



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on PEKUDEI Year 24

by Dayan Abraham David

The Kli Yakar on (39:42) *Kekol asher tziva Hashem et Moshe ken asu bene Yisrael et Haavodah* and then in the next pasuk it repeats "*Vayar Moshe et kol hamelacha ve heneh asu ota ka asher tziva Hashem ken asu vaybarech otam Moshe*", he questions why the repetition why a *change* for the word *avodah* to the word *melacha*. He explains that *avodah* was what the Bnei Yisrael did as a service to Hashem and they did it exactly as commanded by Hashem, but what Moshe saw was that the building of the Mishkan and its vessels corresponded to the creation of the universe as explained in the midrash brought down by Rabenu Bechya. This corresponded to the creation by G-d as mentioned in Beresheet, G-d's creation was referred to as a "*malacha*" for he did it himself. "*Vechal Elokim bayom hashevee,, kol melachto asher asa*". Not only was each part of the mishkan done correctly as Hashem commanded but they all fit in perfectly together as Hashem commanded. What Moshe saw was its connection to the creation of the world, "*Vayar Moshe et kol Hameleacha veheneh asu ota kaasher tziva Hashem*". And Moshe saw all the work '*melacha*' as Hashem had created, and commanded to be

represented in the Mishkan. The Kli Yakar connects these two concepts the Mishkan and the Creation through the Kabbalat Hatorah. Hashem had created the world and conditioned its existence to the acceptance of Torah by the Jewish people "Yom Hashishee" the sixth of Sivan when the Jewish people accepted the Torah. But all this had unravelled when the Bnei Yisrael sinned with the golden calf and Moshe had broken the *luchot*. But Moshe had pleaded with Hashem and brought down the 2nd set of *luchot* and forgiveness for the Jewish people. The Mishkan manifested this forgiveness and the regiving of the Torah. The condition for the existence of the creation was now confirmed again and it was like a recreation. this is what Moshe saw, the witness and confirmation of the creation in the Mishkan not just the physical building. We could add an explanation according to the Ora Chaim in Beresheet (2:2) "*Vachal Elokim Bayom Hashevee Melachto asher asa*" that G-d completed on the seventh day all he had made. That even though all the creation had been done in six days there was a completion on the 7th days. He explains our sages teach us that until Shabbath the world was insecure "*Haolam miterofefet, haya Rofef ve roed*" when Shabbath came it became secure and firm. Even though the physical creation was made in six days but the spiritual input only came on Shabbath and until the spiritual input

came into the creation it was not secure. That is why according to the Zohar the Brit mila cannot be performed until the eighth day for the child to live through a Shabbath and receive this spiritual input, and so an animal cannot be offered before it is 8 days old, to receive their input from Shabbath. There were two parts to the creation, the physical on six days and the spiritual which came on Shabbath. The completion of the mishkan was both physical and spiritual. The first part as it says *"kekol asher tziva Hashem et Moshe ken asu Bene Yisrael et haavoda* that was the physical Mishkan. What Moshe saw *vayar Moshe et kol hamalacha* was referring to the 'Melacha' Hashem did to put into the creation the spiritual purpose and life for His physical creation. Only then did Hashem give a beracha on Shabbath which was the real completion of the creation. Into the physical Mishkan Hashem gave the corresponding spiritual input which Moshe saw and then only did he give his Beracha. Whatever we do physically building Torah and tefillah we must pray to Hashem to give His spiritual input.

GEMS

'Vayabi-u et HaMishkan el Moshe', and they brought the tabernacle to Moshe, after they had completed the work on it. Rashi brings a Midrash that they were unable to set it up explaining that, since Moshe Rabbenu had not done any physical work in the construction, G-d left the setting up to Moshe and that is why no one could set it up. What is difficult in Rashi is what follows as he continues *'SheLo hayah yachol lehaKimo shum adam machmat koved haKerashim sheEn koach beAdam leZakfan, uMoshe he-emedo'*. No one could stand up the *'Kerashim'*, wooden pillars of the walls of the Mishkan, because they were so

heavy and Moshe stood them up. From the first words of Rashi it seems that they were not able to stand it up because Hashem wanted Moshe involved and it was left for him to do. But then Rashi adds that they could not stand it up because of its bulk and weight. Even Moshe wondered how any man could set it up. *'Amar Moshe lefnei Hashem eich efshar hakimato al yad adam'*, Moshe said to Hashem: How can any man lift it up? G-d answered him saying, *'Asuk ata beyadcha nireh kemekmo vehu nizkaf me-elav veZehu sheneamer hukam HaMishkan, hukam me-elav'*, you get involved with your hands and it will look like you are setting it up but in fact it stood itself up. That is why the Pasuk uses both expressions *'Hukam HaMishkan'*, it stood up, and also *'Vayakem Moshe HaMishkan,'* and Moshe stood it up. Moshe needed a miracle to lift it up so how could anybody be expected to set it up hence we do not have to come on to the reason that G-d wanted Moshe to take part? And, since they were so heavy, how did the Levites set it up normally in the desert on their journeys? The Torah is giving us a message in *'Avodath HaKodesh'*, Holy work. However difficult or impossible the undertaking of a mitzva may seem to us, we must try and not be daunted, for G-d wants us to be involved and apply ourselves, and then He will do the rest. Moshe only looked like he was standing it up but it stood up by itself. This was not only for Moshe but even for all those whose duty it was to set up the Mishkan. Despite its heavy weight and size they would have help from Heaven to set it up if it was not for the fact that G-d wanted Moshe to take part in it physically, since he had not put his hands in the construction. This is how the Levites were able to set up the Mishkan after every journey to do what was physically daunting. The Mishkan could set itself up but it was those who took part that were

