



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
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Thoughts on BEHAR / BECHUKOTAI Year 25 by Dayan Abraham David

In Behar Pasuk 25:9 it says '*Vahaavartem Shofar Teruah Bachodesh Hashevee Beasor Lachodesh Beyom HaKipurim Taaveru Shofar..... Ukraatem Dror Baaretz LeKol Yoshveah;*' You should blow the Shofar in all the land on the 10th of the seventh month, Yom Kippur, and announce freedom to all the inhabitants in the land. The fields went back to its original owner and even the Jewish slave who had his ear pierced and preferred to remain a slave goes free on the '*Yovel*'. The question is why Yom Kippur and not Rosh Hashana, the beginning of the New Year? Even though in fact the '*Yovel*' was sanctified and began on Rosh Hashana and the slaves stopped working but they were not actually freed to leave until the Shofar was heard on Yom Kippur, why?

Yom Kippur besides being '*Yom Selicha u Mehilah*', was also the

day Klal Yisrael actually received the Torah. On Yom Kippur Moshe Rabenu came down from Sinai with the second '*Luchot Habrit*' and began to teach Torah to Klal Yisrael. The '*Mishna*' at the end of '*Taanit*' says on the Pasuk in '*Shir Hashirim*', '*Tzena Urenah Beyom Hatunato u Beyom Simchat Libo Beyom hatunato ze Matan Torah; u Beyom Simchat Libo ze Binyan Beit Hamikdash; Go forth and gaze.... on His wedding day and on the day of His heart's bliss.*' '*On His wedding day*', it refers to the day of '*Matan Torah*' and '*On the day of His heart's bliss*' refers to the day of construction of the Beit Hamikdash.

We see that the wedding of Hashem with Klal Yisrael was at Matan Torah referring to Yom Kippur when Moshe gave over the 2nd Luchot and began teaching Torah. So even though we accepted the Torah on Sinai and we heard the '*Asero Hadibrot*' on the 6th Sivan, which we celebrate on Shavuoth, but the Torah was actually given to us on Yom Kippur hence it was a

day of happiness. We can explain that since an *'Eved Ivri'* who has sold himself as a slave or a *'Nirtza'*, one who has prolonged his slavery, has not recognised that a Jew became a slave to Hashem at Matan Torah by taking on another master which would inhabit somewhat his service of Hashem. So on Yom Kippur he was freed completely to serve Hashem with the Kol Shofar as on Sinai. This would be for him Matan Torah as it was for Klal Yisrael when Moshe came down with the second *'Luchot'*. On the Luchot were engraved the ten commandments as it says *"charut"* and the Rabbis read it as *"cherut"*, freedom, for only one who learns Torah is truly free.

GEMS

In Behukkotai, we are given the option, if you as a nation proceed in the way of the Torah and mitzvot then the greatest blessings and success will come upon you but if you turn away and despise My commandments, I will bring upon you the severest punishment. It is customary in some congregations to read these warnings in a lowered voice. The Chofetz Chaim did not agree with this custom, since a warning is to deter, it should be read out loud and clear. People misunderstand the concept of these *'Tochachot'*, rebukes, and treat them as they would *'Klalot'* curses,

with superstition, afraid that somehow if they mention them they would be affected by them. In fact the Torah is telling us that things do not happen by chance, disasters do not happen naturally but are brought upon us by G-d because of our misdeeds. The greatest harm we can do ourselves is to pass off tragedies that happen as misfortune or natural phenomenon, for then the punishment is made even stronger to make us aware of our misdeeds. As the pasuk tells us *'Ve'im telchu imi keru ve'lo tovu lishmoah li veYasafti alechem makka sheva kechatotechem,* and if you behave with me as if it was *'kere'* from the word *'mikre'* - chance, then I will increase the punishment sevenfold. The first step towards remedy is to recognise that something is being made to happen to us and then by whom and for what purpose.

Rabbi Yehudah Zadkah ^{ר'ז} explains why the pasuk in Parashat Re'eh, begins with the word *'Re'eh'* see, look, instead of hear; *'Re'eh Anochi Noten lifnechem hayom beracha u klalah'*, **'See,** I give before you blessings and curses, so that we should look to see who is bringing it upon us. As a child who is roughly pushed down to the ground from behind, turns to see that it is his father who has done it to save him, and even though it hurts he tries to understand that it must be for his good.

The Rambam in the beginning of Hilchot Ta'anit says it is a positive commandment of the Torah to make public fasts and prayers for salvation from our troubles, like

illness, famine and other dangers that come upon us, so that people should realise that it is being brought upon us for our misdeeds and this really will cause the troubles to be removed. He adds that if we just attribute it to natural causes then more troubles will be added. But it is not enough for us to just confess with words. As it says at the end of these Tochachot '*VeHitvadu et avonam veEt avon avotam*', and they confessed their sins and their father's sins, yet it adds, '*Af Ani elech imam be'Kere*', and I will still go against them in anger. For only when their hearts are humbled and sincere will they be atoned '*Oh az yecana leVavam ha'arel vaAz yirtzu avonam*'. In the history of our people we have seen more tragedies than any other nation but we have survived for Am Yisrael know the secret of the Tochachot to recognise that it comes from G-d as a response to our deeds so we can correct them.

STORIES OF TZADDIKIM

Rabbi Mordecai Eliyahu z"l said over this story. He was close to Rabbi Sadka Hussain Hazaken who was great in Torah and very holy. He was a talmid of the Ben Ish Hai in Baghdad before he came to Eretz Yisrael. There was a G-d fearing man called "Ispan" who would attend the shiur of the Rabbi, he made 'leben' yoghurt and sold it to earn a living. One day he brought some to Rabbi Sadka Hussain. The Rabbi was impressed as it tasted

very good. He asked Ispan how come it tastes so good, Ispan told him I add some water to take away some of its sourness. Rabbi Sadka Hussain told him you must tell the buyers that you add some water since they think they are buying pure 'leben'. He followed the Rabbis directive and told people. Soon people stopped buying 'leben' from him, he had lost his livelihood. He came to the Rabbi who advised him to seek another *parnassa*. He found an opening and worked as a roofer repairing tiles on the roofs from which he made a modest living. In Jerusalem there was a German neighbourhood where wealthier non Jewish people lived. While repairing the roof of a house there, he found some gold and jewels hidden among the rafters, he called out to the owner who was standing outside to tell him what he had found. The owner answered him sarcastically "If there is anything there you can have it!" That evening he went to Rabbi Hussain and told him the story. Rabbi Hussein told him even though he is a non-Jew you must take it back to him, it belongs to him since the house is his maybe it belonged to his ancestors. He took them back to the owner and told him my Rabbi says I have to give it back to you. For some unexplainable reason the owner told him "You can keep it." (maybe he was impressed by his honesty and respect for his Rabbi). He came back to Rabbi Hussein and told him what the owner had said. Rabbi Hussein said "Now you can keep it, G-d has rewarded you for being so honest and giving up your

first livelihood of making 'leben'." He was able to live comfortably from his new found wealth.

Shabbat Shalom

HALACHOT

TALMUD TORAH

1) The Rambam in Hilchot Talmud Torah writes, there are two positive mitzvot concerning Talmud Torah. A mitzvah to study the Torah and to teach it to others; '*Veshinantam LeBanecha ve debarta bam*'. Another to honour the Chachamim of our Torah; '*Mipeneh Sebah Takum*'

2) Every Jew is obliged to study the Torah whether he is poor or rich, fit and well or suffering with pain, young or old and weak, single or married with children or even one so poor he has to go around begging. All are obliged to fix time to study Torah during the day and at night.

3) We are obliged to study not only the Written Law and the Oral Law but also to spend time to delve into the depths of the Torah to understand '*Davar mitoch davar*'.

4) We are obliged to teach, not only our children and grandchildren to be fluent in the Torah, but even others if we have the ability, but of course first our children then grandchildren in that order and then others.

5) It is a mitzvah Asey for a father to teach his son Torah and if the father does not then son is obliged to teach himself.

6) If the father cannot afford a teacher for both himself and his son, he comes first but if the son is

cleverer and more able than the son's tuition comes first. Anyhow the father is obliged to study himself as best he can.

This parsha sheet is dedicated
l'ilui nishmat
Sion ben Menashe Sadik z'l
Yahrzeit 21st Iyar
And
Shaul ben Yosef Haim
Yahrzeit 26th Iyar

Do not forget to count sefirat
ha'omer after nightfall every day

We have started last week to say
Pirkei Avot every Shabbat. We are
now in the fifth perek.

SHABBAT TIMES

Shabbat commences 8:31 pm

**We should not light candles before
7:09 pm**

Shabbat terminates 10:02 pm

Shabbat :Latest Shema

Magen Avraham 8:25 am

Shabbat Latest Shema Gra 9:01 am

**PLEASE FOLLOW ALL THE
GUIDELINES AND WARNINGS
CONCERNING COVID-19 PANDEMIC**
**VUSHMARTEM MEOD
LE'NAFSHOTECHEM**

VEHAVTA L'REACHA KAMOCHA