



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on

KI TISA

Year 24

by Dayan Abraham David

After the command of the *Machatsit Hashekel* Half a Shekel, every Jew had to give for the ongoing expenses of the *Korbanot* Offerings. The Torah continues with the commands for the construction of the *Mishkan* Temple. Moshe was told to call upon Betsalel to be in charge of the construction. Hashem then warned the Bnei Yisrael about the importance of keeping Shabbat and not desecrating Shabbat even for the construction of the *Mishkan* which would be an abode for the Shechina. Here, the Torah mentions Shabbat after the command for the construction of the *Mishkan*, whereas in Parashat Vayakhel, when Moses gives over the command, he tells them about Shabbat before the construction of the *Mishkan*. Why the change? The Ramban explains that all the Parashiyot of the Torah are in order of what happened, except when it states explicitly otherwise. So, the command of the *Mishkan* preceded the *Chet Haegel* and was given to Moshe before the sin of the Golden Calf. But Moshe did not have a chance to give it over until after Yom Kippur when he descended with the

new *Luchot*. The command for the *Mishkan* according to the Ramban, had nothing to do with the *Chet Haegel*, the sin of the Egel. This is unlike the explanation given by the Seforno who connects it. According to the Ramban it was fitting for the Jewish People who were a nation of priests with a message to the world to have a magnificent Temple, where the Glory of G-d would be witnessed with miracles and wonders.

Even so G-d commanded Moshe that its construction would not take precedence over Shabbat '*Ach Et Shabetotai Tishmoru*'. But when Moshe gave over the command to the Bnei Yisrael which was after the '*Chet Haegel*' when he came down with the second set of '*luchot haberit*', he gave over the command of Shabbat before the construction of the *Mishkan*. For Shabbat has a special influence on every individual Jew to draw closer to G-d. '*Ani Hashem Mekadeshchem*' I sanctify you through the Shabbat. The gift of '*Menuchat Shabbat*' allows a person to feel a tranquillity of spirit allowing the '*Ner Hashem*' which is '*Nishmat Haadam*' to illuminate the Jewish being, That is what our Rabbis indicate in their words Shabbat is '*Me ein olam habah*' a glimpse of the world to come. The Talmud tells us that Shabbat has the power to

bring *'mechilah'*, forgiveness even for *'avodah zarah'*, *'afilu im chatah kidor enosh'*, which was the first generation to begin the sin of *'avodah zarah'*. Hence Moshe tells them about Shabbat even before the command of the Mishkan for they had sinned with the *'chet haegel'*. Shabbat had the power to bring them back close to Hashem individually even more than the Mishkan. Even though those who had physically served the Egel, had been killed by the Levites. However, the rest of the Bnei Yisrael who had been tainted by standing by and seeing the celebrations of the Egel needed the Shabbat to draw them close to Hashem and bring their forgiveness. Shabbat is not just commands of do's and don'ts, Shabbat is a creation which envelopes man with Holiness and a closeness to G-d. We need to keep stringently the laws of Shabbat to enable us to enter the world of Shabbat. We are given the *'menuchah'* of Shabbat and a *'neshamah yetera'* to help us wash away the detrimental effects of our weekday world refreshing our spirits and our soul. The more we put into our preparations and dedications we make for Shabbat, the more we are able to receive from it.

We could give another answer that when G-d commanded Moshe He put the Mishkan first for the Mishkan was given for the *'Kavod'* of Yisrael that even after the *'chet HaEgel'* the *'Shechmah'* would be with Yisrael whereas Shabbath is *'Likvod Hashem'* a witness that G-d created the world in six days so when Moshe gave it over he put the *'Kavod Hashem'* which is Shabbat first and then the Mishkan which was *'Likvod Yisrael'*. Hashem cares for the Kavod of Am Yisrael so He put the

command for the building of the mishkan first. Am Yisrael care for Hashem's kavod so Moshe put Shabbath first.

GEMS

"Reeh Karati Beshem Betzalel Ben Uri Ben Chur Lemate Yehuda" I have called by name "Betzalel" the son of Uri the son of Chur of the Tribe of Yehuda and filled him with the Spirit of G-d, with Chochma, Tevunah and Da'at, to do all that is necessary for the construction of the Mishkan. Betzalel was only thirteen years old when he was appointed. He was given the name Betzalel "In the shadow of G-d". There was no doubt that his knowledge came from G-d, this was evident to all, a boy of Bar Mitzva, from a nation who were slaves working with brick and mortar, without access to any other craft able to create a most magnificent and intricate Mishkan and the most beautiful garments for the Kohen Gadol, with the ability to teach others. He was the grandson of Chur who gave his life when he tried to stop the Bnei Yisrael from the Chet Haegel, the Mesirut Nefesh of his grandfather was rewarded with Betzalel being given the ability to construct what was an atonement for the Egel, the Mishkan. The lesson here is that Chochma is a direct gift from Hashem. We understand well that when it comes to Parnassah and Refuah, that they are gifts from Hashem as we pray 3 times a day, but with Chochma it is more difficult to recognise. We feel it is part of us, we have it from birth, it is part of our makeup. In fact it is not so but our "Va amale oto Ruach Elokim Bechochma" G-d fills us with His spirit for wisdom etc. Even though we find in Chazal that G-d at conception decides what sort of person will be conceived, Chacham or Tipesheh, wise or foolish, that is only the makeup but the actual Chochma is given directly to the person consistently.

