



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on TERUMAH

Year 24

by Dayan Abraham David

This Parashah introduces us to the *Mitzvah* of constructing a '*Mikdash*', Tabernacle, a dwelling place for the *Schinah*, '*Ve Asu Le Mikdash ve shachanti betocham*' so that I may dwell among you. Yet the following command speaks about the making of the 'Aron HaKodesh' the Ark of the Covenant. '*Ve Asu Aron Atze Shiteem*' and not the construction of the Tabernacle. In fact Betzallel did construct the *Mishkan* first, so why does the *Pasuk* speak about the 'Aron' first? We are told that the Tabernacle was called the '*Mishkan Haeduth*' because of the *Aron* which gave witness that the *Shechinah* was amongst us, for from between the *cherubim* on the cover Hashem spoke to Moshe during the 40 years in the '*Midbar*'. Of all the Vessels in the *Mishkan* (i.e. *Shulchan*, *Menorah* etc) it was the *Aron* from which the *Shechinah* manifested Itself. The *Aron* represented Torah, and it contained the *Luchot Haberit*, and would eventually house the *Sefer Torah* which Moshe had written in it. The *Aron* was placed in the

innermost sanctuary of the *Mishkan* the '*Kodesh Kodashim*' the Holy of Holies, '*Lefanei Milifenim*', the Torah could bring a person into the innermost sanctuary of Holiness to become the '*Merchavah*' of the *Shechinah* as the *Avot* were and as the face of Moshe shone with the light of the Glory of Hashem after he received the Torah. The study of the Torah could elevate a person to understand and glimpse of the innermost secrets of the universe to the level of being like a *Malach*, depicted by the '*Cherubim*' on the *Aron*. There is an added dimension of the power of the Torah, The *Aron* like the other Vessels in the *Mishkan*, the *Shulchan* and *Mizbeyach* had '*Badim*' poles of wood covered in gold to carry them around. But there was one difference, the poles used to carry the '*Aron*' were never to be removed again and had to remain with the Ark even in its resting place. Our Rabbis teach us that the *Aron* depicted those who studied the Torah and the '*badim*' those who supported the Torah, they became as one, the supporter would never be discarded even when there was no need for them, for they had become part of the Torah learnt by

those they supported. The *Aron* brought the poles into the innermost sanctuary, so the power of the Torah would carry those who supported them not only to the same reward but to be able to understand and enjoy their Torah in the future as they fused together. The *Mishnah* in the beginning of *Zevachim*, mentions a *Halacha* in the name of '*Shimon Achi Azaria*' Shimon the brother of Azaria Why is Shimon mentioned as the brother of Azaria? Explains Rashi that Azaria supported his brother to study Torah that is why the *halacha* is mentioned in his name as well and so it is recorded in *Shamayim*. Of course no-one is exempt from studying Torah himself as the *Ramban* says in the laws of *Talmud Torah* but for those who cannot themselves reach the higher levels of study for whatever reason, they can do so through supporting those who do.

That is why the command was given for the *Aron* first to stress the importance of Torah in this world and the world to come. *Chaye Olam Nata Betocheh*, He has planted the tree of life among us.

GEMS

This week's Parasha introduces us to the Mishkan, the Holy Tabernacle Hashem commanded the Bnei Yisrael to construct so that his Shechinah should dwell in their midst. As it says, 'Ve asu Li Mikdash ve Shachanti Betochem'. There is a difference of opinion between the Ramban supported by the Zohar and the Soforno supported by the Midrash, as to

when Moshe Rabenu was given this command. Was it before the sin of the golden calf (Chet Haegel) or after when Moshe went up to beg forgiveness and came down with the second set of Luchot on Yom Kippur.

The Ramban explains that when the Jewish People accepted the Torah and became a nation of Priests, it was fitting for them to have a temple, a dwelling place for the Shechinah in their midst. This would serve as witness to Matan Torah, when G-d revealed himself to His People on Sinai and gave them the Torah, His Laws, to keep. For forty years in the desert, Hashem spoke to Moshe from between the Cherubs on the Ark of the Covenant which contained the Luchot Haberit, as he had done on Mount Sinai. The *Aron* became the throne for the Shechinah in this world, witnessed by all and so it was named the '*Aron Haedut*' and the beautiful Mishkan its abode, fitting for a Nation of Priests.

