



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Parashat

NASO

Year 23

by Dayan Abraham David

The parasha of Nazir, someone who vows upon himself not to drink wine, immediately follows the Parasha of Sota, a woman who is suspected of adultery. The Torah is warning us that the indulging in wine can bring people to sin with adultery hence the concept of Nazerut comes to protect a person and take him away from such temptation. Here we are not really talking only about a drunk who is completely addicted to wine but to social drinking. Wine influences the thinking of a person and dulls his better judgement. A person becomes bold through wine and gives in to the evil inclinations he has suppressed until now. The Talmud indicates this from the process the Sota has to go through. The water she has to drink from is put into an earthenware vessel, the cheapest and coarsest, and not into a finer drinking glass. As Rashi explains, she drank good wine with the adulterer in beautiful vessels here she is

made to drink the testing waters in earthenware. These waters were taken from the 'Kiyor', the vessel from which the Cohanim washed their hands and feet before entering for the service in the Mishkan. This vessel was made from copper mirrors donated by those righteous woman who had used them to entice their husbands to have children; under the severest conditions of servitude that the Egyptians had brought upon them. Women of faith who believed in the importance of building up the Jewish nation with numbers necessary for the Shechina to descend into this world, as revealed at Matan Torah.

The Kli yakar in Parashat Bamidbar explains the necessity of the count for the Mishkan, that every tribe should have at least a host which numbered 22,000 and all together 616,000, which is made up of 22000×4 , i.e. the four directions, north, south, east and west multiplied by 7 for the seven levels of the heavens making up 616,000 souls i.e. $22000 \times 4 \times 7$. This was the same number of angels that

accompanied Hashem on Mount Sinai.

During the most difficult times of our people, our righteous mothers made sure with great sacrifice that there would be a multitude of Klal Yisrael necessary for the descending of the Shechina on the Mishkan. When the Mishkan was built they came forward and donated their copper mirrors which had been used for this purpose. Moshe Rabenu was commanded to use them for the sanctification of the Kohanim in the Mishkan, the 'Kiyor'. Even though superficially looked upon, mirrors were normally used for vanity, but these had been used for Kedusha. The Sota was being reminded she had deviated from the path of our Holy mothers who were faithful to their husbands and beautified themselves only for their husbands and not for others. It was a lesson for her, for even if she had not actually done adultery she had secluded herself with another man which is also forbidden in halachah and against the ways of our Holy mothers and uncharacteristic of Jewish women.

The verse of this Parasha which included the name of G-d, Hashem, was written on a parchment and then put into this water which she would drink from. Even though the Name of G-d could be erased, Hashem allowed His Name to be erased to make peace between husband and wife. This whole procedure

was to take away any doubts and suspicions in marriage. If guilty, she would receive a terrible punishment and die a horrible death, but if she was innocent she would be blessed.

A Jewish home cannot continue with doubts and suspicions hence the drastic actions taken against the Sota were to dispel all doubts and suspicions and to bring peace and harmony in the Jewish home.

TORAH INSIGHTS

At the end of the Parasha the offerings of the *Nesiim* are mentioned in great detail. The twelve princes each brought exactly the same offering and yet the *Torah* repeats the name of every Prince on his own. This is quite different to the mention the Princes have in *Parashat Vayakhel* when the Princes are mentioned last for the *Avneh Shoham* and *Avneh Miluyim* they donated for the clothes of the *Kohel Gadol*. There the letter *Yud* is left out of the work *Nesiim*. Rashi explains that they had offered to wait until all the people would finish bringing their gifts and they would make up the shortfall. But the Bnei Yisrael brought all that was needed and they were only able to give the precious stones which had miraculously fallen from heaven next to their tents. For holding back, a letter was left out of their title. Here they had learned their lesson and came forward first

with the offerings at the inauguration. But we may add that it was not only because they had held back, but the criticism was for an element of arrogance in their offer to make up the shortfall. They should have joined the enthusiasm of the people with their gifts and then made up with the shortfall later on. Here they made up for it. They did not vie with each other and they all came together with the same offerings, not one better than the other. For this they were honoured individually and each one was given a special day. Even though the Torah recommends spiritual competition, *Kinat Sofrim Tarbeh Chochmah* to do better than others in spiritual matters but not in public to show off greatness. For G-d wishes to be modest in our ways *Bisneh Halechet* in the ways of G-d. Of course there are exceptions when one may publicise a *mitzvah* to encourage others to do the same.

There is a *Midrash* quoted in the Ramban that tells us that even though the Princes brought the same offerings in the golden vessels they donated and the same *Korbanot* physically, but every Nasi had his own thoughts interpreted into the values and measures and *Gamatriot* of these offerings, the qualities and characteristics of this particular Tribe to the service of G-d. Even more, every Tribe had received by tradition from Yaakov Avinu through his prophecy the future

events which would affect the Tribe, *Ramazim* of its leaders until the time of the Mashiach. The *Nasi* accordingly prayed and put into his offerings thoughts and preparations for the future. That is why each offering was repeated, even though they were alike physically but their content was different and particular to that tribe.

In our prayers as well, even though we pray the same text of the *Amidah*, we should have our individual content within the words according to the subject of the *Berachah*.

STORIES OF TZADDIKIM

There was a pious Jew in Jerusalem who was being pestered by the Income Tax authorities who suspected him of not declaring his correct income and were making unjustly high claims on him. He went to his Rebbe, Rabbi Simcha Bunam of Gur and asked him for a beracha to solve his problems. The Rebbe heard him and did not say anything but stretched out his hand and gave him an apple and wished him shalom. He went home and gathered his family around him (he had 14 children). He cut the apple into 16 parts and gave each one a piece of the apple from the Rebbe. While they were about to eat it the taxman entered, they were overcome with surprise to see a whole family sharing one apple. They decided between themselves that their superiors must have

made a mistake about the man and his income and closed the case.

Shabbat Shalom

HALACHOT

1) One is not allowed to take G-d's name in vain, not only the name '*Shem HaMeyuchad*' as we say in our prayers but even any other name that we use to refer to G-d and even in another language i.e. G-d. It is forbidden to curse someone with these names or to use them randomly in business dealings to impress a point.

2) If someone has mentioned G-d's name as in a beracha '*leBatalah*' or for no purpose he should say the words '*Baruch Shem Kevod Malchuto LeOlam VaEd*' immediately afterwards so that it should be considered a praise.

3) But if a person started a beracha and mentioned the Shem, realising that he does not need to say it, he should conclude with the words '*Lamedeni Chukecha*' which is a complete pasuk and a limmud.

4) If someone made a beracha on a piece of cheese and realised that he had eaten a meaty meal before, he may swallow a small piece of cheese so that it should not be a beracha '*leBatalah*' even though he normally has to wait six hours.

**Mazal tov to
Rabbi & Rebbetzen David
Rabbi Yossi & Sharona David
and all the families
On the wedding of
Motti Zer to Ruthie David**

*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	8:44 pm
Shabbat terminates and 1st day Yom Tov commences Saturday	10:11 pm
Mincha Erev Shabbat for the summer	7:15 pm
Followed by Kabbalat Shabbat Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	8:20 pm
Shacharit Sundays	7:00 am
Shacharit Weekdays	6:50 am
Mincha followed by Arbit Arbit for the summer	7:30 pm

**Minis & Maxis childrens' services
from ages 3-11 at 10.45am in
school library & classroom**