In all the Berachot in the Tefilla we begin we begin with our request, Refaeinu, Barechenu, but with the Beracha of Chochma we first have to recognise and admit "Ata Chonen LeAdam Da'at" and then request, for with this we can easily be mistaken, But it was not only with Betzalel but with all those who worked on Avodat HaMishkan. It says 'Ubalev Kol Chacham Lev Natati Chochma" G-d gave them the knowledge needed. But what stands out is the description of the people who were given Chochma, Chacham Lev, why a wise heart? It should be a wise mind! Chochma is in the head, the brain. The Torah is teaching us it was to those who were inspired in their hearts to want Chochma to do the will of Hashem, he gave wisdom. And so it was Yehoshua who willed Chochma and accompanied Moshe Rabeinu to the boundaries at Har Sinai, and pitched his tent there to await the return of Moshe not to lose a minute of learning from him, he was Zoche "Ki Yehoshua Ben Nun Maleh Ruach Chochma". And so it was with Shlomo Hamelech who prayed to HaShem for Chochma that G-d gave him to become Chacham Mikol Adam. Yes we must feel in our hearts the need for Chochma, especially for Torah and it will be given without limits.

Let us first feel the need for it and pray to Hashem, Chonenu Meitcha Chochma Benah Vedaat in all aspects of our lives.

STORIES OF TZADDIKIM

Following a convention of prominent leaders of European Jewry, some of them returned home by train, and at each stop, a crowd of people gathered at the station to greet the rabbis, who accommodated them by appearing

outside for a few moments. Only the revered Chafetz Chaim remained in the coach, refusing to step out on the platform. Rabbi Meir Shapiro of Lublin, many years younger than the venerated sage, but not lacking in religious spunk, thought it improper, and approached him. "Why does the great Sage of Radin not join the other rabbis on the platform? Many people out there are clamouring to see him."

The Chafetz Chaim responded, characteristically. "What is there to see? I am no different than any other human being. I have no horns on my head. They only want to gaze at me because they think I am some kind of tzaddik, and my going out to them would not only confirm this mistake, it would constitute vanity on my part." "I concede that it is vanity," Rabbi Meir argued. "So what?" "Vanity is a sin, and for sin one is severely punished by being whipped in Gehinom (Hell)," replied the Chafetz Chaim, visibly shaken at the notion. "So you will suffer whipping in Gehinom," the youthful sage/lawyer persisted. "Can't you endure some suffering willingly in order to afford Jews the pleasure of seeing you?" At this suggestion, the Chafetz Chaim was shocked into action, and thereafter was the first to appear on the platform.

Shabbat Shalom

HALACHOT

1) One only makes a Beracha 'shehakol' on water if he is thirsty, but if he drinks it because he wishes to

wash down something stuck in his throat, or to swallow a tablet, or just to consume a certain quantity of water daily, he does not make a Beracha before or after (*ie Nefashot*).

2) Rav Amram Goan holds that even for these cases he makes an after Beracha (*Nefashot*), but even though the Halacha would be not to, we should if we can, eat a 'shiur' of another food or drink so we can make the after Beracha or think out the Beracha in our mind to comply with his opinion too.

3) A drink with taste where we benefit from its taste, even when we drink it to wash down something stuck in our throat or swallow a tablet we make a Beracha before and after. Even for a sweet tasting medicine one should make a Beracha.

4) If someone is physically being forced fed kosher food he benefits from, he does not need to make a Beracha according to the Halacha, even so we should avoid putting ourselves into an argument in the poskim and have in mind to eat it willingly so we can make the 'Beracha Achrona.'

5) If a person is in the middle of eating and his hands are dirty with food and he needs to make a beracha he should clean his hands before making the beracha.

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
Yank David 07725 408724***

**OYH SHABBAT UK
COMMUNITY LUNCH
2ND MARCH 2019**

**Open to the whole community -
a spiritual Shabbat - please join
us for an open Kiddush and
followed by lunch which must
be booked in advance!
£ 20 per adult and £ 5 per child**

**Please contact:
Nathaniel Bendayan
07825 871749 or
Moshe King: 07969 959933**

**We have a regular Youth
Minyan organised by
David Douer followed by a
kiddush**

***Avot vu banim is one and a half
hours after Shabbat
Please try to attend***

SHABBAT TIMES

Shabbat commences	5:12 pm
Shabbat terminates	6:20 pm
Mincha Erev Shabbat	4:55 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	4:45 pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm