



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on VAYIKRA Year 25

by Dayan Abraham David

After the construction of the 'Mishkan' we are introduced to the offerings we may bring and those we have to bring for atonement.

The word '*korban*' comes from the word '*karev*', to come close. The offerings a person brought on the 'Mizbeach' were to draw the person back to where he was i.e. the closeness of his '*Neshama*' to Hashem. When a person sins he distances himself from Hashem. The sin offering was given to help him in his '*Teshuva*' back to Hashem. When he sees what we are commanded to do to the animal which he offers in his place, as shown by the act of '*semicha*' when he presses his hand on the animal as if giving over his person to the animal. Then the '*shechita*' and the '*Zarikhah*' of the blood on the '*mizbeach*' and the dismembering of the animal and the burning of some of its parts. He is humbled and regrets his sins sincerely, his '*Teshuva*' is accepted and he is drawn nearer to Hashem. But the Torah begins the offerings on a positive note, the prevention of sinning, by drawing ourselves closer

to Hashem '*Adam Ki Yakriv Mikem Korban LaHashem*', when we draw ourselves near to G-d, also through offering an animal, bird or flour as an '*olah*' burnt offering or '*Shlamim*'. The Or Hachayim gives a new insight to the passuk '*Adam Ki Yakriv Mikem Korban LaHashem*'. The Zohar comments that Adam represents an important person, '*Yakriv Mikem*' who brings back to Hashem, another Jew who has strayed. This is considered the great '*Korban LaHashem*'; for he has brought back a son to his father. So the person who has helped him come him back has himself offered the greatest offerings and draws himself closer to Hashem. He does not need to bring another offering to save himself from sinning for '*Kol Hamezakeh et Harabim ein chet Ba Leyado*'; someone who merits the public is prevented from sinning. But if he is unable to do this, he brings other offering an ox, sheep, bird or flour to draw himself closer to Hashem.

In all four categories of the Korban the most expensive is an ox, then the sheep and the poorest a bird or even a small quantity of flour for a Mincha for the poorest. But it says: '*All of them equally*', '*Reyach Nechowach LaHashem*', that G-d has great pleasure from them. The Talmud in Menachot deduces from here "*Echad Hamarbe V'Echad*

Hamamet VeRak Sheyekaven Libo Leshamayim, that there is no difference between one who gives a big *'matanah'*, and one who gives a small gift as long as they have the correct intention, *'LeShamayim'* (of course the rich person cannot absolve himself with the gift of the poor man that would not be *'Leshem Shamayim'*). In fact we find great consideration given to the offering of the poor man who brings a small bird *'VeShasa oto BeKanafav'* that the wings of the bird were offered together with its feathers. Rashi comments the burning of the bird's feathers gives a bad smell so why were the feathers not removed from the poor man's offering and how come it was allowed to be burnt on the *'Mizbeach'*. He answers this was so as not to shame the size of the poor man's offering, for the bird looked bigger with its feathers. A wonderful lesson to us, to show appreciation and importance to the efforts and gifts of those who have less than us. With our children too, we must praise the efforts of those who might be less brilliant among our children as we do with the more fortunate.

There is a further special recognition for the effort of the very poor who can only afford to bring a small amount of flour, not even a bird. The Torah uses the word *'Nefesh'*; *Venefesh Ki Tikrav*. Rashi comments: "Who brings such an offering, only the very poor". Hashem praises and accepts it as if he was offering his life. We should never compare the size of an effort or a gift, but look deeper and appreciate the effort and intentions of the person giving it.

GEMS

The Torah forbids an offering on the *"mizbeach"* containing leaven or *devash* (sweet). The Ramban quotes the Rambam in Meor Hanebukim, Guide for the Perplexed where he explains that the custom of the "Avdeh Avoda Zara" the idolaters was to bring leavened bread and sweet in their offerings hence the Torah forbade it like it forbade offering on an altar of a single stone since they mainly offered on such a stone, we do not follow their customs in our service of Hashem. It would seem the idolaters used these means to enhance their service, with extras sweet and leaven to make the offering tasty and attractive and that is the way of idolatry, they have to resort to distractions and enhancement, to entice people to the service of idols for on its own people would see through the uselessness of idolatry. They have to use ta-avot physical lust depicted by *devash* sweet food etc. Leaven depicts *'Gavah'* pride and haughtiness they used in the service of idols to attract people. Their preference for a single stone as an altar also depicted a service as individuals with personal *'gavah'*, haughtiness. Our service of Hashem is on altars built of many stones, we come together not as individuals but unite to serve Hashem. Our daily offerings and *musafim* all come from contribution of the whole congregation, half shekalim taken from rich and poor alike equally. The offerings on the *mizbeach* were simple straightforward without frills of sweeteners and leaven to enhance the bread offering, for Hashem does not need hype only what are essentials in his service.

The exception we find when *'devash'* sweet juice and *'seor'* leaven were brought as offerings were the *'korban resheet'*. The offering of *bikurim* on Shavuoth and *'Shte Halechem'* the

two loaves of bread which were chametz offered on Shavuoth. The kli yakar explains a person is born with an urge for tasty foods and other physical pleasure which are under the category of devash some of this is necessary for survival, a little is good but an excess is damaging. Leaven represents the 'yetzer harah' the evil inclination which encourages a person to 'gavah', pride, this if not controlled stops us from the spiritual growth, gaavah makes us complacent. Taavah distracts us from service to Hashem. We need the urges of the yetzer harah so that we should have children, marry, build homes and necessities to live a normal life. We need some gaavah to take pride in the services of Hashem. We need to eat drink and physically grow and become healthy and strong to serve Hashem with a healthy body and keep other physical mitzvot. 'Im ain kemach ain Torah' but of course our thoughts should be for Torah. 'Davash' and leaven are not an end in themselves only a means to keep Torah and mitzvot according to the dictates of the Torah. The pasuk says they do not bring Re-ach Nichoach, pleasure to Hashem as offerings normally. Only when we received the Torah on Shavuoth, they were brought as offerings to tell us that only through the Torah could we use them correctly with direction and control, 'Barati yetzer harah vu barati Torah Tavlin'. I have created the evil inclination and I have created the Torah as a spice to direct its use and taste.

STORIES OF TZADDIKIM

Rabbi Chaim Solovitchik was not only great in Torah but also in chesed. Once a person came to him with a sheelah (a question) just before Pesach, "Am I yotzeh with milk instead of wine for the four cups we have to drink at the seder table on the night of

Pesach?" The Rabbi told his wife to give him some bottles of wine and some meat for the seder. His wife asked him, I understand he needs wine which he obviously does not have but why the meat? Reb Chaim answered if he intended drinking milk for the seder so it would seem he does not have meat either for if he had meat for the meal then he could not drink the milk for the 2 last cups of wine. We have to use our faculties and feelings to help others.

Shabbat Shalom

HALACHOT

- 1) We make Berchat Elanot in the month of Nisan as set out in the Siddurim. It is good to make the Beracha on Rosh Hodesh itself '*Zerezim Makdimim*' but it can be done during the whole month. We do not make this Beracha on Shabbath, even if it is Rosh Hodesh. If we make it after Nisan then we do it without the '*Shem Vumalchut*'.
- 2) We make the Beracha when we see the flowers budding on at least two fruit trees, preferably on two different kinds of fruit, but it can be done on two fruit bearing trees of the same kind. But if the flowers have fallen off and the fruit begin to bud we should not say it with '*Shem Vumalchut*'.
- 3) We do not make the Beracha on trees which we know have been grafted with other trees, but we do make a Beracha on trees even within the 3 years of '*Orlah*' when the fruit are forbidden to have benefit from.
- 4) We do not make the Beracha on a tree in a plant pot in the house even if it bears fruit.

5) One should make this Beracha with a Minyan but do not delay the Mitzvah in order to have a Minyan.

6) This Beracha is connected to 'Tikun ha neshamot' and we say special prayers for 'Elui neshamot'.

7) We should go out of town to fulfil what the Talmud say: 'Hayotse l'sadeh' but a Talmid Chacham should not disturb his 'Seder Halimud' to go out of town. It can be said in your back yard as well, if it is too difficult to go out. Some do it on Chol Hamoed so as to do it with 'Rov Am'.

8) Even if one has seen flowering trees, as long as he did not make the Beracha, he can do so anytime in Nisan.

9) There is a doubt if this is considered 'zman grama', hence women should hear the Beracha from men and not say it themselves.

**CLOCKS MOVE FORWARD
1 HOUR THIS
MOTZEI SHABBAT**

**Mazal tov to David & Ruby Gubbay
on their recent marriage**

ROSH CHODESH THURSDAY 26TH

**Please G-d we will be baking as usual
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
Yeshiva notice board or**

Tel: 020-8202 8374 / 07886 854 352

Or email:

dayandavid@odyosefhai.org.uk

**WE ARE MAKING AN APPEAL FOR
KIMCHA D'PISCHA (COLLECTION)
FOR THOSE IN NEED FOR PESACH.
WE WOULD NORMALLY MAKE THIS
APPEAL ON THIS SHABBAT BUT
SINCE WE CANNOT CONGREGATE
BECAUSE OF THE COVID-19
PANDEMIC WE ARE APPEALING TO
YOU PERSONALLY TO MAKE YOUR
DONATIONS TO OD YOSEF HAI
MENTIONING THIS. PLEASE TAKE
INTO CONSIDERATION THAT THIS
YEAR THE NEED WILL BE FAR
GREATER BECAUSE OF THE EFFECT
THIS PANDEMIC WILL BE HAVING ON
ALL OF US ESPECIALLY TO THOSE
FAMILIES IN NEED.
PLEASE DONATE GENEROUSLY
EITHER BY BACS OR IN AN ENVELOPE
THROUGH THE RABBI'S LETTERBOX**

SHABBAT TIMES

Shabbat commences	6:10 pm
Shabbat terminates	7:19 pm
Shabbat :Latest Shema	
Magen Avraham	8:04 am
Shabbat :Latest Shema Gra	8:56 am

**PLEASE FOLLOW ALL THE
GUIDELINES AND WARNINGS
CONCERNING COVID-19
PANDEMIC**

**VUSHMARTEM MEOD
LE'NAFSHOTEHEM**

**VEHAVTA L'REACHA
KAMOCHA**