



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

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## **Thoughts on VAYAKEL Year 24**

**by Dayan Abraham David**

Moshe gathers the people all together the day after Yom Kippur. Moshe descended from Mount Sinai with the second set of *Luchot* on Yom Kippur after receiving forgiveness for Am Yisrael for the *Chet HaEgel*, the sin of the golden calf. He had brought back with him the command for building the *Mishkan* from where G-d would manifest His *Shechina* on Am Yisrael. In this great gathering Moshe gives over first, the command to keep the Shabbat before he gives over the command to build the *Mishkan* to tell us that we may not desecrate the Shabbat for the building of the *Mishkan*. What we need to understand is why did Moshe change the order in which it was given to him by G-d. In Parashat *Ki Tissa*, G-d first commanded Moshe about the *Mishkan* and then about Shabbat, '*Ak et Shabbatotai tishmoru*'. We could answer that the command given to Moshe by G-d in *Ki Tissa* was given before the sin of the golden calf. Hashem wished to stress the glory of the *Mishkan* where the *Shechina* would dwell among the *Bnei Yisrael*. When Moshe gave it over to the *Bnei*

*Yisrael* it was after the *Chet HaEgel*, he wanted to stress the importance and necessity of Shabbat to correct and protect them from a recurrence, as we shall explain. Hence he mentioned Shabbat first.

We wonder at the great failing of such a holy nation who excelled themselves and came to the level of angels with their acceptance of the Torah, *Naase VeNishma*. They heard the commands, *Anochi* . . . and *Lo Yeheyeh* . . . directly from Hashem. So how come forty days later they danced and served *Avoda Zarah* with the golden calf? Granted, not all of them did, just a few thousand. But how come the others seemed to acquiesce to this abomination? And even according to the Ramban who explains that they did not believe that the *egel* was The Almighty but only to replace Moshe as the power to lead them. But this also is forbidden in the command '*Lo yeheyeh Elohim Acherim al panai*', there should be no belief in any power between Me and you. In fact, this is the common mistake of idolaters who, even though they believe in the Creator, believe that they need an intermediary. A basic human failing is that man is influenced by his surroundings and circumstances. He could sincerely believe and commit himself to holiness one day. But if his

circumstances change and he comes under pressure and other influences, then he could change his outlook completely and it would be as if all that he took on before never happened. That is why, when we commit ourselves for good, it should be with deeds and actions from which we cannot back off. Our thoughts must take into account all circumstances we can think of. That is why Moshe Rabbenu, when he came down from the mountain with the second *Luchot*, mentioned Shabbat before and not the *Mishkan*. The *Mishkan*, for all its glory and greatness, was physical and not always accessible and could even be lost as the Beth HaMikdash was. But Shabbat can never be lost. Shabbat is '*ot he bnei Ubenechem*', it is a personal sign between us and G-d, a day when G-d manifests himself in our life, '*Ani Hashem MeKadeshchem*', for therein I sanctify you. We are given an extra spiritual boost, a '*Neshama Yitera*', and additional soul, we glimpse '*Olam Habah*', the world to come, *Me-ein Olam Habah*. The '*Menuchat Shabbat*', the special tranquillity of Shabbat, returns to us that spirituality that the weekdays have taken out of us. Shabbat does not depend on any material structure or building only on the keeping of the halachot of Shabbat. Shabbat brings us close to G-d our Creator and gives a clear recognition of Hashem. That is why the Talmud tells us that even those who have gone after *Avoda Zarah* like in the days of Enosh, the grandson of *Adam HaRishon*, when people first turned to idolatry, they would be forgiven if they kept Shabbat properly. That is why Moshe commanded them about Shabbat even before the construction of the Temple to protect

them from any lapses as with the golden calf.

## **GEMS**

We know from the Pesukim that the *Mishkan* was made from gold and silver, even the *Kerashim* were covered with gold. The base blocks for supporting the *Kerashim* were made of silver, copper *Nechoshet* was not used in the actual Tabernacle but only in the '*Chatzer*' the outer compound of the *Mishkan*, the exception being with the '*Masach*' the curtain at the entrance to the *Mishkan* it says '*Ve Asita LaMasach Chamisha Amudei Shitim Ve Tsipita Otam Zahav Vavehem Zahav Vayatzakta Lahem Chamisha Adne Nechoshet*' and you shall make for the curtain of the entrance five pillars of cedar wood and cover them with gold and their hooks gold, and mould for the pillars five base blocks of copper. This was not like the base blocks of the *Kerashim* or that of the pillars of the *Parochet* which were made of silver. We may give a reason for this change as we know gold represents the most precious metal indicating the highest level of spirituality, silver a level below and copper a baser level the most common. Gold represented the *Tzaddikim* and the learned, silver the *Kasherim* with good deeds and copper those further away from *Torah* and *Mitzvot*. The inside of the *Mishkan* was made of gold and silver, people with merit who are fitting to be in the sanctuary of Hashem. But no Jew must be left out and that is why the entrance to the *Mishkan* contained its base of copper to indicate an opening for the person far from *Torah* and *Mitzvot* to enter. Even for such a person, there is a place in the Sanctuary to

develop into a Baal Teshuva. He can come from any background respresented by copper as long as he raises himself and reaches out for the good deeds indicated by gold. The Emek Davar in Parashat Vayakhel explains that the *Amudim* the pillars of the '*Masach*' had a golden crown upon them which the Pillars of the Parochet dividing the Holy of Holies from the rest of the Mishkan did not have, as the Pasuk indicates '*Ve Tsepah Roshehem Ve Chashukehem Zahav*' their heads were covered in gold besides the cover of gold on the pillars to teach us that there was an extra crown for the heads of those who have raised themselves from '*Nechoshet*' their less meritorious background i.e. the Baal Teshuva.

We find that the *Kiyor* and *Kanu*, the urns used to wash the hands and feet of the Cohanim were made of '*Nechoshet*' made from the copper mirrors donated by the women. Moshe did not want to accept these, since mirrors are used for vanity and enticement. He felt there was no place for them in Kedusha. But G-d told Moshe these are dear to me more than all the other gifts for they were used for a holy purpose in Egypt by the women to raise the broken spirit of their husbands and to entice them to have children. Yes even the mirrors which in the outside world were tools of the Yetzer Harah could be put to use for the service of G-d as our mothers did in Egypt. These were given recognition by being used in the Kiyor, to cleanse the Cohen for his service in the Temple. For, like the Baal Teshuva whose sins of the past can become his merits, '*Zedonot Naase Zachiot*', even the tools of vanity can become Kadosh when used for a good purpose.

## **STORIES OF TZADDIKIM**

Rabbi Yaakov Kranz, the famed Maggid (preacher) of Dubno, was travelling in a coach where several maskilim ("so called intellectual" Jews who had deviated from Orthodox tradition) were mocking him, ridiculing his beard and traditional garb. Their behavior was so offensive that one of the other travellers, who recognized Rabbi Yaakov, told them to stop. He informed them that the person they were ridiculing was the famous Maggid.

One of the maskilim approached Rabbi yaakov and said, "If you are indeed so famous for your parables, let us see you think up a parable promptly for us, but don't quote scripture to us."

Rabbi Yaakov responded: "A teacher once told his students that if they were ever attacked by a dog, they were to say the verse, 'To all the Jews not even a dog barked at them' (Exodus 11:17), and this would subdue and silence the dog.

As the teacher left the school, a dog jumped at him, and he picked up his heels and ran. The following day his students asked him why he had fled without invoking the defensive tactic he had taught them.

'I could'nt' he said. "the dog did not give me a chance to quote the scripture.'"

***Shabbat Shalom***

## **HALACHOT**

1) This Shabbat we take 2 Sefarim. We read Parashat Yayakhel in the first Sefer and say Kaddish.

2) For the Mufter we read Shekalim in the second Sefer from Parashat Ki Tisa and then say another Kaddish. The Haftarah is from Melachim 'Veyichrot Yehoyadah'.

3) This year, being a Jewish leap year, has an extra month Adar II as our Rabbis received from the Oral Law so that we catch up the yearly shortfall of 11 days the difference between the lunar and solar years, so that Pesach should fall in Spring and not float all over the year.

4) A person who passed away in a year when there was only one Adar his Yahrseit is commemorated on the 2<sup>nd</sup> Adar in a year when there are two Adars. The opinion of the Ramoh which is followed by our Ashkenazi brethren is to commemorate it on the 1<sup>st</sup> Adar but he admits that it is commendable to commemorate it again on the 2<sup>nd</sup> Adar.

5) When it comes to fixing a Barmitzvah even the Ramoh seems to agree that it is counted on the 2<sup>nd</sup> Adar i.e. a child born in a year when there is only one Adar will have his Barmitzvah 13 years later on the 2<sup>nd</sup> Adar if there are two Adars.

6) There could be a case when a boy is born later has his Barmitzvah before the one born before him e.g. One was born in a leap year on the 26<sup>th</sup> of the first Adar and the second was born on the 10<sup>th</sup> of the second Adar. If the Barmitzvah falls on a normal year and not a leap year, the one born first would have his Barmitzvah on the 26<sup>th</sup> Adar while the one born later would have it on the 10<sup>th</sup> Adar.

***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	5:24 pm
Shabbat terminates	6:32 pm
Mincha Erev Shabbat	5:10 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	5:00 pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm