



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
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## ***Thoughts on Parashat ACHAREI MOT / KEDOSHIM Year 23 by Dayan Abraham David***

*Vaydaber Hashem il Moshe Aharei Mot Shne Bene Aaron Bekorbatam Iefinee Hashem Veyamutu.* Hashem speaks to Moshe after the death of the two sons of Aaron when they drew themselves before Hashem and they died. Moshe is told to warn Aaron that he may not enter the Holy of Holies at any time only on Yom Kippur after he brings the offering of the day because the cloud of glory hovers over the Aron.

Rashi brings the Torat Cohanim to connect the mention of the death of the sons of Aaron to the warning to Aaron not to enter the Holy of Holies (Kodesh Kodashim) at his will any time except on Yom Kippur, the warning is strengthened by the mention of the death of the sons of Aaron, Nadav and Avihu who died because they came before G-d when not commanded to do so. A warning that he should not die like them. The Sifte Chachamim questions the comparison, the sons of Aaron did not die because they went into the Holy of Holies, they took their incense burners into the Kodesh outside the parochet, and did a service not commanded where as we are warning Aaron the Cohen Gadol about going into the Kodesh Kodashim, the Holy of Holies which was not the same as their sin. He answers yes it is not the same but the point was that they

transgressed doing what they were not commanded to do in a holy place and so Aaron is being warned not to enter the most holy place without being commanded to do so.

We have a further question, why does the pasuk need to repeat '*vayamuto*' and he died after it has already mentioned *Acharei Mot shene bene Aaron*, the death of the two sons of Aron?'

Maybe we could answer both questions. The Talmud in Rosh Hashannah (26.) says that the shofar of an ox could not be used for the tekiyot of Rosh Hashana because *ain katigor naase sanigor* the accuser cannot become the defender, the Talmud questions the comparison for since that was inside the Holy of Holies where the shechina was, the Cohen could not enter with clothes of gold but the shofar is outside.

The Talmud answers since the tekiyot of Rosh Hashannah were '*zichronot*' to bring the memories before Hashem they were as if it was inside the Holy of Holies.

In Parashat Tetzaveh (30:1) the command to build *mizbeach haketoret* was given after the command to make, the kelim, the mizbeach for the animal offerings, the keyor and kanu mentioned in Parashat Terumah. The Kli Yakar explains that the mizbeach for the offering of the animals represented and brought atonement for the physical body of the person compared to the animal offered. The Mizbeach was 3 amot high the height of a person. The Mizbeach Haketoret

for the incense represented the neshama of a person and brought atonement for the neshama, it was one ama by one ama, a complete unit like the neshama, the ketoret offered was of scent, which the Neshama benefits from (besamim on Motzei Shabbath) and is least physical of all our senses. It came at the end after the construction of the whole mishkan, like the Neshama which was put in at the end after the body of Adam was made. The Yalkut says that when Nadav and Abihu saw the fire descend from Heaven in their great joy they added love upon love, they could not contain themselves, they brought ketoret in their incense burners on to the mizbeach Haketoret which represented the neshama. They reckoned since G-d has manifested His Shechina on the physical, let us bring through the Mizbeach Haketoret, a response from the neshama. The Mizbeach Haketoret was placed opposite the Aron Hakodesh, the nearest to it more than the Menorah and Shulchan, to indicate the closeness of the Neshama to the Shechina hovering over the Aron. With their loving thoughts through the incense they connected the neshama to the shechina hovering over the Aron, and from there the fire came out and killed them. So even though they were in the Kodesh their thoughts and actions were directed to the shechina in the Kodesh Kodashim and that was like the shofar which was blown outside but brought memories *'zichronot' lefnei vu lefnim*, that is the comparison to Aaron entering the Kodesh Kodashim. This would also answer our question why it repeats *'vayamutu'* to tell us they died because they drew near to Hashem, in the *Kodesh Kodashim, bekirbatam lefne Hashem*.

## TORAH GEMS

In Parashat Acharei Mot and again in Kedoshim the Torah warns us about sexual perverty and the forbidden relationships. In Acharei Mot it is written *'Al Titannu Benot eleh'* do not defile yourself with all these *'Ki bekol eleh Nitmamu Hagoyim asher Ani Meshaleach Mipenechem'*; because the nations whom I am driving out before you defiled themselves with these. The pasuk repeats that the nations before you did these abominations and defiled the land so be careful not to defile the land so you will not be spewed out of it as the nations were before you. *'Ushmartem et Mishmarti labilti Asot Mechokot Hateabot, Ve lo Titamu Bahem'*. Hence our Rabbis were commanded to make fences and decrees to protect us from doing these abominations which would defile us.

The Ramban questions why the torah is so strict about the sin of *'Arayot'* forbidden relationships and connects it to the defilement of the land and being spewed out of the land because of them. Since these sins do not just apply in the land of Israel but everywhere else on every Jew. Anyhow there are strict punishments on the individual of *'Karet'* and even the death penalty for transgressing them. He explains that when G-d separated the nations and gave each people its land, He gave each nation a *'Malach'* spiritual representative in heaven over them and their land. But Eretz Yisrael, in the middle of the world, he made His inheritance and did not give it over to any *'Malach'* and He kept it for His chosen people to dwell there in Holiness to serve Him through keeping the Torah and mitzvot. Eretz Yisrael, unlike all the other lands would be directly under G-d's directive without intermediaries i.e. *'Malachim'*. His presence He would make felt there more than in any other land; *"'Eney*

*Hashem aleha merishit Hashanah ad Achreta*, the eyes of G-d upon it from the beginning of the year to the end. His special relationship with the Jewish people who accepted the Torah and carry His name, to them he gave His land as an inheritance. The land of Israel is considered the dwelling place of Hashem, His Palace, with special Holiness. That is why this land, more than any other, could not stand the defilement with these abominations or *'Avodah Zarah'*, the nations who practiced their abominations in it were ejected from it.

The Jewish people who carry His name would be punished even more severely for abominations in the land and be ejected from it and so the Torah repeats this again in Parashat Kedoshim. We are warned to keep away from these and to make fences and decrees to protect us so that we can remain in the Holy Land, the Palace of Hashem.

In Parashat Kedoshim, where we are told of the punishment for these forbidden relationships, the Torah at the end adds on *'Vushmartem et chukotai veet kol mishpatai Vaasetem otam Ve lo Taki etchem Haaretz asher ani mevi etchem shamah lashevat Ba'* (Guard my statutes and my judgements and keep them, so the land I am bringing you in to dwell, will not eject you).

The Nitsiv from *'Velozin'* explains that study of the Torah which is referred to as *'chukotai'* as in *'Im Bechukotai telechu;*' referring to the study of Torah. This can protect you from being ejected from the land. As the *'Gemarah'* says in Nedarim *'Al ma avada Haaretz'* why was the land of Israel lost?, referring to the first exile - because they did not honour the Torah. But we know, as the prophets warn the Jewish people that for their sins of murder and abominations and *'Avodah Zarah'* they would be going into exile, which is basically a more

severe cause for their exile. The *'Gemorah in Nedarim'* is telling us that had they given the Torah the correct importance and regard this would have prevented them from their exile in spite of their other sins, for the light of the Torah can change a person to good.

## **STORIES OF TZADDIKIM**

One winter's evening, when Reb Simchah Bunem of Pshischa was a child of five, a group of learned guests came to visit his father, who was the rabbi of Viedislav. While they were partaking of the meal, which he had prepared for them, the rabbi called in his son, and said: "Run along, my boy, and prepare us some novel interpretation of the laws of hospitality."

When the child returned after a little while, his father asked: "Well, have you thought up something original?"

The boy replied that he had, and the guests, who had heard that he was a prodigy, eagerly anticipated hearing some halachic novellae. And indeed, as soon as the meal was over, his father said to them: "let us come along together and see what he has to show us."

Sure enough, as they entered another room, his original interpretation of laws of hospitality caught them pleasantly by surprise: for each of them the boy had made up a bed for the night, with pillows and quilts all neatly in place.

## **Shabbat Shalom**

### **HALACHOT**

1. When we intend to eat a betza (28 grams) of bread, we wash with a vessel etc. and make a beracha for it *'Al Netilat Yadayim and Hamotze'*. But if we only intend to eat a Kaziet (29

grams) we wash without a beracha but make the Hamotze and we say the *Berchat Hamazon* after eating the *Kaziet*.

2. But there are certain kinds of bread like dough we only make the *Beracha Mezonot* and we do not need to wash for which the *Beracha Achronah* is 'Al *Hamechiya*' and not *Berchat Hamazon*, this is called 'Pat *Haba Bekisin*'.

3. There are 3 opinions what 'Pat *Haba Bekisin*' is:

a) A dough, even made only like bread (i.e. with flour and water) but with a filling in it like 'samoosa' or *Ozne Haman*, filled with nuts or fruit and according to some Poskim even filled with eggs, fish, cheese or meat (which are usually eaten with bread) would be *Mezonot* and *Beracha Achronah* 'Al *Hamechiyah*'; since they are shaped and eaten for little snacks. That is, if one eats less than 165 grams. The minhag is like these Poskim who say *Mezonot* on dough even if fillings were cheese or meat etc.

b) Dough which is kneaded with oil, honey, milk, eggs or fruit juices even with a little water added is considered *Mezonot*. According to *Maran in the Shulhan Aruch* even if there is a substantial amount of water, as long as the taste of the juice or milk etc. changes the taste slightly, it is *Mezonot*. But the *Ramoh* holds that unless there is a very strong taste of other ingredients a slight change would not make it *Mezonot* but it would remain *Hamotze*. Hence for a Sephardi an egg challah would not be *Hamotze* and should not be used for the *Seuda* on *Shabbat*. Ideally one should use what is called a water challah.

c) Any cracker or matzot-like biscuit even made with flour and water only is considered *Mezonot* according to *Maran* because it is crispy and requires more chewing than bread.

4. Matzot made for Pesach according to most Poskim after Pesach is *mezonot* but there are many who say it should not be eaten outside a *seuda* of bread or a greater amount than 225 grams which is *kebeyza* of *seuda*. Some say after Pesach *Sheni*, the 14<sup>th</sup> of *Iyar* it becomes *mezonot*.

*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**

**We celebrate Lag B'Omer, the  
33<sup>rd</sup> day of the Omer,  
Thursday 3<sup>rd</sup> May,  
hillullah of Rabbi Shimon Bar  
Yochai. No tachanun.  
Sephardim can only have a  
haircut on 34<sup>th</sup> day of the Omer,  
Friday 4<sup>th</sup> May,  
which ends the period of  
mourning**

### **SHABBAT TIMES**

Shabbat commences	8:02 pm
Shabbat terminates	9:17 pm
Mincha Erev Shabbat for the summer	7:15 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Shiur Pirkei Avot	6:40 pm
Mincha on Shabbat followed by Seuda Shlishit	7:40 pm
Shacharit Sundays	7:00 am
Shacharit Weekdays	6:50 am
Mincha followed by Arbit	
Arbit for the summer	7:30 pm