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Shabbat - Vayeilech Shabbat Shuva,

Sat. 14 - 15 Sep. 2018 - 6th of Tishrei, 5779 -

שבת שובה פ' וילך

Issue Number 863

ו תשרי תשע"ט

Baal Koreh Rabbi Asher Sebbag (Page - 1086).

Mufteer & Haftarah Rabbi Asher Sebbag (Page -1202).

Hatarat Nedarim Tue. 18 Sep. 2018,
after Shaharit Approx. 07:40

התרת נדרים - ביום שלישי ט תשרי תשע"ט - 18
ספטמבר 2018, אחרי תפילת שחרית בערך 07:40

Shir Hashirim, Mincha, Kabalat Shabbat & Arbit. 18:30

Shabbat Candles. 19:02

Shabbat Shahrit - Followed by Kiddush. (Shema 9:08). 08:30

Daf Hayomi with Rabbi Asher Sebbag Shlit"a. 17:30

Mincha Shabbat - Followed by Seuda Shlishit (Sunset - 19:15). 18:30

Arbit Motzei Shabbat. 20:06

Selichot & Shahrit Weekday - (Sunday - 06:30). 05:30

Daf Hayomi with Rabbi Asher Sebbag Shlit"a. 17:30

Mincha & Arbit 18:15

Next Friday: Mincha, Shir Hashirim, Kabalat Shabbat & Arbit. 18:30

Next Friday: Candles. **Shabbat. Haazinu** 18:46

Vayeilech 5779 (Deuteronomy 31)

Sep 5, 2018 | by Rabbi Kalman Packouz

GOOD MORNING! One of my favorite stories is of the house painter who deeply regretted stealing from his clients by diluting the paint, but charging full price. He poured out his heart on Yom Kippur hoping for Divine direction. A booming voice comes down from Heaven and decrees -- "Repaint, repaint ... and thin no more!" Yom Kippur begins Tuesday evening, September 18th.

Rabbi Avraham Bukspan once shared with me an insight into Yom Kippur -- The Day of Atonement. "Atonement" is a conjunctive of "At One-ment" -- of reconnecting,

strengthening the relationship with the Almighty, the reconciliation of the Almighty with each of us. Yom Kippur is our opportunity to reunite our spiritual essence -- our soul -- with the Almighty.

Intuitively, each of us knows that we have a soul -- that part of us which contains our conscience and drive to do the right thing. The Torah tells us, "... and He blew into his (Adam, the first human being) nostrils the soul of life ..." (Genesis 2:7). If we realize that our essence is spiritual -- and eternal -- it places a whole different perspective on life. We need to be concerned about our bodies and our health and make every effort to sustain them, but the real

importance is the soul, because that is our true self. Yom Kippur is about the soul.

Throughout the year we either bring merit to the soul or sully the soul through our actions and behavior. The 613 *mitzvot* of the Torah are there to help each of us develop our soul and perfect it. From the beginning of the Hebrew month of Elul through Yom Kippur (40 days) we introspect, review the year and our interactions with the Almighty and our fellow human beings. We work on repairing what needs repairing. Yom Kippur is the culmination.

The Torah gives us special *mitzvot*, commandments, for Yom Kippur to help us see more clearly that we are souls and to help us relate to life on a soul level. The Torah states, "This shall be an eternal decree: In the seventh month [counting from the month of Nissan] on the tenth of the month you shall afflict yourselves and all manner of work you shall not do, neither the native born nor the convert amongst you ... before the Almighty you shall be purified" (Leviticus 16:29-30).

These "afflictions" are ways for us to minimize the body's control over our lives. What are they? There are five "afflictions" on Yom Kippur (from before sunset Tuesday, September 22nd until nighttime -- when the stars come out -- Wednesday evening, September 23rd) -- we are prohibited from: eating/drinking, wearing leather shoes, marital relations, anointing the

skin with salves and oils, and washing for pleasure.

By negating the body, we give preeminence to the soul. Life is a constant battle -- between the *yetzer tov* (the desire to do the right thing, which is identified with the soul) and *yetzer hara* (the desire to follow your desires, which corresponds with the body). The Talmud compares the body to a horse and the soul to a rider. It is always better to have the rider on top of the horse -- to have the rider controlling the horse and not the horse controlling where the rider is going!

Jewish tradition teaches that on Yom Kippur the *yetzer hara*, the desire to follow your desires, is dead. If we follow our desires, it is only out of habit. On Yom Kippur we can break our habits! Here are three questions to think about on Yom Kippur to help you develop your life plan:

1. Am I eating to live or living to eat?
2. If I am eating to live, then what am I living for?
3. What would I like written in my obituary or on my tombstone?

Yom Kippur, the Day of Atonement, is the anniversary of the day Moshe brought down from Mount Sinai the second set of Ten Commandments. This signified that the Almighty forgave the Jewish people for the transgression of the Golden Calf. For all times this day was decreed to be a day of forgiveness for our mistakes. However, this refers to transgressions against the Almighty. Transgressions against our fellow human being require

us to correct our mistakes and seek forgiveness. If one took from another person, it is not enough to regret and ask the Almighty for forgiveness; first, one must return what was taken and ask for forgiveness from the person and then ask for forgiveness from the Almighty.

In the prayer service we say the *Viduy*, a confession, and the *Al Chet*, a list of transgressions between man and God and between man and man. It is interesting to note two things. First, the transgressions are listed in alphabetical order (in Hebrew). This not only makes a comprehensive list, but gives a framework to include whatever transgression you wish to include under the proper letter.

Secondly, the *Viduy* and *Al Chet* are stated in the plural. This teaches us that we are one people and that we are responsible for each other. Even if we did not commit a particular offense, we carry a certain measure of responsibility for those who transgressed -- especially if we could have prevented the transgression.

The Rambam, Maimonides, teaches that each individual's life is always on a balance -- like the old-time scales where the weights were put on one side and the produce on the other side -- and that each of us should think before doing an action that this transgression or that this *mitzvah* (commandment) could tip the scales.

Likewise, Rambam teaches that each community, each country and

ultimately the world is judged in the same manner. Thus, an individual should not only think that his transgression or fulfillment of a *mitzvah* tips the scale for him alone, but may very well tip the scale for all of mankind!

On Yom Kippur we read the book of Jonah. The lesson from the story is that God readily accepts the repentance of anyone who sincerely desires to do *Teshuva*, to return to the Almighty and to the path of the Torah -- just as He did with the people of Ninveh.

There is still time to get a copy of **Inspiring Days and Beyond Survival** to get a better understanding of the holiday, the prayers, the prayer services and the opportunity that is afforded to you to grow in spirituality, to come closer to the Almighty, to perfect yourself and to perfect the world! It is available at your local Jewish bookstore, at JudaicaEnterprises.com or by calling toll-free to 877-758-3242.

By the way, if you wish to keep focused that you are a soul and not a body, train yourself to say "My body is hungry" and not "I am hungry"!

May you have a meaningful Yom Kippur and a sweet and healthy year!



TORAH PORTION OF THE WEEK

VaYeLech, Deuteronomy 31:1 - 31:30

VaYeLech begins with Moshe passing the torch of leadership to Yehoshua (Joshua). Moshe then gives Yehoshua a command/blessing which

applies to every Jewish leader: "Be strong and brave. Do not be afraid or feel insecure before them. God your Lord is the One who is going with you, and He will not fail you nor forsake you."

Moshe writes the entire Torah and gives it to the Cohanim and Elders. He then commands that in the future at the end of the *Shmita* (Sabbatical Year) the king should gather all the people during the Succot festival and read to them the Torah so "... that they will hear and learn and fear the Lord your God and be careful to perform all the words of the Torah."

The Almighty describes in a short paragraph the course of Jewish history (that's starting from Deuteronomy 31:16 for the curious). Lastly, before Moshe goes to "sleep with his forefathers," he assembles the people to teach them the song of Ha'azinu, the next weekly Torah portion, to remind them of the consequences of turning against the Almighty.



Shabbat Shalom,
Kalman
Rabbi Kalman
Packouz

Timetable High Holiday 5779

Kolel every Sunday: We are still having a Kolel every Sunday at the Synagogue hall from 09.30am - 12.00pm. Everyone is welcome.

Security Alert: Please be very vigilant when you leave the Synagogue. Do not stand in groups and chat, go home without gathering on the main road. Be safe and alert.

THE KEHILLA WISHES חיים ארוכים "LONG LIFE" TO THE FOLLOWING WHO HAVE YAHRZEIT

09 Tishri	Mr Naim Shmie	19 Tishri	Mr Solomon Judah
10 Tishri	Mr Charles Morris	20 Tishri	Mr Simon Jacob
16 Tishri	Mr M. Raymond	26 Tishri	Mr Ezekiel L. Ezekiel
11 Tishri	Mr Nissan Nissan	27 Tishri	Mr Frederick Spitz
11 Tishri	Mr Freddy Nissan	27 Tishri	Mr Simon Jacob
11 Tishri	Mr Salman Nissan	29 Tishri	Mr Sadka Blanche
11 Tishri	Mrs Farah Sheldon		

“ Quote of the Week ”

God allows U-turns