



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 BEHA'ALOTHECHA

Year 23

by Dayan Abraham David

Rashi quotes the Midrash why the command of *Hadlakat Nerot* mentioned here follows the *Parashat Hanisiim* and their offerings. That Aaron when he saw the princes bring their offerings for the inauguration for the Temple he became upset and was crestfallen '*Nechlash Daato*'. G-d told them through Moshe, your portion is greater than theirs for you will light the Menorah. The Ramban questions this – why was he upset, did he not have all the services, the *Ketoret* and the *Avodath Yom Kippur* where he entered the Holy of Holies? And if it was because he, nor his tribe, had brought an offering of their free will as the princes did, how come he was consoled by the lighting of the Menorah which was an obligatory service. The Ramban explains based on Medrashim, that Aaron was being told in the future it would be his children, the High Priest, Matityahu, and his sons who would re-inaugurate the Temple

with the lighting of the Menorah after its defilement by the Greeks. This would continue even after the offerings would cease in the form of the lights of Hanukah which would continue in the Jewish homes. But we still need to understand why Aaron had envied the princes for their offerings? And how was his Mitzvah of lighting the Menorah connected to the inauguration by the Maccabees and the miracle of Hannukah.

The Ramban explains why the Torah repeats the offerings of the princes individually even though they had all brought exactly the same offerings. That every prince had a different *Kavanah* in his offering indicating the characteristics of his tribe and its special makeup and a prayer for its future until the coming of the Moshiah as had been revealed to them by Yaakov Avinu. They connected their tribe to the Mishkan and the Shehinah in their own special way through their offerings at the inauguration for everything goes after the beginning. This is what Aaron envied for he, nor his tribe, seemed to have this opportunity and were excluded. Hashem told

Moshe to tell Aaron that, the kindling of the Menorah which symbolised the 'Light of the Torah' was the service through which Aaron would present himself, his Tribe and all the Jewish people with an everlasting message and inspiration until the coming of the Mashiah. His thoughts and *Kavanot* would inspire all the generations when there was a Temple and *Korbanot* and when there would not be one as symbolised by the Lights of the Hannukah. The responsibility of the Kohanim and Shevet Levy was to inspire Klal Yisrael with the light of the Torah which would forever be with the Jewish people. When this light was dimmed by the Greeks and the Hellenists it would be rekindled by the Kohanim, the decendants of Aaron, and continued into the exile. It says: '*Vayas Ken Aaron Il Mul Pene Hamenorah He Elah Neroteah Ka-Asher Sivah Hashem Et Moshe*'. And Aaron did not deviate or change from the thoughts and *Kavanot* G-d had expected from him when he raised up the lights of the Menorah to inspire his future generations with his sincerity and love of the Torah.

TORAH INSIGHTS

The Parasha reveals to us the source of many of our problems and the problems Am Yisrael had in the story of their longing for meat: '*Ve hasafsuf asher bekirbo*

hitavu ta'ava viYashuvu vaYivku gam Bnei Yisrael vayomru me ya'achelenu Basar'. And those who had attached themselves to the Jewish people, meaning the *erev rav* – the Egyptians who had joined them, created a yearning for meat and the Bnei Yisrael joined them to cry for meat. It was an alien influence that stirred up a yearning in them for meat. It was not a natural urge as it indicates: '*Hitavu ta'ava*', they created a '*ta'ava*', an urge. We are told the manna could have any taste they wished for so why the demand for meat, since the manna could also taste like meat if they so wished? From their complaint about the manna '*VeA'ta nafshenu yebeshah ain kol, bilti el haman einenu*' – and now our very being is dried up from only seeing the manna. The *erev rav* worked upon their imaginations not only to taste meat but also to enjoy its sight. A powerful tool of the *yetzer hara* is to work upon our desire to see things '*VeLo taturu acharei lebachem veAcharei einechem*' turning our hearts to create urges for us to see and to desire what we see. The rot began to spread, as it says: '*VaYishma Moshe et Ha'am Boche Lemishpechotav ish lePetach aholo*' and they gathered families together to complain publicly.

Moshe did not turn to Hashem to ask for a miracle for meat on their behalf as he did for the manna and the water. But only wondered: '*Me'ein li basar latet lechol ha'am*', where can I find meat to feed all the people? Moshe felt they did not deserve a miracle for there was no

need for meat and it was only an imagined *'ta'ava'* a created longing. All the miracles G-d had created for them were for what was needed as the Rambam explains in *'Yesodei haTorah'* but here was purely the work of the yetzer hara. Even when G-d told Moshe to tell the people they would have meat for thirty days Moshe wondered from where would this all come. Of course Moshe did not doubt G-d's ability to create miracle meat but felt they were not deserving of this. Until G-d showed him that even in the natural world there is an abundance beyond our imagination which can be brought to use by the will of G-d so that even where there is no merit for a special miracle this can be brought to use, to show that even nature is the work of G-d. *'And the birds were gathered from the seas to feed them for a month'*. In order to make this Kiddush Hashem against their complaint they were given meat, but they were punished for it. They did not deserve a *'Nes of Yesh Me ayin'*, a miracle created from nothing but only a *'Nes'* from what existed already.

STORIES OF TZADDIKIM

There was a carpenter that lived in Jerusalem and was having difficulty with parnassah. His house was very small, he had many children and things were really becoming difficult for him. He was then offered a good job in Tel Aviv which was being built at

the time with a good livelihood and a large apartment. He went to see Rabbi Mordecai Sharabito ask for his blessings to make the move. The Rabbi questioned him, "But what will be with your study of Torah? Here you have shiurim and a chavaruta. What will be with your children's education?" He had no answers. Things became much harder and he went back to Rabbi Sharabi to tell him that he could not take it anymore and wanted his blessings to move. While he was waiting he fell asleep and he started to dream. He dreamt that he was in front of the Bet Din in Heaven and they were judging him. They brought all his Mitzvot and put them on the scales. Then they put all his sins and put them on the scales. His sins had outweighed his Mitzvot by more than double. The judge asked if this man had any more merit. Then another angel brought all kinds of suffering that he had endured and placed them on the side of his Mitzvot. The scale still had more on the sins side but only by a fraction. The man was woken up by one of Rabbi Sharabi's attendants telling him the Rabbi was ready to see him. The man jumped up and said "No, I do not need to see him – everything is just fine. I really need more sacrifice for Torah to be zocher for Olam Haba".

Shabbat Shalom

HALACHOT - HONAAAT **DEVARIM**

1) We are forbidden to cheat another person, even if there is no monetary loss involved. This transgression would apply even to a non-Jew i.e. we may not substitute a 'nevela' meat from an animal which was not 'schechtid' in stead of that which was, even though it makes no difference to him but since he paid for a 'schechtid' one you must give him that. One must let the buyer know about a fault in an article even though the price is right. But if he is giving it as a gift he does not need to point it out.

2) One should not persist to invite a person to a meal when he knows the person will not eat with him just to make him feel indebted. But inviting by the way as an act of courtesy would be allowed since you just say it to honour him.

3) In the same way do not persist with a person to accept a gift if you know he will not, just to gain his favour.

4) Of course, you are not allowed to deliberately cause even a non-Jew to make a mistake to your advantage. But if a non-Jew makes a mistake in your favour, even though the Halachah would be that you can keep the gain, one must be careful of 'Hillul Hashem', and if there is an opportunity to make a 'Kiddush Hashem' you should do so.

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

**Mazal tov to
Jordan Moses and Yaeli Lewis
on their engagement
and a hearty mazal tov to our
Richard & Samantha Moses
and to
Ben & Bella Lewis
and the families**

*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*

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

SHABBAT TIMES

Shabbat commences	8:53 pm
Shabbat terminates	10:22 pm
Mincha Erev Shabbat for the summer	7:15 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Shiur Pirke Avot	7:30 pm
Mincha on Shabbat followed by Seuda Shlishit & Arbit	8:30 pm
Shacharit Sundays	7:00 am
Shacharit Weekdays	6:50 am
Mincha followed by Arbit	
Arbit for the summer	7:30 pm