



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

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## ***Thoughts on Parashat***

### ***KI TISSA***

**Year 23**

**by Dayan Abraham David**

Moshe Rabenu had gone up Mount Sinai and received the '*Luchot HaBerit*', the tablets of the covenant containing the Ten Commandments, after 40 days and nights. Meanwhile the Bnei Yisrael mistakenly thinking that Moshe was delayed and perhaps would not be coming back sinned with the '*egel*', the golden calf. G-d tells Moshe '*Lech Red ki shichet amecha*', "go down, for your people have become corrupted and bowed down and served the golden calf. Now let me consume and destroy them and I will make you into a great nation". Moshe prays fervently to G-d not to be angry with them citing that Chilul Hashem would occur. The nations would think that G-d is a G-d of anger and He destroyed Egypt and drowned their army in the sea only to kill the people he had saved from them when they angered Him.

It is better that they should see your '*midat haRahamim*' and your forgiveness. Then he goes further with an argument to remember G-d's promise to Abraham, Yitzhak and Yaacov to make their children into a great nation and to give them the Land. G-d accepts Moshe's arguments and agrees not to destroy them. What is difficult to understand is that Moshe, after achieving G-d's agreement not to destroy them, comes down the mountain with the '*Luchot*' in his hands for the Bnei Yisrael, but when he sees the golden calf he becomes angry and breaks the '*Luchot*'. Why the sudden change? He had pleaded on their behalf and G-d had accepted his prayers so why destroy the Tablets written by the Hand of G-d? If he thought they were not worthy he should have broken them when he heard from Hashem that they had made a golden calf and served it. The passuk reveals an important lesson. It says '*KaAsher karav el haMachane vaYar et haEgel*

*uMchulot vaYichar af Moshe vaYashlech Miyadav et haLuchot*; when Moshe drew near the camp and he saw the 'egel' and the dancing and rejoicing taking place he became angry and broke the 'Luchot'. When Moshe had heard from G-d, he was 'melamed zechut' on them imagining that they had reluctantly served the idol because of their circumstances and fears. But when he saw them happily rejoicing and dancing with the 'egel' he realised that they were not worthy of the 'Luchot'. Even when a Jew sins and gives in to the 'yetzer hara' he should feel pangs of regret and a feeling of unhappiness, for his neshamah is in *Tza'ar*, but if he has so buried his conscience as to be able to rejoice when he is sinning and be happy about it then his situation has become hopeless. He needs drastic treatment to shock him out of the hold of Satan. The *Luchot* had to be destroyed before their eyes and they were awakened back to *Teshuvah*.

### **TORAH GEMS**

When Moshe Rabenu descended from Mount Sinai with the second set of Luchot (Tablets) after receiving

forgiveness for the Chet Ha-egel for Am Yisrael, His face shone with a spiritual light '*Ki Karan Or Panav*'. He was not aware of this and when Aharon and the Jewish people saw this they became afraid to approach him. Rashi draws our attention to the lasting effect a sin can have on the spirit of a person before they had sinned with the golden calf. It says '*Vu mare kavod Hashem ke-esh ochelet berosh hahar le-ene bene Yisrael*' they were able to gaze upon the shechinah without trepidation and to even eat and drink, but now even the light of glory projected from Moshe Rabenu's face was too much and they trembled with fear and awe. Because of this Moshe began to wear a mask to cover this light as not to intimidate the Bnei Yisrael. But what is strange as it would seem from the pasukim that Moshe removed the mask when he spoke to Hashem and when the Bnei Yisrael came before him to learn the laws of the Torah. Only when he finished teaching them he returned the cover on his face. The question is that the light should have affected them at close quarters when they came to study even more than at a distance and it would have been necessary then to have the mask on. According to

Rabi Barchaya in the Midrash, Moshe received the '*Karne Hod*', the light, from the Luchot which were six tefachim, two tefachim in the hands of the Almighty, two held by Moshe and two in the middle and from these two Moshe received the '*Karne Hod*'. There is a greater and deeper understanding of the Torah that will remain with G-d until the world to come when those who have tried and striven in this world to learn the Torah will sit in the presence of G-d and benefit from this understanding. There is an understanding of the Torah given to all of us which is signified in the two tefachim in the hands of Moshe. But the middle two are reserved for those who exert themselves beyond the normal and are meritorious to reach out above into this realm of the Torah they can be '*zoche*' to the inner light of the Torah, this is where Moshe Rabenu received his '*Karne Hod*'.

After falling from their great level of Kedushah at Matan Torah through the '*chet ha-egel*' sin of the golden calf, they could not stand the light of the shechinah on Moshe's face at any time. But when they came to learn and study the Torah with Moshe, they were uplifted spiritually and were able to gaze at the light of glory on Moshe's face

without fear. They were able to connect themselves to this light that Moshe had received from the Luchot and Torah, there was no need for a mask. Yes there is a light awaiting us in the Torah we study.

### **STORIES OF TZADDIKIM**

One Friday night, the Chafetz Chaim deviated from the usual practice of singing Shalom Aleichem to welcome the Shabbat angels before the meal. Instead, he rushed to recite Kiddush and to begin the meal; only after the first course had been served and eaten did he return to the songs that customarily recited before Kiddush. When asked later why he did this, the Chafetz Chaim explained that one of his guests had arrived just before the Shabbat and had not had a chance to eat after his long arduous journey. "Satisfying the guest's needs comes first" explained the Chafetz Chaim "the angels are not hungry, they can wait to be greeted!"

***Shabbat Shalom***

### **HALACHOT**

1) This week again we read a special portion for the maftir – Parshat Parah. This portion deals

with the subject of the Red heifer. Whose ashes were used to cleanse us from Tumat Met – in preparation for our coming to the Temple to offer the Korban Pesach. Some authorities say that the reading of this Parsha is obligatory from the Torah. We should make every effort to be in the synagogue for the reading.

2) We begin the study of the laws of Pesach thirty days before the festival.

3) An accepted Minhag in most communities is the collection of Maot Hittin, Kimcha De Pischa funds for expenses for those who need financial help for Pesach. It is indeed a great mitzvah and obligation on all members of the community.

4) This mitzvah is more obligatory than tzedakah or communal taxes and even Torah scholars are obliged to give for it, it has to do with simhat hahag, since we are obliged to be happy on the festival we must make those poorer than ourselves also happy for the Hag, since the expenses of this festival are more than other Hagim.

**Hand-baked soft Sedarim Matzot,  
Made according to our Tradition  
KASHER LE-MEHADRIN**

**Under the supervision of Dayan  
Abraham David of Od Yosef Hai  
Baked in the ZADIK Bakery on the  
premises of the Yeshiva  
makes the eating of the required  
Shiur of Matzot on Seder night  
easier**

**To Order: Enter requirements on  
Yeshiva notice board or  
Tel: 020-8202 8374 / 07886 854 352  
Or email: office@odyosefhai.com**

**Avot Ubanim  
Motzei Shabbat  
one hour after Shabbat  
terminates.  
There will be  
refreshments and prizes.**

**If you wish to sponsor a  
Kiddush  
Please contact  
Monty Sassoon 07787 571313  
For Seuda Shlishit  
or to rent the  
Nancy Reuben Hall  
for a Simcha  
Please contact  
Yanky David 07725 408724**

**We have a regular Youth  
Minyan organised by Jason  
Ibrahim and Jordan Moses  
followed by a kiddush**

### **SHABBAT TIMES**

|   |         |
|---|---------|
| Shabbat commences                                       | 5:27 pm |
| Shabbat terminates                                      | 6:34 pm |
| Mincha Erev Shabbat                                     | 5:15 pm |
| Followed by Kabbalat Shabbat                            |         |
| Shacharit   | 8:30 am |
| Mincha on Shabbat followed<br>by Seuda Shlishit & Arbit | 5:05 pm |
| Shacharit Weekdays                                      | 6:50 am |
| Shacharit Sundays                                       | 7:00 am |
| Mincha  | 1:30 pm |
| Arbit   | 7:45 pm |