



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
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Thoughts on NASSO Year 25 by Dayan Abraham David

The Midrash explains the pasuk '*Vayhe beyom kalot Moshe Lehakim et hasmishkan*', and on the day Moshe finished setting up the Temple with a quotation from '*Mishle*' '*Notzer te'inah yochal periyah*', the one who looks after the fig tree will eat its fruit. '*Ain HaKadosh Baruch Hu mekapeyah schar kol beria*', G-d does not miss out on payment to any of His creations. The one who made the effort and gave all of himself for the cause, he is not forgotten. We find that even though King Solomon actually built the Beth Hamikdash it was called after King David. As we are told in the Midrash that for all his life David collected and saved for the building. He bought the land and his thoughts and beseeching were always for it. So even though he did not actually build it, it was still called after his name. As it says, '*Mizmor sher chanukat haBayit*

leDavid'. And so it was with Moshe, even though Betzalel and his helpers built the Mishkan, it was Moshe who was credited with setting it up. For the same reason as David haMelech, Moshe gave all of himself to see the construction of the Mishkan. He would go and check all the workers and see how the work was done, making sure it was done as instructed by G-d. That is why the pasuk repeats it many times '*Kaasher tszva Hashem et Moshe*', as G-d had commanded Moshe.

But we may ask why is the Beth Hamikdash not called after Shlomo as well but only David. Granted, David did his best with the initial preparations but it was Shlomo who did the construction and completed it. So why not mention him as well? We could ask the same about Moshe. Why was he given the honour at the completion as the one who put up the Mishkan when it was Betzalel who did all the construction with his G-d-given acumen, as the Torah and Midrashim credit Betzalel with. At

least mention him with Moshe! *'Vahe kalot Moshe leHakim et HaMishkan asher Banah Betzalel'* It would seem that in the eyes of Heaven and the Torah, the physical and material construction however necessary is not given as much credit as the spiritual input accompanied by the kavanot, thoughts, and effort put into it. The soul of the Mishkan and the Temple was given by the sacrifice and tears and kavanot of Moshe and David. And that is what carried the Mishkan and Temple and gave its holiness and spiritual input. Only G-d knows and gives credit where it is due. We humans only look at the material and physical aspects of the world but G-d looks at the spiritual contribution and the effort that man puts into inanimate objects turning them into everlasting spiritual holiness which is, in fact, its purpose. The body is inanimate until the neshamah descends into it. The Zohar explains the reason why the Bnei Yisrael had to rebuild some of their houses when they entered the land and inherited the homes of the Canaanites after finding *'tsaarat'*, leprosy on the walls. For those houses had been built with thoughts of *avodah zarah* and had been impregnated with negative vibes. Thus, when the Bene Yisrael would come to dwell in them, they would be

influenced by the bad vibes. So *'tsaarat'* appeared and they had to break up the walls and rebuild it with *'kedushah'*. That is why we have the custom to make *'Chanukkat Habayit'* when we enter a new home, we learn Torah and make berachot so that the walls should be impregnated with Torah and Yirat Shamayim from its very beginning to influence for good all those who live in it.

GEMS

At the end of the Parasha the offerings of the *Nesiim* are mentioned in great detail. The twelve princes each brought exactly the same offering and yet the *Torah* repeats the name of every Prince on his own. This is quite different to the mention the Princes have in *Parashat Vayakhel* when the Princes are mentioned last for the *Avneh Shoham* and *Avneh Miluyim* they donated for the clothes of the *Kohel Gadol*. There the letter *Yud* is left out of the work *Nesiim*.

Rashi explains that they had offered to wait until all the people would finish bringing their gifts and they would make up the shortfall. But the Bnei Yisrael brought all that was needed and they were only able to give the precious stones which had miraculously fallen from heaven next to their tents. For holding back, a letter was left out of their title. Here they had learned their lesson and came forward first with the offerings at the inauguration. But

we may add that it was not only because they had held back, but the criticism was for an element of arrogance in their offer to make up the shortfall. They should have joined the enthusiasm of the people with their gifts and then made up with the shortfall later on. Here they made up for it. They did not vie with each other and they all came together with the same offerings, not one better than the other. For this they were honoured individually and each one was given a special day. Even though the Torah recommends spiritual competition, *Kinat Sofrim Tarbeh Chochmah* to do better than others in spiritual matters but not in public to show off greatness. For G-d wishes to be modest in our ways *Bisneh Halechet* in the ways of G-d. Of course there are exceptions when one may publicise a *mitzvah* to encourage others to do the same.

There is a *Midrash* quoted in the Ramban that tells us that even though the Princes brought the same offerings in the golden vessels they donated and the same *Korbanot* physically, but every *Nasi* had his own thoughts interpreted into the values and measures and *Gamatriot* of these offerings, the qualities and characteristics of this particular Tribe to the service of G-d. Even more, every Tribe had received by tradition from Yaakov Avinu through his prophecy the future events which would affect the Tribe, *Ramazim* of its leaders until the time of the Mashiach. The *Nasi* accordingly prayed and put into his offerings thoughts and preparations

for the future. That is why each offering was repeated, even though they were alike physically but their content was different and particular to that tribe.

In our prayers as well, even though we pray the same text of the *Amidah*, we should have our individual content within the words according to the subject of the *Berachah*.

STORIES OF TZADDIKIM

Story said over by one of the Rabbi Mordecai Eliyahu's congregant. Children are a source of happiness for their parents but sometimes they can be quite disturbing and exhausting especially if they do not sleep at night.

Our young son would not sleep at night not just one night, but night after night, he kept us awake with him all night. It became so bad that we would take turns, one of us stay up with him while the other could have a night's sleep. This went on for months and took a great toll on our ability to cope with our jobs and life. We then turned to Rabbi Eliyahu and told him of the problem. He advised us to read with the child 'Keriat Shema al Hamita', the pray we say at night before sleeping, from the siddur and let him repeat it after you word for word. We did so and the child slept all night for the first time and of course it

enabled us to have a good night sleep after many months. We would do this every night and until the child was old enough to do it himself. It seems this segulah not only helped us but we have recommended it to others with the same problem and it has helped them too.

Shabbat Shalom

HALACHOT

1) One is not allowed to take G-d's name in vain, not only the name '*Shem HaMeyuchad*' as we say in our prayers but even any other name that we use to refer to G-d and even in another language i.e. G-d. It is forbidden to curse someone with these names or to use them randomly in business dealings to impress a point.

2) If someone has mentioned G-d's name as in a beracha '*LeBatalah*' or for no purpose he should say the words: '*Baruch Shem Kevod Malchuto LeOlam VaEd*' immediately afterwards so that it should be considered praise.

3) If a person started a beracha and mentioned the '*Shem*', realising that he does not need to say it, he should conclude with the words '*Lamedeni Chukecha*' which is a complete pasuk and a limmud.

4) If someone made a beracha on a piece of cheese and realised that he had eaten meat before, he may swallow a small piece of cheese so that it should not be a beracha '*LeBatalah*' even though he normally has to wait six hours.

5) If a person on a fast day forgets and makes a beracha on food or drink there are some opinions that he can eat or drink a very small amount so it should not be a beracha '*LeBatalah*' as above. But there are other Poskim who say he may not, since it is a Rabbinical prohibition to eat or drink. We follow the second opinion. It is not the same as allowing us a bite of cheese when we have made a beracha as above since for eating milk after meat there are differences of opinion as to how long we have to wait.

SHABBAT TIMES

Shabbat commences 8:57 pm

We should not light candles before

7:30 pm

Shabbat terminates 10:27 pm

Shabbat :Latest Shema

Magen Avraham 8:16 am

Shabbat Latest Shema Gra 8:52 am

**PLEASE FOLLOW ALL THE
GUIDELINES AND WARNINGS
CONCERNING COVID-19 PANDEMIC
VUSHMARTEM MEOD
LE'NAFSHOTEHEM**

VEAHAVTA L'REACHA KAMOCHA