



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

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## **Thoughts on Parashat TERUMAH Year 23 by Dayan Abraham David**

The Parasha of the construction of the Mishkan begins with the request for donations for its construction. These were '*Nedavot*', gifts, of free will, '*Me-et kol ish asher yidbenu libo*' from all those who have a heart to give. There were thirteen different types of articles needed for the construction. Gold, silver etc which were to be given voluntarily. What is difficult is the language of the pasuk '*Vayikhu li terumah me-et kol ish*'. **Take** for me donations. Why take, it should really read, "Tell the Bnei Yisrael to **give** me terumah '*daber il bnei Yisrael vayitnu li terumah*'.

The Chofetz Chaim explains the pasuk '*Ish et kedoshav lo yihehe asher yiten la cohen lo yehehe*'. The Holy objects (i.e. what he has dedicated to kedusha) are his, what he has given to the Cohen are his. Only the objects a person has given to kedusha really belong to him and that which he has given to the Cohen and those who learn and teach Torah like the Cohanim. This becomes his forever. This is well illustrated with a story of Don Abarbanel who besides being a great learned Torah personality was also the Finance Minister in Spain before the Inquisition. His success in his job brought out the jealousy of other ministers and the church, who continuously tried to influence the king

against him. They goaded the King to test the honesty of the Jew whom he trusted so much. So one day when the king was going for a walk with Abarbanel discussing issues of the country's finance, the King popped him a question. "They tell me you are immensely rich, how much are you worth?" Abarbanel took out a small book from his pocket added up some figures and showed it to the King. The King was disappointed with the figure as it was much less than he had estimated Abarbanel was worth. He then gave permission to those who had plotted against Abarbanel to carry out their evil designs against him. They plotted to have him killed as if by accident during his forthcoming journey to inspect the King's winery in the far reaches of the kingdom. Abarbanel set out early in his carriage but was stopped on the outskirts of the town by a Jew who needed a minyan for the brit of his son. When he saw it was Abarbanel he offered him to be Sandak. Even though he was on a mission for the King, he could not refuse this mitzvah and stayed for the seuda which continued for some time with Divrei Torah. Soon it was time for Mincha and he prayed with them. Seeing it was late, he stayed overnight and set out on his journey the next day. One of the main plotters set out to confirm Abarbanel's accidental death at the winery, not knowing about his delay. He reached the winery before Abarbanel. He was mistaken for Abarbanel and was pushed into one of the pits and crushed to death by the

press. When Abarbanel returned after his inspections safe and sound, the King came to realise what a holy man Abarbanel was. He called him and told him about the plot but asked him, "Tell me why did you lie to me about how much you are worth, since it is obvious you own much more?" Abarbanel explained to him. "The amount I told you were my tzedakoth, the charity I had given away.

I had looked into my charity account book and told you the sum that I had given for charity. That is all that belongs to me. For The rest I am just the guardian. If the plot had succeeded you would have confiscated all of my estate so all I would have been left with is my sedeka which will accompany me into the next world. '*Ish asher yiten laKohen lo yiheye*'.

Here we see how mitzvot help a person. He was saved because he helped out with the mitzvah of milah and the merit of his tzadakat. So in fact when a person gives to Hashem he is really taking for himself that is why it says '*Vyikhu li terumah*' **take** for me, and not '*vyitnu*', **give**. By giving, we make it ours. For the rest we are only guardians.

## **TORAH GEMS**

*Ve Asu Aron Atze Shittim*. And you should make an Ark of Cedar Wood. We know that the Aron represented Torah and those who studied it, and the Badim, the Staves represented those who support the Torah. *Lo yasuru Memenu* and they should never be removed from it. That those who study the Torah as the Aron itself, which contained the *Luchot Habrit*, and those who support it the Badim become one not to be separated in the world to come even when their support is no longer needed. One of the main supporters of Yeshivat Porat Yosef visiting from America came to the Yeshiva, he sat

down to hear the heated study of the Torah in the Yeshiva, he tried to follow, but gave up. He went to the Rosh Yeshiva Rabbi Ezra Attia disheartened. I do not understand anything of their learning even though I support them. The Rabbi answered in the future you will sit with these students in the Yeshiva in Heaven and you will understand all their learning and more. You their supporter have become part of their Torah as the poles carried the Aron became part of it never to be removed. There is a story of Rabbi Chaim Velozin who had a very difficult question on the Talmud and for three days he tried to answer it and could not, he had a dream and a *baal habiet* not a great Talmud Chacham he knew told him the answer, he wondered how it could be that he knew, he asked the Gaon, his Rebbe why this is and was told because the man supported Torah, he was given a place in olam haba to study with all the greatest and he now knew Torah for having supported it.

We know the Shulchan represented Kingship, Malchut and Parnasa, material blessings. The Mizbeach Haketoret Kehunah, the Priesthood, Rabenu Bachyah and other Meforshim explain that the Menorah represented Torah, and its lights, the light of the Torah. Giving many explanations for the makeup of the Menorah, the six lights of the Candelabra represents the six directions of the world, 4 corners up and down and the sixth of Sivan, for the Torah keeps the world going and all the cups on the Menorah adding up to 22, the letters of the Alphabet and many other *remazim*. But why do we need two symbols for the Torah, the Aron and the Menorah?

The Or Hachayim in Tetsaveh explains the Pasuk Vayikhu Elecha Shemen Zayit zach, the olive oil should be taken for you Moshe, as a witness that the Shechina is in Yisrael. The Gemarrah in Shabbat explains the *Ner*

*Maaravi* miraculously remained alight all day even though the amount of oil put in it was only for the night. The Menorah represented those who transmit the Torah to others and reveal its light to the People like Moshe. It was through Moshe and Aaron, the Leviim and Cohanim who were the teachers of Torah that the Shechinah would manifest itself among our People and there would always be Torah in Yisrael represented by the *Ner Maaravi*, ( the western light was closest to the Aron which was behind the curtain). This was indicated to Moshe Vayikhu Elecha. The Torah and its manifestation was concealed behind the *Parochet* , but the lights of the Menorah on the outside would make the revelation of the Torah. The Aron was the Torah itself indicating those who study and the badim those who support the Torah. The Menorah would represent those who transmit the torah the Gedolei Yisrael and Teachers of the Torah who would reveal the everlasting light of Torah in every generation. Today, it is not just the Cohanim and Leviim who transmit and teach the Torah but every Jew who takes upon himself to do so. He is given great help from Hashem to bring the light of the Torah for that Generation.

The Rambam at the end of Shmitta and Yovel states this clearly. Why did the Tribe of Levy not have a portion in the Land of Israel like the other Tribes? Because they were separated to serve Hashem and to teach His ways to the multitudes; and not the Tribe of Levy only, but any person who sets himself apart from the mundane ways of the world to serve Hashem and to teach His ways as the Levites did is called Holy and Sanctified.

There was a king who went to the cave of Machpelah with his troops. He looked over the entrance to the cave and his sword dropped into the cave. He told one of his soldiers to go and retrieve it. They lowered the soldier down but as soon as he entered a fire consumed him. The king sent down another soldier, but again the same thing happened. The king realised that these people were unworthy since they were being killed, so he sent for Rabbi Avraham Azulai, the grandfather of the Hida. Rabbi Azulai was very scared to go down and fasted and learned with his students all night. The next day they lowered him down and nothing happened to him. He saw the sword and picked it up. He then walked slowly into the cave and an old man with a long white beard appeared to him. Rabbi Azulai thought it was Avraham Avinu but the man replied that he was Eliezer his servant. Rabbi Azulai asked if he could see Avraham Avinu. Eliezer replied that now was not the time but tomorrow you will see him. Rabbi Azulai then left the cave. Rabbi Azulai was amazed that the servant of Avraham Avinu, Eliezer, was from Canaan whom, Avraham Avinu called a cursed nation, was allowed to be with the Avot. We learn from here how great it is to be close to Talmidei Chachamim that even Eliezer, who was from Canaan, could still be close to Avraham Avinu since he was close to him in his lifetime.

The next day Rabbi Azulai died, Eliezer's words were true, "tomorrow you will see him"!

Anthony David

***Shabbat Shalom***

**HALACHOT**

**STORIES OF TZADDIKIM**

1) Last week (Mishpatim) we read Parashat Shekalim. This week we do

not have any special reading but next week (Tetzaveh) just before Purim, we read Parashat Zachor, Shabat 24<sup>th</sup> Feb 2018.

2) The Talmud in Masechet Megilah says we are obligated to read parashat 'Zachor' in Devarim, Ki Teze close to Purim to connect the wiping out of Amalek to the demise of Haman who was a descendant of Amalek.

3) The reading of Parashat 'Zachor' is a positive command of the Torah, as the Pasuk indicates 'Zachor asher asa lecha Amalek'. Hence we choose the most 'Mehudar' Sefer Torah in the Beth Hakeneset to read from. The Baal Koreh should read clearly and aloud with the appropriate Taamim so the Tzibbur should hear him. He should have in mind to include the Congregation in their obligation and they should have in mind to fulfil their obligation. The Gabbayim should announce this.

4) In the first place, every person should hear the reading according to the custom and pronunciation of his Community and the appropriate Sefer Torah. But if this cannot be done, we fulfil the mitzvah with any Kasher Sefer Torah and any custom of reading.

5) We do not give this Aliyah or reading to a Katan who is under Bar Mitzvah.

6) Women are not obligated to hear this reading according to the Sephardi Poskim and Minhag but if they do come to hear it, they will be blessed for it. The Minhag Ashkenaz is that they are obligated to do so and special readings are organised to make this possible.

7) It is essential for men to be present to hear this reading in the Beth Hakeneset. Some Poskim hold it is more important than the reading of the Megillah.

**Avot Ubanim  
Motzei Shabbat**

**one hour after Shabbat  
terminates.  
There will be  
refreshments and prizes.**

**Mazal Tov to  
Eddie and Tamar Kelzi on  
the birth of their son.  
Mazal tov to the  
grandparents and family.**

**If you wish to sponsor a  
Kiddush  
Please contact  
Monty Sassoon 07787 571313  
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 Jason  
Ibrahim and Jordan Moses  
followed by a kiddush**

### **SHABBAT TIMES**

Shabbat commences	5:01 pm
Shabbat terminates	6:10 pm
Mincha Erev Shabbat	4:45 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	4:35 pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:45 pm