



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

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## **Thoughts on TZAV**

**Year 24**

**by Dayan Abraham David**

In the beginning of the Parasha it says *Tzav et Aaron Vu Banav Zot Torat Ha Olah HE HAOLAH Al Mokdah al Hamizbeach KOL HALILAH*. These are the laws Torah of the *Burnt* offering this is the *Burnt* offering on the woodpiles on the alter all night. The letter 'mem' of the word '*Mokdah*' is written as a small letter. Why is this? The Baal Haturim explains the words *Zot Torat Haolah* with the words of our sages that someone who studies the Laws of the *Burnt* offering is as if he has offered a burnt offering and so it is with other offerings. Of course, when we had a Beth Hamikdash a person would have to bring the actual offering and the study of the offerings only would not be enough. But when we do not have a Temple then the study of its laws is considered by G-d as if we have offered such a Korban. Maybe the study of the Torah which is like fire, on the burning piles of wood is indicated in the letter 'mem' the Torah Moshe Rabenu received on Sinai when he was there for 40 days and nights. It is written as a

small letter to tell us, that even though the study of the Torah (Laws) of the *Olah* is as if we have offered an *Olah* but it is only when we do not have the opportunity to offer *korbonot* that is why the 'mem' is small, as it continues *Kol Halilah*, all night, the night depicts the *Galut*, the exile, then the study is considered as an offering but we still look forward to the actual offering on the *Mizbeach* (the alter) when the Beth Hamikdash will be rebuilt and the small 'mem' will become big again, we will then be able to fulfil the actual words of the Torah with actual *korbanot* offered on the *Mizbeach*.

## **GEMS**

This week's Parasha continues with the descriptions of the offerings, '*Zot Torath HaOlah*' the laws of the burnt offering, '*Zot Torath HaChatat*', the laws of the sin offering unwittingly done, '*Zot Torath HaAsham*', the sin offering done with knowledge. For the *Today*, the thanksgiving offering, it adds the words '*Zevach Today*' a sacrificial offering. Why this extra phrase? In *Tehillim* Chapter 50, it says '*Zobeyach Today Yechabedenani*', someone who

sacrifices a thanksgiving gives me honour. The Yalkut explains that G-d cherishes the Todah most dearly because the others, the Chatat, the Asham and the Olah, come for atonement, for even the Olah comes to atone for sinning in thought only, but only the Todah is considered a pure sacrifice. This needs understanding for even a Todah is only brought by one who has been saved from difficult situations, one who has journeyed through the desert, travelled across the sea, been in prison or has recovered from an illness. So even the Todah is brought for a reason, in gratitude for salvation. Why then the praise? The difference is that the offerings for atonement are spurred by feelings of guilt, for bad deeds or thoughts. But a Todah comes from feelings of gratitude '*hakarat haTov*', a much-needed characteristic in our relationship with G-d. For if we develop this characteristic then our service to G-d will be enhanced and for sure we will not transgress his commandments if we recognise and appreciate His goodness to us. As King David said: '*Kol haNishama teHallel Ka*', 'every breath I take I must praise You!' How could we sin with this same breath against He who gives it to us? Guilt spurs a person to correct what he has done wrong but '*haKarat haTov*' recognising the good done to us by G-d can prevent the sin. However, it is man's crude nature to deny goodness done to him, to overlook it and not recognise it. Moshe Rabbenu admonishes the Bnei Yisrael for not appreciating the

goodness G-d showed to them when He provided the Manna and they complained about it, he told them that all their subsequent problems stemmed from this. We could add that even though the Todah came because of a salvation, it was not brought for an outright miracle for which we say another praise, '*sheAse le nes bamakom haze*' to thank G-d for the miracle that happened at that place. The thanksgiving offering, '*Todah*', came for a salvation which could also be passed off as being the way of the world, surviving a journey through a desert or across the sea or coming out of prison or surviving an illness. These are considered in the realms of nature. But a Jew recognises and appreciates even such mini salvations and praises G-d for it not just for the big miracles. Hence G-d's special appreciation for '*Todah*'. This is also the lesson of the Megillah showing the greatness of the Jewish People who appreciate a miracle, '*Be Hester*' a miracle which was masked in natural events but revealed by us as a salvation from G-d We must work on recognising and appreciating kindness done to us by G-d and by our fellow beings for this is essential in our Avodat Hashem and in our relationship with each other.

