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RABBI JONATHAN TAWIL

DIRECTOR
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DON'T BE ANXIOUS- BELIEVE !

An Iranian group is reportedly threatening to destroy what local Jews believe to be the ancient burial site of Queen Esther and Mordechai in Hamedan in retaliation for President Donald Trump's "Deal of the Century" Israeli-Palestinian peace plan. Despite being outrageous and the responsibility of the Iranian Government to protect all religious sites, these kind of comments make us realise how relevant Purim is to us, even in "2020"!

We live in a constantly changing world, sometimes frightening at the potential outcomes.

The global economy is facing an increased risk of stagnation, climate change is striking harder and more rapidly than expected, and fragmented cyberspace threatens the full potential of next-generation technologies — all while citizens worldwide protest political and economic conditions and voice concerns about systems that exacerbate inequality. The challenges before us demand immediate collective action, but fractures within the global community appear to only be widening. Stakeholders need to act quickly and with purpose within an unsettled global landscape.

Are you worried for the future?

The Ramban (end of Parshat Bo) writes of the time of the exodus, "People were confused in Emunah (faith): There were those who didn't believe that Hashem created the world. There were others who claimed that Hashem doesn't know what's happening in the world now... Other people said

that Hashem knows, but they didn't believe in Hashgachah Pratit (that Hashem intervenes with the world). But when Hashem desires an individual or a community, He changes the rules of nature to perform a miracle for them, and all false theories are disproven. The miracles proved that the world has a Creator, He knows and He has Hashgachah Pratit over everything..." The Ramban explains that the miracles of Yetziat Mitzrayim (Exodus) were to teach us these fundamentals of Emunah.

Purim came to teach us one more essential lesson in Emunah. Purim tells us that miracles are always happening with us. Even when everything seems natural, concealed miracles are happening, hidden within the laws of nature. In the story of Purim, nothing was supernatural. It's reasonable that Achashverosh would get angry at Vashti when she insulted him, and that he chose Esther, the most beautiful woman in the world, to be his queen. Similarly, all the other episodes in the Megilah can be explained rationally. Yet, when we take a collective look of everything that occurred, it's evident that it was all miracles.

The Mishnah (Megilah 2) states: "The Megilah is read on the 11th, the 12th, the 13th, the 14th, and the 15th, no more and no less." The Turei Even asks: Why does the Mishnah need to clarify, "No more and no less?" The Mishnah tells us the five days the Megilah can be read; it's quite obvious that before and after aren't the right time to read the Megilah!

The Brit Kehunat Olam answers: the sum total of the dates when the Megilah can be read equals 65: (11 + 12 + 13 + 14 + 15 = 65) the same Gematria (numerical value) as Hashem's Name Adnut (Ad-nai). This Name represents Hashem, as He rules the world in a natural way. The Mishnah says that we don't read the Megilah before these days, neither after. The date before would be the 10th of Adar, and the date after would be the 16th. 10 + 16 = 26.

Twenty six is the Gematria of Hashem's Name (Yud & Heh Vav & Heh). ▶

ADAR 10th 5780

SHABBAT BEGINS: 5:35 PM

SHABBAT ENDS: 6:38 PM



THE WEEKLY QUOTE

"It doesn't matter who you are, where you come from. The ability to triumph begins with you."

> MAZAL TOV

Mazal Tov to Dudi and Devorah Tangi for the birth of their daughter Brielle Noa

> UPCOMING EVENTS

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- ▶ 25th March Busy in Brooklyn

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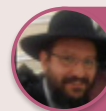
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DVAR TORAH

Don't be anxious- believe !
RABBI JONATHAN TAWIL

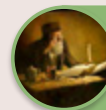
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This Name - YHVH is the Name of Hashem that represents miracles. The lesson of the Megilah is to attain awareness of Adnut, that Hashem runs the world in natural ways. One who acquires awareness of Hashem by the name YHVH revealed miracles, and doesn't know that even nature is Hashem's doing, hasn't acquired the message of Purim.

The Kedushat Levi (Kedushah Rishonah) further expands on this idea stating that the Name of Hashem doesn't appear anywhere in the Megilah. Everything appeared natural and therefore Hashem's Name is concealed.

Yet we are taught by the Ari Z'l that Hashem's Name is hinted at through acronyms at the beginning and end of the words (Rashei and Sofei Tevot).

The Rashei Tevot of Yavo Hamelech Vehaman Hayom spell YHVH. And the final letters of (Vechol) Zeh Eneho Shoveh Li, spells YHVH.

Why does Hashem's Name appear with such hints?

The Kedushat Levi explains that although Hashem's Name doesn't appear explicitly, it is hinted at through acronyms in order to emphasise that the miracle came about by the culmination of several episodes. The use of several words to each have

a letter of His Name was because the build-up of several episodes wonderfully played together to create the miracle. This implies as is the case in present times that we don't see Hashem per se, but we do perceive Him in the review of the many events that occurred.

The people in Shushan lived through the events of the Megilah. They were aware of Vashti's assassination, and after that of Bigtan and Teresh. They knew that Esther became the queen, and they were aware of all the other details recorded in the Megilah. They were worried concerned at the global effect and through prayer, fasting and action were able to turn around the harsh decree. In the end all those individual seemingly uncorrelated events came together and people understood that the Hand of Hashem was leading events.

The Rambam (end of Minyan HaMitzvot) writes, "We are commanded to read the Megilah to proclaim Hashem's praise and to relate the salvations that He did for us. And [to know] that He was close to us when we shouted out to Him... To let the future generations know that it is true what the Torah says, **וְיָמִי גִּדּוּל אֲשֶׁר לֹא אֱלֹקִים קְרוּבִים אֵלָיו** ,

who is like this great nation who has Hashem close to them, like Hashem our G-d, whenever we call to Him' (Devarim 4)."

Are you afraid?

Were you afraid when the Iranian General was assassinated and the world media covered it for days encouraging theories of the end of the world? Are you afraid of the Corona Virus that has spread at alarming rates? Were you afraid for the future of British Jewry before the elections?

It's normal to have fear and be prudent, but remember:

We live in a changing world. There are constant threats. Whilst we must not be complacent, we should understand that even nowadays, without a Bet Hamikdash and still in exile, Hashem runs the world. He is guiding all the events and what looks like a Pur – lottery, is really fixed by the One Above.

This Purim contemplate, pray, internalise His manifestation in the world and tap in to the power of miracles, it will help reduce your blood pressure!

Happy Purim! ■ **Shabbat Shalom**

RABBI MENACHEM M. JUNIK - BEIS GAVRIEL LUBAVITCH



PARASHA INSIGHTS

There is something entirely unique to Parshas Tetzave that we do not find by any other Parsha from the beginning of Sefer Shemot until the end of the Book of Numbers, (Bamidbar) – Moshe Rabbeinu's name is not mentioned, not even once.

What kind of message can this possibly have for us, looking into this week's Parsha for direction and inspiration, especially as we approach Purim?

The Zohar (Parshas Pinchos) describes an interesting conversation between Moshe Rabbeinu and Hakadosh Boruch Hu following the sin with the golden calf, where Hashem threatens total destruction of the Jewish people for abandoning Him so, just a mere 40 days after Matan Torah. Moshe argues and brings different proofs, reasons, and methods for why Hashem should not do so, finally stating "Ve'im Ain, Mecheini Na Misifricha (and if not, blot me out from your book)– in other words, where the Jews go I go, if they are to be destroyed, I will be destroyed with them. Now, the Zohar explains that even though the Jewish people

were eventually spared, still, Hashem was "forced" to fulfil Moshe's threat somewhat and therefore took his name out of one entire Parsha.

Why this Parsha was chosen is associated with another occurrence in the life of Moshe – 7 Adar, his birthday and his passing. Parshat Tetzave always falls out near the date of Moshe Rabbeinu's passing and is therefore fitting that this is the week when his name is omitted, simultaneously fulfilling his own threat to an extent.

It was this episode and logic that came back to life in the days of Purim with Haman Harasha. The Gemoro (Megilla 13b) tells us that Haman was very calculated in his effort to destroy the Jewish people and worked to find the most opportune time, when the Jews were most vulnerable. Looking at the calendar, Haman found 7th Adar. Haman thought it was a fitting day since it was the day that Moshe Rabbeinu died. Haman calculated that it must be a terrible time for the Jews and the perfect time to wreak havoc and war upon them.

What the Gemoro continues to say, will flip the entire episode as we know it until now, on its head.

The Gemoro continues that Haman did not realize that 7th Adar is also Moshe's birthday – Venahapoch Hu. The point the Talmud is making is that 7th Adar is not a sad day for the Jews at all, it is a day of celebration, a celebration of Moshe Rabbeinu's life.

But if this is the case, why was Moshe's name taken out of the Parsha that is meant to be celebrating his life?

Looking deeper into the Parsha we see that Moshe Rabbeinu is written all over it, just not using his name Moshe. From the very first word – "V'Ata" – 'and you'. Hashem is speaking directly to Moshe telling him "You shall command". This is referencing a deeper aspect of Moshe that goes deeper than his name, it is an interaction with the essence of Moshe Rabbeinu, a part of him that goes nameless, because it cannot be defined by specific letters and a specific name. It is this part of Moshe that we celebrate and interact with in Parshas Tetzave.

This was not a punishment for Moshe's struggle with Hashem, it is a direct effect of who Moshe is all about. The act of Mesiras Nefesh, total self sacrifice, on the part of Moshe, on behalf of the Jews, comes from a place where all Jews are one-and-the same and equally connected to Hashem. Moshe didn't see a Moshe, a Yaakov, a Reuven – a better Jew or a worse Jew, all Moshe sees is a Jew, a soul, and every Jew no matter who – even in the moments right after the sin of the golden calf, are entirely united with Hashem.

■ **Shabbat shalom**

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OUR CHACHAMIM

RABBI YOSEF CHAIM SONNENFELD – THE ROSH AV BEIT DIN OF JERUSALEM

The gaon Rabbi Yosef Chaim Sonnenfeld Zatzal was born to the tzaddik Rabbi Avraham Shlomo in the Slovakian town of Worboy in 5609.

At the age of four he lost his father, and starting from the age of eight he began to demonstrate exceptional abilities in the holy Torah. He went to study in the yeshiva of the gaon Rabbi Tzvi Manheim Zatzal, and at the age of 13 he was given Smicha and received the title of Moreinu ("our teacher").

He also learned Torah from the gaon Rabbi Avraham Shemuel Sofer Zatzal, the author of Ketav Sofer, and the gaon Rabbi Avraham Shag Zatzal, the Rav and Av Beit Din of Kobelsdorf.

Rabbi Yosef Chaim's reputation quickly began to spread, and when his teacher Rabbi Avraham Shag left for Eretz Israel, he accompanied him there and was treasured by all the Torah greats of Israel.

Rabbi Yosef Chaim aided his teacher in strengthening Jewish observance in Israel, and with his help the districts of Mea Shearim, Beit Israel, and Beit Ungarin were built in Jerusalem. Rabbi Yosef Chaim was also among the founders of the great Diskin orphanage, and later he was unanimously appointed as the Rosh Av Beit Din of Jerusalem.

He was effective in vigorously and boldly working for the holiness of Jerusalem, and he was also active in Jewish institutions connected to the government.

His humility was legendary, and in his will he stated that his casket was not to be brought into his Beit Midrash. Rather, people should only say of him: "We mourn an old Jew of Eretz Israel who has passed away."

Rabbi Yosef Chaim Sonnenfeld's soul ascended to Heaven on Adar 19, 5692, and his body was laid to rest on the Mount of Olives as all the inhabitants of Jerusalem mourned his passing. May the memory of the tzaddik be blessed. ■

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HALACHOT

RABBI ELI MANSOUR

DOES ONE ANSWER "AMEN" TO A CHILD'S BERACHA?

If one hears a child recite a Beracha, does he answer "Amen"?

Two conditions must be met for a child's Beracha to warrant a response of "Amen." First, the child must be at least six years old. The Shulhan Aruch, in the laws of Zimun (Orah Haim 199:6), writes that one responds to a child's Beracha only if he has reached the age of "Pe'utot," which the commentaries interpret to mean six years old. If a child is below the age of six, then even if he is very advanced and mature, one does not respond to his Beracha.

The second condition is that the child understands that he recites the Beracha to Hashem. If a parent has a child recite a Beracha so he grows accustomed to doing so, but the child does not understand the concept of reciting a Beracha to God, then one does not answer "Amen" to that child's Beracha.

This is the ruling of Hacham Ovadia Yosef, in his work Yabia Omer (vol. 2, Orah Haim 13:11).

Rabbi Moshe Halevi (Israel, 1961-2001) also codifies this Halacha, in his work Birkat Hashem (vol. 1, 6:10; listen to audio recording for precise citation), adding that one certainly should not respond "Amen" if a child recites a Beracha in a situation that does not require a Beracha. Meaning, if a child recites the words of the Beracha because he is being taught the text, but he is not eating anything or performing any activity that warrants the recitation of a Beracha, then one should not respond "Amen." It is only when a child recites a Beracha in a situation where it is warranted – like before eating – that one should respond "Amen" if the two aforementioned conditions are met.

Rabbi Moshe Halevi adds (in a footnote) that one may answer "Amen" to a child's Beracha even if there is reason to suspect that the child's body is unclean. Halacha forbids reciting a Beracha if one's body is unclean, and one might have therefore assumed that in the case of a child, who may not have cleaned himself properly after using the restroom, one should not answer "Amen" to his Beracha. In truth, however, one answers "Amen" even if there is reason for such a suspicion, since "Be'di'abad" (after the fact) the child's Beracha is valid even if it was recited with filth on the body.

Summary: If a child recites a Beracha, such as before eating, one who hears the Beracha answers "Amen" only if the child is at least six years of age, and the child understands that the Beracha is recited to Hashem. One may answer "Amen" in this case even if he has reason to suspect that the child's body is unclean. ■



Purim Jokes

Yankele

"Look at that bunch of cows!"

Moshele

"Not bunch, herd!"

Yankele

"Herd what?"

Moshele

"Of cows."

Yankele

"Heard of cows?"

Of course I've heard of cows!!"

Avraham

"Waiter, waiter!"

I'm in a hurry, will my Matzah be long?"

Waiter

"No sir, it will be square!!"

Shimon

"Rebbe, I've finished the exam."

Rebbe

"Good. Did the questions give you any trouble?"

Shimon

"No. But some of the answers did!!"

Clowning Around

KIDS ACTIVITIES

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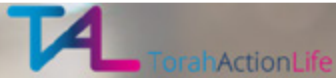


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