petits enfants et avoir le mérite de voir, tous ensemble, la Chékina (Présence divine) et d'être vus par Elle. Jérôme TOUBOUL - © Torah-Box

### **A Clean Slate Vayelech (Deuteronomy 31) by Rabbi Ron Jawary**

Yom Kippur is the day the Jewish nation received the second set of tablets, reestablishing their intimate connection with God 80 days after the sin of the golden calf. Ever since, this day has been a day on which every Jew is given the opportunity to rectify any mistakes he has made. It is interesting that the Talmud gives us advice on how to get this clean slate and reconnect with God on any day of the year. We are told that anyone who can drop his pettiness and overlook most of life's perceived injustices will be treated accordingly by God, Who will reciprocate and drop all claims against him. This may be why we start the Yom Kippur service with the words, "Light is sown for the righteous and someone with an upright heart will experience joy."

The "upright heart" refers to someone who can excuse people for their mistakes, trying never to judge them or to be critical of them, but rather to try to see only the goodness and beauty in people. A person should never think he is the only one in the world who deserves respect and that he is the only one who is always right. We should bend over backwards to be gracious to others and forgive them for their mistakes, and God will reciprocate and forgive us.

The level of "joy" will be commensurate with the extent that we can cultivate this "upright heart".

May God's "light" shine on us all.

### **Prayer for Klal Yisrael, Ahavat Yisrael Rabbi David Sutton**

We are now in the Aseret Yemei Teshuva/ Ten Days of Repentance

The Rambam tells us, in Hilchot Teshuva (chapter 2, halacha 6) that even though teshuva and crying out are “ **יפה לעולם** -always good, nice and pretty,”

**בעשרה הימים שבין ראש השנה ויום הכפורים היא יפה ביותר ומתקבלת היא מיד**

On the Aseret Yemei Teshuva, it's extremely pretty and immediately accepted, as it says,

**דרשו ה' בהמצאו**

To search out to God when He's to be found, and call out to Him.

Rambam continues that most people don't realize this, but there are two aspects to The ten days of Teshuva. One is to look for Him, and another is to call out to him when he is close. Rambam continues that this applies to the individual.

As for the masses, we always have the power to do Teshuva and cry out to God with a full heart and be answered, as the pasuk says,

**כה 'אלהינו בכל קראנו אלי**

God is close to us whenever we call out to Him

But an individual has a special power during these ten days.

That being said, the Pele Yoetz (Rav Eliezer Papo, who was better known by the name of that Sefer), in one of the tefilot his sefer Bet Tefila, referred to his book Orot Elim, and wrote that the Gemarah tells us that anyone who is able to pray for compassion for his friend, and does not pray, is called a sinner. You have to pray for your friend.

Furthermore, he writes, the Kohen Gadol was punished for this. Anyone that was exiled to the Ir Miklat/City of Refuge had to stay there until the Kohen Gadol died, because the Kohen Gadol should have prayed that the generation should not come to sin, and he didn't.

Therefore, the Pele Yoetz made this prayer, which includes all the possible needs of the entire community of Israel, that no trouble arise for them.

He quotes the prayer, and says that one should say it, at the very least, during the Et Ratzon- the Auspicious Time of Aseret Yemei Teshuva.

So he wrote a special prayer, to pray for the entire Jewish people, and it is to be said during the Aseret Yemei Teshuva. It is therefore quite appropriate for those of us that are working on Ahavat Yisrael to say this prayer. It is interesting that he invokes the prayer of Kohen Gadol, for, as we said recently, when we pray on Rosh Hashanah, we are like the Kohen Gadol.

So it seems, from the Pele Yoetz, that during the Aseret Yemei Teshuva, we are given the Kohen Gadol's power to pray; but with that comes responsibilities:

We have to pray for our friends and use our power; We cannot just pray for ourselves.

**Pray for the Jewish people, and fulfill Ve'ahavta LeRe'echa Kamocho during the Aseret Yemei Teshuva.**