### **STORIES OF TZADDIKIM**

There was a 'Gabbai of Tzedakah' who had a '*Gemach*' collecting, lending and distributing funds to the needy. He did his job with

integrity and honesty and was successful. One day someone began to bad mouth him saying he was taking monies for his own pocket. These accusations took wings as *'lashon hara'* and *'motzei shem raah'* usually do (there is a tendency in some people to dwell on and spread such bad news).

This Gabbai confronted the one who spread the bad rumours and proved to him how wrong he was; this person became alarmed at what he had done and begged the Gabbai for *'mechilah'*. But the Gabbai refused to give *'mechilah'*, as he was worried that people would stop helping the *'Gemach'* because they would not trust his honesty causing the *'Gemach'* to suffer. The one who had spoken begged him for forgiveness time and again. The Gabbai then agreed that only if his Rabbi, Rabbi Mordecai Eliyahu z"l, would tell him to do so he would forgive him. They went before Rabbi Mordecai, the one who had spoken badly admitted that he had made a mistake and begged forgiveness and promised not to do such a thing again. He even mentioned the Halachah that one should not harden his heart and forgive the one who asks for *'selicha'*. But the Gabbai countered that he did not have to forgive one who has been *'motzei shem raah'* even if the person sincerely begs forgiveness because the bad name can damage even after he asks for forgiveness.

The Rabbi heard his words and said: "According to the Halachah you do not have to forgive;" he turned to the other and said: "You

have to admit your mistake in public and ask for forgiveness in public." After this the Rabbi took out a pile of newspaper cuttings with bad reports about him from the drawer and showed it to the Gabbai: You see, I forgave them all and no damage has been done to me thank G-d, so you should also forgive him and no damage will be done to you or the *'Gemach'*.

The Gabbai said: "I followed the Rabbi's advice and people continued to support the *'Gemach'* and it flourished; I think because I forgave as the Rabbi advised.

### ***Shabbat Shalom***

### **HALACHOT**

- 1) We begin the study of the laws of Pesach thirty days before the Festival.
- 2) An accepted Minhag in most communities is the collection of Maot Hittin, Kimcha De Pischa funds for expenses for those who need financial help for Pesach. It is indeed a great mitzvah and obligation on all members of the community.
- 3) This mitzvah is more obligatory than tzedakah or communal taxes was and even Torah scholars are obliged to give for it, it has to do with simhat hahag, since we are obliged to be happy on the festival we must make those poorer than ourselves also happy for the Hag, since the expenses of this festival are more than other Hagim.
- 4) If a person leaves home within 30 days of Pesach he has to make a Bedikah – a search, at night with a candle but with no blessing since it

is before the night of the 14<sup>th</sup> Nissan, 19<sup>th</sup> April 2019. An annulment should be made on the same night for the Chametz he might have missed.

5) 2) If a person who leaves home before the night of the 14<sup>th</sup> does not wish to make a bedika as above he must sell the whole house through the Rabbi and he can rely on the Poskim who allow this but only on condition he does a bedika in the place he is going to on the night of the 14<sup>th</sup>. The Rabbi will facilitate a sale on the 13<sup>th</sup> Nissan to cover this.

6) 3) Someone who sells his hametz in this country and travels to America should let the Rabbi know so that he should not have in mind to acquire it back for him before Pesach terminates in America. The same would apply if he sold his hametz here and spent Pesach in Israel. The Rabbi would arrange the sale early.

**Hand-baked soft Sedarim Matzot,  
Made according to our Tradition  
KASHER LE-MEHADRIN  
Under the supervision of Dayan  
Abraham David of Od Yosef Hai  
Baked in the ZADIK Bakery on the  
premises of the Yeshiva  
makes the eating of the required  
Shiur of Matzot on Seder night  
easier**

**To Order: Enter requirements on  
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Tel: 020-8202 8374 / 07886 854 352  
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***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  
David Douer followed by a  
kiddush**

**Kativah ve Hachnasat Sefer  
Torah  
donated by  
The Jacob Family  
Sunday 31<sup>st</sup> March  
Completion 4pm  
Hachnasa musical procession  
at 6pm  
Followed by Seudat Mitzvah at  
Nancy Reuben Banqueting Hall**

### **SHABBAT TIMES**

Shabbat commences	6:01 pm
Shabbat terminates	7:09 pm
Mincha Erev Shabbat	5:45 pm
Followed by Kabbalat Shabbat Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	5:40pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm