



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Parashat TETZAVEH

Year 23

by Dayan Abraham David

The eight garments the Kohen Gadol wore when he served in the Temple made atonement for the failings of the Bnei Yisrael as mentioned in the Talmud in Erchin-16. The '*Choshen*', breastplate, atoned for the Dayanim, Jewish judges who erred in their judgements and the '*Efod*', apron with the '*Avne Shoham*', the stones on the shoulder straps, atoned for '*Avoda Zarah*', idol worship. These two, the '*Choshen*' and the '*Efod*' contained precious stones engraved with the names of the twelve '*Shevatim*', the sons of Yaakov Avinu and only these two garments were '*Maase Choshev*', woven designs. The '*Kli Yakar*' explains that the '*Avne Shoham*' on the shoulder strap of the '*Efod*' represented the two '*Luchot Haberit*', which were broken after the '*Chet HaEgel*' when the Bnei Yisrael sinned and worshipped the golden calf. These stones with the names of the '*Shevatim*' were to be '*Avne Zicharon le Bnei Yisrael*', stones to remind the Jewish people of their ancestry; the twelve sons of our Patriarch Yaacov Avinu whose faith never wavered from G-d, they stood around the bed of Yaacov Avinu and proclaimed: '*Shemah Yisrael Hashem Elokenu Hashem*

E-had', hear, our father Yisrael, there should be no doubt that Hashem is our L-ord and that He is the Only and Unique One.

It was also carried on Aaron's shoulder as a reminder before G-d that the

Jewish People were completely committed to Hashem as their forefathers were. And even though they had been guilty of '*Avodah Zarah*' it was only a temporary lapse but in their inner being their belief was in Hashem alone. When they had sinned with the golden calf they had caused a separation between themselves and Hashem and Moshe, and caused the destruction of the '*Luchot Haberit*', now these had all come together again. The '*Shoham*' is made up of three letters Shin, Hey and Mem which when rearranged can read Hashem, Hey, Shin, Mem and also Moshe, Mem, Sheen, Hey. The two stones depicting the two Luchot with the names of the tribes all came together again with the atonement Aaron made carrying them on his shoulders before Hashem. '*Avodah Zarah*' is a sin which is punishable even for thought alone, '*Bemachshavah*' indicated in the '*Efod*' with the words '*Maase Choshev*', actions of thought. Even though '*Avodah Zarah*' in its crude form is not prevalent today but thoughts attributing power to any other than G-d or looking for salvation from another source excluding the Almighty can be '*Avodah Zarah*'.

The '*Choshen Hamishpat*' also contained precious stones with the names of the '*Shevatim*' and the '*Urim and Tumim*', the name of Hashem within the folds of the breastplate. The '*Kohen Gadol*' was able to address to Hashem questions for judgement on the state and direction for the country, receiving answers indicated by the lighting up of the letters on the stone. For '*Am Yisrael*' depended on Hashem for direction through the Torah and

communication with G-d even when there were no prophets. The '*Choshen*' atoned for the erring of the '*Dayanim*', judges which is generally because of mistakes in their thinking or their arrogance in not investigating the subject thoroughly and their hearts misleading them. The '*Choshen Hamispat*' was also '*Maase Choshev*' referring to the thoughts of the '*Dayanim*' who erred and brought atonement for this. The breastplate was carried by Aaron close to his heart when he came to the Temple for service to Hashem with the '*Urim and Tumim*' the name of Hashem in it to atone for the sins in judgement.

For the judgements of the judges of Yisrael are based on the Torah given by G-d unlike the laws of other nations. The '*Choshen Mishpat*' reminded the '*Dayanim*' that their hearts and commitment must be to Hashem when they judge their brethren, '*Ashre Ham!*'

TORAH GEMS

We read Parashat Zachor to remember the wickedness of Amalek who attacked the Bnei Yisrael in the desert soon after their deliverance through the parting of the sea, Kriyat Yam Suf. We read this just before Purim connecting it to the wickedness of Haman who tried to destroy all our people, men, women and children in the kingdom of Achashverosh. Haman, like his predecessors, attacked us when we were unaware, in a cunning way. Amalek attacked us soon after a great salvation when we felt confident and secure not expecting an attack and at a time when we were spiritually down. As the pasuk in Beshalach, just before the attack, tells us, '*Al nasotam et Hashem lemor hayesh Hashem bekirbenu im ayin*', for testing G-d and doubting if G-d was with them. Haman too set upon the Jewish people when they were spiritually low. They had been at the seuda of the king against the advice of Morderchai partaking in the celebrations which had been mistakenly planned by Achashverosh to coincide with the end

of the 70 years of exile promised to the Bnei Yisrael. He had brought out the vessels of the Beth Hamikdash and worn the glorious garments of the Cohen Gadol to show that they were still in exile and that there was no hope of their salvation. They had witnessed all this chillul Hashem and began to have doubts in their faith, relying more on their allegiance and obedience to the king to keep them safe than on G-d. At this time of their weakness, Haman set up his plans in the most clever way, to keep them in the dark about his intentions to destroy them on the 13th of Adar, to strike them with surprise on that day. We find that Haman sent two letters of decrees in the name of the king. One letter to the princes and the governors of the states to destroy and kill every Jew, young and old, women and children on the 13th of Adar and to loot their property, '*vayekatev kekol asher tzivah Haman il Achashdarpene hamelech veHapachod lehashmid laharog vulabed et kol hayehudim, mi naar vaad zaken taf venashim beyom echad*'. This letter was delivered privately to the leaders and princes. But there was a second letter distributed to the public not explaining what would happen, just to be prepared for that day, the 13th of Adar. '*Patshegen haketav lehenaten dat bekol medina vumedina galuy lechol ha-amim lehiyot atidim leyom haze*'. The true intention of Haman was to kill and destroy the Jews with private information given only to the princes and governors but the message to the public '*Galuy lekol haamim*' was only to be prepared. This was to leave the victims, the Jewish People, unaware and unprepared for the disaster. That is why it says '*and the city of Shushan was confused – Ve ha-ir Shushan navocha*' for the message to the people was not clear as what was to happen. However, Mordechai knew of the secret plans and he raised the alarm, tearing his garments, with crying and beseeching G-d and setting out a plan of action to save the Jewish people. He asked the Jews to do teshubah for having taken part in the celebrations of the king with the wearing of sackcloth

and fasting. He strengthened the learning of Torah especially with the children teaching them the laws appertaining to the Temple to renew their faith and set up a plan of action through Esther to bring the salvation.

In every generation we have the descendants of Amalek who plan our destruction but do so secretly, awaiting the opportunity when we are weak in Torah and mitzvot and place our faith in powers other than G-d. Then they plot secretly to destroy us when we become complacent and feel secure with faith in man and his prowess and not in G-d. They strike when we are unaware and unprepared. We have seen all this in our recent history when a Haman in Europe plotted the Final Solution. Today a new Haman has arisen in Persia who wishes to destroy our people R"L. He fools the world that his intentions are peaceful. He uses stalling tactics but works secretly preparing weapons of mass destruction. We must awaken our people to Mordechai's call, to repent with sackcloth, fasting and prayers to strengthen ourselves in our faith and the study of the Torah. We must look up to our spiritual teachers for direction for our salvation from our Father in heaven. Purim Sameach

STORIES OF TZADDIKIM

When Maarat Hamachpelah in Hebron was captured in 1967 Jews were able to enter the actual building after many centuries of only being allowed up to seven steps outside. The soldiers entered dirty, tired and hungry but nevertheless happy to be there to pray. After that, they sat themselves down, some ate their rations, others slept, tired after days of fighting. When Rabbi Mordechai Eliyahu entered with some generals and officials, Sheikh Jabbarah who was in charge of Hebron and Machpelah stormed out of his office and began to scream at them, "You

Jews do not know how to respect a holy place. Your soldiers enter and trample over the carpets with your dirty shoes, we wash our feet seven times before we enter. You eat here and even dare to sleep here" Everyone froze in silence, unable to answer what seemed like a reasonable argument. Rabbi Eliyahu who was fluent in Arabic said the following, "We are the children of Avraham, Yitzchak and Yaacov, we have been away so long, our fathers look forward to our return as a father would for his long lost son. Would he care if the son had dirty shoes or was tired and needed a rest, he would welcome his son anyhow. We the sons have come back to our fathers. But you are only the son of the maidservant, of course you should wash your feet and behave." Jabbarah stormed back into his office. The General began to question the Rabbi. Now you have spoiled things for us. The Rabbi answered I have lived with them in the old city and know them, when you tell them the truth they will accept it.

Shortly after, the Sheikh called the Rabbi and others to negotiate the use of Maarat Hamachpela. The Rabbi was right.

Shabbat Shalom

HALACHOT

1. Only someone above 13 years showing signs of manhood, can read the Maffir of Parshat Zachor, since it is an obligation from the Torah to hear Parashat Zachor
2. A minyan of men who have not heard Parashat Zachor (eg. Those who have prayed in a Beit Avel without a Sefer Torah) cannot read the Parsha in isolation with the brachot, without first reading the sidra of the week.
3. When we hear the reading, we should have in mind to be included and the reader should have in mind to include

those listeners. There is a special Leshem Yichud, which should be said.

4.If a person hearing the Megillah dozes off he has therefore not fulfilled the mitzvah since he has missed out some of the words of the Megillah. He would have to hear the Megillah again, he cannot just go back on those few words for the Megillah must be read in its order.

5. A person who does not have a Kasher Megillah (on parchment etc) should not read out the words together with the Chazan for fear of not hearing the Chazan's reading but his own. He should only listen silently.

6.If a person misses out hearing any words of the Chazan's reading of the Megillah, he has not fulfilled his obligations. If someone is in doubt if he heard the Chazan, due to noise etc. he should read out those words aloud from the printed book even though it is considered Baal Peh. Since it is only a few words he is Yotze Baal Peh.

7.Men, women and children are all obliged to hear the Reading of the Megillah twice, once at night and again in the day.

8.We make Shehechyanu only once at night and have in mind to include all the other mitzvot of Purim the next day. Our Ashkenazi brethren make a Beracha Shehechyanu again the next day.

9.Besides reading the Megillah again during the day, we are obliged to give Shalach Manot, gifts of food and drink, two portions of food or drink to at least one other Jew, preferably through a third party. '*Matanot la ebyonim*' gift of money to at least two poor people to be distributed on the day, and to eat a Seuda with bread and to drink wine more than we normally do.

10. We are not allowed to drink in a pub or wine bar whisky or beer as it is forbidden by the Rabbis.

**Avot Ubanim
Motzei Shabbat**

**one hour after Shabbat
terminates.
There will be
refreshments and prizes.**

**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**

SHABBAT TIMES

Shabbat Zachor

Shabbat commences	5:14 pm
Shabbat terminates	6:22 pm
Mincha Erev Shabbat	5:00 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	4:50 pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:45 pm

BETH KENESSETH TIMINGS FOR PURIM

Wednesday 28th Feb Fast of Esther

Ta'anit begins	5:36 am
Ta'anit ends	6:20 pm
Shacharit	6:50 am
Mincha (Bircat Cohanim)	5:05 pm
Purim Arbit & Megillah	6:45 pm

PURIM – Thursday 1st March

Shaharit followed by the Megillah 7:30am
Special reading for Women 12:00 noon
at 28 Wykeham Rd, NW4.

Mincha	3:30 pm
Sunset	5:38 pm
Arbit	7:15 pm