



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

OD YOSEF HAI
50 FINCHLEY LANE, NW41DJ
TEL: 020 8203 5701

Thoughts on Parashat

KI TETZE

Year 23

by Dayan Abraham David

The Parasha tells us about the 'Ben Sorer U Moreh' the rebellious son who does not listen to his parents or take notice of chastisement. He steals meat and wine from his parents and devours it 'Zollel Ve Sobe'. His parents are obliged to bring him to the Beth Din and he is given the death penalty. Rashi explains that he was given the death penalty 'Al shem sofo neenash' being punished for the future wicked deeds he might do. Having got into the habit of stealing to fulfil his greed and indulgence for meat and wine, he would eventually become a bandit and murderer for his lusts. 'Mutav sheyamut zacai ve al yamut chayav', it is better for him to die now when he is at an age when he is not spiritually accountable for his deeds and would not lose his 'olam habah' than to wait until he becomes an adult and accountable for his wicked deeds. There are obvious difficulties in understanding this since G-d does not generally punish us for our intentions unless accompanied by deeds and here he is being punished for future deeds. The Talmud

Yerushalmi with the same idea says, Tsofeh Hakadosh 'Baruch Hu she sof ze ligmor nechse avi ve imo umelastem haberiot ve horeg nefashot, ve sofo lishkach et talmudo, amra Torah yamut zacai ve al yamut chayav' - And G-d looks into the future; he would finish his parents' property to satisfy his lust and then hold up and murder people to steal for his habits at the end he would forget his Torah learning. It is better for him to die 'zacai' and not later 'chayav'. The Yerushalmi seems to add what seems like an unconnected statement and 'he would forget his Torah learning'. Perhaps it is answering our difficulty why G-d punishes him before the deed, unlike other transgressors, since he has no regard or appreciation for his parents who cannot restrain him. And he indulges completely in his lusts he will forget his Torah learning and there will be no hope for his repentance, unlike other sinners for whom there is hope in repentance. It is better for him to die 'zacai' than to do damage and die 'chayav'. The Talmud says there was never a case of a 'Ben Sorer u moreh' in our history and there never would be because of the difficult conditions necessary for such a case to happen. And this mitzva was only given so that one should study it and be rewarded solely for that alone.

But if it never happened how can there be a '*Kol Yisrael yishmau veyirau*' - And all Israel will hear and be afraid. The Kli Yakar gives a beautiful insight that the lesson is in context of our relationship with G-d. We are called '*banim atem la Hashem*', the children of G-d and we often take advantage of this to continue in our bad ways with the notion that G-d loves us as a son and He will always forgive us for our transgression. Here the Torah reveals to us that there are situations when even the parents must bring their children for the severest punishments to Din, when there is no '*shomeya bekolenu*' and not Torah and hope. So G-d, as a father, could also bring us to the severest Din even though He loves us. Yes, parents have the responsibility not only for bringing up healthy children physically but also spiritually healthy children and being responsible that they are not let loose on the world as immoral and badly behaved children who are dangerous to society.

TORAH GEMS

At the end of the Parasha we are commanded to remember the sin of Amalek, '*Zachor et Asher asa Lecha Amalek*'. And in Beshallah we are told '*Milchama LaHashem Ba'Amalek midor dor*' as explained by Rashi that G-d's name will not be complete and fulfilled until Amalek has been wiped out from the earth and it seems an ongoing battle. What was so terrible about what Amalek did and how does it affect our generations? The pasuk explains with the words '*Asher Korcha Baderech*' as the Midrash explains '*Korcha*' derived from the word '*Kar*' cold, which cooled off and dissipated the awe and fear the world held of the

Almighty after the plagues in Egypt, and the splitting of the sea, the fear of G-d penetrated the hearts of all the nations and they stood in awe of the Jewish People and their special relationship with G-d, the kingdom of Priests with the message of G-d to the nations. But Amalek cooled it by attacking them thus breaking the spell of awe and bringing into the world the power of doubt even to the greatest revelations of Hashem.

Amalek is that power which can bring denial to the greatest miracles of Hashem, by cooling people off, and showing that you can contradict. A power to rationalise what has happened to make it look like a '*mikre*' it just happened so and there must be a physical explanation for it. If not for Amalek the world would have continued at a different level.

Reb Chaim Shumulevitz I"z compares this to the warning in the pasuk, '*Velo yimas levav achev kelavavo*', not to demoralise or cause others to lose heart. The Yerushalmi in Sanhedrin explains that Gehazi, the great disciple of Elisha Hanabe was most severely punished because he discouraged other students to learn from Elisha, their Rebbe. How did he do this? When Elisha was giving his shiur, he stood outside the doorway and since he was the most important of Elisha's Talmidim the others when they came followed his example and stayed out missing out on the shiur, they lost out and Gehazi could never make up for this. When Elisha went after Gehazi to Damascus to bring him back to '*teshuba*' he refused saying that he could not do so for he had caused others to sin and could not rectify this. This power of cooling off people from '*Avodath Hashem*', we can see in our own actions, we discourage enthusiastic people who come to us all animated with some wonderful Torah or drasha they have heard, we discourage them by not even bothering to listen or by seeking to

minimise it. Someone works himself up to joining a shiur or taking on a new mitzvah and we divert him on to something mundane. We must be careful not to cool the enthusiasm of people to Torah and mitzvot and the service of G-d for this is what Amalek did.

STORIES OF TZADDIKIM

A young man said over this story: "I had given up smoking for many months but one day when I was under pressure I again took just one cigarette and then it continued until I was back to my bad habit of smoking a couple of packets a day. My friends asked me to stop but I said but I told them I tried but I just cannot stop. That Friday morning I went to speak to Rabbi Mordecai Eliyahu, about another subject. After Shacharit he said a story from the famous Rabbi Antebi from Aleppo in Syria. Rabbi Antebi had a plan to encourage the study of Torah among the congregants. There was a wealthy man called Pesuto, he thought to himself if I get him to sit down for the Shiur others will follow. At the end of Mincha he asked the Shamash in a loud voice, 'prepare a good coffee (Turkish) for the people.' Soon a lovely smell of coffee permeated the Synagogue, the Rabbi called out to Pesuto, the wealthy man, 'come and join us for the Shiur with a cup of coffee.' It must have been the smell of the delicious coffee which helped. Pesuto sat down to listen while drinking the coffee. When he finished the coffee he got up to go, the Rabbi asked him to stay. He said: 'I cannot I have a lot of business pressure!' The Rabbi told

him: 'it is not that you cannot but that you do not want to.'

Anyway he left and went to his carriage where his wife was awaiting him. On the way he told her over the story with Rabbi Antebi. On the journey they were stopped, an Arab Sheik's carriage got stuck in the mud blocking the way. Everyone who stopped was asked to help extricate the carriage. The wealthy Jew indicated to the driver to go and help, a minute later the Sheik came to the carriage and told the wealthy man to come down and help, but the wealthy Jew, who was not used to manual work, refused saying, 'I cannot!' The Arab came up to him and gave him a hefty slap on the face. He had to go down and help. They managed to get the Sheik's carriage out of the mud. The Sheik came and thanked the driver and turned to the wealthy Jew and gave him another hefty slap. 'Why did you do that he asked him?' The Arab replied: 'you see, you could help push my carriage but you just did not want to.'

The man's wife reminded him of Rabbi Antebi's words which were the same: 'it is not that you cannot but that you do not want to.' He had learned his lesson the hard way. The young man understood the lesson Rabbi Eliyahu had unknowingly given him. He could again wean himself from the cigarettes if he so wanted. He tried again and succeeded.

As we approach Rosh Hashanah and Yom Kippur, Ellul is a period of preparation and change for the better. We hear excuses for not learning Torah or coming to Selichot: 'I cannot Rabbi, I am too busy, I sleep too late etc. It is not that we cannot, but that we do not want to.

Shabbat Shalom

HALACHOT

1) When one awakes in the morning for Selihot he should say all the Brachot Hashar with the Brachot HaTorah before the Selichot.

2) Some congregations have the Minhag for the Sheliah Zibbur to wear a tallit for Selichot because of the saying of the Thirteen Attributes (Vayavor). Others do not wear a tallit since Selichot usually begins before dawn. The common practice is not to wear a tallit if Selichot begins before dawn.

3) We should choose a Sheliah Zibbur who is G-d fearing, a Ben Torah at least 30 years old and married. But a Ben Torah even unmarried and less than 30 may become a Sheliah Zibbur before a married 'Am Haaretz'.

Anyhow Kol Yisrael Ksherim.

4) We should say the 'viduy' in the order as printed in the Siddur but it should be said with thought and deliberation for we are confessing before G-d. We mention all the sins as printed in the Siddur even though we feel we have not transgressed some of them, for maybe we have caused others to transgress them or we have transgressed in a lighter form i.e. shaming someone in public is like killing him, using someone else's article without permission is considered stealing or maybe we transgressed in a former 'gilgul'.

5) The Sheliah zibbur should say the 'viduy' aloud, word for word, so that the Kahal should hear it and give thought.

6) If the Selihot was said with a minyan but some left early and there is no minyan for the Kaddish 'Tit Kabal - Teanu Ve Taatru' we do not say it. But according to the Ramo the 'Tit Kabal' can be said, since the selihot were said with a minyan.

7) If the Abi haben or the Sandak is present for Selihot on the day of the Brit Milah we miss out the 'Viduy, Tachnun' etc. But say the rest of the Selihot. Some congregations leave out the 'vayavor' and the thirteen attributes as well.

**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 TIMES

| | |
|---|---------|
| Shabbat commences | 7:49 pm |
| Shabbat terminates | 8:57 pm |
| Mincha Erev Shabbat for the summer | 7:15 pm |
| Followed by Kabbalat Shabbat | |
| Shacharit | 8:30 pm |
| Shiur Pirke Avot | 6:20 pm |
| Mincha on Shabbat followed by Seuda Shlishit & Arbit | 7:20 pm |
| Shacharit Sundays | 7:00 am |
| Shacharit Weekdays | 6:50 am |
| Mincha followed by Arbit for the summer | 7:30 pm |