



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on TETZAVEH Year 24

by Dayan Abraham David

Moshe is commanded to take oil for the lighting of the Menorah in the Temple, the oil had to be the purest olive oil from the first drops knocked out of it even purer than the oil used for the Menachot, the meal offerings. The Midrash explains that the light of the Menorah signified the light of the Torah to enlighten the eyes of those who studied it. The Midrash brings a parable of a person on a journey at night. In darkness he is in danger of stumbling and falling over obstacles but if he has a torch then he is able to avoid these. '*Ki ner mitzvah veTorah or*' when a person does not study Torah, he can make tragic mistakes and transgress many *isurim* but if he learns then he is saved. '*Ki ner leragli or l'netivat*' – Your Torch lights the way for my feet and a light for my path. The Midrash continues '*Ki ner Hashem nishmat adam*, the light of Hashem is the *neschama* of man. G-d says, 'Let my light be in your hand and your light in my hand'. What is the light of Hashem? This is the Torah given to us and it is our *neschama* in His hands. When we do a mitzvah it is as if we have lit a *ner* before G-d and that refreshes and gives sustenance

to the person's soul which is called '*Ner Hashem*'. All this seems to explain the *Ner Mitzvah* but not the *Torah Or* mentioned in this pasuk. For this we need the Talmud in Sota 21A which compares the fulfilling of mitzvot to a torch, and Torah to daylight, with a parable of a man setting out at night frightened of stumbling or over obstacles and being attacked by wild animals and bandits. When he is given a torch he is saved from the first danger of falling and stumbling. But he still fears being attacked by wild animals and bandits. Only when day breaks does he feel safe, even from these creatures of darkness. *Mitzvot* are compared to a *ner* (torch) which saves us from the first type of danger and only Torah, which is compared to daylight, can save us from the second as well.

In life we are faced with temptations that attract us persuade us into an alien way of life and assimilation. The mitzvot and traditions of our Torah protect us from falling into bad company and going out to transgress. Mitzvot surrounding the Jewish home - Kashrut, Shabbat - help keep us away from these. But there are dangers that creep into our homes bringing in false beliefs and thoughts of immorality corrupting our minds and those of our young. They come after us to attack us, as do wild

animals and bandits. Only the study of Torah can envelop and hold the minds of our people to save us from such danger as daylight would in the parable.

The light of the Menorah symbolised two aspects of the study of the Torah, *Ner Mitzvah*, the study of the Torah, to know and learn about the mitzvot and the *Or Torah* which is the study of the Torah not directly connected with the performance of mitzvot but the knowledge of the Torah which brings a light in to us and protects us from false ideologies and bring our thoughts to purity and holiness.

GEMS

“Ve’ata Hakrev Elecha Et Aharon Achecha” “And now draw to yourself Aharon your brother” and his sons to be come Cohanim to serve me. The Or HaChayim questions the extra word “Elecha” draw to you, it could have said draw Aharon to my service, why draw to you (Moshe). He explains that this was a sort of atonement for Moshe who had refused to go alone as a Sheliach Hashem to Egypt to redeem the Bnei Yisrael. He had insisted over and over again to bring Aharon with him, now because of his refusal the Kehunah was being given to Aharon and his children. He was being told by Hashem it is not only my command that Aharon should become a Cohen, but you yourself have given over what should have been yours, so now, you bring Aharon to My service, as if he is a sacrifice for your atonement in refusing to go on as my messenger alone. “Ve’Ata Hakrev Elecha Aharon Achecha” – you offer him as an atonement for yourself.

G-d gives us opportunities to become His messengers to our people we should look forward to the opportunities He gives us, and not hold back for who knows how much we might lose by this.

The Ohr HaChayim goes on to a deeper lesson. The neshama of a person permeates his whole physical being and gives it sustenance. When a person sins, that part of his Neshama which connects to that particular limb he has sinned, distances itself from that part of his being, until he has done teshuva and gets atonement, sometimes through a form of punishment. Until this happens he is missing the effect of that part of his Neshama. But once he receives his punishment or tikkun, then it returns to him and joins the rest of his Neshama. Moshe, because of his refusal in the beginning of his mission had sinned and that part of his Neshama had distanced itself from his being. Now when he had given Aharon the Kehuna, which was a tikkun (a correction for his refusal) he had completed his atonement and that part of his Neshamah was able to come back to him. That is what is meant “VeHakrev Elecha..” bring back to yourself that part of your neshamah you have been missing.

He further explains a difficulty he had in understanding the Talmud in Berachot which is a Halacha. “Chayav Adam LeBara'ech al HaRa Keshem SheHu Mevarech Al Hatova” A person is obliged to make a beracha on something bad that happens to him (Baruch Dayan Haemet) as he would on something good that happens to him (Baruch Hatov VeHamete'ev). The Talmud explains one should accept the bad with the same happiness as one

would accept the good. How can we be expected to do this? With the above it can be explained. Since when a person sins, he has distanced a part of his Neshama, when he gets atonement through punishment this part of his Neshama is able to return to him, like the happiness a person experiences when he loses something he loves and finds it again. Yes when we do wrong the damage goes much deeper than meets the eye.

TORAH INSIGHTS

The Parasha goes into great detail describing the making of the garments for Aaron and his sons to glorify and honour them, and the offerings for their inauguration. With this the Passuk seems to conclude the subject of the Mishkan and its sanctification for the dwelling of the Shechinah. Only after all this does the Torah mention the building of the altar for incense, Mizbeyach Haketoret. This seems very strange and is completely out of place for it should have been mentioned in the previous Parsha (Terumah) with the making of the other vessels for the Tabernacle – the Ark, Shulchan, Menorah since its place was in the Tabernacle with them. Even the Altar for the food offering, Korbanot, which stood in the courtyard was mentioned with the rest of the vessels. Why was this Mizbayach left until now? The Seforno explains that the purpose of Mizbayach Ha Ketoret was different to the purpose of the Tabernacle and its vessels. The Tabernacle and its vessels were to demonstrate the descending of the Shechina among the Jewish people, that the presence of G-d was among them as it says “Veshachanti Betochem...” (25.8) – “that I will dwell among them”. This was made evident through the miracles which happened with each of

these vessels in the Temple. G-d spoke to Moshe from the space between Cherubim, the Ark carried the Cohanim across the Jordan River “HaAron Nose Et Nosav”. The Lechem Hapanim (Show Bread) on the Shulchan remained fresh and warm, as if it were just baked, after a whole week. The Ner Maaravi, the light facing the west in the Menorah stayed alight throughout the following day even though it only contained enough oil to last the night, the same amount used for all the other lights. A fire from heaven came down onto the Mizbayach HaOlot to consume the pile of wood, the smoke rose in a perfect column never drifting even in the strongest winds. All this showed that G-d had placed His presence with us. After receiving G-d's presence and Shechinah from above, the Ketoret was our service to show our love and appreciation to our Creator and Benefactor. A spiritual offering of the finer senses of man offered up to heaven. There was no miracle here from heaven, only a message of love and appreciation from man to G-d.

STORIES OF TZADDIKIM

One winter, Rabbi Akiva Eger travelled all night to perform a mitzvah. One the way, a heavy rain came down, and a back wheel of the carriage skidded into a ditch. The driver alighted, jumped into the water of the ditch and raised the wagon onto the road. Rabbi Eger offered him a pair of dry socks to replace his wet ones. The driver was profoundly impressed by his thoughtfulness. He was puzzled because he knew that the Rabbi's baggage was locked in the back of the wagon.

In the morning they arrived at their destination. When Rabbi Eger got off the carriage the driver noticed that he was without socks. He said to the Rabbi: “How could you have done

this?" Rabbi Eger smiled and said: "I could not permit you to drive in wet socks while my feet were dry".

Shabbat Shalom

HALACHOT

1) When a person is saying the Amida and hears Kedusha he can join in and answer if he is also in the same place in his Amida. This would only apply for the Kedusha of Shacharit if he was praying Shacharit. But if he heard Keter of Mussaf when he was praying Shacharit, or Nakdishak of Shacharit when praying Mussaf some say he should not answer. Ideally one should avoid such a situation by going forward to Ata Kadosh before the Shaliach Tzibbur gets to Kedusha. We do not say Amen during the Kedusha of Yotzer or Uva LeTzion

2) One should not preempt the Chazzan to say "Kadosh Kadosh" before we hear "zeh il zeh veamar". It would be like jumping to say Amen before its place in Kaddish

3) If the Shaliach Tzibbur begins the next beracha in the chazara before the tzibbur have a chance to say Amen, they should refrain saying Amen in such a case. This would be Amen yitomah, an 'orphaned' amen, and the Chazzan is to blame for them not saying Amen. Hence the Chazzan should wait before starting the next Beracha to give a chance to answer.

4) One should pronounce the Amen properly and not swallow the Aleph and say 'Men' as some do. One should not say the Amen too long or too short but approximately the length of three words "El Melech Neeman".

**Mazal tov to
Maurice and Leora Abraham
on their recent wedding
and to their parents,
grandparents and families**

**Mazal tov to
Simon & Irit Gubbay
on the brit milah of their son**

**Kiddush sponsored to welcome
back Kelly Isaac Saul from
2 months in Israel and to wish
him and his family
Mazal Tov on the birth of a
granddaughter Miriam**

**We have a regular Youth
Minyan organised by
David Douer followed by a
kiddush**

**Avot vu banim is one and a half
hours after Shabbat
Please try to attend**

**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	4:59 pm
Shabbat terminates	6:08 pm
Mincha Erev Shabbat	4:45 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	4:30 pm
Shacharit Weekdays with netz	6:50 am
Shacharit Sundays with netz	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm