



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on SHEMINI Year 24

by Dayan Abraham David

The Midrash tells us that even though Moshe had served the first seven days of the Inauguration of the Mishkan and the Ordination of Aharon, it was only on the eighth day when Aharon took over the service that the Shechina descended and a Heavenly fire came down on the Mizbeyach. Rabbi Chelbo in the Midrash said 'after serving for the first seven days as Priest during the Inauguration, Moshe Rabbenu thought it was his, until G-d told him *lo shelcha he eleh shel Aharon Achicha He*'. As it says 'vaihi bayom hashemini kara Moshe le Aharon'. This cannot be referring to the actual priesthood, for Moshe knew it had been given to Aharon and he had prepared the clothes for Aharon and his sons to serve in. It could only be referring to the descending of the Shechina which only came down through the Service of Aharon. It would seem that this had been denied to Moshe, but why? The Midrash gives a reason for this. Moshe was being repaid for his reluctance to go on the Shelichut to Egypt when he had been told by G-d to do so at the burning bush. For seven days Moshe persisted *Shelach Beyad Tishlach* send the one who you are more used to sending (Aharon). Finally G-d agreed to send Aharon but told him that he would pay

for this in the future; *Chayecha Sheani Tsorerah Lecha Bekenafecha*. For that reason the Shechina did not descend during the seven days Moshe served, and only appeared on the eighth day when Aharon took over the service. The question remains why was Moshe punished for this? It would seem it was his humility for which G-d praised him *Anav Mikol Adam* that made him feel unworthy and less fitting for the job than his older brother Aharon. The *Shem Mishmuel* goes further saying that Moshe felt that he was only chosen, even though he was not the best, because the Bnei Yisrael in Egypt were not on a high level and more deserving of a greater leader to save them. So as usual he took up for them with great *Miserat Nefesh* and refused to obey the command so that they should have a greater representative and leader to save them. But even these good intentions were not acceptable against the word of Hashem and considered a sin, for we must accept that G-d knows better as the Navi Yeshayahu *told* King Chezkiyahu who had not married because he had known through prophecy that he would have a wicked son Menashe; *Dibehadi Kibshe Rachmanah Lama Lecha*. Why do you interfere in the reckoning of G-d. You do as you are commanded and G-d will take care of His world. So Moshe even though he had worried for the Jewish people should have accepted G-d's command with the knowledge that G-d knows best even when we

think otherwise. Moshe should have accepted G-d's choice and prayed that he should succeed even if he was not the best in his own judgement.

This is no contradiction to Moshe's pleading on behalf of the Jewish people after the *Chet HaEgel* when G-d offered to make him a great nation instead of the Bnei Yisrael when he said *Macheni Na Misifrecha* if you do not forgive them. And G-d forgave them at his behest. For there G-d had indicated that it depended on Moshe's prayers as it says in the Pasuk *Heniach Li* suggesting that Moshe could hold Him back. We could add that we should always pray for Rahamim to save the Jewish people. But even so when Aaron offered his korbanot the shechina did not manifest itself until Moshe went with him into the mishkan to pray to Hashem and only then did the shechina descend after they came out and blessed the people. The fire descended from Shamayim in honour of both Aaron's offering and Moshe's prayers. Moshe was now being honoured too for his refusal had been for good reasons because of his humility as above.

GEMS

We read Parashat Parah from the Sedra of Chuchat which speaks about *'Taharah'*, to purify ourselves from the *'Tumat met'*, uncleanness through contact with a dead person. Generally it was to allow people to enter the Beit Hamikdash to offer the *korban* Pesach and other offerings. The Parsha is read before Pesach to remind a Jew of his obligation to offer the *korban* Pesach after purification. Many poskim hold it as a mitzvah from the Torah to hear the reading of this Parasha even today. A red cow was slaughtered and burnt and its ashes were used to purify the *'Tameh met'*. The Parah is

called a *'chatat'*, a sin offering even though it was not offered on the *'mizbeach'* but nevertheless it came to atone for the sin of the golden calf, *'Egel hazahav, Yavoh ha em vaychaper al ha bat'* the mother should come and atone for its child. What we need to understand is what has the *'Parah Adumah'* have to do with *'Chet HaEgel'* since its purpose was to cleanse us from *'Tumat Met'* which originated with the sin of Adam, when death came into the world.

The Talmud in Shabbat (page 146) tells us that when the Bnei Yisrael reached the highest level of Kedusha at Sinai with their acceptance of the Torah *'Naase Ve nishmah'* they were cleansed of the effect of serpent on Chavah, with the original sin; *'Yisrael she amdo al har Sinai paska zohamatan shel Ha Nachash'*, their acceptance of the Torah which is compared to the *'Etz Hachayim'*, the *'Tree of Life'*, as it was in Gan Eden, gave them a renewal of life as Adam before the sin, without death. But unfortunately after the sin of the *'Egel'* they lost this level and death returned, even though they received the second *'luchot'* of Torah, it was not on the same level. Now we can connect the *'Parah Adumah'* which brought purification for *'Tumat met'* to the sin of the golden calf which brought back death and its uncleanness. But why the Parah which is the female full grown animal and not the calf itself for atonement, *'Yavoh Ha em Ve yechaper al Habat'*, why the mother? We know that those who actually served the golden calf with witnesses were killed by the Levites, some 3 thousand. Those who had served but there were no witnesses were killed with the plague which followed. The rest of the Bnei

Yisrael had not actually sinned with the *Egel*, but they had allowed it to happen; they had not tried to stop it, or at least protest against such an abomination, that is why they were held responsible. Hence the mother, the Parah came for the atonement as a mother is responsible for the doings of the child, they did not have to bring the calf itself since they did not physically take part in the *'Avodah Zara'* of the *'Egel'* only the Parah (mother) for their responsibility.

In this Parasha we see that Aaron personally had to offer a calf as a *chatat* a sin offering which was an atonement for his part in the *'Egel'* (*Rashi*). Because he physically had a part in the making of the golden calf, even though his intentions were for the good, he had to bring a calf, he was considered like a *'shogeg'*, someone who sins unwittingly without intention and this calf brought him atonement. On Rosh Chodesh Nisan the mishkan was inaugurated and the *'shechinah'* descended among the Jewish people manifested by the fire from Heaven, it came after the purification of the Bnei Yisrael with the *'Efer'* of the Parah Adumah for their *'Tikun'* and the offering of the calf for Aaron's part in it. That is why we read the Parasha of Parah Adumah at this time.

STORIES OF TZADDIKIM

Rav Yechezkel Abramsky, the brilliant author of *Chazon Yechezkel* and head of the London Rabbinical Court, when he eulogized Rav Chaim Soloveitchik, said that Rav Chaim "always referred to himself as simply

Chaim Soloveitchik when he introduced himself or when he signed letters, never as the Rav of Brisk. The only exception was on one occasion when he heard that a certain widow in Brisk was depressed and he decided to pay her a visit to cheer her up. When he was still a block away from the widow's house he sent his attendant ahead with instructions to tell the widow that 'Rav Chaim Soloveitchik, the Brisker Rav, the Chief Justice of Brisk' is coming. To make a widow feel important, Rav Chaim was willing to forgo his natural modesty and use his full title. Otherwise never!

Shabbat Shalom

HALACHOT

- 1) On this Shabbat we take out a second Sefer Torah and we read Parashat Para in Chukat.
- 2) On the following Shabbat, Tazria, 6th April 2019, we take out 3 Sefrei Torah, from the first we complete the Parsha of the week Tazria in six aliyot, but we do not say a Kaddish. For Shevee, we read from the parasha of Rosh Hodesh 'Bayom Hashabbat' in the second Sefer Torah and then say the Kaddish for both Sefarim. The Mufteer we heard from the 3rd Sefer 'Hachodesh haze lachem' and then say a Kaddish. We say the Haftorah from Yeheskel (45:19) 'Ba Rishona Hodesh'. We then say the first and last pasuk of the Haftorah of Rosh Chodesh 'Ko amar Hashem Hashamayim kisi'.
- 3) From Rosh Chodesh Nisan, which is on Shabbat 6th April

onwards, we read the Parashat Nesiim in Naso. One Nasi each day in remembrance of the Hanuchat Hamishkan in the desert when each prince brought his offering beginning on Rosh Chodesh Nisan.

4) During the month of Nisan we make birchat Ilanot. This beracha is only said once and only in Nisan according to the Ben Ish Hai and most Poskim. We need to see at least two fruit trees budding with their flowers and it may be made on two of the same kind of fruit tree.

5) One should try to make this beracha with a minyan. We should, in the first place, go out of the city to make this beracha but if one who is unable to go out he may make it in his own garden. We do not make this bracha on Shabbat and Yom Tov.

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SHABBAT TIMES

Shabbat commences	6:13 pm
Shabbat terminates	7:21 pm
Mincha Erev Shabbat	6:00 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	5:55pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha followed by Arbit	7:15 pm

**MOTZEI SHABBAT 30TH MARCH 2019
CLOCKS GO FORWARD ONE HOUR**