

# THE COMMUNITY Parasha Sheet



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This week's Parsha Sheet is sponsored Lirfuat Moshe Ben Rav Yitschak Hakohen Betoeh Shaar Cholei Yisrael.

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### EDUCATION

Have you ever felt in an awkward situation where you really want to let your feelings be known, but it's been hard to portray them well?

The key to success boils down to communication. Portraying your message clearly and accurately to the other side is important.

However in a generation that has grown up with communication as key, we seem to be lacking the most important factor – communicating with our children.

Many people struggle with the generation gap between parents and children. Indeed, parents and children are from different generations and have grown up with different circumstances. How do they communicate? What common ground do they have?

Children can be great fun. They are innocent and inquisitive of our lifestyles, they show great potential in their intelligence and it is up to us to utilise that potential and cultivate it.

Our Parasha lends insight. Hashem relates to Moshe that the time has come to build the Mishkan – the temple in the wilderness. The Mishkan is to be built in splendour together with its vessels. One vessel stands out – the Aron – the Holy Ark. This was the place that harboured the Luchot. It was the place that Hashem's voice would emanate from and communicate to Moshe

and Am Yisrael. The Aron represented the Torah which it housed, and was the only vessel towards which every member of the Jewish people made a direct contribution. This symbolised the necessity for everyone to participate in Torah study.

Upon the Aron rested the Kaporet – a magnificent covering out of which the golden Keruvim (Cherubs) were fashioned. What were these Keruvim? (25:17-22)

Rashi (25:18) explains these were (angelic) figures with a face of a baby. What is the significance of these figures?

Rabbi Zev Wolf Frank in Toldot Zev gives an awesome insight. The Gemara states (Talmud Shabbat 119b), "If not for the vapour of the mouth of the little children who pray and learn Torah; the world would not continue to exist."

Furthermore it states (Kallah Rabati 2), "Each day an angel comes before Hashem and requests to destroy the world. But when Hashem sees the children in the Batei Midrash learning and praying, His din is converted to mercy and He sends the angel away empty handed."

It is the Torah and Tefillah of the little children, pure in heart and spirit, which keeps the world from reverting to chaos.

The Aron represented the Torah. Yet on top of the Aron, the Keruvim were placed. This represented that the children's Torah is above all and should remain our focus.

Rabbi Frank continues; we see that the Kaporet (cover to the Aron) which encompassed the Keruvim was made in one go. The bottom part was not made first and then fixed to the Keruvim; rather the base, as well as the Keruvim were made together. Why?

This symbolises an essential feature in education. When it comes to teaching our children Torah, there should be no gap. There must be continuation. ►

## > MAZAL TOV TO

**Lucy and Edward Glyn**  
on the birth of their baby boy - and to the grandparents Linda and Stewart Schwartz and Gilly and Richard Glyn.

**Joel Marks and Elisha Balkin**  
on their engagement



## THE WEEKLY QUOTE

*"I can't change the direction of the wind, but I can adjust my sails to always reach my destination."*

## > UPCOMING EVENTS

• **GALA DINNER**  
26TH FEBRUARY (See more info online)

# REVEALED



### DVAR TORAH

Education  
RABBI JONATHAN TAWIL

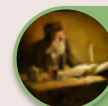
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The Gemara Succot (42a) asks, "When is a father obligated to teach his son Torah?" The Gemara answers, "as soon as the child begins to speak, the father should teach him the verse; *Torah Tziva Lanu Moshe, Morasha Kehillat Yaakov* - Moshe commanded us the Torah, the inheritance of the congregation of Yakov, and also the first verse of the Shema."

Rabbi Frank explains that we do not wait to teach our child Torah. As soon as they are able to speak, we immediately permeate them with the words of Torah.

This is the significance of the Kaporet being carved out in one go. The Keruvim and the base are all one - there is immediate continuation and flow; as soon as the child is ready to speak, they are taught Torah.

There is a fascinating idea brought down by the Rama (Rav Moshe Iserles). He asks when does a child qualify *Olam Haba*? He quotes a Midrash

that says as soon as a child says *Amen* he merits *Olam Haba*.

This is where the custom came from to get little children to say *Amen* as soon as possible. One *Amen* gets a child into *OLAM HABA*! Eternal reward for such a simple yet potent act.

Rabbi Eliyahu HaCohen writes a similar idea. In the Megilla of Purim, it says *Vayehi Omen et Hadassah*, referring to the fact that Esther had no parents, her uncle Mordechai raised her and a miracle happened and he was able to nurse her. Rabbi Eliyahu explains *Vayehi Omen* also means *Vayehi Amen*; that he trained her to say *Amen*.

We find the same idea with David HaMelech. In Tehilim he states *Lulay He'amanti Lerot Btuv Hashem Be'erez Chayim*. David HaMelech says that the Zechut to get him to *Eretz Chayim* - the everlasting world is *Lulay He'amanti*; I was trained to say *Amen* as a child.

Communicating with the younger generation is difficult. Yet we have been given the most powerful

gift by Hashem that enables us to continue and communicate - the Torah. Our Torah is eternal and when learnt and taught with fervour can instil a child with a lifetime of wisdom and merit.

When parents and children sit down to learn together they are bringing G-d into their relationship, which helps strengthen the unity and bond between them. This bond is not only between parents and their children, but spans generations going all the way back to Mount Sinai.

When we are learning we are linking up with all of the generations that have come before us. We are not just learning on our own, or strengthening a bond between parents and children; we are linking ourselves back in time, all the way back to Mount Sinai.

Let us cherish this powerful experience and communicate Hashem's gift to our children and all future generations. ■

## RABBI YEHOANATAN SALEM - SHALOM LAAM DIASPORA

DVAR  
TORAH



### GIVING TO TAKE

In this week's parasha G-d instructs the Jews of that generation to build the Mishkan - the Tabernacle. The verse writes (Terumah 25:2): "Veyikchu li terumah," "And you shall take a donation for Me" - in order to build the Mishkan. Why does the Torah describe a person's donation as "taking"? Surely, it should have said: "And you should give a donation for Me," i.e. in order to build the house of G-d?

The answer is that the building of the Mishkan was another step in building the relationship between the Jewish People and G-d. Relationships are built by giving of oneself, whether one gives one's money, time resources or desires for the sake of the other person. The other person may be one's wife, child or a friend. The more effort one puts into giving, the more one will end up gaining from the relationship, as a

deeper, closer and more meaningful bond will be formed.

The Torah instructed that the Mishkan be built only from donations given out of goodwill. People would come forward and donate materials precious to them for the building of an earthly abode, in which G-d's presence could reside. This is described as "taking", since the more one gives of oneself for G-d and His commandments, the more one is essentially going to receive. The more we sacrifice of our time, resources and desires for the sake of Heaven, the more

we are, in reality, receiving. We are enabling G-d to give us of His bounty and to fill our spiritual bank accounts, guaranteeing us a good place in the next world. Furthermore, we are nurturing our connection with G-d in this world, giving us quality of life.

Our earthly bodies and desires constantly magnetise us towards physicality, causing our real goal and mission in this world to lose our focus. Counteracting our physical nature, that pulls us towards egotism and self-centredness, requires a battle. A person may have to exert energy in order to learn Torah, despite his feelings of tiredness. He may need to push himself

to donate the money that he earned to charity, and to speak respectfully, even though he may not be "in the mood" to do so. We should make the effort to listen to another person's sorrows, even though it is "stealing" from our precious time. By giving of ourselves, we become more in touch with our true essence, having fed our neshamah and nurtured our relationship with G-d.

It is not always easy to overcome our physicality, evil inclinations or desires. Yet, if we stop and consider how much we will be gaining by complying with the divine will, whether it is the improved connection with our neshamah or our eternal reward, this may certainly be an impetus for us to do so. Additionally, there may be some cause or person for whom we feel, e.g. a close relative, who needs a salvation, either financially or health-wise. We may decide to use this opportunity to give of ourselves in their merit. In this case, our feelings towards them acts as leverage for us to bring ourselves to give to others.

Let us try making a point, three times a day, to "give of ourselves" to do a mitzvah, whether between "man and G-d" or "man and his fellow man", and enjoy the taste of the connection that we gain. ■

Shabbat shalom

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## OUR CHACHAMIM

### RABBI RAPHAEL ENCAOUA

In 1912 Morocco became a French Protectorate, and it was the French (with Marshal Lyautey at their head) who were the real leaders of the country. The French demanded that the Jews name a committee to represent their community, and at its first session it was decided to ask Marshal Lyautey to establish the position of Moroccan Chief Rabbi to represent the Jewish community before the new government. In addition, it was decided that this position would be entrusted to Rabbi Raphael Encaoua, who was then the head of the Rabbinical Court of Sale.

The French authorities agreed to these requests, and representatives of the Jewish community went to see Rabbi Raphael Encaoua to inform him of his nomination. When he heard this, however, he jumped up and angrily exclaimed, "And who made me the Chief Rabbi of Morocco, since there is Rabbi Shlomo ben Danan in Fez, and in there is a Gaon in Marrakech, and there is the Chief Rabbi of Meknes, and in Sefrou there is...! How could you have even thought to choose me instead of one of these Torah greats?"

The members of the committee attempted to justify themselves by saying that it was Marshal Lyautey who had appointed him to the position. However he began to scold them: "How could a non-Jew have chosen me from among all these great sages? Only the Rabbanim are qualified to choose the most eminent among themselves. For that reason, you must tell Marshal Lyautey that I am not suitable for the job," he humbly concluded.

The committee members went back to Marshal Lyautey and told him that Rabbi Raphael did not accept the position and that he should choose another man. When Marshal Lyautey heard what Rabbi Raphael had said, he decided that he alone would make the best Chief Rabbi of Morocco. And if he absolutely refused to take the position, Morocco would have no Chief Rabbinate.

Once again the committee members went to find Rabbi Raphael and informed him of the governor's decision, explaining to him that this position was very important for the Jews of Morocco and that no one had the right to renounce it. The Rav asked that he be given some time to think about it, and after a week he went to Fez and met with Rabbi Shlomo ben Danan, the head of the rabbinical court. Rabbi Shlomo was an extremely learned Posek, and he had written several books of Halachah, including his responsum Bikesh Shlomo and Asher LiShlomo.

Rabbi Raphael told him that he had been offered a position that he was not entitled to. However he felt that it was suitable for him, Rabbi Shlomo, which is why he came to see him, for he tried to convince him to become the Chief Rabbi of Morocco. He suggested that Rabbi Shlomo be the first to sign all rulings that would emerge from the country's top rabbinic court. The difference in salary between the position that he presently held and that of Chief Rabbi would be refunded to him as well, for Rabbi Raphael (who would obtain this difference from the government) would reimburse it to him. As regards outside appearances, Rabbi Raphael would be the Chief Rabbi of Morocco, and those rulings issued by the Rabbinical court that were translated into French would be signed first by Rabbi Raphael, then by Rabbi Shlomo.

After hours of discussing the matter, with each trying to convince the other that, in fact, the other was greater and better qualified for the position, Rabbi Raphael's opinion eventually won out. However Rabbi Shlomo only agreed on condition that the difference between his present and new salary would go to paying the expenses incurred by his move from Fez to Meknes, and other such costs. That condition was agreed to.

After several years, people noticed that all the rulings of these two Tzaddikim were unsigned. Apparently, there was a difference of opinion over who should sign first. As for the money that Rabbi Raphael reimbursed to Rabbi Shlomo, the latter protested it should actually go to Rabbi Raphael, yet because of the costs that he incurred by moving, he found himself obliged to use it.

The following story illustrates Rabbi Raphael's great modesty:

Someone once saw Rabbi Raphael going to pray in another synagogue in order to pay tribute to an important family. Naturally, his arrival in the synagogue was viewed with great honor, and when the Torah reading began the Chazan called out: "May our teacher and Rav arise, the crown of our head, the Gaon and flawless Dayan, a man humble and righteous..." along with other such accolades.

Rabbi Raphael did not move from his place when he was called up. Since everyone believed that he had not heard the Chazan's invitation, he was told that he had been called up to the Torah. He softly replied that he had heard what the Chazan had said, but that such a description did not refer to him. The Chazan was describing someone else, and Rabbi Raphael refused to move until the Chazan called out again and invited Rabbi Raphael Encaoua, without further qualification, to come up to the Torah. ■



## HALACHOT

### RABBI ELI MANSOUR

### BORER – MAY ONE SEPARATE FOOD WITH A FORK, AND HOW LONG BEFORE A MEAL MAY ONE SEPARATE FOOD?

The Shabbat prohibition of "Borer," or "separating," which is included among the thirty-nine categories of Melacha (forbidden activity on Shabbat), forbids separating undesirable items from desirable items. When preparing food on Shabbat, for example, it is generally forbidden to separate the "Ochel" (edible food) from the "Pesoleit" (inedible substance, such as peels or shells). Separating is permissible on Shabbat only if three conditions are met. First, one must remove the "Ochel" from the "Pesoleit," and not vice-versa. This means that one takes the edible food away from the inedible substance, rather than taking the inedible material away from the food. Secondly, one may separate only by hand, and not with instruments such as sifters and the like. Finally, separating is allowed only "Le'altar," meaning, just before the food is needed. One may not separate in preparation for later in the day; it may be done only just before eating.

Is it permissible to separate food with a fork or other cutlery on Shabbat? Would this be considered separating with an instrument, which is forbidden on Shabbat, or do we view the fork as an extension of one's hand, such that separating in this fashion is permissible?

Hacham Ovadia Yosef addresses this question in his work Halichot Olam, and rules that it is, in fact, permissible to separate food from inedible material with a fork or a spoon (assuming, of course, that the other two conditions for allowing "Borer" are also met). Halacha indeed views cutlery as an extension of the hand, and thus using a fork or a spoon to separate food qualifies as separating "by hand" which is permissible.

How long before the food is served may one separate? As mentioned, one of the conditions for allowing "Borer" is that one separates the food from the inedible material just before eating. How soon before eating must the separating be done to be permissible?

Hacham Ovadia Yosef rules that if a woman needs to separate food in preparation for Shabbat lunch, she may do so starting from the time when she figures her husband and guests have begun walking home from the synagogue. Once the people participating in the meal have begun making their way toward the house, it is permissible to separate food as needed to prepare for the meal. For example, if the woman knows that the services usually end at approximately 11:00, she may begin separating already from that point. Otherwise, if the separating is needed not for a formal meal, but rather for an informal snack and the like, "Borer" is allowed within an hour of when one expects to eat.

**Summary:** One may not separate desirable items from undesirable items on Shabbat unless three conditions are met: 1) he removes the edible food from the inedible material, and not vice versa; 2) he separates with his hand or with cutlery, and not with instruments such as sieves or sifters; 3) he does the separating just before the meal for which the food is needed. This means that the separating is done either one hour before the expected eating time, or once the people coming for the meal begin walking toward the house. ■

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## TEST YOURSELF - Q&A

- ❶ How many types of items were the Jews to donate?
- ❷ The donation of silver for the mishkan differed from the donation of the other items. How?
- ❸ What property do techelet and argaman share that orot eilim m'adamim do not share?
- ❹ What property do the above three share that shesh and orot techashim do not share?
- ❺ Onkelos translates "tachash" as "sasgona." Why?

### Answer

❶ 25:2 - 13. ❷ 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: A half shekel. ❸ 25:4,5 - They are wool, orot eilim are not. ❹ 25:4,5 - They are dyed; shesh and orot techashim are not. ❺ 25:5 - The tachash delights (sas) in its multi-colors (g'vanim).



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