given the merit. We are commanded Torah and mitzvot in order to give us merit but G-d is helping us all the way. We are obliged to make a small effort and He does the rest. '*Pitchu li petach kechudo shel machat veEftach lachem petach kiPitcho shel ulam*', open me an opening, even as small as the point of a needle, and I will open you an opening like the entrance of the Ulam in the Bet HaMikdash which was huge.

STORIES OF TZADDIKIM

This was in the middle of the Yom Kippur war. It was most difficult to have calls connected from the Suez Canal area to the centre of Israel. One night just before dawn the telephone rang at the home of Rabbi Mordecai Eliyahu z"l. On the line was the telephone operator of a battalion in the South, this female soldier asked "Are you Rabbi Mordecai Eliyahu?", he answered "Yes, how can I help you?" She answered "There is a soldier on the line who wants to ask you an important *she-ela* to do with the war. She explained every fortified outpost on the Suez Canal has a half hour to ask questions – *she-elot* – pertaining to the front and now is the half hour for this outpost, will you take the call?" The Rabbi said "Of course". A soldier came on the line with this question, "The water reserve we have in this outpost is low, it is now being rationed, what should I do about *netilat yadayim*? Do I wash once or do I wash every time I eat or go to the toilet?" The Rabbi answered "You are exempt since you are at war and your lives are at risk." The soldier said, "It is very difficult for me even to think

not to wash, should I wrap my hands with a napkin or cloth, I do not want to be lenient, tell me the *Halacha*." The Rabbi advised him to wash his hands once in the morning and make a condition that it is for the whole day and do not take your mind off the purity of your hands all day so that will be enough for bread you eat all day. When you excuse yourself rub your hands without water on anything which cleans. When the operator overheard the question she butted in, "I thought it was a question about the conduct of war, but I see it is just an ordinary question of *halachah*." The soldier was not phased and answered "We are speaking in a code, this call is most important for the success of our war." The Rabbi understood how much determination and effort it had taken for the soldier to ask such a question, with the phone still in his hand the Rabbi said aloud "Master of the universe, see what sort of soldiers you have, who ask such questions in such precarious situations even to keep a mitzvah of the Rabbis. Please G-d, protect and save them from any harm. When the operator heard the words of the Rabbi she asked him to bless her as well.

Some years later after this, the Rabbi visited a school in Rishon L'Zion and a student asked the Rabbi a question about *netilat yadayim*, "What do we do when there is no water where we are?" The Rabbi explained the *halachah* of going forward 4 mil in the direction you are travelling to find water and one mil back for it. Then

the Rabbi told them the story of the soldier on the front. Suddenly one of the teachers stepped forward and said "I was that soldier". He continued "Just as the conversation with the Rabbi ended, we were heavily shelled by the enemy. But it seemed to me that every shell was being diverted away from our bunker by G-d through the blessing of the Rabbi. The Rabbi in his humility answered it was the merit of being particular about *netilat yadayim* that saved you.

Shabbat Shalom

HALACHOT

1) We are permitted to tell a non Jew to do a *malacha* for us 'Ben Hashamashot' twilight, he can kindle any lights we need for Shabbat and even the Shabbat lights of the lady of the house if she did not light before sunset but she cannot make a *beracha* on his lighting.

2) If someone forgot to light a 'Ner Zikaron' for the *yarseit*, he is allowed to ask a non Jew to light it on his behalf during twilight. This is considered a genuine need for Shabbat as people are most particular about it.

3) Anything we may not do on Shabbat ourselves, we may not ask a non Jew to do for us on Shabbat even through a '*Remez*' - an indication without words. But we can use a '*Remez*' to indicate to him to do it on *motzei* Shabbat.

4) One may not say words from which the non Jew can deduce that he should do a *malacha* for you eg clean your nose which he would understand or take off the blacking on the burning wick disturbing the light. But if he did then even though we are forbidden to benefit from work done for us by a non

Jew on the Shabbat itself, here we can benefit since it is not a proper benefit only an improvement as there was light before as well. We would be allowed in such a case to tell him the house is dark and he would clean the wick since it is not being said as a request or command only in the form of a statement.

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**

SHABBAT TIMES

Shabbat commences	5:37 pm
Shabbat terminates	6:44 pm
Mincha Erev Shabbat	5:25 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	5:15 pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm