

THE COMMUNITY Parasha Sheet



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This week's Parasha sheet is dedicated to Alex Linton and Daniella Tamman on their upcoming Wedding.

RABBI JONATHAN TAWIL

DIRECTOR
TAL



IT'S BEEN A BIG WEEK.

Vladimir Putin will lead Russia for another six years, after securing an expected victory in Sunday's presidential election.

Mr Putin, who has ruled the country as either president or prime minister since 1999, got more than 76% of the vote.

On the other side of the pond Justin Whiting, 45, bought a picture of the infamous Wild West Jesse James on eBay for \$10. He tracked down Will Dunniway a 19th century photography expert to check the authenticity. It turns out it is real and worth above \$3million Dollars!

This for him was his BIG day.

When we say BIG news what does that mean? In Judaism how do we treat a BIG day!

This Shabbat is known as Shabbat HaGadol – the BIG/great Shabbat.

Many reasons are given for this. We find that a lot of our important Shabbatot of the year, take their names from a key word in the Torah reading or the Haftarah of that day. For example, Shabbat Chazon, Shabbat Zachor, Shabbat Nachamu and Shabbat Shuvah.

Similarly, the Maharshal explains that in our Haftarah for Shabbat HaGadol, we have the words of the Prophet Malachi, who declares: Hineh Anochi Sholeach Lachem Et Eliyahu Hanavi, 'behold' says Hashem, 'I send to you Eliyahu the Prophet', Lifnei Bo Yom Hashem HaGadol Vehanorah, 'before that great and awesome day of Hashem'.

Malachi is referring to the "Great Day" of the coming of the Mashiach.

Rabbi Yehoshua said: "In Nissan the world was created ... the bondage of our ancestors ceased in Egypt; and in Nissan they will be redeemed in time to come." (Rosh Hashanah 11a)

The month of Nissan is a time of exodus and freedom. It will be Eliyahu Hanavi who will have a primary role in the Messianic age, hence we read about this "Great Day" on the Shabbat before Pesach, thus naming this special day, Shabbat HaGadol.

Other commentators explain that Shabbat HaGadol being before Pesach takes its name from the BIG Drasha (lecture) that the Rabbi gives over before Pesach. There are plenty of Halachot affecting the festival including Kosher LePesach food, checking for Chametz and koshering utensils that the congregation needs to update itself with. The custom is for the Rabbi to give a long sermon on this Shabbat explaining all the laws of Pesach.

A further reason comes from the time when the Jews were in Egypt.

That year on Shabbat the 10th of Nissan, they were told to take the Paschal lamb through the streets of Egypt and keep it with them until they would kill it on the 14th. (Shabbat 87b)

Commenting on this Gemara Tosfot lends an interesting insight.

When the Jews took the lamb through the street the Egyptian firstborn became worried. They approached Pharaoh and pleaded with him to release the Jews.

When he refused, the firstborn rebelled and attacked their own parents.

This is what is referred to in Tehilim (136:10) Lemake Mitsrayim Bivchorehem – who smote the Egyptians with their firstborn. The Egyptians themselves had an internal civil war. Therefore the day is considered great, both, due to the great miracle that the Egyptians were not able to harm the Jews despite the fact that they were taking their gods to be slaughtered, as well as the subsequent unravelling of Egyptian society. ►

> MAZAL TOV TO

Family Raymond
on the Barmitzvah of Natan Chai

Family Avi & Tami Amor
on the Engagement of their daughter Sheva
to Simcha Rosen from Manchester

Samuel Menachem & Avital Mendelson
in their engagement

Simone Abadi and Sam Millet
on their wedding

THE WEEKLY QUOTE
"We can't control what other people do, We can only control what we do"



DVAR TORAH

It's been a BIG week.

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This newsletter contains Divrei Torah and may contain Shemot - Please dispose of accordingly

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Furthermore, by slaughtering the object of Egyptians worship, the Jews liberated themselves from the chains of spiritual slavery. They showed that they had relinquished the Egyptian gods and taken upon themselves the servitude of the One G-d.

This was a great (Gadol) task.

When people set aside their ego and self-interests in order to fulfil the command of Hashem, despite the life threatening danger, then they are considered BIG!!

But what's interesting about this Shabbat is that the Shabbat is termed after the day rather than the date. Surely if the reason is because of the miracle that occurred on the 10th of Nissan it is that date that we should be celebrating. Why hang the celebrations on the Shabbat?

One reason given is that, forty years after this miracle on that very same day (10th Nissan), Miriam died. The famous well that had accompanied the Children of Israel and provided them with water in the wilderness, disappeared. When the anniversary of Miriam's death falls on a weekday, some observe

it as a fast for the righteous. So as not to coincide we remember the day.

Let's delve into a deeper reason.

The first ever commandment given to us as a people was the responsibility of the Jewish people to sanctify time (Shemot 12:1-3). The court decides that the new month has arrived; then, and only then are the holidays set up.

Shabbat on the other hand was a part of creation, it exists in a system established with, and as a result of, creation. Every 7th day is Shabbat, independent of any other calendric input

Shabbat comes from above while the holidays are determined from below.

While Shabbat existed from the time of creation, only G-d was bound by this concept; Shabbat did not seem to have much to do with man. The description of Shabbat being the result of creation is absent the second time the Ten Commandments are written in the Torah. There, the verse illuminates a different aspect of Shabbat where the historical events of our slavery and redemption are the focus.

And remember that you were a servant in the land of Egypt, and that the Lord your G-d brought you out from there with a mighty hand and with a stretched out arm; therefore the Lord your G-d commanded you to keep the Shabbat day. (Deut. 5:15)

The Sfat Emet explains that the term "Shabbat HaGadol" results from the Shabbat taking on new significance. Only with the Jews redemption from Egypt did Shabbat acquire the historical identity which intertwined with the theology. The Sfat Emet explains that Shabbat had now become "greater": Now the second aspect of Shabbat, articulated in the repetition of the Ten Commandments, would be realized.

Shabbat is a time of commemorating creation of the world. But now Shabbat HaGadol teaches us how we as a nation were created. Through the trials and tribulations of that Shabbat we were able to unify and connect to G-d enabling the birth and exodus of our nation. Now that is a BIG thing.

Shabbat HaGadol Shalom! ■

RABBI YITSHAK HAKOEN TAWIL - MIR KOLEL, JERUSALEM

DVAR
TORAH



PARASHA INSIGHTS

"Command [Tzav] Aharon and his sons" (6:2).

Rashi comments that the Hebrew word Tzav used by the Torah here to mean "command" is an expression indicating performing enthusiastically and swiftly, without hesitation. The Torah uses this encouraging expression because the Mitzvah under discussion is a little heavy on the pocket! Unlike most sacrifices where a portion of the sacrifice is to be consumed by the Kohanim, the Burnt offering is entirely burnt and none of the meat may be eaten by the Kohanim. The Torah therefore sees extra need to encourage the Kohanim concerning this sacrifice - Rabbi Shimon exclaimed "All the more must the verse encourage when it comes to a financial expense!"

The nature of man is to think twice before righteously digging into his pocket. When it comes to physical lusts, without thinking he lavishly spends money on an appetizing treat. When it comes to true virtuous spiritual values

the evil inclination tries to impede! We must always remember that any wealth that we are blessed with is a result of G-d's blessing, and we are under trial to spend our money wisely during our lifetime. Concerning the attitude with which we spend our money, we must keep the Torah and Mitzvot in the forefront of our minds! Every man is expected to act according to his ability. We should constantly encourage ourselves when it comes to spending money over Mitzvot, performing charity and kindness according to our financial ability. We must settle only for the best standard of Kashrut in the food that we purchase, the best quality Tefillin and Mezuzot that we can afford. Our day to day expenses are also considered as for a good cause if we truly spend them with the intention of attaining the necessary commodities with which to be fit and healthy to serve G-d. Money in the physical sense does not accompany us after we leave this world, but the money that we turn into Mitzvot is a true everlasting investment. We are encouraged and advised to use our money wisely, to feel happy and proud to spend it freely when it comes to Torah and Mitzvot, performing them in the best possible fashion!

We also learn from here the importance of acting enthusiastically when performing Mitzvot and studying Torah. Our Sages teach us many a time to prudently make full use of our time. "A Mitzvah which comes your way, do not allow it to ferment!" "Those who are enthusiastic are early to perform Mitzvot!" The

Shulchan Aruch [Code of Jewish Law] opens up with the wise dictum of Yehuda Ben Tema "Be bold as a leopard, light as an eagle, swift as a deer, strong as a lion, to perform the Will of your Father in Heaven!" The Tur explains that there are often many obstacles on the way [part of the many trials in life] attempting to hinder us, bidding us to tarry in our service before the Almighty. Sometimes people may even laugh at us - "be bold as a leopard" and do not be distracted from performing the Mitzvah! Sometimes we see in front of our eyes something evil or immodest which is not befitting for us to see - "be swift as an eagle" to shut your eyes. "Be strong as a lion" in your heart to consistently continue earning more and more Mitzvot, strengthening your heart in performing G-d's Mitzvot and studying His Torah. "Be swift as a deer" to pursue justice chasing after every opportunity to perform yet another Mitzvah! The Messilat Yesharim explains that the nature of the human body is to weigh down and tend to laziness. We must combat this tendency, stimulating ourselves to always act swiftly and enthusiastically towards our Torah Study and Mitzvot. Very often the whole day follows in line with the way in which we wake up in the morning! If we get up early with a burn to compact fill our day with Torah Study and Mitzvot then we will be successful, however if we roll out of bed in a sleepy and lazy manner the whole day follows suit in this style! ■

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OUR CHACHAMIM

RABBI MOSHE FEINSTEIN

Rabbi Moshe Feinstein was born on Adar 7 (the day of our teacher Moses' birth and passing), 5655 (1895). From his youth he demonstrated exceptional diligence and intelligence, drawing his inspiration from his father, the Gaon Rabbi David Feinstein, the Rav of the small town of Uzda in White Russia. The young Moshe absorbed a love of Torah from his father, and all his friends spoke of his great diligence in Torah study, a diligence that knew no bounds. He himself related that already by the age of 11, he was fully versed in Orders Nashim, Nezikin, and Moed.

The speed of his comprehension was astounding. All it took was a quick glance or a brief listen-to, and he immediately grasped something from every angle. His brother-in-law, Reuven Leivovits, said that one day he was downtown with Rabbi Moshe, surrounded by skyscrapers. "I was stunned," he said, "when Rabbi Moshe glanced up at one of them and accurately gauged how many floors it had. When I asked him how he did it, he said very simply, 'I count by the dozens.'" Still young, he became the Rav and Av Beit Din of Luban, in the Minsk region of White Russia. There he remained as Rav during the first years of the Communist Revolution. Despite the government's persecution of rabbis, he continued his Torah study with great diligence. Although his entire family lived in a small room adjoining the only remaining synagogue in Luban, he managed to sit down in a corner to study, oblivious to all else.

In 5696 (1936), he succeeded in leaving the Soviet Union with his family and moved to the United States, where he settled in New York. He became the Rosh Yeshiva of Tiferet Jerusalem, remaining as such for the rest of his life.

He retained his great diligence in Torah study for his entire life. He studied with every spare minute he had, and needless to say he immersed himself in study during the night. After a few years in the "New World," he also became known as one of the finest rabbis, great in Torah and filled with virtues and good deeds. Even though Rabbi Moshe was still young (in his forties), and there were still Torah greats and spiritual giants in America during that time, he was still known as a Gaon who was perfectly versed with all areas of Torah. From that time on, many rabbis began to address Torah questions to him. If a serious question presented itself to rabbis and they could not reach a decision, they addressed themselves to Rabbi Moshe, who decided the matter. Why did so many people address themselves to him? It was because they saw in Rabbi Moshe a Gaon and Posek of generations past. Despite his greatness in Torah, he was very humble. All who came to ask him a question in Halachah did not feel in any way uncomfortable, for Rabbi Moshe spoke to them as equals. He treated everyone who met him with great respect, and his heart was always open to anyone afflicted by troubles, hastening to help them. This was how he became precious in the eyes of all who came into contact with him. In a short time, he became recognized as the Posek

of the generation and the spiritual leader of the Jewish people.

During the day, rabbis and Rebbes came to him with questions of Halachah. He received everyone warmly, even regular people, whom he rose to greet. He was always the first to say hello, and on Shabbat he was particularly careful to say Gut Shabbos to every Jew he met. Not only was Rabbi Moshe a tremendous Gaon in Torah, he was also a Gaon in humility. He had a heart of gold and loved all men, for they are created in the image of G-d.

He would normally open up a folding bed at two o'clock in the afternoon, on which he would lay down for about 45 minutes. It once happened that a man saw him studying at that time rather than lying down as usual. He approached Rabbi Moshe and asked him why he had differed from his normal behavior, and he simply responded, "Your young son [3 years old at the time] came to me and said that he wanted to lie down on the bed, so I got up and let him sleep. Your son made me study additional Torah!" He then added, a smile coming to his lips, "He should be thanked for it!" The man then approached the bed and saw his son sleeping soundly. It was also during that summer that someone saw Rabbi Moshe dealing with questions at length without consulting a book. One day, he allowed someone to look at a responsum that he had written on 17 large sheets of paper. What he noticed was that Rabbi Moshe had written it all down without looking at a single book!

One night after the evening prayer, he and others were sitting down under a tree to discuss the news of the day. It was clear that he wanted to rest a little after a long day of writing, for it was during that summer that he was preparing his lectures for printing. He said, "I've written commentaries on the entire Talmud and Order Zeraim of the Yerushalmi."

Even though he devoted his days and nights to Torah study and writing his books Igrot Moshe and Dibrot Moshe, he was always ready to help others. He had the habit of visiting Jewish homes during days of joy as well as days of mourning. Even when he was very ill, his home was open to visitors. During the last days of his life, he said to his family, "I no longer have any strength. I can no longer render Halachic decisions." It was as if he had said, "My role in life has ended."

Eight years before his passing, his doctors wanted to implant a pacemaker in him. He asked for some time to consider the idea. He reasoned that Mashiach would soon arrive and that the Sanhedrin would return to its place in the Lishkat HaGazit (Chamber of Hewn Stone). He was unsure if he could sit in the Sanhedrin, for Halachah does not allow an infirm man to sit there, and he wondered if a man implanted with a pacemaker is considered as being infirm or not.

He pondered the question and decided that it was possible. Yet because of our many sins, he was taken away before the arrival of Mashiach.

Rabbi Moshe was buried in the Har HaMenuhot cemetery in Jerusalem, next to the graves of the Belzer Rebbe and the Gaon of Tschin. ■



HALACHOT

RABBI ELI MANSOUR

WASHING ONE'S HANDS BEFORE KIDDUSH ON FRIDAY NIGHT

Today's Halacha....

On Friday night (or the night of Yom Tov), we generally begin the meal by reciting Kiddush, after which we wash our hands and then recite the Beracha over bread. In some situations, however, people might prefer washing their hands before the recitation of Kiddush. On Sukkot, for example, it may be difficult to bring everybody back from the Sukka into the house after Kiddush for Netilat Yadayim, and some families therefore prefer having everybody first wash their hands before entering the Sukka for Kiddush. This is common also at affairs held on Shabbat, where people might not want to leave their seats for Netilat Yadayim after Kiddush. What is the proper procedure to follow in such a case?

The Shulchan Aruch writes explicitly (271:12; listen to audio for precise citation) that if one washes his hands before reciting Kiddush, then he must recite Kiddush over bread. By washing one's hands before Kiddush, he demonstrates that he considers the bread primary to the wine, and he must therefore recite the Beracha over the bread before reciting the Beracha over the wine. He therefore recites Kiddush over the bread, and may not first recite Kiddush over wine.

One may, however, listen to the recitation of Kiddush over wine, and answer "Amen," after washing his hands. Therefore, if everybody at a meal washed their hands before Kiddush, with the exception of one person who did not, he should recite Kiddush over wine on behalf of the others, who should answer "Amen" and then recite the Beracha over the bread. (Menuhat Ahava, Helek 1, page 143.)

Summary: Generally speaking, one recites Kiddush on Friday night (or the night of Yom Tov) before washing his hands for bread. If somebody washed his hands before reciting Kiddush, he should either listen to the recitation of Kiddush over wine by somebody who had not washed his hands, or recite Kiddush over bread. ■

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SACRIFICE SOME TIME TO LEARN ABOUT SACRIFICES

Here it is, Chaim, that time of the year again. What time, Avi?
The time of the year when we study the Book of tzav, the third book of the Bible.
You don't sound too excited about it, Avi.
Chaim, it is such an effort to read the weekly parsha. Why is that?
It's all about korbanos, offerings brought to the Holy Temple. Two sheep, one cow, two doves, flour, oil, wine, spices...it's so confusing to me. In the other books of the Bible, we learn about the lives of our forefathers, or the laws that we need to know for daily living. Korbanos seem far off and unrelated.
I also felt the same way, Avi, until I started looking into the deeper meanings behind some of the korbanos. What did you learn, Chaim?
I learned about a whole new world that is very exciting and relevant to our lives.
Really? Can you share it with me?
Sure, Avi. Just sit back and close your eyes. We're drifting back in time to the days of the Beis HaMikdash (Holy Temple).
Chaim begins to narrate his story...
Shmully, come with me to the flock of sheep.
Sure thing, Abba. What are we going to do there?
We're going to pick out a nice, young, one-year old sheep to be our Korban Pesach (Passover Offering).
Wow Abba, I almost forgot. Pesach is drawing near.
That's right Shmully. This year you are old enough to go with me to the Beis HaMikdash!
Really? I'm so excited! I've been looking forward to this my whole life!
Now is your chance, Shmully. First, let's pick out our nicest sheep to take with us to Jerusalem.
After days of packing, the family is ready to make their trip to Jerusalem.

Okay, have we packed everything?
I think so Abba.
How about our Korban Pesach?
He's right here.
Good, let's get going.
Come sit near me, Shmully. I'll tell you all about what you will see when we get to Jerusalem.
Abba, there are many families traveling the roads with us.
Shmully, all the Jewish families from all over the Land of Israel are converging on Jerusalem to celebrate the festival of Pesach together.
But Abba; isn't that dangerous? Can't enemies attack our borders?
G-d gives the Jewish people special protection this time of year. No danger has ever befallen us as a result of going to Jerusalem for the festival. Now, let's review what you learned about the Korban Pesach, Shmully. First, where and when is it slaughtered?
In the courtyard of the Beis HaMikdash, after mid-day on the eve of Pesach.
Right.
Abba, how are all of these people, each with their sheep for a Korban Pesach, going to fit into the courtyard of the Beis HaMikdash in one afternoon?
That's a great question, Shmully. When we get to Jerusalem, you will see miraculous things. Everyone will squeeze into that small area in three shifts. The kohanim will work super-fast, doing their part to help each one with his korban. The Leviim will be singing Psalms of praise to G-d and playing trumpets the entire time.
Abba, I am so excited.
And so it went. Shmully and the family arrived in Jerusalem and made their preparations for the big day. On the eve of Pesach, they all went to the Beis HaMikdash and were in awe of the miraculous events there.

TEST YOURSELF - Q&A

- ❶ What separated the kohen's skin from the priestly garments?
- ❷ How often were the ashes removed from upon the mizbe'ach? How often were they removed from next to the mizbe'ach?
- ❸ If someone extinguishes the fire on the mizbe'ach, how many Torah violations has he transgressed?
- ❹ The portion of a flour-offering offered on the mizbe'ach may not be chametz. But is the kohen's portion allowed to be chametz?
- ❺ When a kohen is inaugurated, what offering must he bring?

Answer

❶ 6:10 - No. ❷ 6:13 - A Korban minchah - A tenth part of an ephah of flour. ❸ 6:3 - Nothing. ❹ 6:4 - A) Every day. B) Whenever there were a lot. ❺ 6:6 - Two.

Now, Shmully, it's time for us to roast our Korban Pesach. Why do we roast it on the fire instead of cooking it in a pot Abba?
Very good question, Shmully. The Korban Pesach, like the other mitzvahs of the night of Pesach, reminds us that tonight we were freed from slavery in Egypt. We left Egypt very quickly and suddenly. Therefore, we cook the Korban Pesach in the quickest possible way, which is roasting. We eat the Korban Pesach like noblemen. Wealthy people roast their meat. Although it shrinks, it is very tasty. Poor people boil meat. Although it does not taste as good, it absorbs water and expands, so there is more meat to eat. But a rich man doesn't worry about having enough to eat. Tonight, we eat like rich men.
Now, Shmully, when we eat our Korban Pesach, make sure you do not leave any leftovers. If any meat is leftover the next morning, we must burn it.
Why Abba?
Because a rich person knows that he will have enough to eat tomorrow. Therefore, he does not save leftovers. If he leaves over any food, he destroys it and eats fresh food the next day. There is one more thing you must be careful about when eating from the Korban Pesach Shmully.
What's that Abba?
Do not break any of the bones while you are eating the meat.

There are so many rules, Abba. How will I remember them all?
Don't worry Shmully. You do your best, and G-d will help you.
I'll bet you know what I am going to ask Abba.
Let me guess. Why don't we break the bones of the Korban Pesach?
Right, Abba!
Poor people, who are very hungry, break the bones of the meat and eat the marrow. However, tonight we are noblemen. We would never dream of breaking the bones of the Korban Pesach.
Abba, now that I have learned so much about the Korban Pesach, I can't wait to eat it!
We now drift back to our friends, Chaim and Avi.
Wow, Chaim! That is so interesting. I never dreamed that korbanos could be so fascinating.
Sure, Avi. You know, we can also have some of the feeling that Shmully had when eating from his Korban Pesach.
How's that, Chaim?
The afikomen, the last piece of matzah that we eat at the Seder, represents the Korban Pesach. When we eat it, we can think of the many ways that it represents freedom. Just like Shmully, we can enjoy the feeling of being free men.

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