The Soforno follows the opinion that it was only after the sin of the golden calf that Moshe was given the Command to construct the Mishkan in all its Glory. For until then, Am Yisrael, who had reached tremendous spiritual heights at Sinai did not need a Mishkan for the Shechinah to dwell in their midst. As it says in Parashat Yithro, '*Mizbeyah Adamah Taase Li Be Kol Makom asher Azkir Sheme Abo vu Berachticha – build Me an Altar of earth and wherever you mention My name I shall come to you and Bless you*'. Only when they had fallen did they need a place of

concentrated Kedushah as was the Mishkan in all its Glory and awe, to affect them and for them to feel the Presence of the Shechinah. Before that their souls were so pure they could sense the Shechinah even with the smallest preparation 'Mizbeyach Adamah Taase Li'. From now on the Aron Haedut would be a witness and a reminder to them that they had accepted the yoke and Laws of G-d on Mount Sinai. The Cloud of the Shechinah hovered over the Mishkan and His Voice spoke to Moshe from between the Cherubim on the 'Aron Haberit' as it had on Sinai to remind Bnei Yisrael constantly of their acceptance of the Torah.

Today we do not have the Aron or the Mishkan but we do have the Torah and the Chachamim who are compared to the Aron to enlighten us with the light of the Shechinah.

STORIES OF TZADDIKIM

It was a Friday during the Gulf War when The Rishon Le Zion Rabbi Mordechai Eliyahu received a telephone call from a very distraught lady. She explained to him that she was in the middle of divorce proceedings and in the meantime the Dayan concerned with the case had given temporary custody of the children to the father. She was concerned that perhaps the father would not take enough care of the children, with the gas masks and the secure of the room etc during an anticipated scud attack. She wanted the Chief Rabbi to intervene to have the

children in her keeping at least for this period. She had already tried to contact the Dayan concerned but he could not be reached. She pleaded for help. The Rabbi informed her that he could not interfere in the pasak of the Beth Din but advised her to spend the Shabbat with her children and her husband. She was ashamed to make such a suggestion but the Rabbi gently urged her to explain to her husband it was only because of her worry for the safety of the children. She did so and spent the Shabbat with her husband and the children. On Motzei Shabbat the Rabbi received a call from her to tell him she would be staying on, as they had sorted out many of their differences.

Shabbat Shalom

HALACHOT

1) When a serious loss of money is involved or serious damage done to property on Shabbat then one is permitted to call a non Jew and tell them in a general way, anyone who saves the situation will be compensated, even if this involved the non Jew doing a malacha from the Torah. We are lenient in this so as the owner should not do an *issur* himself being agitated about the loss of money. But he must not tell the non Jew directly or even by indication to do it.

2) When there is no financial damage involved, just inconvenience and discomfort then one may not call a non Jew even though he would understand himself what has to be done or to

indirectly make him understand what he has to do, e.g. if a light is disturbing you to sleep and he would understand you need to have it off and do it. You must not call him. If he is present there anyhow, you are not allowed to indicate to him in any form or remark to turn it off. If you do not tell him in a form of request or command it would be permitted just to say "It is difficult for me to sleep with a light on". Since you are not directly benefitting from the *malacha*, just from the light not being there. It would be forbidden for a non Jew to put on a light for your benefit even if you did not tell him to do so, you cannot benefit from his '*malacha*' on Shabbat.

3) If a Jew has indicated or told a non Jew to do a *malacha* for him on Shabbat, he is only allowed to benefit from that '*malacha*' on Motzei Shabbat after the time it takes to produce the result has passed '*Bekedei She Yaasu*'.

**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***

***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***

SHABBAT TIMES

Shabbat commences	4:46 pm
Shabbat terminates	5:56 pm
Mincha Erev Shabbat	4:30 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	4:20 pm
Shacharit Weekdays with netz	6:50 am
Shacharit Sundays with netz	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm