

# THE COMMUNITY Parasha Sheet



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## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### POWER OF WOMEN

What does the month of Nissan and women have in common?

No it's not the extensive cleaning or the cooking. Although that might have something to do with it, there is much more than meets the eye.

As we arrive closer to the month of Nisan and the scent of the Pesach cooking arrives, there is something special about this month and it starts with Rosh Chodesh Nisan – the first day of Nisan.

The Gemara (Megilla 6b) raises an interesting issue regarding Purim which as we know, is celebrated on the 14th of Adar. However, the question arises what are we to do in the event of a leap year? There are two Adars and thus two possibilities. Should we celebrate Purim in the first Adar or the second?

The Gemara answers that we must make sure we are "Somech Geulah L'Geulah", keep the redemptions in close proximity. Nissan is the month in which Hashem redeemed us from Egypt and we want Purim (redemption from Haman's evil decree) to be linked to this and hence it should occur in the month closest to it – i.e. the 2nd Adar.

We currently find ourselves in the stage of Somech Geula to Geula.

The midpoint between Purim and Pesach occurs at Rosh Chodesh Nissan.

This is a very significant Rosh Chodesh as we will see.

When the Bnei Yisrael were still in Egypt, Hashem commanded Moshe that this month would be exceptional. It would represent the month in which they would be set free, and henceforth, all counting would connect back to this month.

Rosh Chodesh Nissan appears again in the Torah in the second year.

After the sin of the Golden Calf the Bnei Yisrael went about building the magnificent Mishkan. The Torah relates that the building was finally inaugurated on Rosh Chodesh Nissan.

So far we have seen what a significant day Rosh Chodesh Nissan is, but what does this have to do with women?

When Moshe was delayed in coming down the mountain the people panicked, gathering around Aharon and pushing him to act.

Aharon wanted to delay the people and asked them to remove gold from their wives sons and daughters and bring it to him.

Rashi (32:2) explains that Aharon reckoned the women and children wouldn't part easily with their gold, and this would earn him time, in which he would be able to delay them until Moshe really did come down.

Aharon was right; getting the gold from them was difficult. In fact the women refused to give their gold. The men seeing this refusal simply took their own gold and gathered it for Aharon. Eventually the Golden Calf was created with the gold gathered from the men.

A few months later the Bnei Yisrael were commanded by Hashem to build the ►

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## ” THE WEEKLY QUOTE

«To handle yourself, use  
your head. To handle others, use  
your heart.»

## > MAZAL TOV TO

Shmuel & Hanna Elkouby  
on the birth of their baby boy.



### DVAR TORAH

Power of Women  
RABBI JONATHAN TAWIL

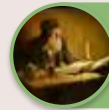
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OF LVOV

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Mishkan. Everyone was to bring gold silver copper, whatever they wished to donate. This time the show was different. Vayavou HaAnashim Al Hanashim – the men came 'Al' the women.

The Ramban explains that the women came to make their donations first, and the men merely followed their lead.

When it came to the Golden Calf they refused to give.

That might be considered normal, seeing as a woman values her jewellery, why should she give?

However the test was when it came to giving to the Mishkan, would they also refuse, or would they give.

They passed with flying colours for not only did they give, but they gave first!

The Da'at Zekeinim explains that there was an even further dimension of their

giving; They rejoiced at the ability to give towards the Mishkan.

Hashem in turn rewarded the women with a special status, and they were excluded from having to do work on Rosh Chodesh. This is a custom cited in Shulchan Aruch, that women do not do work on Rosh Chodesh [Orach Chaim 417:1].

At what point in time did the women receive this holiday? It was at the time of the building of the Mishkan, when they distinguished themselves through their willing donation of their jewellery to the service of G-d.

The Da'at Zekeinim theorizes that because the Mishkan was erected on Rosh Chodesh Nissan, it was specifically Rosh Chodesh Nissan which was originally given to the women as a work-free festival. The Da'at Zekeinim concludes that the custom to refrain

from work on every Rosh Chodesh was a derivative of this original holiday.

What's the connection between women and Nissan? It was this Rosh Chodesh that the women merited to show their true belief. It was from here that they are blessed with the special status reserved for women on Rosh Chodesh.

Rosh Chodesh represents rebirth, renaissance, and renewal. In a homiletic sense, the word haChodesh (the month) is related to haChidush (the renewal). The moon drifts further and further away from the sun, becoming smaller and smaller, until we think it has disappeared. And yet it comes back, renewed and refreshed. Our righteous women symbolize this power of renewal in the Jewish people. Therefore it was only right that the women be given Rosh Chodesh as their own private holiday. ■

## RABBI RAPHAEL GOLDBLATT - KOLLEL NETZACH YISROEL

DVAR  
TORAH



### NIDVAT LEV

When Moshe Rabbeinu requested donations towards the Mishkan, the Passuk says "Vehamelacha Hayta Dayam... Vehoter." (Shemot 36:7) The contributions brought by Bnei Yisrael were more than sufficient for what was needed for the construction of the Mishkan.

The Ohr Hachaim explains that the surplus was not just left out, to be used for something else, but by a miracle the exact amount donated was utilized fully. This seems peculiar. What was the purpose of this miracle? What difference did it make that all the donations would be used?

There are other things about the Mishkan that need to be explained. Why was the Mishkan constructed through voluntary

donations, whereas in other cases it was not so? Chazal say that they did not have Atzei Shittim - acacia wood - in the midbar, but that it was prepared in advance by Yaakov Avinu, who knew through ruach hakodesh that it would be required. The mefarshim ask, why did he have to prepare it? Why not just instruct Bnei Yisrael to take the wood with them from Mitzrayim?

Rav Shimon Schwab z'l explains these points, based on a pasuk in Shir Hashirim. The pasuk there describes the apirion - the wedding canopy - of Shlomo Hamelech. Chazal explain this as a reference to the Beis Hamikdash that Shlomo constructed, which is the symbol of the marriage between Am Yisrael and the Ribbono shel Olam.

It is described there as "tocho ratzuf ahava" - its interior lined with love. This means that when building a Mishkan or Beis Hamikdash, which is the physical representation of a location in this world for the manifestation of the Shechina, an important ingredient of this is love for Hashem. To create the possibility of the presence of Hashem amongst us in this world, we have to build a Mishkan that

is representative of the love Bnei Yisrael feel for Hashem.

This is why the Mishkan had to be constructed specifically from donations, which demonstrated love for Hashem. Yaakov, as one of the Avos, had a connection to Hashem that was above anything that existed in subsequent generations. For this reason, the wood that was prepared by him, was an important component of the Mishkan.

It would seem that this may also be why there was significance to every donation being incorporated in the Mishkan. Each donation demonstrated a love for Hashem and a desire to connect with Him. The more of this emotion that could be within the Mishkan, the greater presence of the Shechina there could be there.

The same applies to us. Now that we do not have a Beis Hamikdash, until Mashiach will come, bimhera beyamenu, we have to try to accept the Shechina within ourselves, without the physical representation that we can see. The way to do this is by feeling love and gratitude toward Hashem, as we say in Shema "veahavta es Hashem Elokecha." ■

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## OUR CHACHAMIM

**RABBI YOSEF SHAUL NATHANSON OF LVOV**

THE AUTHOR OF SHOEL U'MEISHIV

The Gaon Rabbi Yosef Shaul Nathanson Zatzal was among the great figures of his generation and one of the outstanding Poskim of the last centuries.

He could fully explain the Halachah with his great insight, and people from every corner of the globe came to see him for G-d's word, meaning the Halachah. In his youth he studied with his father the gaon Rabbi Aryeh Leibush (the author of Sefer Beit E-L), and following his marriage to the daughter of the gaon Rabbi Aharon Halevi Ettinger, he went to study with his brother-in-law Rabbi Mordechai Ettinger Zatzal.

The two brothers-in-law studied together for a long time, and they both wrote a number of well-known books, works such as Magen Giborim (on the Shulchan Aruch, Orach Chaim), Me'irat Enayim (on the Halachot of Treifot), Ma'ase Alfaz (on the Rif), Ner Ma'aravi (on the Jerusalem Talmud), and many others.

However Rabbi Yosef Shaul is best known for his great work Shoel U'Meishiv, a book of responsa covering all areas of Torah. It also became the name by which he was known. After the death of his uncle Rabbi Yaakov Meshulam Orenstein (the author of Yeshuot Yaakov), Rabbi Yosef Shaul was appointed as the Av Beit Din of Lvov. Although he accepted the position, he refused to take a salary because he was very wealthy. He gave his approbation for the book Sidrei Taharot by Rabbi Gershon Chanoch, the Rebbe of Rozhin, saying that not in 300 years had the likes of such a book been published.

Rabbi Yosef Shaul Nathanson left this world on Adar 17, 5635, having had no children. May the memory of the Tzaddik be blessed ! ■



## HALACHOT

**RABBI ELI MANSOUR**

### IS IT PERMISSIBLE ON SHABBAT TO REMOVE DRY SKIN OR A WART ?

The Gemara in Masechet Eruvin (103) discusses the issue of removing a "Yabelet" – a wart – from one's skin on Shabbat, and concludes that this is forbidden, whether one does so by hand or with an instrument, whether one removes a wart from his own skin or from somebody else's body, and whether the wart is still moist or has dried. The Shulchan Aruch codifies this law in Siman 340:2 (listen to audio for precise citation).

The principle underlying this Halacha is that one may not remove live skin from his body on Shabbat. Therefore, it would likewise be forbidden to remove dried skin from one's scalp, such as by forcefully scratching areas on one's scalp with dried skin. If a person already has dandruff in his hair, he may shake it out; one may not, however, scratch the areas of dry skin on his scalp to detach the skin from the surface of his head.

This prohibition would not apply to scabs that form over a wound on one's skin. Scabs are not actually part of the skin, but rather a covering that forms over the wound, and thus the prohibition against removing live flesh from one's body would not apply to scabs.

**Summary:** It is forbidden on Shabbat to remove a wart from one's body, regardless of its nature and the means by which one removes it. It is likewise forbidden on Shabbat to detach dried skin from one's head by forcefully scratching his scalp. It is permissible, however, to remove a scab on Shabbat. ■



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❶ On which day did Moshe assemble the Jewish People?

❷ What functions did the "Yitdot Hamishkan" serve?

❸ Of what materials was the Mizbe'ach Haketoret composed?

Answer

❶ 35:1 - The day after Yom Kippur.  
❷ 35:18 - The edges of the curtains were fastened to them. These were inserted in the ground so the curtains would not move in the wind.  
❸ 37:25,26 - Wood overlaid with gold.



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